

Svaubono and Varpod

"THE TALE OF THE DEVIL AND THE REZOV"

Volume I



*This divinely inspired book is dedicated
the art of the runic rosomachians and obavniks,
as well as the accompanying wisdom of the Volkhvs.
Reading and applying it is recommended
to members of all Slavic associations of any persuasion, especially to people of
spiritual calling and rank.*

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THE BOOK OF BLOOD AND TREE

You are holding the first volume of "The Way of the Devil and the Knife." This book contains extensive information about the existence of several types of pre-Christian writing and numerals among the Slavs, organised by topic. Particular attention is paid to the Wendish runes, their study and application (not only in divination, but also for understanding the essence of things and for fulfilling desires). Since it would be wrong to consider the Wendish runes in isolation from folk beliefs, a considerable amount of space in this book is devoted to preliminary information about paganism in general and a description of the universe according to the Slavic worldview.

PART 1. INSTEAD OF A FOREWORD

CHAPTER 1: ON PAGANISM

Velimir from the Kolyada Vyatich community said it very well: "*You cannot start practising magic without having a pagan faith. A magician is first and foremost a pagan believer.*" We fully share this opinion and apply it not only to sorcery, but also to all Slavic witchcraft. Our book is devoted precisely to witchcraft, and therefore we will begin with a definition of what paganism is.

The ancient faith of the Slavs has three names:

- 1) *Paganism* - from the Old Slavic word "iázŷcy" and the Dacian word "esgye/esgye" (not the Sarmatian tribe "yazŷgi", but "yazyki, people"), i.e. it is the faith of our people, the Slavic people, and does not apply to other peoples; the faiths of other peoples cannot be called paganism, they have other names;
- 2) *глаголюще* - considering the transition of the root "jin" to "rin", it is related to the Belarusian word "сражытнасць" ("antiquity") and in this case is translated as "ancient faith";
- 3) *paganstvo* - from the verb ganit (according to Dal's dictionary: "to revile, to criticise, to condemn; to disgrace, to shame"), i.e. it is a belief that Christians have condemned as evil. Since this is a derogatory term, we do not use it.

Nowadays, many other words have been invented to refer to pagan beliefs. Let us point out the inaccuracy of some of them:

- 1) *Orthodoxy* - supposedly from the expression "Prav slaviti" (praise Prav), but the Slavs praised not only Prav, but also the word itself. "Orthodoxy" has always been a designation for Christianity, as it is a translation of the Greek word "orthodoxia" ("straight opinion," "correct worship"), which in turn is a translation of the Hebrew word "yehudim."
- 2) *Old Belief* or *Old Faith* was originally the name given to their faith by Old Believer Christians, so it would hardly be reasonable to now apply this name to the old, i.e. pre-Christian, faith of the Slavs;
- 3) *Inglism* - supposedly from the word "Inglia" (meaning, for sectarians, a kind of "primordial Akian fire from which the world appeared"), however, a name with a foreign ending in *-ism* is unthinkable for the ancient Slavic faith;
- 4) *Vedism* - supposedly from the common worldview of the Slavs and Hindus during the era of the Vedas, but in no Vedic book there is nothing Slavic (nor should there be, since we are different peoples, just as there is no point in looking for references to Slavs in the Torah or the Koran - they are not there and should not be there) and, most importantly, the Vedas were created in the 2nd-1st centuries BCE, while the Slavs separated 2,800 years BCE - a gap of about 1,500 years!

In addition to the original folk religion, there have been numerous attempts to revive it. In Russian, they are called rodnoverie (i.e., native, not foreign religion), and in Latvian, dievturība (i.e., worship of God, implying that the performance of rituals is more important than worldview). These are good and correct names, but we will not talk about a new faith based on the ancient one, but only about the most ancient faith itself.

As is fitting, we will refer to the ancient faith of the Slavs as paganism. Nowadays, this word is attributed various meanings, including the indigenous beliefs of all peoples, although this is incorrect, because "paganism" is our word, it refers only to our faith and no other. If one wishes to refer to the original beliefs of all peoples in general terms, it is worth calling them polytheism. Thus, paganism is Slavic polytheism.

Buddhism, Judaism, Christianity, and Islam are not indigenous beliefs for any nation; they are artificial teachings, and therefore different peoples are introduced to them, thereby separating them from their native polytheistic roots and turning them into a faceless, homogeneous mishmash, devoid of natural diversity. On the contrary, every indigenous faith always exists for only one people. Whatever faith a person has, that is the people to which he belongs. If a person is Slavic by birth but Christian, Buddhist or Muslim by faith, then that is how he should be called, for he has renounced his roots, he is no longer Slavic, his worldview is no longer Slavic, and after death his soul will go to the realm of his faith and may not reach his Slavic ancestors.

This view is not something we have invented; it is reflected in ancient legends. For example, here is what is written in the Russian-Byzantine treaty of 911:

...if anyone kills a Christian Rusyn or a Christian Rusyn, let him die where he commits the murder.

As you can see, the concepts of "Rusyn" and "Christian" are different. Even the Byzantines here call themselves not Greeks, but Christians. This means that there can be no such thing as a Russian Christian or a Greek Christian, but only Russians, Greeks, and Christians separately. And if a Greek or a Russian converts to Christianity, they cease to be Russian or Greek and become Christian. Religion is a nationality, and therefore only those who profess their national religion can be part of their people.

Let us recall the Pamash girl Vulka, who burned herself while praying to the Sun, because she did not want to submit to the will of Prince Pervan, her father, who decided to marry his daughter to the foreign king Brahil. Let us also recall why the Scythians killed Anacris (from the word "nakry", i.e. the name means "drummer"): the fact that he was Greek on his mother's side, left for Greece and became known there as the sage Anacharsis (Greek for "voice of heaven") was by no means held against him; rather, he was guilty of practising foreign rites in his native land upon his return home. Food for thought...

Let us recall the remarkable words of Ivan Turgenev:

Cosmopolitanism is nonsense, cosmopolitanism is nothing, worse than nothing; outside of nationality there is no art, no truth, no life, nothing.

All "world religions" suffer from cosmopolitanism, and therefore we rightly consider them to be the wrong path. But we do not consider the polytheism of other peoples to be the wrong path to understanding the spiritual world. "World religions" want to make everyone the same, but this is unnatural, for nature loves diversity, and we love nature. We recognise the equality of the polytheism of different peoples because it is right for the truth to be presented to each people in a way that they can understand. All people are different, each nation has its own characteristics and its own goal, and therefore each nation must have its own teaching, otherwise the people will not understand and will not fulfil their divine destiny. It is not for nothing that they say: "Where you were born, there you are useful." Therefore, only one's native faith and native gods, which are a reflection of our ancient Slavic prototypes, can give the most complete understanding of the spiritual world.

Christianity is presented as a monotheistic religion, but then what are Satan, demons, angels and saints doing there? Buddhism presents itself as a religion without God at all, but then what are the numerous bodhisattvas, dakinis and devas doing there? You can't reduce everything to one thing! And, as you can see, even those who say they have done so have not succeeded. It does not work and will never work because, as we have already said, it is unnatural. Only multiplicity and diversity are natural. If this were not the case, there would be only one Christ in Christianity and there would be no Jehovah, no Satan, no angels, and no saints.

Only a polytheistic worldview is honest, for it reflects the true state of affairs. The polytheism of different peoples is generally quite similar to each other, and even under different names and definitions, the same concepts may be implied. But everyone must still convert under a name that is familiar to them, in the words of their people, for then not only will the conversion itself take place, but the power of blood and the power of ancestors will also be activated.

Christianity was conceived by Jesus only for the Jews and no one else, and therefore he forbade the apostles to preach his teachings to any other peoples. If you think we made this up, take a look at Christian books and see for yourself:

Do not go to the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of the house of Israel...

The Gospel According to Matthew, Chapter 10, verses 5-7

He [Jesus] replied, "I was sent only to the lost sheep of the house of Israel.

The Gospel of Matthew, chapter 15, verse 24

If you are not a Jew, but a Christian, you are a fool, for this religion was not created for you by its founder and therefore will never be revealed to you, because that is how it was intended. By bringing Christianity to non-Jews, Christians have sinned, for they have gone against the precepts of their own prophet. Thus, by restoring paganism and cleansing the minds of the Slavs from Christian influence, we are even helping Christians to become a little less guilty before their prophet. And they should be grateful to us for that, or at least not interfere.

Of course, one could say that we have misinterpreted Jesus' words. But if so, this is hardly surprising, since his words are a translation of a translation for all foreigners. And this proves once again that a teaching can only be understood correctly by the people whose language it was originally given in, rather than the language into which it was translated. For Slavs, this teaching is paganism, not Christianity.

To understand what paganism is, let us turn to the testimony of the Arab Abu al-Hasan al-Masudi, who wrote in the 10th century that a court was established in the city of Itil, and:

...there are seven judges: two of them for Muslims [*who judge according to the law of the the Qur'an*]; two for the Khazars, who judge according to the law of the Taura [*i.e., the Torah*]; two for the local Christians, who judge according to the law of the Injil [*i.e. the Gospel*]; and one for the Slavs, Rus and other pagans, who judges according to the law of paganism, i.e. according to the law of reason...

That is, paganism is based not on purely bookish knowledge, but on knowledge that comes from life itself. Although pagans have sacred writings, they do not consider them to be indisputable truth, and in everything they are guided only by wisdom, not by books. Books provide knowledge, but wisdom does not come from books, but from life experience; it comes with age. One can read a lot of books and not become any smarter. And one can read not a single book in one's entire life, but experience a lot for oneself and, as a result, have an understanding of how everything works. Paganism is not blind dogma; paganism is understanding that flows from genuine wisdom.

Let us recall one remarkable personality. In Akbar's writings, translated by E.P. Blavatsky, there is mention of a certain Longimanus, better known as Pandit Vasistha Ajnubahu, or in Russian, Vasily Dolgorukov or Vasily Dolgoruky. In 1552, during Ivan the Terrible's victory over the Golden Horde, while still a boy, he was taken prisoner in Kazan, where his father, a prince, was killed. He studied astronomy and wisdom in Gilan (near the Caspian Sea), then served King Tamast in Iran, who, angered by the interpretation of his dream as a bad omen, gave Vasily to Asaf Khan, a Latin commander from Afghanistan, who in 1557

He gave it to Emperor Akbar. Akbar sent him to Kashmir to study the wisdom of the Sufis and Buddhists. Upon his return, Vasily received the Allāh-Akbar (a talisman to be worn on the turban, which the padishah bestowed only on recognised astrologers and miracle workers) and went to study jadu and yoga-vidya (i.e. black and white magic) from the jinn themselves in the depths of the Himalayas, near Badrinath. In 1590, Vasily attained an understanding of true non-duality, was proclaimed a guru, and remained with the padishah until his death (17 November 1605), after which he disappeared without a trace... Without a doubt, Vasily was a great man. However, instead of applying the wisdom and experience he had gained from other peoples for the benefit of his own people, he withdrew into himself or filled his soul with the worlds of Eastern faiths. Perhaps such behaviour is forgivable, given that these events took place during the Christian yoke, when a person wishing to study magic and yoga had almost no choice – Hesychasm, village magic or Eastern teachings, nothing else. But now that paganism has emerged from its dungeon, how can we explain the fact that many people still strive to study with Eastern masters or practise Eastern teachings on their own?

Here is a remarkable excerpt from John Matthews' book Celtic Shaman:

The shaman called himself simply the Old Man. <...> Before my return to Britain, he told me that he would continue to keep in touch with me, but that I must find shamanism in my native land, despite all the difficulties I would encounter in doing so.

That's how it was with us. We studied and applied many different teachings, both Eastern and Western, open and closed, underwent initiations, created our own systems... And, as it turned out, all this was only to develop the skills and understanding necessary to restore the teachings and magic of our people. The magic that is strong is the magic that is understood and that is in our blood! Everything else is foreign, and sooner or later it will cause rejection or transform you into a person with the mentality of another race, and then after death your soul will go to that race instead of meeting your kin. How sad that would be!

A.I. Odoevsky expresses the same sentiment through the words of the high priest in his poem Vasilko (1882):

"Are you enchanted by Christian paradise?" exclaimed the priest. "But there, among the monks, you will be a stranger and alienated from your fathers."

We want to be the sons of our fathers! Let us be descendants worthy of the glory of our ancestors! May the Golden Chain not be broken! Glory to the Family! Glory to the Family! Glory to the Family!

CHAPTER 2: SLAVIC SCHOOLS OF WITCHCRAFT

To begin a discussion about who we are, why we are such ardent advocates of paganism, and why we wrote this book, we must first talk about the direction in which Slavic witchcraft is developing and the different schools into which it is divided.

Frequency of vibrations

Boris Rybakov once said something remarkable: "Studying paganism is not only a deepening of one's understanding of primitivism, but also a path to understanding the culture of a people."And in order to study paganism fully, it is necessary not only to read many books and understand them well, but also to live at the same frequency at which most pagans lived. To understand the difference in frequencies, it is important to know that humans have three brains:

	<i>Bychan</i>	<i>Middle</i>	<i>Ugan</i>
<i>Mir</i>	Nav	Reality	Prav
<i>Location</i>	in the lower well, at the level of the Embryo	in the middle well, inside the heart	in the upper well, inside the skull
<i>Responsible for</i>	knowledge, power, will, accumulation, creation	ability, bliss, experiences, preservation, preservation, maintenance	contemplation, doubts, squandering, destruction
<i>Sample</i>	wise man	blessed	scholar
<i>Accommodation</i>	in the forest	in the village	in the city
<i>Breathing</i>	abdominal	Yarlom	thoracic
<i>Love</i>	physical	Sensual	spiritual
<i>Outline Shell</i>	rectangular slab	egg	pointed

Ugan is well known to everyone, as it is immediately visible if a person's skull is opened. Modern humanity thinks in terms of Ugan. These people have no knowledge of their own, only speculation. They know nothing directly; they must try everything or verify information about other people's experiences, and from this they draw conclusions, often erroneous ones. They compare one thing with another, try to think things through, try to come up with something new, and constantly expend energy on thoughts that give them no peace. Science is very important to these people, and therefore they are like restless researchers who cannot sit still; they are curious about both things. It is difficult to argue with them because they are very stubborn in their views, even if these views are erroneous and lead to failure. Those of them who have learned well how to reason, distinguish one thing from another, and make correct conclusions are considered intelligent. The heart is not obvious, although even scientists recognise that the heart is a small brain. People who think with their hearts can be found in the depths of any country. They know little, are almost uneducated, but they feel everything well and know how to do many things that city dwellers do not know how to do. They are knowledgeable about herbs, know omens, sing ancient songs, celebrate folk holidays, and live entirely rural lives. These people are often kind, hospitable, friendly, extremely emotional, and are said to be

They "feel with their hearts." Faith is very important to these people, and therefore they are trusting and easily influenced. Those among them who are able to see and hear spirits, or who have well-developed premonitions, are considered the most respected.

Some scientists believe that the structure of the dinosaur skeleton indicates that they had not only a brain in their head, but also another one in the lower part of their torso. In humans, this brain is represented by the testicles in men and the uterus in women, and it also extends into the bone marrow, covering the entire body. Those who think with Bychan can now be found among savages, wrestlers and hunters. Suitable people are also sometimes found among drunkards and debauchees, but they do not know how to control Bychan; at this level, they are like madmen. People living at the frequency of Bychan do not need to think about anything or believe in anything. They already know everything, they know everything at once, without dividing this knowledge into components. They live the simplest life, avoiding any excesses, often as hermits. Those of them who possess witchcraft are considered the strongest.

At different times, Slavs lived at different frequencies. At the time known from chronicles, most Slavs thought in terms of Prisere. But pagan thinking itself is more ancient – it was created at a time when people thought in terms of Bychan, and therefore the main part of Slavic culture and almost all of the Slavs' spiritual developments stem precisely from Bychan thinking. No matter how lay people think, the pagan clergy always strives to think in Bychan, for all power and knowledge lie there.

To understand pagans, one must think like a Bychan. To do this, a city dweller must shift from Ugan to Bychan, and a villager from Priseredi to Bychan. If you are a city dweller, imagine that your head is at the level of Burkala, enveloped in a white cloud, and if you are from the village, imagine that a white cloud envelops your body at the level of Seredets. Place your hands palms down, with your palms on either side of the cloud. As you exhale sharply, lower your palms to the level of Zarod, imagining that you are lowering the white cloud with them. To reinforce the shift, repeat this 33 times in one set. After that, focus on your lower abdomen from time to time every day. Not on the Embryo or Svyobog, but on the lower abdomen as a whole, as if it were a flat surface. Some girls, for convenience, imagine a colourless crescent moon with its horns pointing upwards, but this is not necessary.

If everything is done correctly, you will soon notice that you feel warm, maybe even hot. You will feel hungry less often than usual and will eat less, learning to be content with less. You will gain strength and become bolder. You will sleep less, but sleep better. You will understand everything without careful thought; thoughts will stop and disappear on their own. If they do appear, it will be very easy to stop them, just by wishing it. When someone asks you a question, think about the answer with Bychan, not as you usually would. The answer will come from there. At first, it will only be understood by your subconscious, but then it will become clearer.

The lower well concentrates the power of the Earth's core, your sexual energy, willpower, connection with your ancestors – everything that is most important. That is why existence at the frequencies of Bychan is so beneficial and desirable. But you must strictly control yourself, because at the level of Bychan, the consumption of intoxicating beverages and amorous caresses bring the body incredible pleasure, incomparable to anything similar at the frequencies of Prisery or Ugan. If you are not restrained, you can fall into excess, ruin your health and sanity.

For people with excess unused energy, the first couple of days may be painful (in particular, headaches, intestinal weakness, and, in women, delayed menstruation) or very intense, but then everything will settle down.

Change in the outline of the Shell

In people who have reached certain mental heights while thinking with Bychan, Prisery, or Ugan, their Shell changes shape to fully correspond to the given brain. As can be seen from the table above, in the case of Bychan, the Shell will be in the form of an elongated plate, as in long-lived people.

But you don't have to follow Bychan's thinking for a long time to change the outline of your Shell. It can be done much faster – in just 7 days.

Stand up straight, spread your legs apart, bend your knees slightly, and stretch your arms out to the sides with your palms open. Shuffling your feet in this position, turn around your axis three times, saying the sound "AH" aloud or silently with each turn. Do this ~~an~~ times a day for a week. There should be at least an hour's break between sets.

During this week, you will probably have vivid dreams from time to time, and when you wake up, you will sometimes feel as if you are lying flat like something flat, and when walking, it may seem that you have become taller. But even if you don't have these sensations, or if they are weak, at the end of the 7th day, your Shell will still take on the shape of a slab, and will not change it unless you deliberately change it. Outwardly, this will be expressed in increased self-confidence, an increased ability to suppress opponents and dissenters, and a clear understanding of your place in life. However, if you do not keep yourself in check, this can also lead to the emergence of unfounded pride, so do not forget to laugh at yourself so as not to take yourself too seriously!

To be stable, the plate must be dug in. Therefore, when you finish the exercise on the 7th day, feel that your feet are immersed in the soil up to your ankles and that the lower part of the Shell is also immersed there along with your feet. Due to this, the changed outline of the Shell will be independently supported by nourishment from the Earth.

Notice that now it feels pleasant to step on the ground. This is because the small stogny on your feet have opened. After a while (and for some people, immediately), the small stogny on your palms will open, followed by the Seredtsa and Okhlupen. To make it even better, start breathing with your heels or feet as a whole, i.e. when inhaling, imagine that you are inhaling air not through your nose, but through your feet, or focus on the ground while inhaling. With this breathing technique, you will be filled with a thick and pleasant mist that not only envelops you, but also penetrates inside the Shell and replenishes your reserves of strength.

If you suddenly feel that you have not been receiving energy from the Earth through your feet for several days, sit down, imagine a red arrow pointing downwards in the area of your feet, and hold it until the flow of energy is restored.

Getting rid of foreign connections

By becoming enthusiastic about any foreign teachings, listening to songs by non-Slavic performers or songs in non-Slavic languages, as well as living in non-Slavic countries or places that non-Slavs want to conquer, you are more likely to pick up foreign connections through which the imprints of other peoples' initiations are imposed on you, and consequently their will.

which is sometimes hostile to your people. If you advance in their teachings to such an extent that you gain considerable power, they will immediately begin to oppress you, for there is an unspoken law among the initiates of the Outer Circle: no foreigner should surpass the people for whom the teachings were created.

To protect yourself from these influences, you need to test yourself at the threshold time by repeatedly saying, "Slavs are good," while concentrating on each stone, starting with Okhlupen. If you experience a feeling of rejection (discomfort, nausea, your voice becomes unpleasant) or suppression (heaviness, anger, coldness) at any of the stones, you should cross your arms (left over right) at that point and say: "Hors Hors Hors" and hold until some kind of foreign formation stretches out between your wrists. It is usually black and resembles a small parasite, although it is not necessarily something self-aware. As soon as the formation appears or is felt, you must sharply change the position of your hands, no longer crossing them, but clasping your palms together, thereby holding and pressing the formation between them, raise your palms above your head (to pull the subtenant out by the roots) and sharply lower your hands, spreading them apart to throw this formation onto the ground.

When you have removed the subtenant, check the stump that you freed from it again. If there is no rejection or suppression, you can move on to the next one.

You can do this at any time, but if you do it at the threshold time, there is a greater chance that the sub-inhabitant you have removed will return to where it came from, rather than wandering around the neighbourhood.

When you remove all foreign connections, your clarity of thought, physical performance, and smooth flow of energy through your limbs will increase. In short, you will be in the perfect state to begin and successfully continue your spiritual development.

The System of the Old Sage

Every spiritual school on Earth belongs to one of 120 major systems encompassing the teachings of all peoples in all worlds on Earth and its immediate surroundings. In the present day, only two systems are most prominent in our world: the system of the Old Sage and the system of the Young Awakened One.

The schools of the Young Awakened One steal the achievements of the Old Sage's schools, simplify and rework them, trying to invent a teaching that unites unrelated peoples. They try to make all people as similar as possible so that they are easier to control. "World religions" belong to this system, which has 84,000 schools. Taoism and some forms of yoga also belong to this system. The subtle-material temples of all the schools of the Young Awakened One are located in Akiya, and their teachings flow down from above onto their followers, representing a desire to subjugate, coerce, impose their opinions, and deny the significance of all earthly things.

All pagan schools, without exception, belong to the Old Sage system, which includes 200,553,789 schools of different nations. The most ancient subtle-material temples of the schools of this system are located underground, their streams of energy ascend from below to above and represent the filling with power and wisdom, carrying help, changes, and the fulfilment of desires. These schools have no need to subjugate anyone or appropriate the knowledge of others, for they are so ancient that they have long known and possessed everything.

To enter the mental field of the Old Sage's system, close your eyes, imagine yourself in the night sky among the stars, and say the magic words *AO ÁLO ÁR*. A passageway will open up before you. Imagine that spiritual arms are extending from your centre, reaching into this passageway and clinging to its walls. Now reach towards where your hands are clinging and you will find yourself inside the passageway. Walk forward until the walls disappear and other visions begin. The further you go, the stronger the connection will become.

The essence of the Old Sage's system is that no one denies themselves anything, because the joy of life is natural. Here, they teach that one should only transform it into a different kind of joy, accessible to the enlightened part of society. From this point of view, spiritual development is not the fruit of some kind of morality, some kind of improvement of one's qualities in the eyes of the laity, but only science, precise knowledge, accessible to a few.

For Slavs, this science is understood through the Supreme All-Encompassing Love, expressed through unity in diversity. This is by no means a mystical invention, but merely an attempt to describe the force that connects Slavs with Infinity and leads to life after death. This force was named Yar in honour of Yarila, the first to bring it to Earth.

Slavic medicine

Entering the mental field of the Old Sage's system, many find themselves among the Egyptian pointed hats and only from there move towards the spiritual fortifications of their people. This happens not only because many sages of different nations studied in Egypt, but mainly because the pointed hats there served as spiritual support for people long before the Egyptians, when they belonged to a single race.

Be that as it may, this is not very convenient, and a faster and more direct way of getting into the essence of Slavic witchcraft is needed. Those who try to obtain this attunement from spirits or deduce it from archaeological finds, at best, only access the teachings of individual pagan doctrines, but not the teachings of Slavic witchcraft as a whole, and at worst, they access the teachings of outcasts who mixed paganism with the teachings of unrelated peoples. Those who try to extract the attitude from dualism or find it through Akian, at best end up in the Akian temple of dualism, and at worst experience false visions.

In order not to make a mistake and quickly get to the essence of Slavic witchcraft, you need to tune in to pagan holidays. Imagine people in traditional clothes dancing in circles, singing songs, making offerings to their idols... And all of this revolves and spins as a single whole, so that you can take it all in as a single entity. Amidst this spinning, you will surely see sorcerers, priests, or temple gates. Talk to the sorcerers, visit the temples...

If you want to know something and they won't tell you, or you ask them to do something and they refuse, then show your level of awareness, which allows you to control the leka to a certain extent. To do this, summon a state of strength and passion within yourself. When you think like Bychan, it's not difficult. Maintaining this state, imagine the rune Fók at the level of Burkál in front of you, and at the same time keep your focus on the back of your head, chanting the sound Fa (it is not necessary to reproduce the exact sound, you can simply repeat it like a mantra: "FA, FA, FA..."). During this, any uncooperative spirit will submit and do everything you need.

The Slavic network of consciousness

The common pattern of witchcraft of each nation is based on a network of consciousness formed by special objects of power. For the single race, these were pointed objects, for the Asyls - round shrines and specially arranged carvings. The Slavs, on the other hand, buried special knives with blue crystals in their handles, pointed upwards, in all places where they settled.

Most of the network formed by these knives was created during the time of the Rowan state and subsequently expanded. Its expansion was mainly carried out by warriors, as they believed that any land where a Slav had shed his blood now belonged to the Slavs, and to commemorate this, a knife had to be buried there.

Those who are able to see underground sources can also see this blue and white network. Those who do not have such abilities will have to tune in to the healing energy during the holidays, find a temple, and focus on its top, because all temples pierce space with their tops in order to connect to the native network of consciousness.

This network of consciousness covers the entire Earth. Other peoples also have similar networks that also cover the entire Earth. All these networks together form the False Veil - a huge spatial mirror that protects the Earth from foreign consciousness.

Being in the Slavic network of consciousness, you can find the keys to any Slavic teachings. With certain skills, you can even control or influence them to some extent.

5 Schools

Of all the schools included in the Old Sage system, 283,000 can be called Proto-Slavic, and 58,000 can be called Slavic. Such huge numbers are obtained because here, schools refer not only to schools as such, but also to their branches and separate teachings.

By Schools, we do not mean special educational institutions for spiritual leaders (although such did exist), but rather a collection of schools, branches, and teachings that share a common focus. This is the general structure of the teachings and worldview of certain Slavic peoples at a certain time, which formed its own leuka and kemarno place of gathering for followers. The Schools did not always differ sharply from one another, but over time they became separate, and therefore we now have the right to speak of five different Schools in the foreseeable chronicle period.

Kraizem



Founder: Skolon.

Period of existence: from a billion years ago to 24,000 years ago. *Peoples:* the Raseena, Laska, and other Slavs, as well as some of the Prakelts. *Main deity:* Mother Earth.

External goal: to bring the light of enlightenment to all peoples.

Internal goal: the merging of man with nature. *Features:* witchcraft through ernichinka, yuzda. *Sacred gathering place:* the snowy peak of Mount Bavmitsa. *Colour of the beam:* black-green.

Connection: ARILAH KMHIR ARTAI VZDSOT.

Asgrad



Founder: Vodain.

Time of existence: from 59,000 years ago to 25,000 years ago.

Peoples: the Asyls and their tributaries from other white peoples, as well as the Dravidians.

Main deity: none, they revere the clergy.

External goal: accessibility and speed of learning witchcraft, conquest of areas on Earth and in other worlds.

Internal goal: the fusion of man and machine.

Features: powerful fast-acting methods, use of potions and devices.

Karmic gathering place: the hall on the top floor of the Amber Tower.

Beam colour: blue.

Connection: AMARIM KTUR HALIT LAI.

Skolotskaya



Founder: Blagomir.

Period of existence: from the 20th century BC to the 2nd century AD.

Peoples: Cimmerians, Scythians, Pelasgians, Neuri.

Main deity: Tabiti.

External goal: to achieve one's goals, survive, leave no enemies behind.

Internal goal: to merge man and beast.

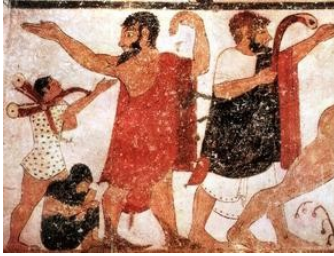
Features: extreme cruelty of rituals, carefully developed curses and spells.

Sacred gathering place: around a small triangular bonfire in a clearing during after sunset until midnight.

Beam colour: yellow-black.

Connection: FAHALIT ANITON ZALIT ARAL.

Thracian



Founder: Uphren.

Period of existence: from the 8th century BCE to the 7th century CE. **Peoples:** Phrygians, Thracians, Trojans, Etruscans, Bulgarians. **Main deity:** Itra.

External goal: to introduce morality.

Internal goal: to merge man and city.

Features: well-developed rituals, ecstatic practices and divination, striving to avoid blood sacrifices whenever possible.

Sacred gathering place: a large azure-white temple where priests gather, black magicians on the underground floor, and prophets around the street.

Beam colour: blood-gold.

Connection: TRAKES SIMIYZI SOLUM NVERT.

Vendska

Founders: Shkikh and L'dzon.

Time of existence: from the 7th century e.v. to the present day.

Peoples: Vends, Ants, and all other Slavs.

Main deity: Sventovit.

External goal: to gather the best of all Slavic schools of all times and worlds, to establish a uniform paganism for all Slavic tribes.

Internal goal: the fusion of man and spirit.

Features: methods that, without potions, instruments, or complex rituals, yield results as good as those achieved with all of these.

Sacred gathering place: inside a vast white building with animated idols.

Beam colour: milky white.

Connection: AHA ILADI LYUDO SLAVA.



To enter any of the Schools, you must look at its representative (shown here to the left of the description) and recite the connection spell. In any other case, these spells will not work. After entering the lek, find the gathering place. Direct a beam from your Yarl towards it to touch this place. Such a touch is equivalent to a request for training. If your request is accepted, you will feel the souls of the mentors hovering above your head. When you want to communicate with them, close your eyes and focus on them. When the image of one of the mentors appears, address them.

Representatives of all five Schools actively communicated with each other and exchanged experiences regardless of time and political sentiments. Scythian spiritual leaders, for example, although they had a completely different internal goal, considered themselves direct successors of the Asgardians and summoned the souls of their sorcerers to receive guidance.

In addition to all of the above, there were, of course, other Schools (for example, the Veretnicheskaya School) and separate cults (for example, the worship of Veles, the Common God), but they were either too small to be considered fully separate entities, or they were a mixture of paganism with something else, or they simply did not go beyond the boundaries of the School of their time. All these formations are readily accessible from the main lectures and are therefore not specifically mentioned.

At different times, followers of various schools and cults can be found on Earth, including those that no longer exist in reality. We are representatives of the Wendish School, and in this book we provide an overview of its knowledge of runes, as well as some knowledge from other schools.

Much time passed between the decline of the Asgard School and the dawn of the Skolot School, during which the thread of transmission of the Volkhv initiations was broken several times during sudden changes in the way of life. Similar things happened later, but this is not a concern, for the thread is restored from above whenever necessary. It is being restored now.

CHAPTER 3: ON A FOREIGN FAITH

Once upon a time, something unnatural happened to all Slavs, something that had never happened before. And so that it never happens again, let us tell the story, and let everyone remember it well!

First of all, every event has not only an earthly cause, but also a heavenly one. In this case, it is beautifully described in an excerpt from Igor Kobzev's poem "Boyan's Dream" (1971):

And beyond the blue river, murmuring like a wave,
beneath the mountain that everyone had seen,
lived the cunning, treacherous King Zavid, who envied
Perun more than anyone else.
He did not want to live in his court, where the
barrels were full of honey,
But he wished to be on a steep mountain, where
Perun strikes lightning.
Envy gnawed at him, and pride was sweeter than
sugar to him.
How he longed to climb that mountain, so that all the
servants would gasp in awe!
But it was not easy to conquer that mountain: its
sides were smoother than marble.

The king had claws sharper than a hawk's, but he broke them on the rocks.

Tormented by black envy, the king gave a strict order: to build him a golden palace, so that he would be richer than the gods!
And Zavid sat surrounded by his servants, boasting with bold words.
In one hand he took a red bow, and in the other a quiver of arrows...

The gods feasted on Lys Mountain, and someone jokingly said to Gromovnik:
"Should we drink mead at your court Or go to your assistant?" Perun's entire palace was filled with the heroes' laughter at these words, the sky shook, as if from thunder, The beer exploded with a bang in the barrels. And a shadow fell across Perun's brow, apparently tired of the sharp words.
And mist and gloom fell to the ground from Perun's tormenting thoughts. The gods lay in wait: they await the blow!
There is no escape from the Thunderer – his fiery arrows burn evenly, burning everything without mercy!

Suddenly Perun leapt from his throne to the ground! Without reproach, without complaint, he says to Zavid: "Take all the power, if that is your desire!
Do not be ashamed if I teach you something. It is not easy, you see, to rule the world!
– How can I teach a ruff how to swim in a river? I can rule without any hints!

They exchanged clothes without fuss, each uttered a greeting, King Zavid sat down on the flying carpet and ascended to the bright mountain.
And Perun threw his quiver to the ground with a thud!
– I'm tired of this! I've had enough! He lay down to sleep under the sacred oak tree. He still sleeps there to this day...

And Zavid ascended the high throne, undaunted by the responsibilities he had taken on.
He stretched his mighty hand from the northern lands to the southern ones.
He began to use his wisdom to resolve matters, to teach and advise people: how to plough the land most efficiently in winter, how to roll out sleighs in spring.
If anyone wanted to be known as a wise man, he would immediately advocate a new custom: he would order people to walk upside down, or he would match a flea with an elephant.
Under such rule, the king's barren fields became empty, the land became wild and burnt out. Even the gods sit hungry.
People cannot wait for the beautiful spring. All the singing rivers are frozen.
All the treasures from the heavenly and earthly treasures have been stolen.
And there is no way for the king to atone for his sin: where can he get grain? The mice have eaten it all. And where are the mice? The cats have eaten them all. And where are the cats? The archers have killed them all.
Where are the arrows? They went to the river to play. And where is the river? The bulls drank it all.
Where are the oxen? They lay down on the sand to rest.
Where is the sand? The wind blew it all away...

The foolish Zavid couldn't manage the land and got himself into trouble.
And one misfortune after another came to visit people, uninvited. The sorrowful journey will never end. Do not dispel the grief with winds. But Perun will wake up someday! The distances will flash with bright rays!

Translating from the language of battle to everyday speech, let us explain more clearly.

It all began when the princes were tempted by foreign gold and began to allow the Byzantines to build their churches on our land. Thus, in 944, while still pagan, there was already a Christian church of Elijah the Prophet in Rus, because in 877 the princes Askold, Tunilo and Dir were baptised - the first two under the name of Nicholas, and the last under the name of Elijah. This violated the 24th commandment (*see vol. 2*), but not everyone understood this immediately: they believed that they had not brought a foreign god to their land, because they themselves had not brought it, and it was not done for themselves, but only for the Byzantines and Romans who were passing through or settling for a long time. Yes, it was not for themselves and not by themselves, but nevertheless, a foreign god still ended up on their land, and thus the commandment was broken. And a long punishment followed... No wonder the people say: "A foreign god is worse than your own bogeyman."

The princes, incited by the cunning of the Greeks and Romans, and moreover married to Christian women, in their madness imagined their power to be higher than that of the crooked one, and wanted to remove him altogether, and take his place themselves and receive the tithe themselves, giving nothing to the clergy. They no longer listened to the decisions of the veche, but began to pass on princely power by inheritance, and thus became kings. Misfortune does not come alone: the violation of the 24th commandment led to the violation of the 31st, and then many others... This is exactly what happened when King Zavid built himself a luxurious mansion.

And times were such that not all Slavs shared a single cult, and it even happened that one Slavic tribe attacked another. In order to take power over all Slavs into their own hands, the princes decided to unite them with the help of the Christian faith - then they would not differ from each other in their views, and it would be very easy to rule them like a flock. They could have just as easily introduced some new pagan doctrine that would have united everyone, but, alas, overseas gold seemed more appealing to them... This is when King Zavid wanted to have the power of Perun.

Some people had been baptised before, but forced baptism began with the Bulgarians in 866, and the last to be baptised were the Zhmodians in 1413/17. Few people accepted baptism voluntarily, mainly only princes and their entourage, because it was their despicable idea. Most of the common people stubbornly resisted, and from time to time there were uprisings. Many would have gladly subscribed to the words of the hero from the epic "Ilya Muromets and His Daughter":

I will destroy the glorious capital city of Kiev, and I will
cut down all the peasants, and I will burn all the churches
to the ground, and I will cut off the head of Prince
Vladimir himself, along with Opraksia and the princess!

But what can a handful of people with axes and honest consciences do against a princely retinue with swords and fire? Since then, there has been a superstition: meeting a priest brings misfortune, but if you throw grass after him, he will pass you by. Naturally, the appearance of a priest could not be perceived favourably, since he was not only a stranger, but also brought grief through forced baptism. This is what happened when Perun transferred power to Zavid, wanting to teach him a lesson so that he would not meddle in matters that did not concern him.

However, even with such unequal forces, the spread of Christianity was neither rapid nor particularly successful. The Christianisation of Rus began in 988-991, but the city of Mtsensk was not baptised until 1415. Based on excavation data, it can be confidently stated that many East Slavic pagan temples remained intact until the middle of the 13th century. German traveller I.D. Wunderer visited Russia in 1590 and wrote "Journey to Muscovy," in which he mentions, in particular, that before the entrance to Pskov at that time there were two idols, Uslad and Khors, placed there in ancient times. Since they stood in such a prominent place and no one had removed them, it means that the people continued to worship them. The inhabitants of Prussian villages remained pagans until the 17th century, although they had been baptised as early as the 13th century, and the observance of all pagan customs and rituals was strictly forbidden. The Russian "Military Statute" of the 18th century had good reason to write that *"idolatry and sorcery (black magic) are strictly forbidden,"* which means that there was something to forbid! Among some Slavs living in New Saxony and in various outlying areas, paganism also persisted until the 18th century. It persisted longest in the secret societies of Slovenia and Macedonia, lasting until the 19th century. Of course, in most cases this was not a widespread phenomenon, but it did occur. The clergy themselves often complained that many people attended skomorokhi performances, but almost no one attended church. Many features of paganism and witchcraft merged with Christian Old Belief and "village magic" and have been preserved in folk festivals, songs, epics, fairy tales and beliefs to this day. Even in the 14th century, many healers wrote down spells, but the invocations of pagan gods were transmitted strictly orally, and those who did so always had only a few, literally 3 or 4, sometimes 7 per healer. In essence, paganism did not disappear anywhere; it merely receded into the background and broke into pieces there.

Since sorcerers and healers had largely become the guardians of the remnants of paganism, the 1589 law code prescribed: *"And whores and witches shall be fined 2 kopecks for their practices."* Then, in early 1653, a tsarist decree was issued in Russia stating that those people who *"begin to visit sorcerers and fortune tellers, or practise witchcraft, or use bones or other means to tell fortunes, or who begin to harm people, and by our decree such evil people and enemies of God shall be burned to death without mercy, after being bound with straw."* In Slavic countries, there was no inquisition as such, and the fight against witches was not as widespread as in Europe, but measures against sorcerers were still taken, as evidenced by numerous court cases. However, in most cases, only those who had been deliberately framed or followers of non-native teachings such as witchcraft and Satanism (*see vol. 3*) fell into the hands of the authorities, which allowed the true guardians of the Golden Chain to survive.

In many places where churches now stand, or near them, there used to be temples and shrines. But the princes became enemies of the people, and the Christians destroyed everything... Now there are no temples of ours, no sacred books... It is rare to find an idol or

A coin with runes, and even that doesn't often find its way into museums, "thanks" to black diggers... And they have slandered us so much that for many centuries the occupying Christian authorities have been repeating that we had no writing, that we were savages, and that we had no glorious ancestors, but that our entire history began only with the adoption of Christianity. Shame and disgrace! Curse the shameless liars and murderers!



Sikko and his companion execute St. Adalbert

For a long time, a foreign faith tormented our peoples. But starting in the 17th century, lovers of antiquity and ardent patriots gradually began to appear. They began to study their antiquities and understand what enormous spiritual wealth had been taken from us... And now the authorities have softened their stance - they no longer persecute people for their old faith, although they do not really approve of it either.

In 1926, Ernests Brastins published a collection of little-known Latvian dainas that had not been included in the collections of his predecessors, and in the same year he registered Dievturība, a revived pagan doctrine. From that time on, a semi-underground, and from the 1970s onwards, an open restoration of paganism and tribal communities began, and this work continues to this day. Paganism will not only be restored, but it will return in full force to those who need it, for our gods did not consent to the replacement of their faith! And as long as Perun is with us, we will be nothing but pagans! And he is always with us, for Perun is eternal! Glory to Perun!

What lesson can we learn from all this? M.M. Kheraskov put the answer to this question into the mouth of Zolib, a fictional but wise priest of Perun:

If princes do not show respect to the gods, we should not respect them
in our hearts, for before the gods, a prince is, like us, mere dust;
he who does not honour the deities, even if he is the Tsar of the
universe, is a common enemy to the people, and all people are his
enemies.

The state should not be ruled by bribe-takers. The power of the veche and the krivokrivet, but not that of the elected prince, should be sacred, and the prince should unquestioningly obey the veche, and not the veche the prince. Only observance of ancestral traditions brings peace and goodness. If you offend your ancestors, you will find yourself in trouble, for you are the child of your forefathers, and by renouncing your kin, you will bring shame upon yourself in their eyes.

Let us conclude with the memorable words that A.N. Radishchev put into the prophetic mouth of the character he created, the elder Sedglava, priest of Perun:

O Perun, O almighty god! Be their
champion in battle, be their protection
in times of trouble.
O people, glorious people! Your late
descendants will surpass you in glory
with their graceful courage, godlike
courage, the wonder of the entire
universe, they will crush all
obstacles, all strongholds with their
strong hand, they will defeat even
nature itself, and before their mighty
gaze, before their faces illuminated
with the glory of great victories
kings and kingdoms will fall.
O descendants! - But thunder struck, and the
priest fell silent - he senses
that a god walks in quiet majesty.

CHAPTER 4: THE GREAT DESTINY

And already the voice of Bayan can be heard.

Fyodor Dostoevsky wrote these remarkable words:

There will be turmoil such as the world has never seen before. Russia will be clouded over, the earth will weep for the old gods...

The Eternal Book of Ran'e Nero contains a prophecy that explains the same idea:

The religion of the Sun and Fire will know a victorious march in the 21st century. It will find support in the northern land of the Hyperboreans, where it will be revealed in a completely new form. The site of its main temple is the green island of Erin.

"The religion of the Sun and Fire" - this is how one could describe the main features of Slavic paganism, especially if we take into account the teachings of Ufren. "The northern country of the Hyperboreans" - if we were talking about Russia, Nero would have said "Tartaria", because that is what he calls Russia in his other prophecies. We assume that this refers to Slavonia - a united state of all Slavic countries or their ideological unity, since this is one of the external goals of the Wendish School of Witchcraft, and Olad Dixon also points to the formation of such a state in his prophecies. The "Island of Erin" is, of course, not Ireland, but Ruyan, because that is where our School takes its continuity from, and it was there, in Arkona, that the temple of Sventovita, the main deity of our School, was located. "Religion will be revealed in a new capacity" - we have decided to bring to the people the teaching of the runes, which was previously used only within the clergy, so, naturally, revived paganism will appear in a new capacity.

More concisely, but saying the same thing, Vanga recounts in her prophecy:

The most ancient teaching will come into the world at the beginning of the millennium. First Russia, and then other lands will be covered with its sacred veil like pure snow.

"Pure snow" is white, the colour of Sventovit, the main colour of our School. The revival of the Wendish School will take place in Russia, but it will not only be for Russia, but for all Slavic countries, and therefore it must then spread.

Not clear? Then let's start from afar...

Although Arkona stood on Ruyan land, it was a pan-Slavic holy city, where Slavs from all lands flocked to worship the gods. Arkona was revered by all and was well suited to the role of a sanctuary where the unification of the Slavs was to take place.

Among the clergy, there was an idea to gather all the idols of the Slavic gods in one place, as well as to collect all the teachings of the priests and secret instructions of the magi in order to create a written code. Such a "single place" was found - Arkona. The written compendiums of teachings were being prepared, and some had already been initiated into this union (the most famous of them being Vseslav of Polotsk)... But it was not to be, for the Ruyans were destroyed by the Danes, and the clear vision of the other Slavs was clouded by Christianity.

However, oral teachings managed to spread, and some of their components are still alive today. They have settled in folk tales, epics, spells, beliefs, and customs. In a distorted but sufficiently close to the original form, paganism has been preserved in the "Veda Slaven" collected by Stefan Verkovich, in the "Vles Book" of the Sokolino movement, as well as in the "Tales of Zakhariha" Krysa Velezda (in the world - Yuri Mironov) and in chronicles. Much has been revived by ethnographers, historians and modern Rodnovers. In addition, a great deal of information has come down to us from the Etruscans. Therefore, those who say that paganism is irretrievably lost and nothing remains are wrong. Although at first we thought so too. However, having taken up the study of the material, we realised that in order to restore paganism, we have not much, but almost everything that is required. And what is missing can be restored based on the clear system described in the Wendish runes. The only difficulty is that not all materials are available and not all of them have been translated into Russian. This once again emphasises that natural knowledge has not been preserved in its entirety in any one Slavic country, but is scattered throughout them all - ancient writings are stored somewhere, oral traditions are remembered somewhere, rituals have been preserved somewhere... And we will only obtain a complete picture of paganism if we gather it from all Slavic countries without exception. And in order for this knowledge to come to life, all Slavs must unite, as they did in the days of the Volyn prince Mowkha (known to the Arabs as "Majak, Tsar of Valinana"), only now even more strongly! In our work, we have tried to cover as many historical, ethnographic and folkloric sources from all Slavic countries as possible, striving to bring these fabulous times closer, at least on an ideological level. The rest is up to the princes and the people themselves.

CHAPTER 5: ABOUT THE MAN FROM THE ALDVÉR FAMILY

Those who went searching have long since found what they were looking for, or have themselves become what they were searching for.

Ryan

Aldver... A word from an ancient language... Which one? What does it mean? Would it be correct to derive "ald" from the German "alt" and "ver" from the ancient Aryan "var", so that it translates as "Old Worm" or "Old Dragon"? Slavio interpreted the word differently:

"Al" means "olala" - the name of a festive bonfire, and "dver" means "door," of course. Aldver means "Door of Flame." Why this name? Because someone special must enter this door or exit through it...

The Aldver clan, also known as the Four Fires clan, came from the land of the Varangians who lived near Scandinavia, through Prussia to Smolensk (Russia). Therefore, it can be said that this is one of the tribes of the Krivichians (in the Rigveda, the warlike people of Krivich). After moving to Smolensk, a sorcerer named Rai predicted that every 538 years, Keyholders would be born into the Aldver clan. To understand who they are, it is necessary to know the spiritual ranks:

<i>Rank</i>	<i>Description</i>	<i>Requirement</i>	<i>Behaviour</i>	<i>Sign</i>	<i>Stogna</i>
<i>Keeper</i>	preserves the heritage of ancestors	when artefacts are needed	patient, uncompromising	black chest, lined with iron	Podplyusna
<i>Gatekeeper</i>	gives initiations and teaches	when a teacher is needed	Strict but wise	a gate without a lock, through which one can enter	Zarod
<i>A warrior</i>	protects the rope and attacks others, leading conquests	when it is necessary to defend or destroy	loyal, easily excitable, cruel	fiery sword (pointed upwards)	Svyatogor
<i>Keyholder</i>	finds keys to any locks	when it is necessary to restore or break into any system	quiet, cautious, has security	key (with the prongs down, the ring up)	Yarlo
<i>The Guide</i>	travels through worlds, memorising paths and discovering new ones	when you need to find a way out of a dying world or any dead end	polite, pleasant to talk to	in the hands of the messenger arrows, folded in the shape of the letter Z	Seredtse
<i>The chronicler</i>	remembers enduring events, which are the same in all ordinary worlds, but what happens between them varies in different worlds	when it is necessary to restore or change historical memory	observant, calculating	pen and paper with dots	Background
<i>Scribe</i>	fills the chain with necessary knowledge	when it is necessary to fill the gaps between persistent events	has a wealth diverse knowledge about everything	a book with an eye on the cover	Burkalo
<i>Creator</i>	creates something new not from nothing, but based on the old	when you need to create a new system or a new branch of an old chain	knows the essence of each thing	the sculptor's open palms	Ohlupen

Abilities are rarely passed on with initiation; they are usually acquired over the years and therefore are not immediately noticeable. For example, Svaubono considered himself a Bookkeeper for a long time, but it turned out that he was only temporarily so in order to remember the skills of a Keyholder.

Did you love beautiful locks and keys as a child? Perhaps some of you are also Keyholders? Let's find out... Imagine yourself

There is a huge key above your head. It will take on the shape it needs to take; the main thing is that you feel that it is a key and not something else. The sensation of your body should change; you will feel it a little unfamiliar, but not alien, because your Keyholder quality will be revealed, if you have it. If you feel a change in the quality of your body, then, focusing on the key, express your intention to open a flow. For example: "I am opening the channel of the Milky Way!" If you are a Keyholder, the channel will open, and it will open in a way that is completely different from how a master could open it. It will open more widely and clearly, as if you are physically present not in your own world, but in that channel. If nothing happens, it means that you are not a Keyholder. Don't be upset. Perhaps your witchcraft rank has not yet been earned, or it is simply different.

But let us return to the legend.

Slavlo became the first Keyholder in the Aldver family. He was the embodiment of the sorcerer Raya and, with his birth, began the long-promised 538-year cycle. If he so desires, the Keyholder can combine his rank with that of Scribe and Keeper; Slavlo became the Keeper of the Keys of the Inner Verve in Slavic paganism.

Around the 14th-15th centuries, the second Klyuchnik was born, known in witchcraft circles as Savva Sabateyan. He hanged himself to avoid falling into the hands of the "Orthodox Inquisition." Savva possessed the Keys of a special rosary, which belonged to the pagan Clan of the Serpent and also contained some elements of Christianity in the form of angels and demons.

The 3rd Keyholder was born in 1986. His family name, like Slavlo's and Savva's, begins with the letter S - Svaubono (a rare Prussian name, meaning the same as the Serbian "Slobodan"). He is one of the authors of this book. He has been entrusted with reviving the Wendish School of Witchcraft system, which is one of the reasons for writing this book.

In addition to Keyholders, there are also Aldver and simple sorcerers or witches in the clan, although they are also quite rare. For example, Svaubono's great-grandfather was a robber and belonged to a gang that worshipped the spirit Khloptun (not in the sense of "to fuss" or "to help," but in the sense of "to kidnap"), as a sign of which the gang leader was nicknamed Khloptun, which then passed on to the entire family of the grandfather. Grandfather Svaubono's sister was a weaver. After Svaubono began practising magic, his father occasionally ~~also~~ clairvoyance and powerful abilities, while his mother successfully practised the Northern Tradition and Reiki, after which she converted to paganism.

But the main feature of the Aldver clan is still the Keyholders. A Keyholder can give others the same rank, and those to whom he has passed it on are true disciples. However, the rank is rarely given to people from other clans. In the Aldver clan, the gift of the Keyholder has never been passed on directly, only by blood. With a cycle of 538 years, it is impossible to do otherwise, unless one is a considerable long-lived person. Moreover, if the Keyholders of the Aldver leave offspring, it is only in the world of samovils, so in reality, other members of the clan who are not Keyholders and may not even be sorcerers have to engage in reproduction.

Because of this, it is difficult for Aldverams to restore their clan's witchcraft knowledge when it is lost. Each Keyholder must study under several masters of different lineages in order to gain the experience and skill necessary for an independent magical life. But this difficulty tempers them and makes them wiser. Thanks to this book, if they preserve it, it will be easier for them.

Now let us tell you more about the last Keyholder from the Aldver family to date. Even as a child, Svaubono experienced the significant event of the Is rune, after which he could not find peace, thinking about ways to achieve immortality. At the age of 10, after visiting a psychic from Kuibyshev, he temporarily gained the ability to heal by laying on hands. At the same time, he received his spiritual assignment. At the age of 17, his search led Svaubono to books on magic, and he began to study them. In 2009, he acquired the gift of prophecy, after which he studied with various masters for several years, was a member of several Orders, wrote two books on magic and four on dream management, and conducted a huge number of workshops. In 2013, while studying the Vendsian runes, he

Sventovit appeared and asked to revive divination using these runes. Svabuno liked this proposal so much that he broke all his old ties, finally converted to paganism (which he had been curious about all his life) and, together with his old friend Varpod, founded the "Poved" brotherhood.

When writing each volume of the book "The Tale of Devils and Rezzos," Svabuno was helped most by Varpod. Silina, Svabono's student, and Yar Nur, his constant companion, made significant contributions. Many people who worked on the illustrations for the book also provided great assistance.

CHAPTER 6: ABOUT THE WEND SCHOOL AND "POVED"

*The shadows of our deceased ancestors,
our kind protectors, appeared in the
ancient grove under the dark oak trees.
The Vaidelots, the Ligsons, saw the
glorious spirits
and, bowing their heads respectfully,
greeted them...*

"Lachplesis"

- Why is your book called "The Tale of Devils and Rezzers"? Is it related to the Indian Vedas?

- The word "veda" has not survived in its pure form in Slavic languages, but it can be derived from the word "vedanie," and its meaning will be clear to any Slavic speaker without translation, since there are many words with the root "ved" in Slavic languages. There are only two main ones: "vedanie" – "knowledge", "vedenie" – "cognition". If there is knowledge and cognition, then there must also be a body of knowledge, and this is precisely what "veda" is. In relation to Slavic sacred writings, the word "veda" has been used since the 19th century (when it was collected "Veda Sloven"); it has become firmly established in everyday speech, which means it is close to the hearts of the people. Hindus also have the word "veda", which comes from "vidya" – "to see/to know". Hindus call their main sacred writings the Vedas. The Slavs do not copy their beliefs, but almost all languages in the world, especially Slavic languages, have some similarity with Sanskrit as one of the oldest languages. The name of the sacred book of the Scandinavians, "Edda", has exactly the same relationship with the root "ved", which can be translated roughly as "Great-grandmother's poetry book from the village of Oddi," if we rely on Icelandic, or simply "knowledge," if we rely on Sanskrit. But with this similarity, no one would dare call the Scandinavians Hindus, right? The same is true of the Slavs. However, there is an Old Slavic word "poved", meaning "teaching, science". The use of this particular word is much more pleasing to the Slavic ear and more naturally connects to the tradition of witchcraft, granting the protection of ancestors. Therefore, we do not follow those who wish to call paganism "Vedic"; instead, we follow what is actually true.

- What is the Wendish School of Witchcraft (hereinafter referred to as WSW)?

- It is an association of people who practise Slavic witchcraft based on Wendish runes.

- When did the WSSW come into being?

- According to historical records, it has existed since the 7th century CE (the first mention of the Wends), according to archaeological data – since the 9th century BCE (inscriptions in the Wendish language on burial stones), and according to our knowledge, it was founded in 1497 BCE (a synthesis of knowledge for transmission through runes). In any case, it has existed for more than a century.

- What caused the emergence of the VSH?

- Firstly: centuries-old continuity, the need to pass on the knowledge of the wise men after the decline of the previous school – the Thracian school. Secondly: the specific goals pursued by the Bodrichi and Lyutichi, whose princes wanted to rule over all Slavic peoples, while the clergy sought to unite all Slavs spiritually.

- Are there any famous people in the VSH?

- Among those who are historically known and belong specifically to our School, we can name Vseslav Polotsky, Miko, and Slavasko. However, as advocates of Slavic unity, we honour the spiritual leaders and all other Schools of pagan witchcraft as our own, and among them there are other notable figures (for example, Vodain and Ufren, better known as Odin II and Orpheus).

- Do members of the VSHV have a particular worldview?

- It is exactly the same as that of any sensible pagan, with the only difference being that we arrange everything in the world according to our runes in order to better understand what belongs where. In magic, we use both hands, and in spiritual ascension, we combine the Right Path and the Water Path.

- Or perhaps the teachings of the VSHV are a new invention?

- A new creation is something that has been pulled out of thin air and built from scratch. Something that has ancient roots, which in this case are runes, names of gods and spirits, a list of priests, materials from chronicles, legends and beliefs, can hardly be considered a novelty. Due to the barbaric attitude of Christians towards the original faith of the people whose lands they invaded, we naturally have to restore a lot, but we do not take anything from thin air; everything is based on reliable material and on clairvoyance and divination honed over the years, but in no case on fabrications and speculation. We approach the selection of sources describing the beliefs of the Slavs with particular care in order to avoid mistakes and profanity. But we must not forget that paganism, like any faith, is based primarily on revelation and personal experience, and its goal is not to collect information about the life of the Slavs, but to achieve harmony with the gods, ancestors and nature. Therefore, we rely not only on science and mythology, but also on revelations received from gods, spirits, and ancestors. A genuine and pure spiritual experience is never illusory or detached from reality; it never contradicts common sense. That is why everything has been carefully checked and double-checked. And while some Rodnovers create new teachings, we are merely restoring the old ones, using all means to do so.

We have them. For example, many people wonder which peoples are referred to as Gog and Magog in the Bible and Yajuj and Majuj in the Koran. Our method of research allows us to know with complete certainty that these are the Scythians and Sarmatians, because the word "Gog" carries a white connotation and refers to nomadic white-skinned people with long hair, while the word "Magog" carries a blue-black connotation and refers to dark-skinned, warlike people. We use such methods when all other methods provide too little or unreliable information. In the example just considered, our method confirmed Herodotus's statement that the Sarmatians originated from the marriage of Slavic Scythians with Turkish Amazons. Similar confirmations followed us everywhere during our research.

- What is VSHV's position on the "Vles Book" and other forgeries?

- It is not always possible to prove with absolute certainty that these are forgeries, because not all scholars are conscientious; many of them have unhealthy prejudices and tailor the facts to suit their own personal opinions. Therefore, we treat all of this on the same level as any folklore or grimoire, and use spiritual methods to verify the information from them that may be useful to us, and if it turns out to be true, we use it, and if not, we discard it. It does not matter to us who wrote it or when, but only how true it is and how useful it is.

- How does VSHV relate to other pagan movements?

- It is now becoming fashionable to condemn neo-paganism and the pseudo-science that accompanies it. We would like to refrain from doing so. Let them do what they think is necessary, and time will tell who is right. However, we would like to emphasise that, unlike some, we do not use paganism to promote nationalism or anti-scientific views. Instead, we are only concerned with witchcraft; everything else is of little interest to us.

- What is the VSHV's stance on politics?

- We believe that the most appropriate policy for Slavs can be nothing other than pagan Pan-Slavism. Such a system should not provide for the supremacy of one people over others. All Slavs should be ruled by an elected council, which would include elders from each Slavic people. We are also against foreign rule, i.e. those elected to the council and people in all leadership positions must be pure-blooded Slavs and necessarily pagans, because no one else can be obeyed without fear and without doubting their fairness.

- Is the VSHV system an egregore?

- The concept of egregore is known to our School; we refer to such formations as "leka" (i.e., a mould for casting). Each School, of course, has its own leka. However, the runic system is not a leka, because it is not someone's personal teaching; rather, the system encompasses the realities of the entire surrounding reality. It is like a complete world, a living space. Look at what is happening on the street. People are walking – this is the rune Haar, because they are walking, moving from place to place, travelling, and all this is expressed by Haar. A guy is kissing a girl – this is the rune Matar, because it embodies a loving relationship. Grass grows in a meadow – that is Laan; among healthy people there is a sick person – that is Gosta; workers are building something – that is Koval... That is how the whole world is arranged. Anyone who has worked with leks and then started working with runes will feel the difference and understand that the runic system is not a lek, it is something more alive and natural. Besides, leks always want something from you, they want to involve you in something, but runes don't need anything from you, runes are like logs, they just lie there... You have your own desires, the runes don't impose them on you. But you can take the runes and do something to realise your desires with the help of the runes.

- How can you be followers of Slavic magic if the foundation of the Slavic faith has long been dismantled and is dead?

- No one has analysed it. It is quite a complex structure, and in order to analyse it, one would need to analyse its founders, who were numerous and lived in different periods. It is highly doubtful that anyone would set out to find them and destroy them. Moreover, there are many followers, more and more of them, and as long as there are followers, there is a religion. So everything is fine with the religion, it works. It is just temporarily forgotten for the most part. Any statements that paganism has disappeared are only made by people who are unfamiliar with folklore, ethnography, and linguistics, i.e., who are simply not educated enough to understand the issue. After all, if you dig into the sources, there it is, right there at every turn!

- Does the VSHV have communities?

- Not at present, but it is only a matter of time. Although we do not feel any particular need for communities, because what we are describing is magic, and sorcerers can live as hermits or feed off the community – it is their choice, no one dares to impose anything on them.

- Does the VSHV have a high priest or someone like that?

- VSHV is a general phenomenon, it is the name of a movement, and the movement has branches, and each branch has someone in charge. VSHV only has founders, while high priests and stragi are found in the branches of VSHV.

- Can people of other faiths practise the VSHV magical system?

- With sufficient practice, it is possible. Although we do not understand why they would need it. It is as strange as if a Slav suddenly took up voodoo, yoga or some other foreign practice. Now that paganism is no longer suppressed, it is not natural. And the response from one's native faith is always stronger and better than from a foreign one. We are in favour of only pagans using our School's system; it is for them, it is in their blood! Well, if a person strives for a foreign teaching, then that person is ignorant, they do not understand the full value of their native witchcraft, perhaps they have simply never heard of it, which means they need to be educated.

- Can people of other faiths be members of the Higher School of Theology?

- No, only pagans. Including those who have been baptised and followers of other related systems, such as the Mazikov Doctrine, the Shuiny Path, Veretnichestvo, etc. But, of course, it would be better if they adhered only to the VSHV system, without mixing it with anything else. When a person strictly follows only one path, it reveals itself to him in full, but when he mixes one with another, he is forever digging in an incomprehensible mess.

- **How to join VSHV?**

- You cannot join the VSHV, because it is the name of a phenomenon. You can only be involved in this phenomenon by supporting our worldview and working with the Vendsian runes. But if you want to "join," then join one of the branches of the VSHV, for example, the "Poved" zadruga.

- **What is "Poved"?**

- "Poved" in Old Slavonic means "teaching, science," which we understand as the knowledge of the veduns, and that is why we named our zadruga with this word. It belongs to the New Ustoys branch of the VSHV.

- **What is the New Foundation?**

- From 15 August 1803, not only the pagan worldview was revived, but also witchcraft. However, since it is mostly being revived rather than appearing in its purely ancient form (which would be difficult to apply in modern conditions), the result will, of course, be a renewed system, not one taken directly from antiquity and transplanted into our time. But it is important to know the difference between renewal and creation anew. We do not create anything from scratch; we always use only what is already available. This is the New Foundation.

- **How does "Poved" differ from VSHV?**

- VSHV is a School, while "Poved" is one of the systems of this School and one of the groups within this system. "Poved" is based on written evidence of the heritage of all five Slavic Schools of Witchcraft, information obtained from ancestral sorcerers, as well as clairvoyance, divination and personal experience of the founders of VSHV - Svaubono and Varpoda, as well as some of their students.

"Povedi" and other people involved in Slavic magic. We also took into account the fact that no matter how good the previous Schools were, they still disappeared, just as the VSHV suffered damage and oblivion for several centuries in a row. The founders of

of "Povedi" were keenly aware of these events and took appropriate measures to prevent this from happening again.

- **Is the chain of succession from the VSHV to Poved unbroken?**

- Due to Christian occupation after the 16th century, when the Wendish priest Slavasko lived, we cannot trace the continuity directly, as it went underground. However, pagan spiritual leaders lived throughout the centuries after the introduction of Christianity, including in the 20th century before the revival of paganism. We were born in the same century. We did not accept initiations from neo-pagans, as we received them from the gods and souls of departed masters, as well as through our ancestral blood. We believe that our line of succession is as continuous as possible under the Christian yoke.

- **When did BP come into being?**

- In mid-2013.

- **How did "Povedi" come about?**

- The founders wanted to study the Wendish runes, and as they studied them, Svaubono received the Scroll of Wendish Runes from Sventovit. The Scroll refers to an education embedded in the light, which gives full rights to work in this system, its most extensive knowledge and dissemination. Having received the Scroll, one cannot sit idly by, one cannot reject the will of the gods, which is why the book was written, the "Povest" was founded, and much else was done in this vein.

- **Are there any other branches of the Higher School of Economics besides New Usty?**

- Since the days of the Wendish School are not yet over, and it is now being revived, it is possible to declare almost any modern pagan teaching to be a branch of the WSS. However, if this teaching does not work with Wendish runes or something similar to them, then the teaching is a new cult or a successor to another School. We know that there are other successors to the WSV besides us, and some of them maintain a branch of the WSV that is largely similar to ours, but do not want to come out of hiding. There are also those whose branch differs significantly from ours. We communicate and are friends with some of them.

- **Does Povey have any communities?**

- "Poved" is a družina, not a community, so we do not create communities, although we have nothing against their creation. We are engaged in witchcraft, not everyday life. Our system is such that it can be used by hermits, community members, and city dwellers alike; there are no restrictions in this regard. If a community wants to build or refine its worldview using our system, we are not opposed to it; we are ready to support such a decision in every way and help to implement it.

- **Is it possible to merge Poved with other branches of the VSHV or other schools?**

- Right now, it's a historical and cultural necessity to bring together different Rodnoverie movements into one organisation. And we're ready to join such an organisation. However, in any union, we'll be an independent unit, because Povedi has enough well-founded characteristics that we will not merge with anyone, but rather others will come under our banner. We have a chain of succession, we have a stragg, we have our own system, and therefore we will always be ourselves and follow only our own path. This, of course, does not preclude our cooperation with other branches and schools.

- **Is there a high priest or someone like that in Pove?**

- There is a strah - that is what we call the holder of the teachings. Currently, the strah is Svauno. Don't think that we support some kind of cult of personality, because there were strahs before him and there will be strahs after him; our strahs change just like in any other religious group.

- **How does one join Poved?**

- To begin with, you should read our book "The Tale of Devils and Cutters," undergo the runic initiation described in it, carve and consecrate a set of runes for divination, and begin to divine with them in order to memorise the meanings of the runes well. If, after this, a person does not change their decision to join the "Povedi", then they should begin to practise the Way of Herkle. Additionally, those who wish to do so can contact any of the members of the "Povedi" to share their experiences, or the strago to receive guidance.

- *What future do you see for Poved?*

- "Poved" is the revived pagan witchcraft of the VSHV. It is precisely this revived part, the understanding and application of which will give the right direction for the revival of everything else. "Poved" is the foundation of all paganism, its heart. We believe that the modern teachings of the Rodnovers are only prerequisites for the revival of paganism. We are sincerely convinced that it is our book "Poved of Devils and Rezzov" that embodies the very idea of the Wendish clergy to unite not only all Slavs, but also all pagan teachings. We believe that paganism will be revived correctly only if it is based on the book "The Tale of the Devils and the Rezzovs". Otherwise, "The Tale" will become the embodiment of the inner teachings of Rodnoverie, which is also not bad.

PART 2. **WRITTEN LEGACY**

CHAPTER 7: ABOUT THE VENDAS

The Thracian people are the most numerous on earth after the Indians.
Herodotus

...a populous people, the Vinidi, live in an immeasurable space.
Jordan

...the northern borders are occupied by the Ants, countless peoples.
Procopius of Caesarea

...the Russian people, with their innumerable multitude, are equal only to the stars.
Matvey Krakovsky

A distinctive feature of the Wendish School of Witchcraft, which we represent, is Slavic runes. But not just any runes, specifically Wendish ones. So first, a little about the Wends: what kind of people were they?

Scientists believe that the name "Wends" comes from the Celtic word "windos," which means "white." It is also related to the Etruscan word "vene," meaning "prana." The colour white was sacred to many Slavic peoples, and the words "white" and "great" were often used with the same meaning. Thus, "Vends" means roughly the same as "Great Russians," but here it refers not only to the Rus, but simply to a "great people." Indeed, this people is especially great among the Slavs, for it has preserved for us a description of the Slavic matrix in the form of runes. Similarly, the name "Vends" can be derived from "Veda" (especially since in "The Tales of Zakhariha" the Vends are called "Veda") or from the root "vet" – "great". The name "Ants" also indicates a similar grandeur, which can be derived from "antyn" – "giant" or "antas" – "eagle".

It is said that the name "Slavs" comes from the word "slava" (glory), and therefore *Slavs* = *glorious*. But there is another version... The first the self-designation "Slavs" appears in an Etruscan inscription from Pyrgi (500 BC), where it was written as CLUVENI and could have sounded like "tsluveni". In the Polabian language, the similar-sounding word "tslavak" means "person". From "tslavaki" (plural) comes

"Slovaks", and from there "Slovene" and "Slavs". Therefore, "Slavs" means "people". The self-designations of many peoples are translated as

"people" or "real people," for that is what the Voloti called themselves, emphasising their difference from the wild, ape-like Lori (*see vol. 2*).

Thus, the Slavs may well have been descendants of the Volots rather than the Kharms.

Indeed, although Atlantis could be Aztlan, as the Aztecs called their homeland, and although the Ariosophists, referring to the Frisian "Ura Linda Book," believed that Atlantis was Altland, the "old land," the homeland of the proto-Frisian people, Inglists nevertheless claim that Atlantis is Antlan/Antida – "the land of the Ants" (although one could just as confidently claim that the Indian kingdom of Avanti is the city of Vyatka, because Arab writers called it by the similar-sounding word Vantit). Further, the sequence is approximately as follows: Ants → Enets → Genets → Venets → Vinats → Ventichs/vyatichi → vedichi → venty → venedi → venidy → vinidy → vandaloys → vandals → vandili → vendeli → vindeliki → vinnili → vinuly → vatei → vayuniti → viounudi → vany → veny = all of these are essentially one people. However, in such a comparison, one should strictly adhere to the kinship of languages, because even in Northern Transvaal (South Africa) there is a tribe called "Venda" that has nothing to do with us except for a similar-sounding name.

On ancient maps, most of modern Europe is called Venetia, as it was inhabited by Slavs. According to Christian's Chronicle (13th century), Lithuania was called Vendiya Nachalnaya, meaning that Venia began there. It is noteworthy that in Zakhariha's Tales, one of the Borus tribes is called "ventsy" or "vidyen". In the bylina, the part of Venetia that was not part of Great Scythia (in the Tales of Zakhariha, the Land of Skutia) is called the Kingdom of Vendia.



The Roman writer Justin, adapting Pompeius Trogus's "Universal History," wrote:

...the Veneti, known as inhabitants of the Adriatic Sea, were expelled from Troy, which had been captured by Athenor.

Titus Livius said the same thing:

Circumstances unfolded in such a way that Antenor, with a considerable number of Aenetes, who had been expelled from Paphlagonia by a rebellion and were seeking a new place to settle, and a leader to replace King Pylemen, who had perished at Troy, arrived at the most remote bay of the Adriatic Sea. After expelling the Euganeans, who lived between the sea and the Alps, the Aenetes and the Trojans took possession of this land.

Zenadotus echoes him:

These Veneti <...> having lost their leader during the Trojan War, crossed over to Thrace, and then, after long wanderings, arrived in Venetia Adriatica.

Originally, the Vends were Slavs who, under the leadership of the elder Ventyr, sailed from Urugi to Semirechye together with Svaroh-pate. Ventyr was nicknamed after the elder because he invented the venter, a net with a stone for catching fish. This is where the words for fishing come from: *vendka* (Polish), *vudka* (Ukrainian), *ouda* (Old Russian), *udo* (Old Slavic). However, as Ventyr, his name is only mentioned in the Tales of Zakhariyka, and in the bylina from The Family Treasure of the Golyakovs (where Ventyr is confused with his distant ancestor from Daria), he is called "the old tsar Venets," which, incidentally, also has the root "ven."

Then part of the Wends, together with the Cori and the Traci, went to Troy, and from there with the Veneti to Italy and further on to Rügen. The Italian Wends are the "Adriatic Veneti," who later merged with the Romans, with only a small part of them in Slovenia retaining their language. It was they who founded Venice. Their descendants are the Friulian Slavs – the Resians and Slovincians, who still live in Italy today. It is noteworthy that the self-designation "Resians" (resiani) comes not only from the name of the Resia River, but also from the name Rhesus (Ῥήσος, Rhêsos, Rhesus) – a collective image of the Thracian leaders who fought on the side of the Trojans. In the Tales of Zakhariyka, Resia is sometimes referred to as Rezo, and sometimes as Sorezo, which is related to the name of the Russian city of Ryazan. Through the Messapians, the Veneti are also related to the Illyrian Slavs, in particular the Pirusta, ancestors of the Prussians.

There were also the Veneti, who lived in the south of the Brittany peninsula in Gaul and founded a settlement in Britain called Venetia or Gwynedd. They were conquered by Caesar during his Gallic campaigns of 58-51 BC. We should also mention the Vandals, whose name, due to its similarity to the name of the Wends, was often used by ancient authors to refer to the Slavs. The Vandals were descendants of the Scythian Traspi, who joined the Germanic tribes in their military campaigns and then became completely Germanised. Similarly, the Cherusci, originally a small group of Etruscans, Germanised themselves when they moved to join their Wends relatives, following the example of Hittite merchants who had recently migrated from Etruria to the region of modern Germany, where they called themselves Hatti in memory of their distant Hatti ancestors and subsequently merged with the Saxon tribes. The Germanisation of the Cherusci was facilitated in particular by the fact that their name was consonant with the local word "heruz", which was used to refer to young deer.

Due to their stay in Troy, ancient authors naturally assumed that the Wends were former Trojans/Toikrs. However, Pliny the Elder, Publius Cornelius Tacitus, and Ptolemy Claudius referred to the Slavs as a whole as Wends, not just the Trojans. The Franks referred to the Polabians as Wends, not all Slavs, and the Polabians themselves used the word "Wends" to mean "Polabian." The Germans called the Slavs who lived near them Wends (these were mainly the Lusatians, Lutici, Bodrichi and Pomeranians), as well as other Slavs of modern western Poland, and sometimes even Slovaks. In Danish chronicles, the name "Wends" usually refers to the Polabians and Pomeranians, in particular the Ruyani, with whom the Danish king Valdemar the Great was at war. To date, the name

The term "Wends" became associated with all Polabian Slavs, and in a narrower sense, with the Lusatian Serbs (descendants of the Lusatians, whom the Germans call Sorbs) and the Kashubians (descendants of the Pomeranians and Kostoboks/Koschobotsy). F.A. Brockhaus and I.A. Efron also consider Belarusians to be descendants of the Wends, but this is only if the term "Wends" is applied more broadly, not just to the Western Slavs.

as in ancient times. It is noteworthy that the Finnish peoples of the Baltic countries still use the word "vene" to refer to Russians, and Russia, for example, is called "Venemaa" in Estonia, meaning "the homeland of the Rus".

The lands between the Labia (modern-day *Elbe*) and Vistula (Illyrian *Vistula*) rivers, inhabited by Slavs, were called *Windland* by the Scandinavians, i.e. Ventlan - "the land of the Wends". A similar name was applied to Poland - *Veonodland*, because the Polish language is closest to the Wendish dialects. In ancient times, the Baltic Sea was often called the Venedian, Varian or Varangian Sea, after the Varangians (Arabic: *varang*, Scandinavian: *varingi*, German: *Wagry*, Greek: *varagoi*, Latin: *vigiri/vari*, Italian: *uvari*), who were also a Wendish people. In Old Russian, the words *variti* and *varu* meant "to protect," *varoti* meant "to protect, to guard," and *varovati* and *varu* meant "to preserve, to defend." Among the Western Slavs, the word *var* meant "sword." In Old Russian, *varjati* meant "to hasten the arrival; to warn," and *varjaju* meant

"I'll start." So, the Varangians were "sudden raiders, quick swordsmen-defenders," i.e., a military retinue.

Adam of Bremen, a German chronicler, wrote about Ventlan in his "Deeds of the Priests of the Hamburg Church," completed around 1070:

Slavonia is ten times larger than our Saxony, if we include the Czechs and Poles living on the other side of the Oder, who do not differ from the inhabitants of Slavonia in either appearance or language... There are many Slavic peoples. Among them, the most western are the Vagrians [*Vagri*, *Vaar*], who live on the border with the Transalbingians. Their city is Aldinburg [Slavic: *Stargrad*, i.e. "Old City"], located by the sea. Next are the Obodrites [Slavic: *Bodrichi*], now called the Reregi, and their city is Magnopolis [Slavic: *Velehrad*, i.e. "Great City"]. To the east of us live the Polabians, whose city is called Racisburg [Slavic: *Ratibor*]. After them come the Lingons and Varabians. Next come the Chizhans and Chavpenians, who are separated from the Dolechans and Ratarians by the Pena River and the city of Dymyn. There lies the border of the Hamburg diocese...

M.V. Lomonosov wrote about the Varangians in his "Objections to Miller's Dissertation":

...the Varangians and Rurik with his family, who came to Novgorod, were of Slavic descent, spoke the Slavic language, came from the ancient Rus, and were by no means from Scandinavia, but lived on the eastern and southern shores of the Varangian Sea, between the Vistula and Dvina rivers...

It is noteworthy that the Varangians in Rus did not use interpreters and founded cities with Slavic names. This means that they could not have been anyone other than Slavs. Even the name Rurik (sometimes also spelled Rurik and Rureik, Rerek in the Saga of Bos, and Rokrik in Ibrahim Kefevi's work) is East Slavic and means "falcon," which was the bird depicted on his coat of arms. The name of his brother Sineus (sometimes Sinaus, Sinav, Sivar, and in the Saga of Bossi - Siggeir) needs no interpretation - it means "blue moustache". The name of the third brother, Truvor (sometimes Truber, Trubor in Diugosz and Strykowski), also leaves no room for doubt, since in

In the Nikon Chronicle, it is rendered as Trivor, i.e. it is simply a variant of the common Slavic name meaning "third child in the family". Finally, according to German genealogical lists, Rurik and his brothers were Bodrichi from Mecklenburg, sons of Prince Godeslav, who traced his lineage back to Tsar Antur.

Helmed also mentions the Varangians in his Slavic Chronicle (mid-12th century):

Oldenburg, which in Slavic is called Starigard, meaning "old city," is located in the land of the Wends, on the western side of the Baltic Sea, and is the border of Slavonia... This city... was inhabited by the bravest men, for, being on the front line of all Slavonia, they had the Danes and Saxons as neighbours, and they either initiated all military clashes themselves or, if others attacked, took the blow upon themselves...

CHAPTER 8: ON WRITING

...according to Nestor's and other accounts, it is clear that the Slavs had writing before Nestor, but these writings have been lost or have not yet been found, and therefore have not come down to us.

Catherine II

Literacy

In 1898-1900, V.A. Antipov recorded a very interesting legend in the Cherepovets district of the Novgorod province "The Origin of Writing":

Literacy was given by God. The first person to whom God revealed it was King Solomon. Before Solomon, no one knew how to read or write, and what was done and said was passed on from one person to another, from family to family, from generation to generation. When Solomon became king, he asked God to give him wisdom and understanding to rule his kingdom. One day, God appeared to Solomon in a dream and gave him a grain in the form of an acorn. God said to him, "Here is the seed of knowledge: when you understand it, you will possess wisdom and rule your kingdom wisely." Solomon woke up and did not know what to do with this seed: if he left it as it was and kept it, he would not know what was inside it; or eat it, but then he would only understand what it tasted like and would not know what could come of it. And King Solomon planted the grain of learning in the ground. On the second day, it sprouted; on the third, a stem appeared; and on the fourth, a huge tree grew, on which flowers and fruits soon appeared. "Now," thought Solomon, "it is possible to recognise the tree of knowledge." Solomon began to look at the roots. They had grown deep and far into the ground. King Solomon tried the roots, but they were bitter and sour. He picked one fruit and looked at it: he had never seen such fruit before; the fruit was strange.

forms. He picked another one, and it was completely different from the first. He tasted the first fruit – it was very delicious, and he learned (as God revealed to him) that this fruit was called Az, he tasted another – Buki, the third – Vedi, and so on. Each fruit represented a letter. King Solomon tasted all the fruits and learned the entire alphabet. And since each fruit had its own shape, he easily learned to write them. Thus Solomon mastered literacy, or the wisdom of God. He taught this to his boyars as well. From that time on, he began to give all his orders and instructions in writing rather than orally, and not only orders and instructions, but all his thoughts and desires; he began to write down everything he saw, heard, and learned from others. And so literacy spread throughout the world. Kings do not learn literacy, but God reveals it to them, and everyone else must learn. And although the root of learning is bitter, its fruits are sweet.

Since Bogumir often appears under the name of Solomon in dual faith (especially when he is mentioned in tales that have no parallels in the Torah), we are not dealing here with a story about how the Jew Shlomo received the Old Russian litera (which simply could not have happened), but with a distorted legend about how Bogumir received the roshki from Belobog. Based on data from archaeology, ethnography, history, linguistics, as well as folk tales, the following can be said about ancient Slavic writing:

? *Pictures are used to create trags (hieroglyphs). Trags are used to create family crests, seals and marks (signs of ownership). Patterns and marks give rise to roshki (syllabic signs) and runes (alphabetic signs). Separately, there are vrubki (counting signs).*

8000-6000 BCE *Lepen Vira writing (probably syllables and marks).*

5300-3200 BCE *Vincha script (probably runes) and Pelasgian script (runes).*

VII BC *There was already a second oldest version of Etruscan writing, consisting of 23 runes. The older one consisted of 27, and before that, according to John of Lydia, referring to Etruscan writings, "there was another form of letters, some kind of not quite understandable to us, since it belonged to the number of secret things."*

512 or 513 BC *Idanfirs (as distorted in Greek; in fact, his name was Dantur or Odnoverec, in the Tales of Zakharikhi, he is called Kanyish, the king of the Scythians, who challenges the Persian king Darius I (known to the Greeks as Darius I and to the Tales of Zakharikhi as Durius) to battle in a letter full of insults and predicts his defeat. According to Herodotus, the letter was in the form of a parcel, the contents of which were selected according to the rules of pictography. According to Ctesias of Cnidus, the letter was, in all likelihood, the same as those written by the Greeks, i.e. in letters on papyrus, cloth or a tablet.*

VIII-III BC *The Phrygians used a script of 20 runes, derived from Etruscan or Greek. Each rune could be written in mirror image without changing its reading.*

IV-III BC *The Trypillians used ancestral tamgas and notches. A new Etruscan script consisting of 21 runes appeared.*

350-280 BC *The Babylonian chronicler Berossus indicates that the most ancient sacred books are located in Scythia.*

IX-I BC *Inscriptions in Wendish runes on burial stones in Mikorzhin.*

Around 500 BC - *Inscriptions in the runic script of the Italic Veneti, which originated from Etruscan writing and consisted of 23 runes.*

1st century AD

1st century BC *Thirty steppe tribes, including the Rus, gathered at the court of Prince Gabai of Eruzan for a council, after which they launched joint attacks on the Greeks. Upon returning from the campaign, they gathered again, and Gabai read the "spisy" (from the Dacian "spizah" - "list"), which stated how much wealth they had taken and how many people they had lost, what clan they belonged to, and who their commander was.*

I *After the battle between the Marcomanni and the Slavs ended in a draw, a stele was erected in memory of the peace that had been concluded. The stele bore an inscription in Latin in the ancient Vends language. According to Jeremiah the Russian, the letters of the Marcomanni were almost indistinguishable from those used by the Slavs. The surviving examples of Marcomanni writing are most similar to runes. The name of the Slavic writing symbols, as evidenced by the inscription on the stele, was "krukovuyye" or "krukovye," i.e., circles or hooks, which could mean both Glagolitic symbols (if circles) and runes (if hooks). And if we consider this word to be related to the Dacian "kiry" and "chira", then it refers to "chroty and rezy" long before they were mentioned by Hrabro.*

I-II *"Гам послушца Бояна", written in the runic script that we therefore call Boyanovitsa. Some of the Boyanovitsa runes originated from Polish family symbols.*

160 *Teachers Slavolub and Yasen taught Rostov prince Svetozvezd various sciences, including literature. So, by that time, the Slavs were already familiar not only with*

literacy, but books already existed.

5th century BC - 3rd century AD

The Dacians, descendants of the Trypillians, used tamga-like writing.

II-III The Phrygians used Greek writing to record their Proto-Slavic language. These inscriptions were called "knoman" (from the Greek "knuma" - "scratched").

368 Inscription in Bojanovitsa on the monument to Bus Beloyar.

430 Prince Kiy erected border posts made of white stone, on which were depicted the Sun, a trident, Kiy's footprint enlarged tenfold, and the name "Kiy" was written. Stones with such markings were called "tamozy" (probably from the Turkic-Mongolian "tamga" - "brand; seal") or "cony stavleny."

V Jerome of Istria finds the Glagolitic alphabet and, adding several new letters to it, establishes it as the main script for the Western Slavs.

No later than the 6th century

The common Slavic language breaks down into separate dialects, but words such as "read", "write", "letter", and "book" remain common Slavic and are found in every Slavic language, which means that by this time, writing had already existed for a very long time.

VI The Byzantines refer to the northern Slavs as an educated people with their own writing system, called bukbitsa. The root of this word has been preserved to this day in the words "bukva" (letter), "bukvar" (primer), "bukvali" (literally), and even in the second letter of the Cyrillic alphabet, called Bukva.

After 533 or 546

Prince Boguslav captured 10 Wallachian spies, who turned out to be Dacians and asked to enter his service. Boguslav made them his scribes, and they began to "write down the affairs of the king on skins with magical signs."

633-634 Some of the Croats and Serbs temporarily accepted baptism and immediately confirmed their oath to the Pope not to wage war against other peoples with their signatures. This means that they knew how to write even before baptism and most likely used the Croatian Glagolitic alphabet or runes and family tamgas.

681 In the Czech Republic, Krok's prophecy about what would happen in Vyšehrad after his death was recorded. The record was entrusted to Krok's daughters for safekeeping.

II-VII According to Goltmer (known in the secular world as Egor Klassen), the Scandinavian sagas refer to the Veneti as educated people and hint that they use runes for divination, while their priests and sages record folk laws on wooden tablets.

VII An anonymous Byzantine paschalion states: "They know their own writings: <...> the Sarmatians <...> the Scythians."

End of the 7th

Cyril of Cappadocia attempts to introduce a 32-letter alphabet based on Greek to the Bulgarians of Thessaloniki.

714-944 Treaties between the Bulgarians and Rus' with Byzantium. The princes had to put their tamgas on the treaties, and the treaties themselves had to be written in two languages, that is, for the Bulgarians and Rus, they had to be written in runes or some other script other than Greek. Similarly, the treaty of 907 mentions the Slavs drawing up written wills.

550-980 Some Slavs use a special runic script, probably similar to Gothic, to record laws and other state affairs. This may refer to Boyanovitsa.

717 The Czech princess Libuše ordered her scribe and student to write down "in Slavic letters and words on birch bark" a prophecy about how Prague would be founded, and ordered her maid Vlastimila to keep these records.

VIII During the national assembly, two maidens stood before Libuše's throne: one held a "sword of justice" and the other held "boards of truth" (boards of laws). This means that the laws of the Czechs were already written down.

735 As Libuše requested, an inscription was made on her tombstone telling who she was and what she had accomplished.

848 In Bohemia, the prophecies of the old prophetess Doika were recorded.

852 This year marks the beginning of weather records in the Tale of Bygone Years. Since this chronicle was compiled by Nestor in the 11th century, he had to use earlier chronicles to describe earlier events, which had to be recorded

in a script more ancient than Cyrillic, which did not exist at that time.

861 "A certain Rusyn from Korsun" or Rostov merchant Mikhey Rusyn shows Cyril the Philosopher a litera created on the basis of Greek and Coptic writing with an admixture of runes. Cyril the Philosopher adds 14 more letters to it and names it Cyrillic.

866 The Byzantine Emperor Basil Macedonian sends an archbishop to baptise the Rus' people and introduce them to a 30-letter alphabet based on Greek.

IX-X Hrabar Chernorizets reports that before Cyrillic, the Slavs used certain chroty and rezy for writing, counting and divination. Around the same time or slightly earlier, the Slavic letters were created based on the runes, and the Bosanica was created based on the litica and Slavic letters. The original source of the "Vies-knigi" was written in runes. The most ancient styluses, which were used for writing without ink, date back to this same period.

X Bishop Thitmar reports that each idol of the Wends bears the name of the corresponding deity. Arab writers report that the Rus wrote letters of safe conduct on white tree bark.

VII BC-10th century AD The runic inscriptions of the Scythians and Rus, which use at least 3-4 different runes, and sometimes even litica and tamga, date back to this period. Similarly, runic inscriptions are occasionally found on Cyrillic birch bark letters.

IX-XIII Eastern travellers (mainly Arabs), as well as the Byzantine Eutychius, report that the Rus used certain symbols for divination, counting and writing. Since we are talking about pagan Rus, this most likely refers to runes rather than letters. Most of the events described in the bylina tales date back to this period. It is noteworthy that when a bylina hero approaches a roadside stone or pillar, it is sometimes said that there is not just an inscription there, but that "the signature is signed and the undercut is undercut" or "it was as written, but deeply undercut with undercuts". If the bogatyr encounters not a stone or a post, but a tree, then a "board is nailed to it." This indicates that the inscription was carved, not scratched or applied with ink. The word "Podrez" is interpreted in Dal's dictionary as a carved inscription, but, as we can see, the words "inscription" and "podrez" have different meanings. This immediately brings to mind the "chroty and rezy" mentioned by Khabr Chernorizets, and we can conclude that the roadside inscriptions were runic, because they were made a long time ago and had not yet been replaced everywhere. It is likely that these were the ones called podrez.

1200-1212 The Latvian surname Burtnieks is related to the Lithuanian word "burtas" - "lot", which comes from the Proto-Slavic "burt" - "to make incisions, notches". It is also related to the Lithuanian "burtvis" - "sorcerer, magician". From this, we can conclude that the Burtnieks family has long been the keeper of knowledge recorded in runes. During those years, the noble Laimdota and the knight Lāčplēsis were studying ancient scrolls in the Burtnieks' castle, while the vārdas were "reading prophecies in runic signs" at their gatherings. This means that by that time, the Latvians had known runes for quite some time and had written works.

Until the 18th century The Romanian Rusyns, along with the Dacian tamga-like script, continued to write the Slavic language using the version of the Greek alphabet that "a certain Rusyn from Korsun" showed to Cyril the Philosopher in 861.

XVII-XVIII The magicians continued to compile writings and transfer them for safekeeping to the island of Veles in one of the ordinary worlds, which can be accessed from Lake Ken.

until 1835 The Lithuanians and Belarusians still remember the Prussian runes, and some use them on banners and princely seals. There are also several more ancient finds with inscriptions in Prussian runes.

1902 In Poland, in the village of Bistusova in the Tarnów County, there lived a peasant woman named Ludwika Enkov, who knew many ancient songs and rituals. She wrote in runes formed from the Wendish and Polish Latin alphabet, which she had learned from her great-grandfather and rarely showed to anyone.



dshchitsa – an Etruscan writing tablet

Of all the types of ancient Slavic writing, we are most interested in the Wendish runes. This is mainly because they are the ones we understand best and know the most about. That is why we focused on the Wends in such detail in the previous chapter. But first, let's talk about the existence of runic writing among the Slavs in general, in order to clarify some details.

When the African caliph Moez (952-972) was a child, two Slavs, Kaisar and Modafer, lived at his court. Modafer taught the caliph Arabic writing, while Kaisar taught him Berber, Greek, "Negro" and Slavic languages. It is not difficult to recognise the brothers Cyril and Methodius under the names of Kaisar and Modafer. But since they were actually Macedonian Greeks, not Slavs, they did not know Slavic writing, of course, and therefore did not teach it to Moez. They were well acquainted with the Slavic language, however, as they came from Thessaloniki, where many Slavs lived.

These "enlighteners of the Slavs" knew only the language, but did not know writing, and instead of learning to write, they simply created a new alphabet! Hrabar Chernorizets, a Bulgarian monk who lived at the turn of the 9th and 10th centuries, wrote about this as follows:

Before, the Slavs had no books, but read and wrote with chops and cuts, being pagans. Having been baptised, they needed Roman and Greek letters [to write in Slavic] without structure... and so it was for many years... Saint Constantine the Philosopher, known as Cyril, a wise and true man, sent them 30 letters and eight, which were based on Greek letters, and these according to the Slavic language...

For previously, the Slavs had no books, but with the help of lines and notches, they read/counted and divined, being pagans. When they were baptised, it was difficult for them to write down the Slavic language with Roman and Greek letters without practice... and so it was for many years... Saint Stoyan Lyubomudra, called [in monasticism] Barchuk, a righteous and faithful man, and he created 38 letters for them, some based on Greek letters, others accordance with the needs of the Slavic language...

The verb "chisti" (from which "chetehu" is derived) means both "to read" and "to count"; "pismeny" refers not only to books in the modern sense, but also to written text in general, any kind of record. It turns out that before the adoption of Christianity, the Slavs knew how to write, although they did not have books, and they also counted or read, as well as divined using some kind of "chrot and rezov," which were unlike either the Latin alphabet or the Glagolitic alphabet. In this regard, it is interesting to note the similarity between "chetehu" and the Dacian word "acheropa", which simultaneously means

"a line, a written sign" and "a sign that can be read", which means that we are probably talking about "read". But if "chetehu" does not mean

"read" but "counted," then it follows that these chrots and rezas were not used for writing – just as Futhark was initially used only for divination purposes and only much later adapted for writing.

There is other evidence of the existence of pre-Christian writing among the Slavs. Here are the most significant examples:

First, they built a pyre and burned the body on it, then they built something like a round mound and placed a large poplar tree in the middle of it, wrote the name of this man and the name of the king of the Rus on it, and left.

Ahmad ibn Fadlan – on the burial of a noble Rus

Someone whose truthfulness I trust told me that one of the kings of Mount Kabk sent him to the king of the Rus; he claimed that they had writings carved on wood. He also showed me a piece of white wood on which they were depicted – I do not know

whether they were words or individual letters.

Ibn al-Nadim – on the story of the Ca

prince of the Rus

The Khazars also have a script that comes from [the scri] e Rum, who live near them and use this script, and they [i.e. the Khazars] call the Rum "Rus". The Khazars write from left to right and the letters are not connected to each other. They have 21 letters: B, J, D, h, V, Z, H, th, Y, K, L, M, N, S, G, F, Q, R, Sh, T, S. That branch of the Khazars that uses this script professes Judaism.

Fakhr ad-Din Mubarak-shah Marvarudi

And Russian literacy was given by God to Rus in Korsun: from it the philosopher Constantine learned, from where he composed and wrote books in the Russian language.

"Tolkovaya Palaya"

And [Cyril the Philosopher] found here [in Korsun] the Gospel and the Psalter, written in Russian letters, and found a man who spoke the same language, and conversed with him, and understood the meaning of this speech, and, comparing it with his own language, distinguished the vowels and consonants, and, praying to God, soon began to read and expound [them], and many marvelled at him, praising God.

"The Pannonian Life [of Cyril and Methodius]"

...[the Greeks] said that they had established writing among us so that we would accept it and lose our own. But remember Hilarion [i.e. Cyril], who wanted to teach our children and had to hide in our homes so that we would not know that he was teaching our writing and how to make sacrifices to our gods.

"Vles-book"

The Slavs have two types of letters, which neither the Greeks nor the Latins have. One type was found by Cyril and is called Cyrillic, the other by Blessed Jerome, and it is called Bukvitza. <...>

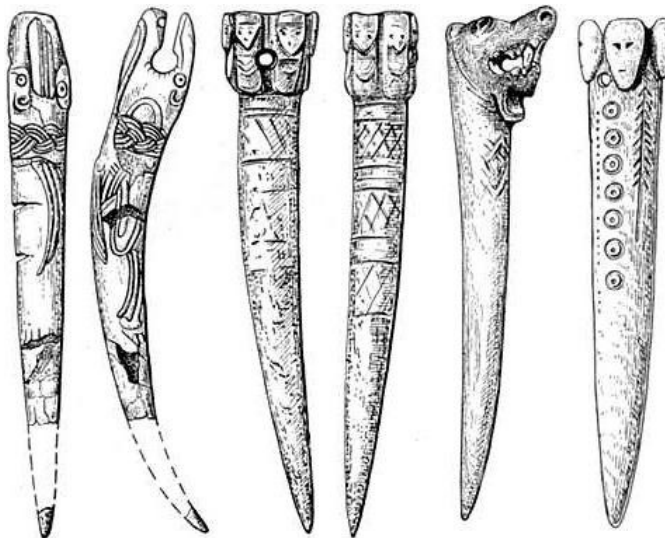
These two types of writing were discovered (as we have said) by Blessed Jerome and Cyril, which is remembered by the Slavs, especially the Czechs and Poles.

Mavro Orbin

It is unlikely, but still possible, that some methods of writing letters in Russian cursive script of the 15th-18th centuries are a remnant of runes:



One of the most convincing pieces of evidence is that in the 9th-10th centuries (according to archaeologists, and in fact probably even earlier), styluses already existed. A stylus is a pointed, curved rod made of horn or bone for writing on birch bark or wax-coated tablets. Why would the Slavs have styluses if they supposedly did not have a writing system?



The most ancient styluses

The method used to apply marks was called carving, from the words "to scratch, to scrape". In Dal's dictionary, this word is defined as follows: "*To carve* - to mark with cuts, to chop, to make a notch, to cut". Dried fish with cuts on the sides was called karbovannaya. In memory of wooden roubles, silver kopecks were called karbovantsy, and any ringing coin and round amulets in the form of medallions were called karbantsy or karbovtsy, because they were sometimes used for drawing lots. A stick with notches was called a "karbetz." The Pelasgians, when they had not yet mixed with the Celts, were sometimes called karbans, i.e., those who knew how to carve, because they had runes similar to the Etruscan ones. Thus, when we carve runes without painting them, we are carving them, and when we make a set of runes for divination or a runic amulet, we are creating a karbonets, and we ourselves are karbans. Through the Wends, the root of these words passed into the German "kerbe" - "notch, cut, notch", and the Anglo-Saxon "keorfan/ceorfan" - "to cut, to cut". Since foreign languages preserve it, it is all the more important for us to know these words that have come down to us from ancient times!

Examples of inscriptions

In practice, it turns out that chrotes and rezas were used both for writing and for counting. To confirm that they were used for writing and reading, we can cite numerous Phrygian, Etruscan, and Venetic inscriptions. There are also many other, lesser-known examples:



Mixed inscription from Poland.

1- The Veleshtur inscription (Slovakia)

2- The Veleshtur inscription (Slovakia)

The Ripnevsky fragment (2nd quarter of the 1st millennium BCE)

Vinča inscription on a bowl.

On a bowl from Croatia.

On a spindle whorl from Lutež.

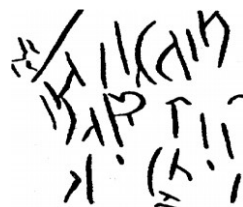
On a Scythian bone psalter from the Southern Urals (7th-6th century BCE)

From Olbia.

From a cave near the village of Sita (Bulgaria).

On birch bark from Novy Torzhok (2nd quarter of the 12th century).

On a spindle whorl from Volkovysk (Belarus).



Small Shitgard inscription.



On a stone from Pnevishchi.



From a mine near Dzhurakovets in Metohija.



On a Dragelchitska urn.



From Lecka (4th century).



On a Novacherkassk baklava (8th-10th century)



On the Krivlyanska baklazhka (9th-10th century)



On the stones of the Mayatsky settlement.



From Grodno (9th century)



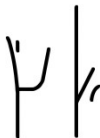
On ceramics from Belaya Veja (9th century)



From Pskov (9th-10th centuries)



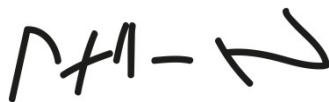
On a vessel from Petrovskoye (Poltava region, 9th-10th centuries)



From Pskov (9th-10th centuries)



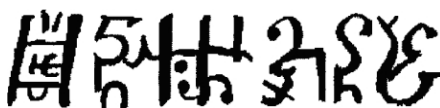
1- Alekanovskaya inscription (9th-10th centuries)



2- Alekanovskaya inscription.



From Old Ryazan (10th century)



"Anagram of Hristo Daskalov" (Bulgaria).



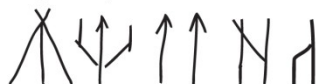
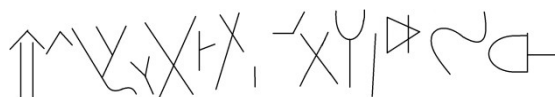
On a spindle whorl from the Lipetsk region.



On a spindle whorl from Sungiri (Vladimir region, 10th century).



On a hrynia from Gorbovo (Chernigov region, 12th-13th centuries)



Four inscriptions from the Maskoviche settlement.



2 inscriptions on bones from Belarus (12th-13th centuries)



On a stone from Skalsk.



From Novgorod Charter No. 623 (14th-15th centuries)



From Kobelichi (approx. 12th century)



On a birch bark letter from Staraya Russa.



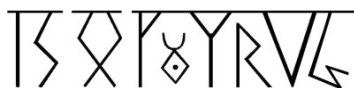
Krolmusovka inscription (Czech Republic).



On a bone comb from Rerik.



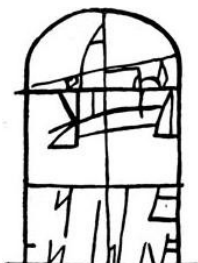
On the Valaam Stone.



On the idol of Veles-Kravich among the stones on Brighton Beach.



Two inscriptions on White Sea log cabins.



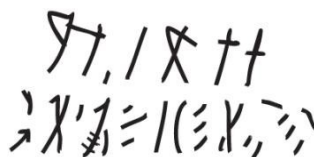
A cipher on a ram's rib from Chernigov.



On a cow rib from Novgorod (11th century).



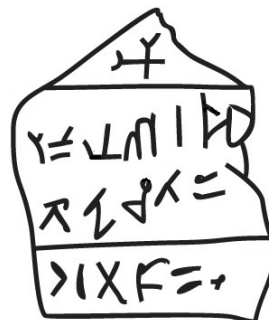
On a Tver coin (14th century).



Two inscriptions on stones from eastern Lithuania.



On a fragment of a stone circle from Lithuania.



Stone slab from Lithuania.



Stone from the village of Barstichy.



The banner of Vydūnas (according to Simon Grunau, 1526)



Ancient Lithuanian banner (according to Teodoras Narbutas, 1835)



A gold bracteate from Lithuania.



Seal of Prince Mindaugas (1252)

These are just a few examples (many more can be found on spindle whorls and Wendish artefacts), but they clearly show that Slavic writing was so developed that ligatures and something like superscript and separator marks were already in use. And there were probably several types of writing at least for 4.

Samples of numbers

The statement that chrot and rez were used for divination and counting probably refers to the fact that in medieval Rus, the "3 runes" method of divination was replaced by the "rafli" method (from "divination using divided tables"), where instead of runic plates, zary were used - cubes with numbers on them. Or perhaps we are talking about some kind of predecessor to rafli, but in any case, it was definitely not runes, because the Slavs used completely different symbols to denote numbers, which the Czechs called vrubami. The corresponding Russian words are: *zarubka*, *rubyshok*, *rubysh*, *zadorchina*, *naseka*, *naseche*. Among the southern and western Slavs, they were called "rovashi" or "raboshi," which may come from the Hungarian "rovok" - "to cut" or from the Slavic "rov." And if it comes from "rov," then "rovashi" means "vrytni," which can be explained by an excerpt from Titmar's testimony:

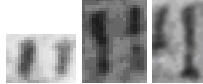
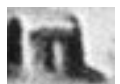
With secret trepidation and whispering, they [*the priests*] dig the earth and cast lots, by which they discern the truth in doubtful cases.

Note that they specifically "dig" the earth, which is why these lots were called vrytyni. In Old Russian, "ryty" means "patterned," and therefore we can say with certainty that vrytni are sticks with marks on them. From these vrytni came counting marks, which therefore also came to be called vrytni. Vrytni, vruby, and notches can be mistakenly attributed to runes.

NUMBERS	Trypillia	Etruria	Vincha	Ruman	Rus	Ukraine	Serbia	Bosnia	Moravia	Bulgaria	Dalmatia	Macedonia
1	I	I	I	W	Y	I, III	.	I	I	I	I	I
2	II	II	II		Z	II, X	..	II	L			II
3	III	III	III		X	III, H	...	#	^			X
4	IIII	IIII	IIII		.	III, O	...	III, #	^			III
5	IIII	^, V	V	*	Y	/, I	I	Y	L, ^	/	V	O
6	IIII		IV	X	#	/, I	I.				V	
7	IIII			X	I	/, I	I..					
8	IIII			+	M	/, III	I...					
9	IIII			X	—	/, III	I...					
10	IIII	X	X	X	~	X	I	W	⊥, +	X	X	~
11	T		IX	X			I.					X

12	⌈⌈		###	47			..					
13	⌈⌈⌈			Y			...					
14	⌈⌈⌈⌈											
15	⌈⌈⌈⌈⌈											
16							.					
17	⌈⌈⌈⌈⌈						..					
18							...					
19												
20	=		xx					X				il
21	⌈						.					
22	⌈⌈											
23	⌈⌈⌈											
30	⌈⌈⌈⌈							⌘				
33	⌈⌈⌈⌈⌈											
40	∨							⌘				
50	∨	∨.∨	∨			⊗	/	□,○		⌈⌈	N	⊙
51							/.					
60							∕					
70							∕∕					
80							∕∕∕					
90							∕∕∕∕					
100	✱	C	✱			✱	/	□,○		X	○	⌘
200							∕∕					
250							∕∕∕					
500	⊗	⊕					⊗					⌘
1000	⊗	⊕					X	✱	⌈⌈⌈⌈⌈	∩,✱		⌘

In addition to those presented in this table, symbols for recording numbers were also known in other Slavic countries, but this knowledge has now been forgotten and lost. We can only speak with certainty about the notches used by the Dacians, but too few examples have survived to allow us to reconstruct the Dacian counting system. It is only clear that it originated from the Trypillian system and was later influenced by the Etruscan and Roman counting systems.

	Δ	2
	≡	30
	ITL	61 (if this is the Roman LXI from right to left)
	7LL	105? 160?
	JIL	115? 250?

At first, notches were made, and the number of notches indicated the quantity of something. There were also slightly more complex notches, such as rubezhki - cuts made on poles to indicate measurements when building a sailing ship. Then, notches gave rise to counting marks

signs, which are called "vrubby" because they retained their root connection to the word "rubyt" (to cut), from which the word "zarubki" (notches) also derives "notches." Later, numbers began to be written down by moneylenders, which are now called by the Latin-Arabic word "digits."

In some areas, symbols used to denote numbers were a secret code and sometimes survived only because they were used by merchants or fishermen. The fact that such symbols existed once again confirms the idea of the extraordinary development of Slavic pre-Christian writing - unlike many peoples, the Slavs did not use runes simultaneously for ordinary writing and for recording numbers, but had separate signs for recording numbers - notches.

In ancient times, the Slavs had at least three different names for each number:

- 1) the generally accepted name used for ordinary counting - these names differed slightly among Slavic peoples, mainly in pronunciation;
- 2) a witch's name, used in fortune-telling counting rhymes (only numbers from 1 to 10), witchcraft writings and for other witchcraft needs;
- 3) the name of the notch, which denotes the number - this was necessary because, as we can see, the same number could be denoted by different notches.

Based on the surviving data, we can reflect this knowledge as follows:

<i>Likhvara</i>	<i>Old Russian names of basic numbers</i>	<i>Names of numbers in the Vedmov counting</i>	<i>Names of notches</i>
0	nothing, zero	grkz	
1	yed'n, edin'	drum	kol
2	dva	copper	ladun
3	three, three	wine trough	punja
4	four, four	hainam	star
5	five	torba, fyl	prince
6	six	toad	patch
7	seven	poker	sieve
8	eight	honey	fish
9	nine	oak, deau	dikin, pikis
10	ten	dyksa	cross, klek
11		fear	
12		dozen	
13		a devil's dozen	
22		geese	
26		ѣмка, берешки	
30			zherepce
33		curly	
44		chizhi	
50		kufta	nabur, feather
52		haystack	
55		dog ears	
60			kop
66		valenki	
69		pig	
77		hatchets	
88		kalachiki	
89		baba	
90		grandfather, Krasnodau	
99		statue	
100	one hundred	shushma	tin, poke
120		kirbo	
200		Lushma	
500		zazyba	kromen
600		zhets	
1,000	thousand, thousand	lykis	kosar
1,600	forty forties		
10,000	darkness, gloom, kma	chirka	sopolat
100,000	nesveda, nevediy	kolker	mutovok
1,000,000	leodr, levurda	gavez	kotur
10,000,000	vran, vran	bykovo oko	kulika, kulina
100,000,000	deck	fir tree	omzha
1,000,000,000	darkness dark, darkness darkening	nesmetura	
<i>innumerable many</i>	countless	rock	

Witch's count and names of cuts have been preserved thanks to counting rhymes, the game of Russian Lotto, and colloquial expressions. It took a lot of effort to extract them from there and return them to their place.

In addition to notches, there were other runo-like marks, namely:

- *zates, zateska, zates, narez, ostrug* – a mark on a tree to indicate a boundary;
- *izgorod, kopitsa* – a boundary mark in fields;
- *zaseka, zameta, zadery* – a mark used by hunters to mark their campsites or the route to a certain place;
- *iveren* – a mark carved on an animal's ear;
- *vezir, znatba, znadba, znachka, znyk, zacharka, izmetina, pamjatuha* – a line or mark on something, a memorable mark.

Sacred books

H.M. Frén speaks about chrots and rezy:

...Karamsin himself suggests that runes could only have been known to the priests of this country, who used them to express the names of gods...

Indeed, unlike the Scandinavians, the Slavic clergy did not reveal runes to the people. Laymen used only carvings and coats of arms. Only the initiated were allowed access to runes by the clergy. Among other things, runes were used as books for teaching students, but books were rarely written in runes themselves; more ancient runes were used for that purpose. However, times have now come when it is only possible to revive the Slavic worldview and cunning science without distortion with the help of runes, for many of the other sources have been lost, distorted, abridged, or misunderstood. So, as the teacher Ufren said: *"Pay attention to the truths that must be kept secret from the crowd and which constitute the power of the sanctuaries!"*

But let us return to books, for where there is writing, there are books... Vasily Tatishchev, author of History of Russia from the Most Ancient Times (1768-1843), had no doubt about the existence of books among the Slavs, especially chronicles:

From the circumstances, it is clear that he [Nestor] did not rely on hearsay, but collected and organised information from various books and letters from different places, for example, about the wars with the Greeks fought by Kya, Oskold, Olga, Igor, Svyatoslav, etc., which are confirmed by Greek and Roman writers of that time. <...> And so we can reliably see that before Joakim and Nestor, there were historians [among the Slavs] and books were left behind, but they were lost or, if they still exist, we do not know where they are kept.

Initially, sacred legends among the Slavs were passed down in songs. Inspired by the Most High and the Living One, they were first organised and recorded by the forefather Bogomir. The canon he created was called "Zlatna" or "The Golden Book" and originally consisted of five parts. Under Prince Sade, the sixth part, passed down from Mother Sva, was organised. The seventh part was compiled much earlier than the rest of the collection and was the property of secret societies, which is why some consider it a separate book and do not always include it in the main canon. In total, Zlatna consists of ~~s~~parts:

	<i>Names</i>	<i>Description</i>	<i>Similar</i>	<i>Manura</i>
1	Veta, Yasna, Yasnaya kniga	Songs sung while slaughtering victims: 3- Four people hold the victim, and the one who will sings, and as soon as he finishes the verse, they sing in chorus.	Rigveda, Yajna, Orphic hymns	OUM CHI SI NOI YASNA KNIGA POZLATENA HAI
2	Ratina, Ratna book	Before the battle, the magician uttered a farewell speech, and during the battle he read spells loudly and emphatically. The warriors sometimes took up his words and sang so that fear would give way to fury . Several priests led a small round dance and sang curses against the enemies.	Battle songs, spells against injury, curses	OŸM PA SI UCHILA KNIGA RATINA HAI
3	Zveznytsia, Zvezna Book, Veshchorskaya, Veshchorskaya, Bilyarska, BliRNA	Long songs aimed at trance and shifting the point of assembly, in particular - prophetic dreams. With the help of these songs, they discovered the power of the stars and directed their influence. Based on the legends described there, they divined by the stars. Not everyone was allowed to read this book.	spells for prophetic and clear dreams, star incantations, Star Gazer	OUM NA ROCA MU ZVEZNA KNIGA HAI
4	Zemitsa, Earth Book, Veda	Songs about kings, heroes, and wise men. About where each state was located, who ruled there, what remarkable events took place, and what Places of Power existed. About the lands our ancestors travelled during their migrations and what they heard about distant lands.	"Walking through the wells" from Aranyakaparva, Chapter 1 of Vidveddada, Catalogue of Mountains and Seas, Epics	OŸM I TI PEEME ZEMICA KNIGA HAI
5	Petitsa, The Blue Book, The Dove Book, The Deep Book,	Songs about how the world was created and how to live honourably in order to live long. Written in blue on leather. Some find this book difficult to understand due to its great wisdom and richness of concepts. A particularly important motif is the correspondence between the divine and the earthly, for "what is above is like that which is below." It expounds on the Slavic	nask "Damdad" from the Avesta, "Gylfaginning" from the Prose Edda, the verse about the Dove Book,	OŸM YOSHCHE TI DAVA I PETICA KNIGA HAI

	Sabon	worldview.	Potchnik	
6	Bjala, Byala, Bela, White Book	A poetic record of prophecies, various utterances and teachings of wise men and seers. Visions and teachings about the future are particularly prominent. It is clearly indicated who said what, from whom it was heard, from which spirit , when and under what circumstances.	"The Prophecy of Völva" from the Elder Edda, the prophecies of Titus Nilov and Vanga	OŸM F LVA XI ROKA BELA KNIGA TSARNA PISMU HAI
7	Ciernia, Chernia, The Black Book	It contains powerful spirits that grant the keys to worlds, even opening portals. It contains the magic of asylums, volots, and non-physical humanity. It allows one to alter matter and move through space. It is written in red on black. The language is so ancient that not even all sorcerers know it. They place their palms on the text and magical symbols, close their eyes, and read in visions. It is heard not as songs, but as whispers.	Beliefs about the Black Book, whispers	OUM TSARNA KNIGA TAINA HAI

According to Veda Sloven and bylina, Yasna was read during worship services, Zvezna during sacraments, and Bela when advice was needed. What did these books look like? They could have been:

- 1) VISORS - transparent spheres that projected images, usually used with special glasses (an invention of the Asgard School, something like modern 3D films);
- 2) SANTI or SONTIO, SOTII - corrosion-resistant plates made of platinum, gold or silver, on which symbols were stamped and filled with paint similar to cinnabar, after which the plates were fastened with three rings in the form of books, or framed in oak and edged with red fabric;
- 3) LIMINI or TSIKHI - clay tablets with short texts, often used for teaching writing (mainly used only by Slavic warriors who lived in the Hurrian kingdom of Arraphe and worshipped Pirva);
- 4) BUKHVOYTSA or KHARATY, KHAROTY - books and individual texts (mainly travel guides and descriptions) on large sheets of high-quality parchment, later on birch bark;
- 5) KANITSY - books and individual texts (mainly prophecies and grimoires) written on the skin of various animals;
- 6) DSHKI or DESKI, DS'G, PANAKI - wooden tablets with texts, bound together through two holes in the corners of each tablet;
- 7) KNIZHITSY - small works on witchcraft, written on small-format paper, which were rarely read, but more often simply carried around as amulets sewn into a hat or inside a belt, in a rag behind the bosom or on the chest, in a case on the belt;
- 8) SSHITKI - homemade notebooks with spells and incantations, bound in leather or covered with it.

It is noteworthy that in 1875, about 400 gold plates similar to those of the Dacians (who went on military campaigns hand in hand with the Thracians and, judging by their language, were themselves Slavs, related to the Etruscans, the Illyrian Dicionians, the Prussians and the Serbs) were found in Romania. Charles I ordered the gold to be melted down and sold, but first to remove lead copies from the tablets, which have survived to this day. Along with inscriptions in Greek letters, these tablets often feature numerous runic-like Diaca signs, and some tablets are completely covered with these signs, such as these two:





A.V. Barchenko, in a letter to G.T.Tsybikov dated 24 March 1927, A.V. Barchenko reports that he met with Mikhail Kruglov, a peasant from the town of Yuryevets on the Volga River and a representative of Russian hermits who lived in the wilderness of the Kostroma forests and preserved the secret knowledge of the Hyperborean era. Kruglov pretended to be a holy fool, carried "tablets with mysterious symbols" with him, and delivered incomprehensible sermons in public squares, for which he was sent to a mental hospital, but then, for some reason, released and left alone. Barchenko claimed that he had learned to read Kruglov's tablets, shared their contents with "the most profound and selfless leaders of Bolshevism," and was then supported by certain unknown "guardians of the most ancient Russian branch" of a supposedly popular occult tradition. We managed to find out that the tablets were made of solid bronze pieces and had simple truths engraved on them in order to enlighten a large number of lay people. This was very limited knowledge, the remnants of Hyperborean wisdom, which had been lost over time and settled in some families associated with cave hideouts. Judging by all appearances, Kruglov's tablets were more ancient than the legacy of the Dacians.

Before the advent of books, the Slavs also used writing, as reported in "The Tales of Zakhariha":

...Our scribes knew how to write
down what they saw,
and they sent it to Tsar Sinem, and
everything was written down on it.
The letter was not great, but it served
its purpose.

From this, we can conclude that before the invention of paper and the compilation of books, the Slavs transmitted messages in the form of symbols on small rounded pieces of wood. These messages were recorded in tregas, because recording them in runes or runes would have required much more space, a plate or board would have been needed.

Later, "books" appeared in the sense that we understand the word today. We can judge what they looked like from the words of Orsonos (in secular life, Alexander Ivanchenko), to whom the elder Zoran told many things and showed one of the ancient books before World War II:

The parchment for them was made from the skin of three- to four-week-old foals. The flesh side was tanned to a fine-grained suede, while the reverse side was smooth. The finished leather was then cut into sheets 3/4 of an arshin (53.34 cm) long and 2.5 pyadi (42 cm) wide. The smooth side of the sheets, as well as their edges, were covered with a thin layer of powdered burnt white clay mixed with egg yolk, which is now used in the production of porcelain and faience. This powder is also used to make the white cups that you see on all power line poles - they have dielectric properties and serve as insulators.

The side of the sheets covered with clay powder was dried on copper trays over a low fire in a closed room, after which the sheets were turned over and placed in the same copper trays in the hot sun so that the suede side of the parchment would be saturated with solar energy. However, suede does not absorb all the energy of our sun, but only those rays that are also characteristic of bioenergy. These have recently been rediscovered and named Z-rays.

Then the sheets of parchment were bound like modern thick notebooks with a metal spiral on the spine. But instead of such a spiral, they used steamed thin sticks of well-dried beech or ash, bent into oval rings. Without taking into account the cover made of thin copper sheets and planks of oak, the book was four inches (18 cm) thick. The title was engraved on the cover. To make it easier to read, silver and black ink were poured into the grooves of the letters.

At the same time, a massive oak and copper case was made for the book, with a lid on the right that closed with copper clasps. The book was crafted to last for centuries. It was crafted with great care, because in order to preserve the information it contained, every detail of its material had to possess certain physical qualities.

<...>
At first, the text of the future book was written by scribes using a metal stylus sharpened like a pencil on wax-coated boards, where any corrections were allowed both in the text itself and in the accompanying drawings and symbols. The author cannot write directly onto the final draft. <...>

...the main person in the creation of the book was not the author or group of authors, but the one who copied what was written on the wax tablets onto parchment. He wrote with a goose or swan quill in scarlet ink made from fir resin (resin) dissolved in alcohol and finely ground cinnabar.

Not everyone could be a copyist, only a person with a rich imagination and body cells that radiate bioenergy. Then all the images that arise in his imagination, together with his bioenergetic currents, are absorbed into the parchment, like on film. Therefore, the side of the parchment on which he writes and draws is treated with fine-grained suede to increase its area. After all, if you stretch each fibre of the suede, its total area will be many times larger than its smooth reverse side, covered with white clay. This coating was made for the same purpose as the porcelain cups on power line poles – for insulation, so that the writer's bioenergy would not penetrate from one sheet of parchment to another. And it was no coincidence that he wrote with cinnabar mixed with fir resin.

The cells of the copyist radiate bioenergy, but mine are arranged differently; they receive his bio-currents like a television, and I see everything that arose in his imagination when he wrote. At the same time, I read the text like subtitles in a silent film. This is because cinnabar did not absorb his energy; it passed into the parchment only through the fir resin mixed with it, which retains particles of cinnabar. This creates the effect of subtitles, as if hanging in the air between you and the living images absorbed by the suede parchment. <...> They are not perceived by the eyes; the eyes see only what is written in cinnabar, and the images are perceived by the cells of the body, if they have this quality. Therefore, <...> the famous Bulgarian prophetess Vanga, being blind, clearly saw everything that was alive and accurately described in words the appearance of everyone who came to her.

In Bogomir's time, inkwells were already in use, on which people wrote with pine pens dipped in ink. There are many confirmations of this in the "Veda Sloven", but we will cite only two:

<i>when you grow up, you will come to your senses and send a book to learn the Cyrillic alphabet and sing and to write in the book in a day I learned the book to sing and to write with a quill pen</i>	<i>When he grows up, he will understand: send him to study, to sing the black book and write in black letters, he will learn this book in a day: to sing the black book, and to write the book.</i>
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(vol. I, song 13)

<i>sedna mi krale faj saraye to si zeva zlata kondile zlata kondile murikepa ta pisuva bela kniga the white book tsaru pisma</i>	<i>The king sat in the palace, and he took a golden pen, a golden pen made of pine, and he wrote the White Book, the white book with black letters.</i>
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(Vol. II, 1st song of Pazir Day)

Pine writing and kanitsa are referred to here as golden because learning to write and sing was not accessible to everyone. We will discuss this in more detail in Volume II, when we talk about zaishas.

Not all tribes kept all the books of the canon. Some peoples simplified the canon or individual books by writing new works that included only those passages from the Zlatna that were most useful to them. For example, the Etruscans compiled new books and divided their canon into four parts, each of which included many works, several of which are known by their Roman translations and chronicle sources:

<i>I. Divination</i>	<i>II. Power</i>	<i>III. Death</i>	<i>IV. Miscellaneous</i>
<i>The Book of Haruspicy</i> is about divination using the entrails of sacrificial animals, in particular the liver. It is associated with the teachings of Taga.	<i>The Book of Rites</i> is about how to lay out cities, build temples, govern the state, create and manage tribes, clan associations, armies, and courts.	<i>The Book of Destiny</i> is about omens and destinies. Including the creation of the World and its destiny.	<i>The Collection of Wonders</i> is about omens, as well as unusual phenomena and what they portend and what needs to be done in accordance with them.
<i>The Book of Lightning</i> – about divination using lightning. Also		<i>The Book of Forget-Rivers</i>	

contains information about the sky and celestial bodies. It is connected to the teachings of Vekuvia.

- about death and the afterlife.

The section on divination was obviously taken from Zveznytsia and Bela, the section on power grew out of Zemitsa and Ratina, and the section on death grew out of Cherni and Petitsa. And, of course, all this was supplemented with new information and new understanding.

It is with regret that we must admit that Zemitsa has been lost, and the other books of the canon are unavailable. Zemitsa was kept in Surozh and was stolen from there by the disciples of Cyril and Methodius, as briefly reported in the Vles Book (line 6-D):

TO BO ZHRECHIE O VEDE SEN GOBZYASHTETI RIKOSTA A TUYU UKRADIE
OD N' A N' IMIACHOM NYNI KOLBO N' IMAKHOM BRANDY NASHA A BOYANI
TAKO B' HOM STIE
NEVĖGLA SIĖ DOKONCE I OKUDU SMĖ

The priests called on us to take care of the "Veda", but it was stolen from us, and we no longer have it. If we did not have our warrior songwriters and storytellers, we would be completely ignorant of where we come from.

In a folk lament from Barsov's collection, it is sung: "*Where have God's books gone...*", and indeed, where are the rest of the books of the Golden Canon now? We can conclude this by reflecting on the lines of another ancient lament:

Tur, you tur, little children!

Where were you, turus? - On the blue sea. -

What did you see, turus? - A new tower, a city wall. From under that tower,

from under the new one,

and from under that city wall came a maiden with a red

soul, she carried the Gospel book, she buried the book

in the damp earth. She wept over the book, she cried:

"Oh, book, book of the Gospel, you will not be in holy

Russia,

You will never see the light of day, book, nor the red sun. It was not a maiden

who came out,

but the Virgin Mary herself, who carried the Christian faith

and buried it in the damp earth.

You have to admit, it's strange - why would Christians hide their writings in the ground? No one destroyed their books, even the Tatars did not persecute their faith during the Tatar-Mongol Yoke, because the priests prayed for the khan. But the Christians themselves did not favour the pagans and burned cartloads of heretical books. Of course, one might assume that this song was composed by schismatics lamenting the Nikonian, but then there would be more obvious references to this in the song, which there are not. On the contrary, the song bears the mark of deep antiquity, when the singer himself does not really understand what events he is singing about, as if his words come from oblivion, where the pagan image of the tur and the Christian Virgin Mary are mixed together. Therefore, it is most likely that this is a Slavic lament, reworked by Christians, about the loss of the pagan faith and the destruction of one of the pagan books, or perhaps the entire canon.

This assumption is confirmed by the words of an unknown Pomak, spoken to Stefan Verkovich in 1869:

...Ziva-Yuda and Sada-Korol gave birth to 70 kings who settled in the land of Fret. The youngest of them was the White King. He ruled in the land of Shernie, the Land of Truth. And he walked the land of Fret, teaching people how to sing and write. And he left behind many books, written at that time. <...>

- And what happened to those books?

- What happened to them? Our enemies threw them into the fire <...>

- Do you know if there are any such books in your villages?

- Nowhere... But my grandfather said that his grandfather was ploughing a field once and found an iron gate, sealed shut. Behind it, he found nothing but a multitude of books, stacked like planks. And he told the people in his village about it. And then people came and looked at those books, and no one could understand anything in them or read anything in them. And the rumour reached the lord, and he came and looked, and he also understood nothing, and then he got angry and threw all those books into the fire. And since then, those books have not been seen in our villages.

And so too are the words of the storyteller Hasim, spoken to Ivan Gologanov around 1874:

There were many books of faith, but the songs they sang when they went out to battle and when enemies attacked them were held in the highest esteem. The teacher sang and sacrificed to the god, while the girls whistled on pipes and managed the household. <...>

My grandfather told me that such books were in every village in Dospat until the infidels came. <...> And they began to burn those old books, especially those of former craftsmanship; our king at that time issued a decree: whoever was found with those old books would be punished with death. Then some rebelled against the tsar's command, but the tsar, with the help of his enemies, overpowered them and dispersed them; some chose to leave their homeland, but not their faith, and scattered to different lands, while others secretly kept the old faith and books. <...>

Perhaps there are hidden books in the lands where [our] teachers took refuge, in other countries, so that their enemies would not find them. Five years ago, someone from the village of Diavlén told me that when he was building a hut, he dug up a chest for bullets; there was nothing in that chest except for five leather books, which he took out and showed to the teacher. The teacher told him to keep them safe and not give them to anyone, but to keep them at home until someone from the Moscow lands came for them

someone from Moscow comes for them and gives him a lot of money for them, and will show great respect for the fact that such old books were found in his house, dating back to the time when our grandfathers were in the Far Lands. My friend, as his teacher taught him, keeps them in a chest to this day and keeps it buried in one place in the house; it has been perhaps 20 years since he dug it out of the ground. Another friend from the village of Banya told me that while ploughing a field, he found a small cave containing many human bones, and among them was an iron chest containing gold rings, earrings and necklaces, and two very large books. He took the rings and other valuables, but left the books there and brought a teacher [a Muslim] from the village to look at them and read them. The teacher [a Muslim] could not understand anything, so he got angry, lit a fire and burned them. He said that these books were witchcraft, from infidels... <...> ...according to our people, there must be many places where old books are buried in the ground or hidden in the yard, but now no one takes them out, and they are hidden in secret places. There used to be even more, if the teachers [Muslims] hadn't burned them, but now many of my friends have told me that they found such books, but our teachers [Muslims] burned them.

As an example of the Rezhan language, I.A. Boduen-de-Courtenay recorded the following phrase from 16-year-old Ivan Padio Mena in Chernaya in 1873:

Jà-saṅ obrjétъw daṅ - líbrъ, o - bèw aurèṅ; anžàt sàṅ - aṣ spék ѕzűbъw.

This means: "I found a book, it was golden; then I lost it again." Baudouin de Courtenay understands "golden" as "Gilded," but knowing about the Etruscan gold plates and considering that the entry was made by an Italian Slav, we can assume that it refers to one of the books of the Golden Canon. Therefore, somewhere in Friuli, ancient Slavic books were still kept until the 19th century, and perhaps they are still kept there to this day. We know that the book of Cherni is intact and kept in a dark, abandoned and inaccessible place where no one will appear for a long time. We believe that the word "black magician" originated from its title, and if so, it originally meant one of the highest degrees of initiation – a sorcerer admitted to study Cherna. Later, the legend of this book was retold by Ivan Sakharov in 1885:

The Black Book was kept at the bottom of the sea, under the hot stone Alatyry. An evil sorcerer, imprisoned in a copper city, received a covenant from an old witch to find the book. When the copper city was destroyed, the sorcerer, freed from captivity, descended into the sea and retrieved the Black Book. Since then, this book has been wandering the world. There was a time when the Black Book was hidden in the walls of the Sukharev Tower. To this day, no sorcerer has been able to retrieve the Black Book from its walls. They say it is bound by a terrible curse for 10,000 years. This book contains devilish spells written in magical symbols.

There is a belief that several copies of the Chernaya are kept by three families in the CIS countries, and one of these copies is walled up in Count Vorontsov's octagonal room in the Koltsov Caves. It can only be read for three nights, and only by a student with the permission of the master, who is three days away from his death. Due to ignorance, in the 16th century, some believed that Chernaya included banned books such as Shestokryla, Ostromiya, Zvezdocheta, and others. It is sometimes said that Yakov Bruce possessed this book. Others confuse it with the Book of Shadows, as the witch's diary is called in the West, and believe that the Black Book is simply a book of spells and rituals that every black magician possessed. Foreigners, on the other hand, identify it with the famous medieval grimoire. "Goetia". It is possible that some pagan books are kept in Orthodox monasteries, and may even have been taken to Germany and Rome. This is indirectly indicated by a 13th-century testimony about St. Avramius of Smolensk, who preached Christianity mixed with Manichaeism and Gnostic teachings. Those dissatisfied with his sermons reported that he read the original "Pigeon Book" in several volumes:

...and some began to slander the bishop, while others mocked and harassed him, calling him a heretic, and others said that he was reading profound books...

Each book in the Zlatny canon has its own pattern and guardian spirit. The mantras we offer (*see table above*) channel their energies and allow you to read these books in a state of clairvoyance or, if you fall asleep with a mantra on your lips, in your dreams or during sleep. In addition, the knowledge of these books germinates in readers and can burst forth in the form of sudden insights. Even if the originals of these books are ever found, our mantras will still allow you to read more complete versions of them and absorb the material better. Moreover, as is well known, sacred writings exist simultaneously in two worlds, and we have an example of how the elder Krat read the "heavenly version" of Zvezna and predicted the birth of Ufren as the true Kolyada:

<i>The old woman was not old, but she had lived a long life, and she remembered the stary book, and she did not think or speak.</i>	<i>Grandfather, not very old, Mole, who died in the last century, saw the Star Book in a dream</i>
<i><...> in the field, God gave birth, gave birth to me, a little child, a little child, in the cave, there, on the ground</i>	<i>and without thinking said:</i>
<i>faj rock mu golden book</i>	<i><...></i>
	<i>"A god will be born in the field: a little child will be born, a little child in a cave; to walk the earth.</i>
	<i>In his hand is the Golden Book,</i>

teaching young lads, young lads, little girls,
we are brave, we are brave
I am sick and lying down, but I
don't know how to sing
he still knows
and he sang from the starry book

to teach the young men,
good young men, beautiful girls. We dared to ask our
grandfather, when he was sick and lying down,
what he sang to us without knowing? But he
still knew then
that he had sung the Starry Book.

(Veda Sloven, Volume II, 12th song of Kolyada Day)

In addition to the Golden Canon, there were many other books that were classified as heretical in the Middle Ages, i.e. banned by the church and subject to burning. In the 5th century, Dunavets Yalovets wrote "KOLEDNIK" in Kiev, which tells about omens determined by the days on which the holiday of Kolyada falls (for example: "*If Kolendo is on Wednesday, winter will be long and warm, spring will be rainy, the harvest will be good, wheat will be scarce, wine will be plentiful, women will be sick, and old people will perish*"), as well as about the worship of the spirits of the Trojan Mountains, divination in caves, the Dnieper rapids, and, in addition, about summoning mermaids and kikimoras and the omens associated with them. In the 9th century, Oleks Vysherets wrote "Krinitsa" in Cherdyn, which tells of the worship of water spirits. Lich from Pskov wrote a work entitled "The Moon Will Be Surrounded," which contains interpretations of omens promised by circles on the moon observed in a certain month. Some ancient books are still preserved by sorcerers: "The Book of the Wheel," "The Book of the Axe," "The Book of the Raven," "The Black Raven," "The Charms of Nature," "The Beast Book," "The Planetary Book," "The Forest Book," "The Bulat Book," "The Tarabar Book," "The Keyholder,"

The Book of Demonic Powers, The Cossack Book, The Revolt of the Ancient Spirit...

CHAPTER 9: ON THE STUDY OF WENDISH RUNES

When Sventovit appeared to Svabuno, he said that there should be 23 Wendish runes. After reviewing sources on this topic, we noticed that most often only 18 runes are mentioned (apparently in imitation of the Armanic futhark, which also has 18 runes), while some authors count about 28 runes (taking into account ligatures and incorrect readings of some variants of the spelling of the remaining runes). Therefore, before we show these runes in their true form, let us take a look at how they are presented by different authors...

Variations in spelling	Reading according to Arnikul and Kluver	Reading according to V. Yagich	Reading according to A. Bychkov	Reading by A. Platov	Reading by V. Chudinov	Reading by A. Asov
λλΙΥΗΙ	A	A	A	A	A	A
ΕΥΨΨΨΒΒΒ	B	B	B	B	B, C	O, E
↓↓↓↓	C	C	Ÿ	Ch, Ts	K	O
ÞP††	D	D	D	D	D, R	D
††††††††	E	E	E, E	E	E, CH	E
ƆƆƆƆ	F	-	-	-	B	B
μρρρ	G	G	G, K, H	G, K	U, Ts, R	-
* * * * *	H	X	Ъ	X/Ъ	Ж, ЁЕ	X
ΙΤ	I	I	I	I, Y	I, Y	I
↓↓	-	-	Y	-	K	-
ΥΥΥΥ	K	K	K	K	K, G, U	G
ΛΜ	L	L	L	L	L, G	L
†ΨΨΦΦΦ	M	M	M	M	M, I	V, Zh, S, Z
⋈	-	-	-	-	ME	-
ΛΛΛΛΛΛ	N	N	N	N/U	N	K
††††††	O	O	O	O	O	N
ВΠΠΠΠΠ	P	P	P	P	P	B

	Q	-	-	-	O	-
	R	R	R	R	R, I	R
	S	S	S, Z	S	S	z, S
	T	T	T	T	T, K, Ъ	T
	V	U, V	V	V	V, R	M
	KS	KS	-	-	M	O
	Y	Y	-	-	L	-
	Z	Z	C	-	z, Ch	P
	-	-	-	-	К, Ts	-
	-	-	Ж	-	II	-
	-	-	-	-	Sh, Zh	M, Sh

To determine the most accurate pronunciation, it makes sense to compare some of the Wendish runes with their "relatives" - based on the Rassen script, since its most commonly used version also had 23 runes, and also because the Rassen are our ancient relatives. In the Tales of Zakharikha, Etruria is called Rusina, and its inhabitants are called "rusa-rusena," which is confirmed by the dictionary of Stephen of Byzantium, which states directly that "the Etruscans are a Slavic tribe."

<i>Rasen writing</i>	<i>Wendish system</i>	<i>Boyano-vitsa</i>	<i>Veles-vitsa</i>	<i>Signs on objects</i>	<i>Sklavinsky letters</i>	<i>Bosancića</i>	<i>Glagolitic</i>	<i>Litica</i>
 a		 a	 a		 a	 a	 a	 a
 r		 r	 r		 a	 r	 r	 r
 e		 e	 e, e		 ye	 e	 e	 e
 v, f		 b	 b		 b	 b	 b	 b
 dz		 Ъ	 Ъ		 d / u	 д	 dz / љ	 Ъ
 ch		 t / n	 н / ц		 н / ц	 ч	 n	 c
 th		 д	 д		 g	 д	 d	 d
 and		 and	 and		 -	 -	 -	 and
 to		 to, g	 k		 ks	 k	 k	 k
 l		 л	 л		 -	 л	 л	 л
 m		 м	 м		 м	 м	 м	 м

Based on this table, it can be seen that

- The Wendish system, Boyanovitsa and Velesovitsa are not fakes, as they fully correspond to the symbols found on ancient Russian household items;
- the Wendish runes and Veselovitsa originate from the Rasensky script;
- Boyanovitsa and Glagolitic originate from Wendish runes and Velesovitsa;
- Sklavic letters are a secret script based on Wendish and Turkic runes (which is why, for example, O is read as P, which is characteristic of Turkic runes), Velesovitsa and Latin ligatures;
- Bosanciza did not originate from Litica, but from Slavic letters and runes;
- Glagolitic was created artificially, as it represents deliberate distortions of runes, which do not occur so obviously over time;
- Glagolitic, being a high degree of distortion of the runes, was not accepted by the common people and for this reason was replaced by Litica, which was formed from Velesovitsa;
- The pronunciation may vary to the point of being completely unusual (example: the spelling, commonly used for the sound Oŷ, was read as П), but the spelling retains its basic features, which once again confirms that the runes were not originally were not read or written, but were used only for magic, and when they began to be written, they began to be read differently.

Many modern runologists have discarded the letters F, Q, KS, Y, and Z from the Wendish alphabet because they believed that these runes did not exist and were invented by M. T. Anrkil to adapt the Wendish alphabet to the German Latin alphabet. Thus, the "runic scholars" ended up with an alphabet of 18 runes, which is now seriously presented as the true one. However, if we compare the Wendish runes with the Rassen runes, we see that the Rassen runes do contain these runes, which means that Anrkil did not invent them. The only mistake made by this German is that he did not indicate their reading quite correctly, but otherwise, as you can see, everything is correct.

Considering that the Wends may have experienced some Germanic influence, and vice versa, for the sake of completeness, let us compare the Rasensk and Wendish scripts with the runic alphabets of non-Slavic white peoples:

Runic script	Wendish system	Futhark, Futork	Charadeysky rune sequences	Elven runes	Celtic runes	Boylbelot	Coelbren of the bards	Various Coelbrens

a		ä, æ	a	a	a	a	â	a
r		k	dz	-	-	r	r	r
e		eo	dz / z, ts	e	e, é	ə	ea	e, ê
v, f		f, v	f	f	pi, bi	f	f	f
dz		-	d	I	-	d	d	-
u		ng	ts / dz / kh	-	those, de	l	-	g
th		d	o	-	tu, du	-	dd	t / d
and		and	and	l	pa, ba	y	and	and
k		k	to	k, x	-	k, ts	k, ts	ch
л		l	l	l	and	e	p	l
m		m	m	-	m	m	mh	m, m'
n		n	n	-	n	n	n	n
p		p	u	b; p	-	-	nx	n'
sh		d	x / k / i	-	ko, go	-	дд	r
q		o, œ	u	q	ku, gu	-	o	o, q
p		p	p	p	p	p	p	p
c		with	c	c, u	c	c	c	c
t		t	t	t	u	t	t	t
u		u	u / y	u	-	u	y	y
x		r	x	ks / dz	yes, yes	x	-	ks
nx		y, j, ng	n	-	-	-	ô	oh
kh		ks, z	m	g	ti, di	k, ts	y	y

 f	 f, v	 f	-	 ke, ge	 b	 b	 b
---	--	---	---	--	---	---	---

This table shows that:

- Futark originates from the Runic alphabet;
- Futhorc comes from Futhark and Wendish runes;
- Icelandic magical runes and elven runes originate not only from Futhark and Futhorne, but also directly from the Rassen script and Wendish runes; however, since they are secret scripts, their pronunciation often differs from the usual one;
- Celtic runes originate from Turkic runes mixed with Runic script;
- Celtic runes are a secret script formed from various runes;
- The most relevant for comparison are Futhark, Futark, and Coelbren.

We have examined the spelling and pronunciation of the runes in detail. In addition, in almost every ancient language, each letter has its own name. To establish the names of the Wendish runes, let us compare the known Slavic and related ones:

<i>Sound</i>	<i>Old Slavic names</i>	<i>Slavic names</i>	<i>Names from the Slavica manuscript</i>	<i>Names according to A. Platov</i>	<i>Names from futarkov</i>
A	Az, Az	Ats	Aryan	Alatyr	Ansu, Ass, Os ("god")
B	Boky, Buki	Butz	Bozh, Bitva	Bereginya	Berkana ("birch")
V	Vedi	Ulo	Wail, Power, All	Wind	Vanje, Vune, Vanzhi, Vinn ("joy")
I'	Gerv, Ga				
G	Verbs, Verb, Gol	Glagolese	Guy, Gat		Gebo ("gift")
D	Dobro	Good	Did, Dyi, Delo	Dazhbog	Dagaz ("day")
Dz	Derv				
E	Yest		Food, Yerm, Yel	There is	Eyvaz ("yew")
Ė	Yozh		Yorka, Body		
Zh	Live, Life		Alive		
Z	Zeal, Earth	Zelt, Zundi	Znich		Algiz, Eolh, Yur ("elk")
I	Ize, Iza, Ik	Ilsoyo	Irij	Istok	Isa, Is ("ice")
i	Ize, Izytsa				
Y	Yrov, Ynit, Init, Yot	Yesti	Yest		Yera ("age; suffering")
K	Kako	Ksniye	Kolo, Konets	Krada	Kenaz, Kauna, Kaun, Kano, Ken ("torch; ulcer")
L	Lyudi, Lyudi		Lado	Lelya	Laguz ("water, lake")
M	Think, Think	Misalae	Moshch, Makosh	World	Mannaz ("man, human being")
N	Nash, Nash	Nam	Nav	Need	Nautiz, Naud ("need")
O	He, Him, From, Of	He	Oratai	Support	Odal, Otila ("estate")
P	Pe, Rooms, Peace	Pochi	Prav	Perun	Petro, Pert ("bowl")
R	Rtsi, Rtsy, Artsy	Reti	Rod, Runa	Rock, Rainbow	Raido, Reye, Rad ("ride, road, journey")
S	Word	Sler	Svarog, Power, Essence, Syt	Power	Sovilo, Soulu, Sula, Sol ("sun")
T	Tvrd, Tvrd	Te, Teurus	Tverd	Treba	Turisaz ("giant"); Teivaz ("warrior")
U	Ouk, Uk		Ud, Ustye	Ud	Uruz, Uram, Ur ("turn")
F	Fryt, Feryt, Fert	Feiu	Finist		Fehu, Feu, Fe ("gold, wealth")
					Hagalaz ("hail,")

H	Hier, Her	Hy, He	Hors, Khvorost		destruction, ruin)
Ts	Ts, Tsy, Tsryky	Tsotno	Tsar, Whole, Goal		
Ch	Chierval, Chrevl, Chriv, Cherv		Part, Honour, Read	Chernobog	
Sh	Sha		Shore, Shëpot		
Sh	Shcha		Shchur		
Ъ	Er				
Y	Ery		Knee		
Ъ	Yer		Slope, Slabina		
E	Edo, Et				Evez ("horse")
Yu	Yun		Yuga		
Ya	Yar		Yar, Yarost		

Based on this table, it is clear that the names proposed by Anton Platov are unsuitable for the following reasons:

- some of them are simply copied from Futarh;
- they do not resemble established Slavic names for letters;
- Among the names, there are names of gods, which is not very typical for the names of any runes. It is also clear that although the names from Slavica are good, they are
- for the most part, they do not resemble established Slavic names for letters;
- the same letter should not have so many different names.

CHAPTER 10: THE ORIGINAL SYSTEM

Witchcraft must be based on historical realities, otherwise clairvoyants and soothsayers who read information will be delusional. We have identified the necessary historical basis, and now let's take a look at the Wendish runic system as it was shown and explained to us by Sventovit.

<i>Rune</i>	<i>Reading</i>	<i>Name</i>	<i>Image</i>	<i>Meaning</i>	<i>Proverb</i>
I	I	Is (source, truth)	L'dina	The emergence of an immovable soul.	<i>We breathe only that which we do not know, do not understand know.</i>
𐰇	A	I (I, Myself)	the human head	The emergence of consciousness. Initiation.	<i>One head – good, and two – better.</i>
𐰈	In, ŷ	Vyrei ("in Iriy")	golden palace	Rest. Prophecy. Communication.	<i>Conversation shortens passes quickly, and a song makes work go faster.</i>
𐰉	S	Suvuno (Sun)	white-yellow sun	The highest authority. Determination of fate.	<i>What will be, will will be; and it will be what the gods will give.</i>
𐰊	E, E	Yerk (hook)	hook	Will. Successful hunting. Fastening.	<i>If you call yourself a grusdem, climb into the truck.</i>
𐰋	H/Ъ	Haar (Firebird)	Bird in flight	Journey.	<i>Everywhere welcome – like a copper penny.</i>
𐰌	R	Warriors (servants)	circle of artisan friends	Help, assistance.	<i>Mir and father is good.</i>
𐰍	M	Mother	vagina	Love. Conception.	<i>Love your wife, love and feed your children.</i>
𐰎	L	La'an (country, land)	open chest	Material goods, gifts of the Earth.	<i>It is better to find than to lose.</i>
𐰏	N	Nose (sense of smell)	nose	Heightened senses. Search.	<i>Who searches, will always find.</i>
𐰐	U	Unyr (catch)	a fisherman pulls a net	The current. Gifts brought by the waves.	<i>You have to bend down to from drink from the stream.</i>
𐰑	P	He drinks (psët)	a mug and a bowl on the table	Satiety. Peace. No worries.	<i>Not everyone ploughs, but everyone eats.</i>
𐰒	Г	Forsta (sorrow,	holy fool	Illnesses, difficulties,	<i>Those who are not ill do not appreciate good health</i>

		bitterness, grief)		obstacles.	<i>knows.</i>
ƿ	Oü	Ouk (science)	old man leaning on the doorway and a table	Ageing. Loss of strength. Hole.	<i>Under old age, a person can become either wiser or more foolish.</i>
ᚠ	DZ, D	Dzyado (grandfat her, ancestor)	A wise man reads a book	Humility. Advice from our ancestors.	<i>Young umok is mind.</i>
ᚢ	O	Fire	flame	Passion. Premonition of disaster.	<i>Where the wind blows, there goes the flame.</i>
ᚣ	B	Battle	Crossed swords	Courage. Battle frenzy. Violence.	<i>Fighting is a sacred duty, so go boldly against the enemy.</i>
ᚥ	F	Fok (wolf, vuk)	wolf bares its teeth from behind a tree	Predator. Unity with nature. Pleasure.	<i>Don't rush to praise the wolf cub, let the grey one's teeth grow first.</i>
ᚦ	K	Kitovrul (centaur)	Winged centaur	Madness from strength. Speed.	<i>Fool and burns down the house – so the fire is glad.</i>
ᚧ	Z	Lock (lock)	lock on the tower gate and guard	Prison, aquarium, captivity.	<i>A trap for some, a feeding trough for others.</i>
ᚨ	T	Turs (thunder giant)	scales	Restoring justice. Appeasement. Common sense.	<i>Do not fear the law, fear the judge.</i>
ᚩ	Ts	Tsorno (black)	Black stone	Support, stronghold, foundation. The secret becomes revealed.	<i>Secret word in your mouth.</i>
ᚪ	K	Blacksmith	hammer	Reforging, remaking.	<i>From small things come great things.</i>
[24]	Usually not read. The name is rare or named after the owner.		The sky in the stars	Counted among the immortals.	<i>To each his own.</i>

Whether you write a rune on your hand, in the air, or on a tree, it will have a different meaning in each case, depending on the purpose, the rune, and the material on which it is written. Therefore, it is not entirely correct to use runes for ordinary writing. And for this reason, when they began to be used for writing, their spelling changed, and sometimes their pronunciation changed along with it. Here, the runes are given in a form that is intended for use in magic, not for ordinary writing, so their spelling and pronunciation sometimes differ from the usual (which can be seen on statues from Rjetra and objects from Mikorzino and Prilvitsa), and are more archaic.

Those accustomed to seeing the Elder Futhark may be somewhat perplexed by the fact that angular runes appear alongside rounded ones here. The fact is that the Wends began writing with these runes quite late, and before that they used them only for magic. And for magic, they were usually drawn with the hands in the air. And here, of course, there was no question of convenience in writing, because such thoughts arise only when runes begin to be adapted for ordinary writing and numerous fonts begin to develop. Even if you look at the inscriptions on the statues from Rietra, you can see that sharply drawn runes coexist with more rounded ones. Moreover, if we assume that the Wendish system derives from the Rassen letters, then the Rassen runes are precisely rounded! So there is no contradiction here.

Of the Wendish languages, only Lusatian and Kashubian have survived to this day, and there are also dictionaries of Polabian. It can be noted that in Polabian, "fire" is *vjdyin*, and in Lusatian, it is *vohen*. This raises the question: why does the rune ᚢ bear the Old Russian name Ogn? The fact is that there were many Wendish tribes, and the language of each tribe differed slightly, so the names of the Wendish runes do not necessarily have to be in Lusatian, Kashubian or Polabian. In this case, all names are given in a kind of "average common Wendish". We have recorded the

names exactly as they are heard from the runes themselves, making only ~~two~~ corrections: 1) the name of the rune ᚨ - Nose, but in terms of meaning, it is still Nüch, so we named it Nüch;

2) The original name of the rune ᚪ is Onor, but it is pronounced as U, not O, so we have indicated its later name - Unyr (from which the word "nyryat" comes).

Regarding the name Laan, we can say that it is clearly borrowed from German - from the word "land" ("earth, country"). However, in the dialect of the Don Cossacks, there is a word "lan" meaning "plot of land", and in Ukrainian, "lan" means "field, arable land, allotment", and this same word is the name for a measure of arable land ranging from 10 to 30 dessiatines. It is worth remembering such names in Old Russian as Ruskolan and Gretsolan - in both cases, the ending means "land, country, state". So, this is not a borrowing, but only a similarity in sound and meaning.

It is worth explaining why the rune Thurs is called that, as it is very similar to Thursaz/Thurs from Futhark, which is a completely different language. It is important to understand that the name of this rune comes from "TUR Slaty rogi", i.e. a bull with golden horns - a thunderous animal, because when thunder rumbles, it is the bull galloping and shaking the earth. Later, this epithet was transferred to thunder spirits, who were thought to be galloping on bulls. And only later did this word become the Scandinavian "turisaz" - "giant", because thunder spirits are indeed seen as blue giants. And, of course, we should not forget that a similar-sounding name exists not only in Futhark, but also among the Slavic letters, where there is a letter named Teurus (although copyists believed that it was read as Q but if so, why does its name begin not with O, not with U, and not even with K, but with T?).

The runes Is, Svuuno, Ratniki, Laan, and Fok are very similar to Isa, Soulu, Raido, Laguz, and Feu from the futhark, but they have different meanings, are associated with different deities, and contain completely different spaces. Similarly, one can see similar inscriptions among the Koelbrans, Orkhon-Yenisei or Arabic runes, but these are only external coincidences, while their reading, meaning and application are different. With similar inscriptions, they are backed by different forces depending on the system used.

We would also like to clarify separately: we are well aware that words such as *Yram, Iren, Yrez, Yrzh, Vyrrsh, Viri, Virey, Vyr, Vyr*, *Vyriy, Vyrey, Vyray, Girey, and Poray* are simply different pronunciations of the words *Iriy, Yrey, and Rai*. So why do we interpret the name of the rune "Vyrey" in the table above as "in Iriy" and not simply as "Iriy"? Because Iriy is the name of the State, and the name of the rune Vyrey is the name of the Path leading to that State. You will understand this when you read about the World Tree later in this book.

One might say: "Az, Ouk - these names are taken from Lititsa; Ratniki, Turis - these are Rety and Teurus from the names of Sklavina letters; Boy - this is Boy from Slavitsa. But where does the rest come from? And why are names from different runic rows mixed together?" In fact, nothing is mixed, because the Wendish runes appeared earlier than the Slavic ones, earlier than Litica and Futar. And therefore, if there are any borrowings anywhere, then it is precisely there - in Futar, Litica and the Slavic alphabet. To give names to the Wendish runes, we did not resort to scientific research, although we had it in mind so as not to be mistaken. All we did was simply write down the names that can be heard from the runes themselves, and nothing more.

We anticipate that many will ask us, "How is the rune Koval read?" We have designated its reading with the letter K (Kъ), which conveys Sounds such as KH, KG, and simply G. Different Wendish peoples read this rune somewhat differently-the difference here is the same as in other Slavic languages, where K and C are interchangeable: what is "kvet" in Czech is "tsvet" in Russian, and so on. Here, too, some Wends read K (for example, "Kors"), others read X ("Hors"), and for others it sounded more rough - what was "boŷh" for the Polabians was "bokg" for the Retarians. In general, it can be said that Koval conveys the sound KG, as well as the transitional X/K. Incidentally, the Rassen also had such an indefinite sound (represented by the rune X), which could be read as KS, K, S, X, Ts, and sometimes even Sh or Ch, depending on the dialect.

And finally, why are the runes arranged in this particular order? The Germans were the first to systematise these runes in historical times, copying them from the Röttingen statues, and they arranged the Wendish runes in the order of the German alphabet - simply for the convenience of their own perception. Consequently, the Wends themselves must have arranged them differently. And they arranged them exactly as we have shown. Why? Here is the answer:

<u>PRAV</u>	Is Az Vyrey Svyuno Erok Haar	<i>The source of my soul is Belovodye.</i> <i>My sun-like nature is sustained by a life in motion.</i>
<u>YAV</u>	Warriors Mother Laan Nyuk Unyr Pie	<i>My helper in everything – Mother Earth. The harbinger of achievements – peace.</i>
<u>NAV</u>	Gorsta Ouk Dzyado Ogny Boy Fouk	<i>My ancestors teach me to avoid grief,</i> <i>but when trouble comes, I fight like a beast!</i>
<u>AKIAN</u>	Kitovrul Zapor Tur Tsorno Koval [24]	<i>And in times of peace, I restrain my mad strength, as the gods command. All this is the basis for transformation into an inhabitant of Iria.</i>

This is the Slavic Symbol of Faith, which can be easily discerned from the meaning of the runes. And it can only be read if the runes are arranged in this particular way - 6 runes for each part of Svarog, and divided in this particular way - 3 runes in a row, because in ancient times the Slavs counted in threes (hence the names: *trivievat* - 3 times 9, i.e. 27, or *tridesyat* - 3 times 10, i.e. 30).

If you read it in reverse order (bearing in mind that the "order" consists of only 23 runes, and the 24th is additional and therefore always last in any reading), you will get the continuation of the message:

<u>AKIAN</u>	Koval Tsorno Turys Zapor Kitovrul Fok	<i>To alter the foundation is unrighteous, for the power of beasts will break free from its confinement,</i>
<u>NAV</u>	Battle Fire Dzyado Ouk Gorsta Pie	<i>with sword and fire will go to the ancestors. It will be a lesson for you, a bitter drink –</i>
<u>YAV</u>	Unir Nyuk Laan Mother Ratniki Haar	<i>when time takes away your feelings and your land. Your warriors will take away your enemies.</i>
<u>PRAV</u>	Yerok Svyuno Vyrey Az Is [24]	<i>They will force you to pray to their gods in their temples. You will become that people and disappear in it.</i>

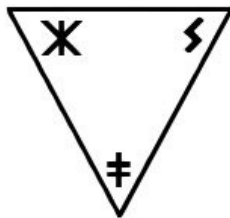
The basis here, of course, is the Slavic mentality and native faith - paganism. Like attracts like, and if you constantly instil foreign customs, sooner or later they will attract their source - another people. Well, what happens next is very clearly described here. That is why Vekuvia bequeathed to the Rasens: "*Your strength lies in constancy,*" and Pyotr Stolypin very accurately noted: "*A people without national self-awareness is manure on which other peoples grow.*"

CHAPTER 11: RUNE INITIATION

Initiation into the Vendic

The runes Fire, Haar, and Svuno are interconnected; they are three facets of a single power: Fire is power itself, Haar is the power of creativity, and Svuno is the power of wisdom and creation. Together, they constitute the essence of every spiritual guide.

When initiating someone into the runic system, it is necessary to use a carving of these three runes enclosed in an inverted triangle, with Fire at the bottom, Haar above it on the left, and Svuno on the right.



The priest dips the index and middle fingers of his right hand in milk and draws this image on the chest of the initiate: the left corner of the base of the triangle will be on the right nipple, the right corner on the left, and the apex on the solar plexus. At this time, he whispers:

*Father Sventovit, who dwells everywhere, pay attention to yourself, dwelling in
<name>!*

Give him your true self!

Kindle the light of his power, let his power blaze!

Awaken his life!

The initiate feels a flame forming in his chest, which gradually turns into a bright, dazzling light on both sides. The shell turns white, and numerous streams pierce the body. Before his eyes is a canvas with runes.

Sventovit himself is present at this initiation, either visibly or invisibly...

Much of what is described below (in particular, the rites with runes) will only work for the initiated. However, it is possible to divine with runes without initiation.

Additional ways of uniting with runes

1. Imagine a circle of 23 Vedic runes above your head. Extend your trunk from this circle to the top of your head and shout into this trunk: "Stream of Vedic runes! Fasten yourself to me!" The quality of the stream will be unexpected – it is pink in colour, it is Divine Love. Additionally, you can apply Yerok to the point through which the stream enters the body, i.e. the crown of your head. Gradually, the qualities of the runic stream will begin to sprout within you, changing your thinking, behaviour and the quality of your strength. In the same way, with the help of Yerok, you can anchor any other stream.

2. Draw the rune Az in the air, walk through it, and stand there, feeling the forces there. As you do so, the initiation mechanism will activate automatically, and the flows of all the other runes of the Vedic system will be charged into your Heart. These are very lively forces, but they are gentle, without any violence.

3. Place the rune Svyuno on your chest and feel it awaken within you, as if your whole body suddenly opened its eyes inside this rune. This is how you will connect with the subtle rays of the Sun. Svyuno, in the form of a white clot, enters you through the Centre and then spreads throughout your body, fixing itself there and forming a channel to Sventovit and all the Slavic gods. When you focus on Svyuno, you will feel a surge of strength and support. If you wish, you can now enter any runic system, and the spirits there will treat you differently than ordinary visitors – they will be warmer and more friendly, and many will no longer have to make sacrifices. In every runic system, you will be perceived as an initiate.

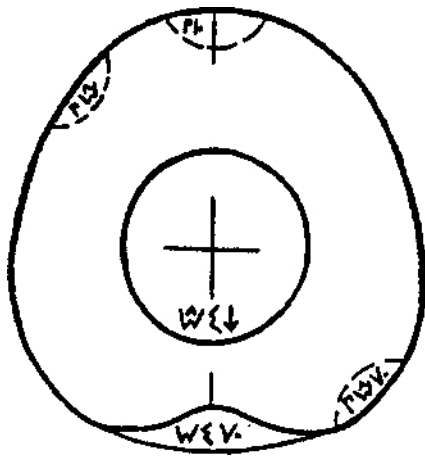
PART 3. **THE WORLD TREE**

CHAPTER 12: THE STRUCTURE OF SVARGA

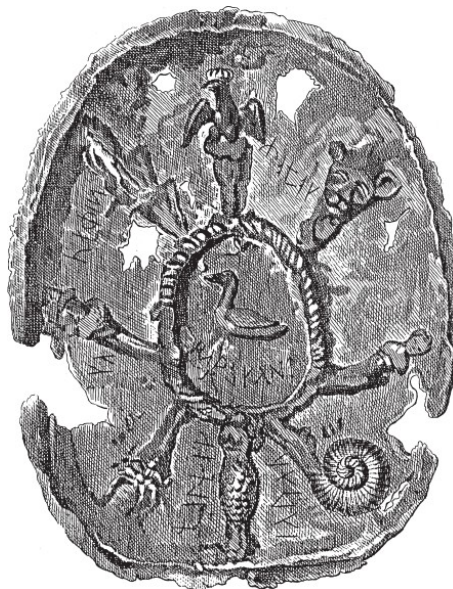
In order to sing a song and see the light of another world, not to make a mistake when choosing a path there, not to pass by and lose valuable acquisitions, not to fall into a trap and make irreparable mistakes, a sorcerer must know the myth of the Creation of the World and imagine the structure of the Universe.

Velimir,
from "Kolyada Vyatic"'

In ancient times, the understanding of what the Earth and Svarog looked like was not the same for all Slavic peoples, as can be seen from the following drawings:



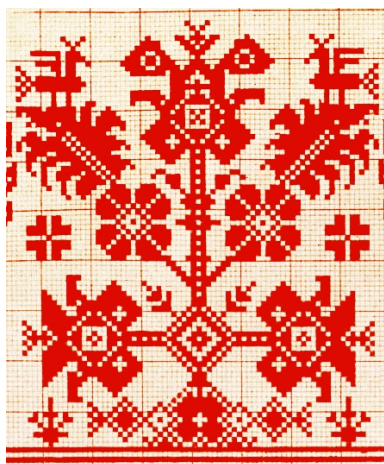
Earth from the book "Lad Svarozhya" (about 3,000 years ago)



Svarog on a Wendish plate (around the 12th century)



Earth from rejected books (17th century)

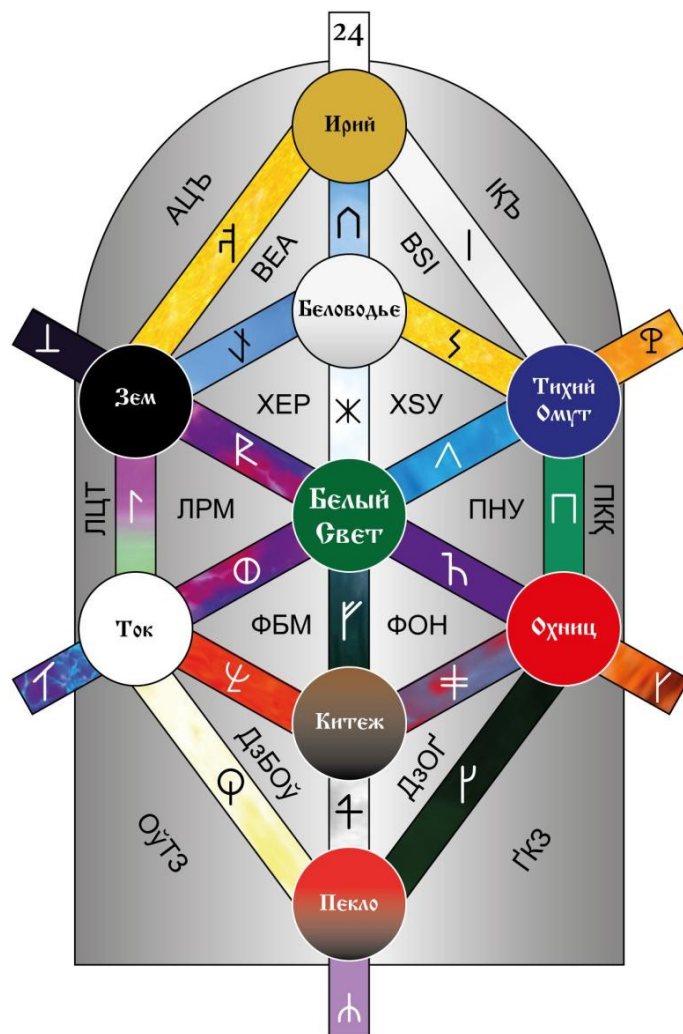


Russian pattern "World Tree"



Constellations on an Etruscan divination liver (2nd century BCE)

But many years passed, and gradually the wise men came to a consensus that the structure of the entire universe is most accurately expressed by the following diagram:



One might say that this is merely a reworking of Kabbalah. But if we compare it with the Tree of Sephiroth, we see that two Sephiroth are missing (and it is not clear which ones - whether Binah and Chokmah, or Geburah and Chesed), the distribution of the Articles is completely different, the Arcana are completely different, and the six Zinorot go beyond the limits of the Tree altogether. If our diagram resembles anything, it is Yggdrasil, not the Tree of Sephiroth. But even Yggdrasil looks different in this case - again, six paths extend beyond the boundaries, and each path corresponds to its own rune. In addition, secret spheres are taken into account here that are not considered by either Kabbalists or Erilans. Thus, our diagram does not belong to either Western or Jewish Kabbalah, but is related only to Scandinavian "book science," although it differs from it, in particular, by being more detailed and developed. In fact, every nation has its own conception of the World Tree, and anyone can create a similar diagram. It's just that the Scandinavians were the first to do it, and the Jewish Kabbalists living in Italy did it later, but more noticeably, and therefore the drawing of the World Tree is usually associated with either the Kabbalists or the Erils.

As far as we know, the Slavs had a similar diagram for a very long time - before they arrived in Semirechye. Then it was gradually forgotten, and the structure of the Universe began to be described in simple terms as a tree, without reference to individual States and Paths. But even when the diagram existed in its entirety, it was the property of the clergy, while the people had only a mediocre understanding of it. Now we present a restored version of it.

Why is the Tree outlined like a gravestone? We would compare this outline to Shivalingam, because in terms of meaning, that is what it is, only there is no place here for the Indian Shiva: according to the Slavic worldview, man originated from the sexual organ of Vishnu.

Now let us examine the drawing in detail.

4 worlds

	<i>The Upper World</i>	<i>Middle World</i>	<i>Lower World</i>	<i>Outer World</i>
Names	Right World, Mountain World, Upper World, Heavenly Realm, Heavenly Temple	Reality, Lower World, Underworld, Daytime World, Earthly Valley, Earthly Temple	Nav, the Underworld, Underworld, The Underground State, the Other World, the Other Side, That Light, The Holy One, The Evil One, The Underworld, The Dark Below, Underground Temple	The Abyss, The Depths, The Warm Place, The Thirtieth Kingdom, The Thirtieth Kingdom
Colour	golden	purple	black with purple	blue
Image	stork	horse	snake	egg
Lord	Sventovit	Stribog	Svarog	Vyshen
Estate	priests	princes	knights	hearths

Place on Tree	crown	trunk	roots	above the crown and beyond the tree
Place on body	head	torso	from the navel to the feet	above the head and around the shell
Position of the body	sitting	standing	lying	in motion
Side	front side of the body	right side of the body	left side of the body	back side of the body
Soul	оѡм	zgara	sten	vedogonets
Age	child	adult	old man	ghost
States	Iriy and Belovodye	White Light and the Wheel of Articles	Kitezh and Hell	Akiyan
The Law	Become wise - act in each case as is most appropriate, based on experience.	Accumulate honour - be honest, speak the truth, seek the truth.	Live according to your conscience - consult with your ancestors, observe customs.	Whoever is stronger is right. Accumulate strength.
Axes Sahii	wooden	glass	iron	
Runes	ᚠᚱᚱᚳᚰᚷ	ᚱᚱᚱᚱᚱᚱᚱᚱ	ᚱᚱᚱᚱᚱᚱᚱᚱ	ᚱᚱᚱᚱᚱᚱᚱᚱ
Number	1275	1887	2499	3111

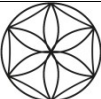
Axial States

	Iriy	Belovodye	White Light	Kitezh	Peklo
Correspondence in astrology	Sun	Rahu	Earth	Ketu	Moon
Location on the body	crown	from between the eyebrows to the jugular fossa	from the solar plexus to the cardiac plexus	2-3 fingers below the navel	coccyx
Meaning	immortality	joy before birth	existence	joy before death	destruction
Ruler	Ulu	Durgana	Lada	Ryglak	Mesyachinka
Clergy	Priests	obavniki	keepers	sorcerers	knotters
Subject	crown	shell	amulet	stone with a hole, beads	crooked staff
Colour	gold	smoky white	green	black and brown	black-red
Code	IAB	SEX	RUNM	GODz	OYBF
Number	1581	1530	1938	2499	2533

The codes given here and below are read as follows: first, pronounce them as you exhale, as if the part of your body corresponding to the desired State were bending outward sharply; as you inhale, pronounce them again, and at the same time, the sharp bend is pushed back in. At the top of the sharp point, you can imagine the runes that make up the code, but this is not necessary. This is how you create a connection and draw strength.

The Wheel of Articles

	Quiet Pool	Ohnyts	Current	Zem
name a tVolotov	Kille	Tash	Aim	Burma
name in Kraizem School	Yata	Agni	Leta	Zeno
name in Asgrad School	Nro	Radush	Or	Ntali
name in Skolotskaya School	Apeŷ	Saŷka	Daŷ	Adari
name in Thracian School	Bedu	Vers	Buktas	Kel
name dualism in	Zhizda	Plamy	Par	Forgive
name faithfulness in	Lio	Vzhaganie	Windward	Zen
name Basurlakhov u	Nar	Klu	Ola	Oru

<i>Become</i>	Water	Fire	Air	Earth
<i>Sign</i>				
<i>Seal</i>				
<i>number</i>	1632	1955	1938	1530
<i>property</i>	time	action	multivariability	information
<i>quality</i>	course	speed	ease	heaviness
<i>feeling</i>	taste	sight	hearing	smell
<i>strength</i>	humility	submission	service	obedience
<i>bright manifestation</i>	light of enlightenment	dignity of the victor	openness of paths	joy of harmony body
<i>dark manifestation</i>	darkness of oblivion	the game of imagination	temptation of desires	the cycle of lies
<i>carnal</i>	sexual intercourse	opposition of the sexes	asexuality, hermaphroditism	conception, offspring
<i>desire</i>	to receive	war	science	survival
<i>intention</i>	realisation of plans	desire to achieve, demand	inspiration	consideration of a plan
<i>question</i>	Will it happen?	Is it necessary?	Is it working?	Is there?
<i>feature of the world</i>	quest for knowledge	military campaign	quest for advice	quest for power
<i>colour</i>	blue	red	white	black
<i>side</i>	east	south	west	north
<i>time of day</i>	sunrise	midday	sunset	midnight
<i>season</i>	spring	summer	autumn	winter
<i>time of action</i>	past	future	present supposed	present true
<i>age</i>	maturity	maturity	old age	death
<i>Moon Guard</i>	growth	full moon	waning	new moon
<i>Sun</i>	rises		sets	
<i>ruler</i>	Nevuns	Ognibog	Stribog	Semla
<i>wind</i>	Podag	Weather	Provey	Whistle
<i>goddess of the day</i>	Zorya	Midday	Bezlea	Brexta
<i>goddess of the year</i>	Yuno	Hora	Support	Zemergla
<i>Svor</i>	Cancer, Scorpio, Pisces	Aries, Leo, Sagittarius	Gemini, Libra, Aquarius	Taurus, Virgo, Capricorn
<i>Bird</i>	Magura	Finist	Stratim	Skop
<i>beasts</i>	fish and other aquatic	predatory, poisonous	flying	herbivores
<i>spirits</i>	mermaids	basilisks	wind spirits	bearded dragons
<i>people</i>	robbers	warlike	wise	cattle breeders
<i>people</i>	enemy	lover	observer	friend
<i>family</i>	daughter	son	father	mother
<i>clergy</i>	blasphemer	storyteller	fortune teller	magician
<i>pillar</i>	old wives' tales	old boys' club		old wives' tales
<i>clan</i>	metals	animals	plants	stones
<i>part of a word</i>	ending	root	prefix	suffix
<i>part of a sentence</i>	circumstance	subject	preposition	predicate
<i>writing</i>	strange ligature	like tongues of flame	runes	bumpy and rounded
<i>place</i>	river, lake, sea	open uneven space	plain, steppe	forest, field
<i>café</i>	sanctuary	temple	prayer house	temple
<i>object</i>	bowl, cauldron	knife, sword, mace	duda	tambourine

stone	aquamarine, topaz, moonstone	ruby, sunstone	opal, emerald	haematite, tiger's eye
Part plant	leaves	seeds	flowers	roots
incense	ambergris, lotus, myrtle	sandalwood, copal	incense	pine, patchouli
body	juices	soul	flesh	bones
animal tissue	nervous	connective	integumentary	muscular
vegetative tissue	protective	conductive	formative	basic
nucleotides	cytosine	thymine	adenine	guanine
blood	hot	cold	cold	hot
fingers	ring	middle	index	little finger
sin	to urinate in water	spit into the fire, swear by the fire	whistle in the house	beat the ground
method of slaughter	poison, drown, bleed	burn alive, shoot	strangle, hang, cut throat	wall up, bury alive
method of repose	send down the river in a boat	crown	leave unburied	pour kapas, bury in coffin
breathing method	inhale through the nose, exhale through the mouth	inhale through the mouth, exhale through the nose	inhale and exhale through the mouth	inhale and exhale through the nose
rejoicing	power of thought and imagination	self-restraint	breathing, voice, body	direct transmission
prescription	drink clean water (do not drink cloudy water)	do not overheat or overcool yourself	breathe clean air (do not inhale foul odours)	eat clean (do not consume stale food)
hardening	cold showers, swimming in ice holes, rubbing yourself down with snow	steam bath, walking on coals, walking barefoot on the ground	singing, playing wind instruments	short periods of fasting
code	PSU	OUPN	LGM	ELR

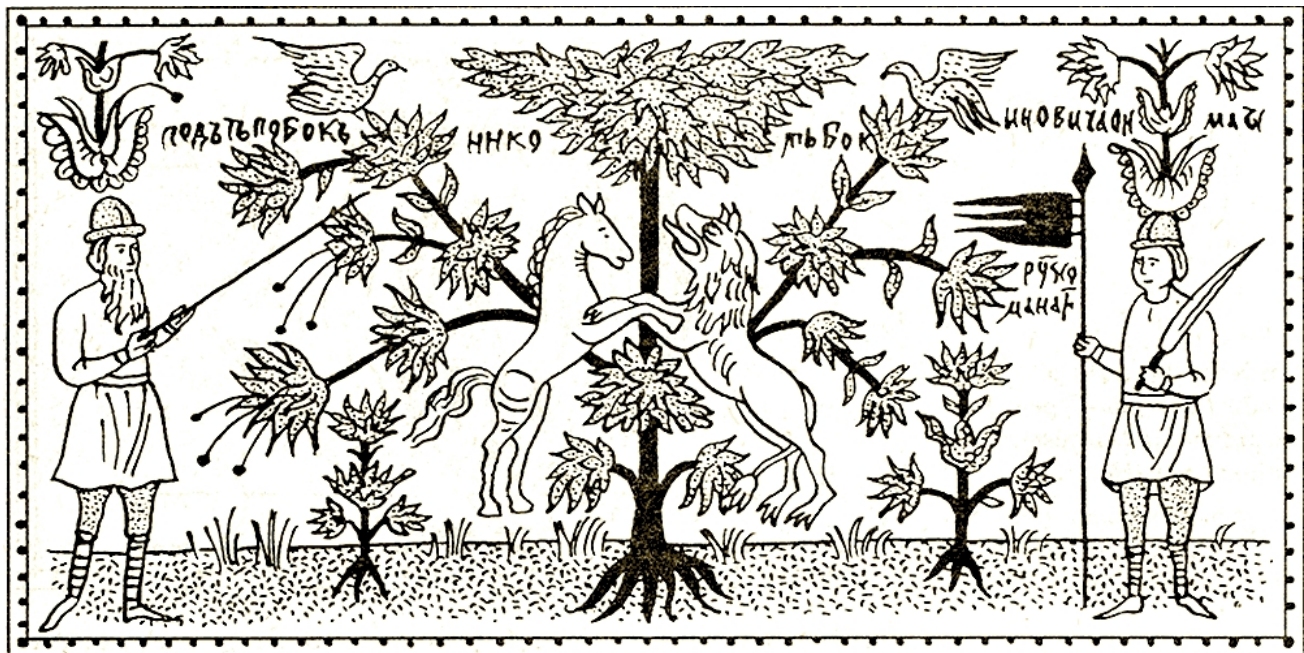
Zem and Tikhiy Omut connect the Earth with Pravva and ancestors who have passed away, and therefore use earth and water to communicate with them: they float shells with messages on the water, recite spells into cracks in the ground, etc. Ohnyts and Tok connect the Earth with Navia and deceased ancestors, and therefore fire and air are used for harmful effects: evil words are spoken into an open fire or into the wind in the direction of the enemy...

The Etruscans believed that good gods dwelled in the east, while evil gods dwelled in the west. This is confirmed by our drawing, for the spirits of the Air are universally considered to be rather evil, and here they are located precisely in the west. Therefore, combat and damage rituals should be performed facing west, and the same side should be chosen for any other purposes.

The World Mountain and the World Tree

The World Mountain is something like a foundation on which worlds rest. All worlds, universes, and living beings are constructed in the same way as the World Tree growing on top of the World Mountain. The World Tree can be perceived as an oak tree, but in reality it is something like an intertwining of channels, resembling a tree in appearance.

Each rune contains a small likeness of the World Tree, the World Mountain, and the entire area where they are located. Therefore, we will not describe this in detail, as you will learn more about it later when you read the description of the runic landscapes.



The World Tree (painting on the lid of a chest, 17th century)

The roots of the World Tree are in the earth, its branches are in the salty sea, and its top is in the blue sky. And this old oak tree is the mother of all trees, for it is taller than all the trees on earth. It is so tall that its top touches the star Sedava, which is the only star that is immovable and remains in the same place in every world, while everything else in every world changes. Thus, the oak tree supports the sky.

That tree is essentially an axis, but it itself has two axes – top-bottom and right-left. Therefore, one of the images of the World Tree is an equilateral cross. However, the image of movement along the Tree is by no means a cross, but the rune Ha'ar.

If you look at the starry sky at the very beginning of spring, immediately after sunset, and if it is not covered by clouds, you can see a huge shining tree in the sky. Its mighty trunk rises from the depths of Svarog. And this tree is the Milky Way, reminding us of the desire to move along the Tree. In the autumn months, its trunk becomes particularly noticeable. After midnight, the tree shines over the sleeping earth until dawn. The rising Sun is located between the branches, as if decorating the top of the heavenly tree. And they speak of the Sun as a golden apple growing at the top of an oak tree. They also say that the oak stands on a mountain, at the "end of the Sun's journey." The Sun hangs its belt on the branches and sleeps in the crown of the oak. When the Sun rises in the morning, the tree turns red.

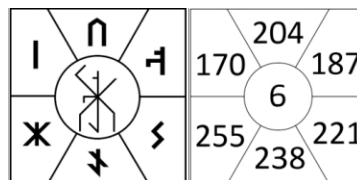
Let us recall the riddle: "There is a tree with red flowers on it, and a bird sits on the tree and plucks the red flowers from the tree and throws them into a trough. The trough does not fill up, and the red flowers on the tree do not diminish." The answer: the tree is the whole world, the flowers are people, the trough is the earth, and the bird is death; as many as death takes away, so many will be born again...

There are 12 branches on the tree, each with 4 nests, and 70 birds of paradise sit there. They peck at the branches and throw them on the ground, and the demons pick up those branches and bring them to Chernobog, helping him to cast spells.

In the branches of the crown of the World Tree lives Vreno the raven, father of all ravens. He possesses great wisdom and has captured the fiery serpent Velikoryba. Between the eyes of that raven sits Finist the falcon – eternal and self-regenerating. The squirrel Myska scurries up and down the oak tree and carries news to the States located on the trunk and branches of the Tree. For when Finist builds his nest, the serpent Velikoryba threatens to burn the Tree with his fiery breath, but without an intermediary, Finist cannot hear his terrible threats. Under the oak tree, in its roots, lie the burning snakes, Skoropeya and Shkurpeya. They gnaw at the roots of the Tree and send diseases to people.

The Tree holds the Mountain, the Mountain holds the Island, the Island is held by four golden whales, and the whales are held by the waters of Akian. And although the waters of Akian may seem to be the strongest in this arrangement, the fire of their life is held by the Tree, for without the people and other creatures inhabiting its worlds, there would be no one to realise and explore Akian. But somewhere there, deep beneath the Island, lives the Great Fish. In the last days, it will stir, it will shake, and the earth will crack and black Akian will flow across the Earth, and the White Light will come to an end...

Rule



Many people think that Prav should represent a realm of infinite light, goodness, and all that is best. Such dreamers should pay attention to the fact that the very first rune of Prav is Is, meaning death... Prav is not a place of bliss, if only because its upper part touches Akian, from whence death comes. In Prav, only temporary rest is possible before the final transition to Akian.

Irv

⚡	⚡	⚡	187	561	170
⚡	⚡	⚡	238	204	221

This place is also called the Seventh Heaven, the Heavenly Firmament, the Transparent Bottom of the Heavenly Ocean. But it is more interesting to understand the name "Iriy/Virey". To do this, let us recall words with the same root: ir - "poison", vir - "whirlpool, eddy", vera - "conviction in the correctness of something, in particular - the correctness of religious dogmas", vyrit - "to whisper, to cast a spell", irey - "strong wind", vyrey - "witch doctor, sorcerer", viriya - "beard", vereya - "district". Summarising the meaning of these words, we can say that Iriy is a certain place (*vereya*) where, by the will of fate (*irey*) or cunning (*vyrit*), only a confessor (*vyrey*) who has reached a certain age (*viriya*) and spiritual rank (*vera*) can enter. From this, we can conclude that *faithfulness* is not only devotion, but also the ability to spiritually achieve what *you believe* in, and it is *faithfulness* in this sense that creates the prerequisite for reaching Iriy. Only a faithful Slavic spiritual father who has reached certain heights can enter Iriya, and no one else, because other peoples will fare badly in our Iriya (for *vir* in the sense of "What is good for a Russian is death for a German"). Fans of Veles, who revere him as the lord of yuji and mysteries, can reach Iriya especially quickly, and therefore they are required to have a viria as an identifying mark in honour of their deity (for the same reason, they braid "Veles' beard" in the fields). Even the Molokans, when Peter I ordered their beards to be forcibly shaved off, kept their shaved virii and bequeathed that they be placed in their coffins after death, otherwise they had no hope of entering Paradise.

The top of the World Mountain has been cut off, leaving a flat platform. Whoever comes there stands on this platform, sits or walks around, and in an instant disappears from there and finds themselves in Iria.

There are no light sources in Iria, but the sky is completely white, which is why Iria is also called the New Sky. At first, one sees something like a garden with rivers, and then, at various distances from each other, there are raiki - white structures made of crystalline stone, resembling rounded pointed peaks. These are the homes of the gods of the Upper World, and they leave them to go to their planets or attend to other matters.

In the middle of Iria stands a special peak, towering above the whole world and supporting it. Above its truncated summit hovers another peak - small and with a normal sharp top. It emits a white beam, along which the souls of the dead enter it. These souls remain there, return to Earth, or exit through the top of the peak into Akiyan. Only those who are able to separate themselves from the beam can remain in Iria. Such people live here together with the gods - in their raiks or near them. To have your own raik, you must possess enormous strength and other skills. Among these people, you may meet some of your ancestors - if they ended up here, they are already significantly different from their earthly selves, for they know and understand much more.

The gods and spirits of this world can and should be asked for anything, but they themselves decide whether to help a person or not, for they largely determine his fate.

Belovodye

⚡	⚡	⚡	238	204	221
⚡	⚡	⚡	272	255	340

Belovodye is a vast space with mountains and forests, with a milky-coloured sky. It is a borderland, half-physical and half-spiritual. There are points of transition to this world on Earth, usually located in the lower reaches of mountains, near rivers, in forests, near large stones. Entering here is entering into wisdom, coupled with bliss and peace. Everyone who enters first arrives at a lake, where they are purified, and only then can they see the rest of this world, where there are wide houses with sloping roofs...

This is where the rahman ("fearful people" in the sense of "those who escaped the terrible fate of Hell") live, also known as the blazhini ("the blessed"). These are the souls of people who preserved themselves after death and did not linger in Yavi, did not end up in Nav, but also did not reach Iriya in Prav, and therefore live freely in their Belovodye. These are very peaceful souls of the blessed. They continue to worship the gods and lead a life almost like that on earth, but much more peaceful, without wars, with wisdom. They do not wear clothes, do not work, do not plough or sow. They feed only on the water of the Lozokor River and manna flowing from the Zlatoviden oak tree. They live from 100 to 860 and even up to 1800 years. They know the time of their death and die without illness and without fear. Men and women among the Rakhman live separately and meet only once a year. When a wife gives birth to two children, her husband no longer visits her, and she does not become intimate with anyone else. And if she is barren, and if her husband comes to her for five years and stays with her and she does not give birth, then he no longer comes to her. That is why their country is sparsely populated, for they have few pleasures and observe abstinence. On Earth, dreamers imitate the Rakhmans, and sometimes even behave more strictly.

The living come here to receive guidance and advice from their ascended ancestors. Even those ancestors who have completely dissolved into the Nameless One can be summoned here, and this is how Belovodye differs from the World of the Dead.

Directly beneath Iriy, at the very top of Belovodye, lies the Silver Land, also known as Heavenly Reshis (from the word "Rezha" - prana contained in the air). The rulers of Belovodye live there - 7 pravolkhvs and 3 praveshchuns. They are immortal and have lived there since the time when they helped Perun subdue Boruta. They had incarnations both in the subtle world and in the earthly world, participating in the restructuring of various beliefs and endeavours. Three of them were last incarnated during the time of Ufren. Now they spend all their time in deprivation and prayer, but at special times they can take incarnation at the will of the great magicians.

Seven right-hand men hold the keys to the priestly lines of the Slavic gods, and therefore can help join the current line or create a new one. When a person has such a key, he is given a raek, which he can arrange. The description of these right-hand men is as follows:

<i>Name</i>	<i>Appearance</i>	<i>Abilities</i>	<i>Image</i>
Lurm	Tall, stands straight, stern gaze, thick beard, broad eyebrows. Wears a long white embroidered shirt with a gold amulet on his chest.	High ritual magic, summoning light forces, communicating with the gods of Prav.	Golden arrow
Vezher	With weather-beaten, swarthy features, an unkempt beard, and a very stern gaze. Dressed in a black sheepskin coat and a fur hat.	He knows magic and necromancy, and can communicate with any spirits. He will tell you about ways to change consciousness, about casting spells, help with exorcism, teach throat singing singing, making a tambourine...	a tambourine with a black raven depicted on its skin and dark threads around the rim
Torhan	Middle-aged, thin. With a thick moustache, no beard, sharp features and sharp, almost fiery eyes. Dressed in a red doublet with a black collar.	He is knowledgeable about various dark arts and curses. A sorcerer.	Knots on a black thread, similar to woven beads
Aÿsm	With a kind gaze, small shells woven into the tips of his beard, dressed in a strange way, unusually, sitting next to the water and a boat.	He knows the passages between worlds (both divine and ordinary physical ones), will help to open a passage or obtain a sign of passage, and can lead you to someone who is in another world.	oar with rattles and a feather at the end of the handle
Moka	Almost naked, wearing only a cape around his waist, moderately thin, muscular, sits in an intricate pose.	Responsible for deprivation and yuju, he will help to unlock the inner powers of the body.	A person standing upside down
Kairash	Wearing a white cloak, his head covered, with a thick white beard and strange transparent blue eyes.	He knows the circle and the cross, all transformations. He helps to know the soul and essence of any substance or creature and to contain it within oneself.	A transparent flask, half-filled with liquid with liquid
Bodiar	Plump, with a kind face and brown beard. Constantly bends over and picks something up.	Knowledge of plants from all worlds and times, and how to prepare infusions. Through prayers and incantations, he harnesses the power of plants, and can use the most common plants to heal and poison; he summons the spirits of plants so that each one can tell him about its plant.	brown shoulder bag with a strap

The three seers can see equally well what happened in ancient times and what will happen in the future. They can warn of dangers and help record books and rituals relating to different eras. The description of these seers is as follows:

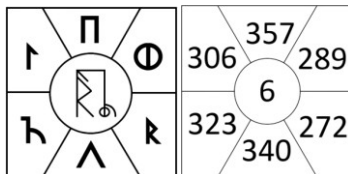
Guslar	With a long beard down to his feet, in a white embroidered shirt, with a red belt, lean, with gusla-samogudy.	He knows songs and sounds, and with his words he can convince anyone of anything.	duck's beak
Arzhem	Young and enthusiastic, blissful. Walks around naked or in absolutely any clothes.	Heals with words, gives strength.	Golden whistle-dove
Chernovest	His head seems smaller than it should be for his body. He has a small black beard. He wears a black cape with a sharp raised collar.	He binds the will with words and causes death, subjugating until death. He possesses the secret of living and dead water. He knows how to curse so that the soul of the cursed cannot reach the subtle worlds.	bone

There is no leader among the right-handers and right-thinkers; they hold a council. By imagining these images and calling their names, one can summon them before performing the deeds for which they are responsible, and then they will give their protection and ensure that the deed is done correctly.

The gods interact quite closely with Belovodye and sometimes even descend here. The Rakhman carefully listen to the advice of the gods, and therefore some teachings are first transmitted by the gods to the Rakhman, and then people learn these teachings from the Rakhman.

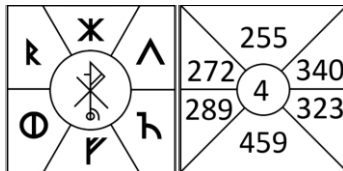
The earthly holiday dedicated to the local population is called Rakhman's Velykden and is celebrated on Wednesday in the fourth week after the usual Easter. On this day, eggshells are floated on the water, carrying messages or wishes to the Rakhman people. On this day, it is strictly forbidden to work or go out into the fields, otherwise the most terrible misfortunes may occur. Another holiday is called Rukhman Day and is celebrated on the first day of spring: everyone plays tricks on each other, thereby conveying messages from the higher world, which in fact turn out to be jokes.

Reality



Reality is what is most accessible, although even in Reality there are hidden areas... Reality is the only place for lay people and the starting point for spiritual guides.

White Light

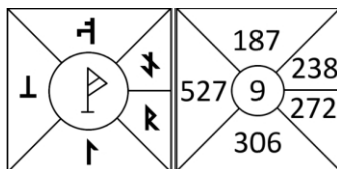


The name "White Light" does not in any way refer to a beam of white light, as this concept is not new, and it must be interpreted based on the Old Russian language, not the modern one. In ancient times, the word "white" did not always mean colour; it was often used to mean "great," "big," and "handsome." "Light" also did not always mean a certain glow, but was also used to mean "joy" and "space". Thus, "White Light" means "a big beautiful world".

The White Light refers to the entire chain of worlds that lies outside the Wheel of Articles and between Belovodye and Kitez. The first number in this chain is our world – our reality, in which we were born. Next is a thin layer of our world, invisible, and then – ordinary worlds, in which everything seems to be the same as ours, but development can take place differently, the social structure is different, time flows differently, people are of a different disposition... There are also worlds that are exactly like ours, but some memorable events in them took a different path...

The closest and most benevolent of these worlds is the one you most often enter through the drawing of the State of White Light on the Tree diagram. This world looks like a spring forest under a starry sky. It is usually seen during the daytime and is filled with sunlight.

Earth



The earth is connected to our world through solid rocks – soil and stones. It is a solid and rich world. Here there are sturdy low houses, some decorated with gold and storing treasures, surrounded by wide fields. Knowledge of this world reveals the secrets of ancient priests and immortals.

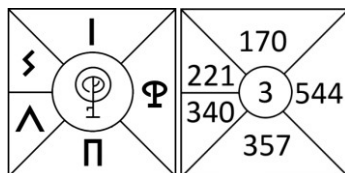
Local spirits impart knowledge to people, but people themselves do not usually live here. The knowledge of the Zema spirits is associated with wealth, longevity, and graves (in a broad sense). But they can also impart other knowledge, and they do it better than anyone else: while the mentors of Ohnitsa will test you in battle, the mentors of Toka will subject you to cunning trials, and the mentors of the Quiet Pool will try to deceive you, the mentors of Zema will simply give you what you ask for. The spirits of Zema communicate with priests through their feet, their tailbone, and their dreams. You can communicate with them through mushrooms and plants that alter perception.

On Earth, Zema temples are structures made of solid, monolithic stones, without ceilings, labyrinths of cobblestones, stone altars, circles of idols, and any sculptures made of natural materials. They must be decorated with patterns depicting various animals, which reflect their participation in mythological stories.

Astrology, the cult of fertility, dances with tambourines, the transfer of daytime consciousness into the world of dreams, as well as rituals associated with animal souls and the request for material goods – all this is Zem magic.

This work with the Zem article, as with any other, begins with you looking at the Tree diagram, finding Zem there (in this case), turning your back to it and mentally pushing yourself away from the visible world into the chosen article. As you do this, you should feel the stat penetrating every bone in your body and filling it. Push yourself deeper and deeper. Then the mentor of this stat will come to you, although he may appear earlier. Ask this spirit to leave its mark inside your bones as it penetrates them – this will consolidate your achievement, and you will be constantly nourished by this state.

Quiet Pool



This world is connected to water, to the liquid state of the Earth, and therefore connects to our world through rivers, lakes, and oceans. This world is accessible to humans, but it is limited because it consists only of water.

The local towns are built of blue stone, most of them on or above the water. There are also hilly plains with lots of water. There is little vegetation, but many temples. You can also get to another level of the Pacific Ocean: there is no one and nothing there, only the living, majestic ocean, with which it is useful to talk.

This is where female spirits live, called judas (from the word "udit") or mermaids. Their husbands are few in number and are called devils. They all control feelings and consciousness, bring melancholy and joy, and cause gloom. The ruler of this world is wise, every detail in his state is well thought out, and his subjects are happy, but at the same time they are faceless, being merely an extension of his plan and will. Everyone here is self-centred, and this place is not hospitable. However, it is from here that warriors are sometimes recruited to defend a particular faith or teaching.

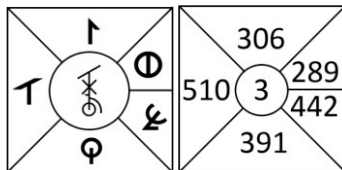
The Etruscans believed that in the northwest, i.e. right here, was the realm of creation and life, where a man's soul entered into a ritual marriage with Menerva and was transformed into a woman who gave birth to his new divine essence (just as a caterpillar must first become a chrysalis before it can transform into a butterfly); and the soul of a woman must merge with the Firstborn Sea-Akiyan in order to be purified and become a goddess-midwife. The visible transformation of the soul always begins with the neck and head, i.e. first the zagara is purified, and then everything else.

The aquatic population communicates with the priest through his will, expressed by a special place located below the navel but above the perineum. Contact occurs through the Worlds of Oblivion, where there is no time and therefore it is possible to see everything at once, just as the condensation of space at a single point allows one to reach any place. Contact occurs in the form of deep Vision, a silent understanding of the essence of things and events. The types of this contact are as follows: it is a guess, it is an intentional or arbitrary ejection from the body in a waking state, it is intercourse. The means of contact is the killing of one's endless thoughts, clairvoyance, as well as giving one's body to the spirits so that those gathered may hear their voice coming from your mouth instead of your own voice.

On Earth, human bodies are temples of the Silent Pool, and clothing is temple utensils. And once you understand the truth, it will be clear to you even without temple utensils. Only in this way, having rid yourself of the superfluous, will you be able to teach the secret knowledge of Water and initiate others into the mysteries. However, remember that this temple is the abode of boiling water, for it is not only the temple of Life, but of Life and Death...

When the leader of the secret gathering draws his sword, and the high priestess brings forth the chalice... When they drink wine or some other beverage that clouds the mind or ignites the senses... When all of this has a deep, all-encompassing meaning... All of this is the Witchcraft of the Silent Pool.

Tok



This world is connected to the gaseous state of the Earth and therefore connected to our world through gaseous substances. The cities here are large and lush, the buildings are large and tall, and the castles are majestic. The architecture is unusual: crazy, ornate towers, golden houses, etc. It is very bright all around, with beautiful nature and huge open spaces. It is somewhat reminiscent of the Middle Ages.

This world is particularly remarkable for its knowledge of balance, including the Gates between worlds - when they are open, how to close them, who to expect from there, who not to let in, etc.

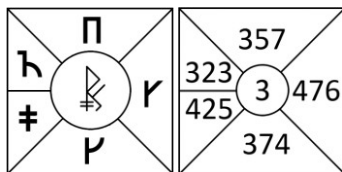
Local spirits have preferences, but can appear in any form. They are usually regal, proud and powerful, and always armed. They can help people gain various kinds of power, and can also serve as guides. The ruler of this world is powerful and wayward. The blow of his multi-tailed whip often affects people physically in the form of scratches or illnesses.

The animals of this world are ugly from our point of view, but quite natural for Toka. For example, the horses here may have bird feet, wings or fangs.

The inhabitants of Toka communicate with priests through a place located above the navel, below the solar plexus, as well as through the throat. They communicate with their followers through feelings, thoughts, and sometimes speech. Mental communication with them is the worst, because at the deepest level of feelings, it changes you in ways you don't even know, and you don't know if you wanted it or not. When there is a heated debate in your head and someone is trying to convince you of something, be careful not to take it all as your own thoughts and desires!

When incense is placed and lit... When the knock of the high priest's staff heralds the beginning of the ascension of prayer and singing of praises... When no action is taken without first knowing its essence and explaining it to oneself in various ways and tracing its correspondences... This is the Witchcraft of the Current.

Ohnyts



On the edge of this world lies a desert with a red sky and a tower reaching upwards, resembling a raised finger. In Kemara, in the south-east of the map, there is a passage with six gates, one of which leads to the nearest places in Okhnitsa.

This world is very heterogeneous. Simple, sturdy buildings stand side by side with ornate ones, and the layout of the streets and houses lacks the usual geometry. This world is connected to the original state of the Earth as a molten ball and is therefore linked to our world through fire and plasma.

The spirits of this world may change shape and seem treacherous, but on the whole they are benevolent. Some of them impart knowledge about war, but in general they are responsible for feelings and passions for completely different things. One should be wary of those who resemble court jesters, for if you pay attention to them, they will drink your power. Spirits from Okhnitsa are usually summoned when a quick and clear result is needed.

If you meet a woman here, know that she is most likely a local witch. The longer her nails, the stronger she is. If her nails are broken or her hair is tied up in a bun, she is powerless. Anything in her hands is a weapon. If you have intercourse with her, you may lose your strength or be unable to wake up.

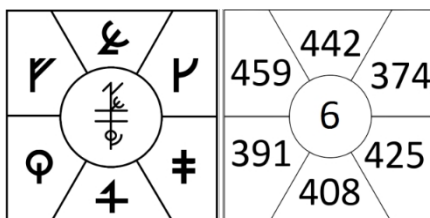
Unlike all other worlds of the Wheel of Articles, among the inhabitants of Okhnitsa there are soul collectors. They are distinguished by the image of a skull, which may be present on their coats of arms, shields, clothing or armour. You can make agreements with the Guardian of this world, but you cannot fight him, as this struggle could lead to your death in reality, for humans are incapable of withstanding such "high" power.

The inhabitants of Okhnitsa communicate with the priest through his heart and the centre of his body - in the form of fanatical faith, through ecstasy and delirious near-death states caused by strict observance of prohibitions, as well as through suggestion, suppression of will and fear. Therefore, although warlike, the hidden essence of Okhnitsa is sensitivity; it is a very empathetic world.

On Earth, Okhnitsa temples are buildings with pointed ends - initially, these were peaks with human and animal heads mounted on them, later the heads were replaced with domes, and the peaks with pointed roofs. Temples of this type also include truncated pointed structures in the form of altars or simply shrines, the first of which were dedicated to the Serpent, representing Cold Fire.

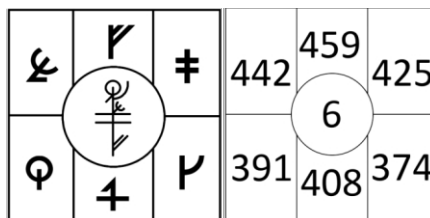
Sacrifices using protective circles, candles, knives, sacred drawings... Curses, hexes, worship of pikis, veneration of ghouls, affirmation of the power of ONE instead of MANY... Sending enemies to their graves and raising them from the dead as obedient slaves... All this is the witchcraft of Okhnitsa.

Nav



Many believe that Nav is the world of the dead. However, the rune Is does not refer to Nav, but to Prav. This means that the dead remain in Nav temporarily and must ascend to Prav. Nav is a place of waiting for them, and for some, a refuge...

Kitezh



Once upon a time, Slavs lived in Kraina, and Jews lived nearby in the city of Yuditsa, and people went there to study. But then the Slavs left Kraina and went to other countries. That is why Yuditsa, the sacred stone city of hermits, was given the following names: Pokidosh, Kidosh, Kidash, Kidish, Kidesh, Kidez, Kitesh, Kitezh, Kitezh - all of which mean "abandoned city".

Kitezh is a large city with a huge number of round-topped and sharp-pointed towers. The sky here is quite dark with reddish clouds. The matter here is quite dense - as if physical, but not earthly.

However, the "abandoned city" is abandoned only by people, not by the local population, who are called skrytniki. The recluses are men of the mountain tribes. They leave offerings (usually bread) in the hollows of trees that cover the mountains or capas, as well as in crevices or pits in the roots of these trees. In addition, they bow before the mountain and say one of two things to the earth:

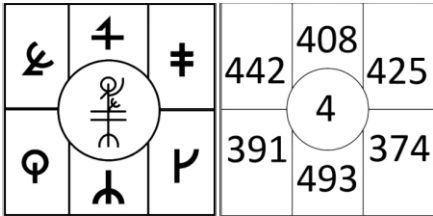
- 1) *Holy saints, earthly hermits, pray to the gods for us!*
- 2) *Holy saints, earthly hermits, pray to the gods for us!*

Since the Slavs left Kraina, so much time has passed that the city of hermits and judaists has long since moved from Yavi to Nav or, as they say more simply, gone underground. And so now, if anyone wishes to reach Kitezh, there is no need to go beyond the Arctic Circle, for Kitezh is now accessible from anywhere on Earth (especially well - on Lake Svetloyar in Russia). To do this, you must first make the decision to go to Kitezh and stand firm in that decision, but do not tell anyone from your family, friends or other people about it. And you must fast for as long as you can, without wavering from your decision to definitely go to Kitezh. It is also advisable to walk at night near mountains or caves and constantly think about Kitezh. And one day, one of the hidden ones will appear to you and offer to go with him... And if, after visiting Kitezh, you decide to tell someone about it, there is no strict prohibition on this, but it is still better to remain silent.

It is worth bearing in mind that Kitezh is only the starting point of that world. If you go beyond the city limits, you will find something like beehives or tube-like passages.

In general, it can be said that half-humans and half-spirits live in Kitezh, and only spirits live beyond the city limits. It is a harsh place, but attractive in its own way.

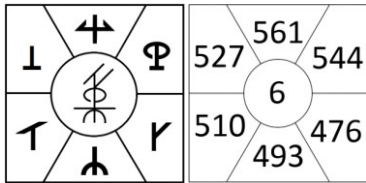
Hell



At the starting point of this world, there is a district where one can suffer, but only from what is within oneself, for it materialises here, and the soul perishes if it is directed not towards heavenly blessings and the welfare of the people, but towards earthly passions, including lust. That is why this world is called Hell, for in this district man seems to be baking, baking from the onslaught of his own imperfect thinking, and overbaking, changing, getting rid of it. Beyond this district, this world resembles a graveyard. The cities here consist of dwellings of bizarre shapes, standing on brownish-black rocky soil. They seem to be connected by long white branches in the form of a web. The sky here is dark and devoid of stars. Many people will feel out of place here.

Pikuliki, pekleni, pikisi - these are the names given to the spirits of this State. They are winged and fly in the darkness. They are not very good-natured, they are quick and warlike, but they are also sociable, and therefore it is possible to negotiate with them. They can endow a person with various abilities, ~~and~~ healing and causing illness, prolonging and shortening life.

The Abyss



The bottomless Akian (Kiyan, Kiyan, Kayan, Ikan, Okyan, Okeyan, Okyan, Okyan, Yakyan, Akian, Akeyan, Akien, Akian, Otkian, Lukian) is the mother of all seas, for all rivers originate from it. Akiyan washes over the entire universe, but he himself is located beyond the Milky Way - in the Thirtieth Kingdom, the Thirtieth State, that is, in the Abyss. And everything that is there is everything at once, and it is impossible for a person to stay there longer than two waves, otherwise his death is inevitable.

Everything that exists within the universe can be understood and calculated. However, it should be understood that the Slavs, when naming the various parts of the universe, never considered Svarog to be divided, but believed that all its parts were as united as the members of the human body. Our bodies are similar to the bodies of the gods, and therefore the structure of Svarog also describes the structure of man, and in a healthy person, all limbs are always united, and it is impossible for the hand to be separated from the body.

Cataloguing everything that exists in Akiana is a never-ending and therefore futile task. That is why it is called the Abyss, because it has no end and no boundaries, and nothing can encompass it... But it is still possible to identify some of the things that are closest to us and therefore may be useful. This is reflected in the following table.

	<i>Monday, Truden</i>	<i>Tuesday, Tuesday</i>	<i>Wednesday, Wednesday</i>	<i>Thursday, Perundan</i>	<i>Friday, Sivets</i>	<i>Saturday, Saturday</i>	<i>Sunday, Sunday</i>
<i>Patron in paganism</i>	Menes	Ruevit	Veles	Perun	Nortia	Svarog	Khoros
<i>Patron in astrology</i>	Lunus	Mars	Mercury	Jupiter	Venus	Saturn	Sun
<i>Day Daydreamer</i>	Keravart	Radkul	Motnevar	Varen	Chernets	Peklovoda	Luti
<i>Planets (various names)</i>	Mas, Mesek, Mechas, Mesatsaiisi, Luna, Shoya	Smertonos, Zhiazdre, Pars, Tuma	Dobropan, Vaiivora, Garun, Roya	Krolomots, Indraya, Tuya	Krasnopanya, Tsyg, Chigir, Chikhir, Suyu, Veresnica, Vedzmeragina	Gladoled, Studenets, Celia, Yula	Sunce, Sheons, Shuma, Gelelo, Potaruy, Raiko, Raicho
<i>Planetary symbols</i>							
<i>Numbers</i>	2159	3281	2890	3264	2958	4675	2278
<i>Svor</i>	Cancer	Aries and Scorpio	Gemini and Virgo	Sagittarius and Pisces	Taurus and Libra	Capricorn and Aquarius	Leo

Capricorn	Belovodye	Okhnitsa	Zem	Tok	Tikhiy Omut	Peklo	Iriy
Rary	Si	Do	Mi	Sol	La	Fa	Re
Colour	pale white-blue	blood-steel	mixed	lemon-greenish	white-blue	chestnut	yellow-gold
Smell and taste	salty, tasteless	bitter, pungent	strange, unpleasant unpleasant	sweet, pleasant	sweet, tasty	sour, astringent, sharply spicy	sweet and pleasant sharp
Smoking	aloe	pepper	mastic	saffron	musk	sulphur	red sandalwood
cruset	silver	iron	mercury	tin	copper	lead	gold
Stone	crystal, white coral, pearls	amethyst, diamond	emerald, agate	sapphire, beryl	blue spar, lapis lazuli	magnetite, chalcedony	carbuncle, chrysolite, heliotrope
Wood	rowan, apple tree	cedar, yew	ash	oak, hornbeam	birch, linden	juniper	hazel, pine
Bird	owl	Hawk	stork	Eagle	dove	hoopoe	swan
Animal	frog	wolf	monkey, cat	deer	goat	toad, mole	lion
Fish	octopus	pike	shell mound	dolphin	seal	cuttlefish	grayling
Parts plants	leaves	trunk	seeds, bark	fruit	flowers	roots	the whole plant
Body parts	brain	stomach	lungs	liver	kidneys	spleen	heart
Growth	tall	above average	short	not lower than average, obese	above average	large	average
Build	muscular, but not flabby	strong	Moderate, much like child	strong; healthier in winter than in summer	round figure, bones slightly	thin, thick joints	well-proportioned, flexible, body without hair
Head	wider at the top above the temples	small, round	mobile, wide at the sides	sweats	face round, 2-3 wrinkles above the bridge of the nose wrinkles	elongated, flattened	round
Forehead		open	high, convex	large	round		low, convex
Skin	matte, spotted	firm, dense, red	soft, honey-coloured, blushes	light or reddish, fresh	pink, delicate	dark, dry, wrinkled	lemon shade
Hair	Thin, long, not bouncy	short, thick, red	black-red, slightly wavy	black-red, curly, balding	long, thick, dark, wavy, beautiful	black, flat, no balding	blond, golden, full beard
Eyebrows	sparse, joined, in blondes - inconspicuous	straight, low above the eyes	arched, thin, connected	arched	beautifully defined	raised, converging	well defined
Eyelashes				long	thick		curved
Eyes and eyelids	round, droopy, moist	large, pausing during conversation	sunken, deceitful, intelligent	large, moist, cheerful	large, moist, voluptuous sad	sad, drooping	large, beautiful, stern
Nose	short, flat	Humpbacked, beak-like	straight or hooked, with dimple	medium, straight	straight, beautiful, tip round	thin, sharp, nostrils open	thin, straight, graceful
Mouth	small	large, straight	slightly open, corners drooping	quite large	small, ruddy	large; lower jaw heavy	of medium size
Lips	strong, protruding, puffy	thin, small, lower Thicker	thin, upper thicker and protruding	strong, upper protrudes	thick, right side of lower swollen	thin: the lower part protrudes, the upper part is small	slightly protruding, even, correct
		wide,		2 upper			

Teeth	wide, yellow	yellow, saw-like	small	incisors longer than others	large, even	quickly deteriorate	very white
Teeth	pale, rise high				coral	pale	
Cheeks	puffy	bony, cheekbones protruding	average	fleshy	small, with dimples	sunken; jaws are wide, cheekbones protrude	fleshy, strong
Chin	fat, bulky, retracted	long, sharp	long and pointed	long, with a dimple	round, fat, with a dimple	long, forked, broad	round, slightly protruding
Ears	close to the head	small, protruding	small	slightly pressed against the head	small, fleshy lobes	large, prone to deafness	medium-sized, protruding protruding
Neck	long, white, fleshy, with folds	short, muscular, red	strong	beautiful, in females - with blue veins	white, resembling a tower made of bone	long, thin, with noticeable markings	long, but muscles are not distinct
Shoulders	broad	muscular, strong	well developed	broad and fleshy	sloping, narrow	moderate developed, but large	broad
Chest	soft, with folds,	very broad, convex	broad, even, fleshy, flexible	fat and thick	narrow, breasts are low-set	narrow, hairy	wide, but not exaggerated
Back	Lower back well developed	as well as chest				Shoulder blades protrude	as well as the chest
Abdomen	strong	small			stands out		
The arms	are heavy, massive	Palms are broad and firm	in men - long, women's - small	soft, smooth	round, no bones visible	bony, long, dry muscles	beautiful
Legs	thin but strong, narrow bones	strong, thick; thighs short	beautiful, hips developed	thick but not strong	strong	if inactive, quickly become weak	beautiful, thin, strong
Fingers	smooth, short, delicate	large, large - spherical zen	smooth, flexible, little finger - sharp	smooth and thick at the base	smooth, short	long, knotty, middle finger - spatulate	square, with knots
Gait	slow	long strides, with head raised head	fast, they run willingly	not fast, smooth	with shoulders raised and neck stretched	quiet, bending their knees, limping	graceful and proud
Movements	smooth	impulsive	lively non-plastic	consistent	graceful	slow	self-confident proud
Distinctive features	Skull widened at the top, plump figure	strong and beautiful curves of the nose and chin		Mole on one of the legs	face the colour of honey	split heel, elevation on the skull and where animals have horns	freckles and sunspots
Voice	clear, important, lazy	loud, commanding	weak, lively, joyful, with stutter	clear, sonorous, mocking	gentle, trembling, voluptuous, sometimes hoarse	muffled, hoarse, sad	sonorous, pleasant
In the family	female ancestors: great-grandmother, grandmother; mother-in-law	husband, older brothers	younger brothers	head of the family and children	wife, mother, sisters, daughters	male ancestors: great-grandfather, grandfather, father-in-law	wife's father
In society	envious people	open enemies	slaves, servants	friends	mistresses, concubines	secret enemies	advisors
Influence spiritual	enlightenment	Willpower	non-post-yanism	dominance	receptivity	power of thought	spiritual purity
	controls		compels		seed,		warmth and

Influence on body	by natural forces in the body	bile	thinking and remembering	blood, vessels	ability to conceive	sadness	body movement
Special influence	facilitates travel, wards off misfortune	victory	knowledge, happiness in trade yes and games	honours, important positions, awards, pleasures	love of women, peace and salvation	bestows treasures, reveals secrets	friendship of kings, princes, military leaders
People	travellers, fishermen, sailors, bailiffs, managers	soldiers, blacksmiths, coal miners, bakers, butchers, barbers, executioners	messengers, delivery boys, spies, merchants, wise men, fortune tellers	honest, benevolent, pious, officials	dancers, keepers of women, gamblers, debauchees, perfumers	farmers, bricklayers, moneylenders, traders in oil, leather, fish, stone	respectable people, especially hunters, gudbari and bayachi
Diseases	gout, hypochondria, hip diseases, rheumatism, weak eyesight, bladder and kidney diseases, worms	intermittent fever, epidemics, plague, vereda, pustules, mania, rabies, jaundice, dysentery, stomach pain, throat and chest	dizziness, migraine, wild imagination, paralysis of the tongue, pulmonary consumption, ulcers of the legs and arms, nervous and toothache	fever, short-term pleurisy, convulsions, inflammation of the connective tissue, varicose veins, rush of blood, apoplexy	liver disease, venereal disease, impotence	asthma, leprosy, chancroid, gangrene, four-day fever, dropsy, abdominal distension and colic, hernia, insanity, haemorrhoids, paralysis, ear diseases, masturbation	runny nose, erysipelas, burns, cardiac and other diseases of the heart and eyes
Places of worship	forests, fields, streams, ports, roads, mountains, deserted places	places of iron, fire and blood: the homes of butchers, blacksmiths, places battles	markets, shops, exchanges, schools, courts	decent and spiritual: palaces, meeting places, temples	meadows, gardens, fountains, halls, beds, bedrooms	smelly, gloomy, dark: caves, swamps, ponds, ruins, cemeteries, deserts	spacious and magnificent: princes' houses, theatres
Subject	mirror	arrow, sword	scroll, book	sceptre, orb	comb, spindle	ring	jewellery
Perun's tools	key	bow and arrows, spear, sword, club, shield	whip, lash	staff	scarf	hammer	chariot
The weapons of Sahia	sickle	scythe	staff	arrow	cup of poison	saw	stone

In most Slavic languages, "subota" is spelled with one letter "B" and is more often pronounced as "sobota" because the word does not originate from the Hebrew "shabbat" ("to abstain"), but from the Slavic "sobiti" ("to prepare"). The seventh day in all Slavic languages is called "nedelya" ("[nothing] to do," a day of rest); it is on this day of rest that one should "Sobiti." And on this very day, "sobytko, sobytka" takes place - also a related word, it means "co-existence," i.e., the whole nation gathers together for games. Only in the Russian language, under the influence of Christianity, was "Saturday" written with a double letter B, and "week" was called "Sunday," and therefore it became unclear what it all meant. The time has come to put everything back in its place!

Many people are curious about how we calculated the numbers of the planets if there are no runic correspondences for them. The answer lies in the fact that these correspondences exist for the corresponding States and signs of the Svor.

- **Mas:** Belovodye + Cancer = 1530 + 629 = 2159
- **Smertanos:** Okhnits + Aries + Scorpio = 1955 + 425 + 901 = 3281
- **Dobropan:** Zem + Gemini + Virgo = 1530 + 561 + 799 = 2890
- **Krolomots:** Tok + Sagittarius + Pisces = 1938 + 969 + 357 = 3264
- **Krasnopanya:** Quiet Pool + Taurus + Libra = 1632 + 493 + 833 = 2958
- **Gladoled:** Hell + Capricorn + Aquarius = 2533 + 1037 + 1105 = 4675
- **Sunce:** Iriy + Leo = 1581 + 697 = 2278
- **Land:** Iriy +Belovodye +Beliy Svet +Zem +Tikhiy Omut +Tok +Okhnits +Kitezh +Peklo = 1581 + 1530 + 1938 + 1530 + 1632 + 1938 + 1955 + 2499 + 2533 = 17136

Invisible regions

Each of them is designated by one of the secret names of Praboga, composed of the pronunciation of nearby runes arranged in a corresponding order. There are 16 such areas in total, divided into 6 skops.

Upper adjacent areas:

AC. A white and gold space, behind which lies the night sky. The local ruses are responsible for order (regardless of legality) and the moderate use of force. A large face appears from the sky, which can reveal secrets, as if in a mirror.

IKB. A grey-black space, like a wall of smoke, behind which is a white-gold space. The local rêji are responsible for calm, rest, and filling with strength. They will help you not to lose consciousness when passing from one world to another.

Upper inner:

VEA. A white face in an amber space. When tuned to it, the vedogonts begins to oscillate, so its rêji can be used to obtain visions and out-of-body experiences.

VSI. A dark space with rough vibrations. The local rêzhis enclose a person in their body and protect them. This is useful if enemies are waiting for you in Kemare or someone wants to attack you at night. With the help of the local rêzh, you can block any channel and deprive the enemy of clairvoyance.

Middle internal:

HER. A brownish-purple space with low but powerful and intense vibrations. The local spirits bring unusual dreams in which one can encounter spirits in the form of people with unusual appearances, including terrifying ones. Meeting them helps to absorb the power that nourishes the vedogonts in Kemara, helps to find a spirit ally, conclude a contract with the spirits, receive guidance, and buy or exchange artefacts. If you find an object or person that exists in reality in your dream and interact with it (for example, break a mug or injure a person), it will be reflected in reality. Many people use these dreams to search for material goods.

HSU. The vibrations of this bright space induce bliss, as well as a state of floating between sleep and reality. Here

meetings take place with higher beings, with prophets, with ancestors from Belovodye.

LRM. A blue-blue space with soft rays that are responsible for warm feelings, love, and attraction. Spirits live here that feed on people's feelings — with their help, you can both evoke feelings in a person and drain them. You can use your voice to influence the imaginary image of another person, and then they will fall in love with you.

PNU. A blue-blue space where all knowledge about everything in the world and beyond is imprinted. Here

There is one main book repository and several additional ones. You can find out everything there.

FBM. A grey space whose inhabitants are prone to outbursts, arguments, swearing, fights and general nervous breakdowns, leading to all sorts of trouble. This is also where all minor negativity settles.

FOV. A green space with strong winds and spirits in red clothes. The spirits here carry a fighting spirit and help to unite people for a common cause when speed, decisiveness and cold calculation are required. Moreover, the goals of the cause may be either noble or evil, and the union itself may be either a military unit or a gang of thieves.

Middle neighbours:

LCT. The boundless sky... Going beyond oneself. A new level of self-knowledge, a new self-definition, insight, enlightenment. A state in which a person thinks that they now know something very important and need nothing more than to continue on their chosen path. The local rites can be used to foster devotion in students and develop their dedication to the spiritual path, to ensure fidelity to the oath when they promise not to disclose anything, as well as to convey this exalted state to others.

PKQ. A space with a crimson sky, whose vibrations cause temporary clouding of consciousness. Under the influence of the local *rèzh*, people decide to do wrong, lose their temper and may commit irreparable acts. Some succumb to such mistakes so much that they become tormentors and murderers. Here, information about torture, all kinds of atrocities and sensational murders settles.

Lower inner:

DzBOj. A white space with a grave coldness, inhabited by the surviving dead, and behind it — a red and black space, inhabited by ghouls. The local *rèx* will help you become a ghoul, as they allow you to survive at the expense of others.

DzOF. A dark, airless space where the body languishes and rots. If a person throws a channel from this space, then he will wither and gradually die. It is a dangerous place, but it is here that sorcerers come to befriend the spirits of disease and gain power from them. The local spirits are winged and have claws.

Lower neighbours:

OYz. This is a space for free movement throughout the Underworld. There are boats and ships here that you can ask to join. There are also groups of travellers that you can join. Communities are created based on their model (this is one of the secret reasons why the Khlysty called their communities ships). With the help of this space, you can summon the dead or meet them here. The local spirits are like twilight shadows; they guard the world of the dead. You can ask them to open or close a person's connection with their ancestors.

/K3. Here there are secret temples standing on black rocks, and in them there are black thrones with patterns in the form of snakes. Here Lucumons gather here. People come here to receive any kind of initiation. From here, there are entrances to underground cities and other mysteries of the Earth. If you conclude an agreement under the supervision of the local inhabitants, they will take revenge in case of violation.

On the imposition of the Tree

The Tree describes the Earth. The world where we live on Earth — the White Light — is located in the very centre of the Tree.

If we use this same Tree to describe the universe, then our world and the entire Earth will fit into Hell, at the very bottom of the Tree, while the remaining parts of the Tree will coincide with the planets and describe a certain part of Akiyan.

To describe worlds lower than ours with the Tree, the Earth should be placed in Iriy, i.e. it will be at the very top of the Tree, and the rest of it will go down and coincide with the planets, where matter is coarser than on Earth.

In addition to shifting the drawing up or down, it can be shifted left and right. In this case, whichever celestial body corresponds to the White Light on the Tree, the ordinary worlds of that planet will be described by the Tree.

There are concepts of the Mirror Tree and the Inverted Tree. The Mirror Tree is used to describe worlds where the position of any two Articles does not coincide with our world, and the Inverted Tree is used to describe those worlds where the location of all four Articles does not coincide with ours.

There is also the concept of the Shadow Tree. Within each of the nine Worlds, there are places where they connect with Akiyan, and if you connect them, they form an outline that resembles a tree. The collection of these places is called the Shadow Tree, because it is through these places that the darkness of the stars penetrates into the Worlds. When there is too much darkness, people go mad and the Worlds are destroyed. To prevent this from happening as often as possible, the single race has erected various structures at the shadow places, allowing the chosen ones to use the darkness for their own purposes and shielding everyone else from it.

However, we will not delve into all these philosophical musings. We will base ourselves solely on the usual state of affairs when the Tree describes the Earth.

CHAPTER 13: THE COMPOSITION OF MAN

Words and souls

Peoples who gravitate towards shamanism have a concept of multiple souls within a person, while those who gravitate towards occultism have a concept of subtle shells, which are layers of the Shell. The Slavs have a concept of both, because, unlike modern esotericists, they do not consider these things to be the same, but believe them to be different yet complementary.

<i>Worlds</i>	<i>The stages of descent of the spirit into the flesh</i>	<i>Gvory</i>	<i>Siagi</i>	<i>Stogny</i>	<i>Souls</i>
Akiyan	The spirit fills everything	Lived	O	Ohlupen	Wanderer
Rule	personal knowledge	Sob	VE	Burkalo	oým
	shared knowledge	Laduta	LE	Tlo	
Reality	power	Obiya	YAR	Heart	zgara
	movement	Bologna	DAR	Yarlo	
Nav	life	Interval	SVA	Svoybog	stén
	split consciousness	Tel	GOY	Zarod	
Akiyan	Departing consciousness	Smerto	MA	Podplyusna	Vedogets

All of this is nested within each other like a matryoshka doll and forms the Shell (also called the Settled Bubble), which emits a glow (called an aura by psychics) – the combined radiance of all its constituent parts.

While in Akiana, the vedogots dissolves into it and does not know himself. Gradually, the gvor Zhil grows on the vedogots, enveloping him completely and, due to the initial density that has formed, pulling him down slightly. Descending into Prav, the vedogots realises itself, and a personality is formed – the gvor Sob. But gradually this knowledge melts away, becoming accessible only in fragments, and the remaining fragments can only be restored through communication with other souls who still remember something – this causes the formation of the gvor Laduta. Under the influence of existing knowledge and the search for other knowledge, a thinking soul is formed – oum. Having accumulated enough knowledge, oum understands that for him, as a subtle-material being, Yav is a world of suffering. Therefore, it feels resentment for having ended up here, and when a lot of resentment accumulates, a repository for it is built – the gvor Obidav. And where there is resentment, there is pain, which gives rise to the gvor Bolon. The power of resentment and the movement of pain (the desire to cause pain to another and the desire to protect oneself from being hurt) give rise to and nourish the soul of zgaru. One has to live with all this, one has to somehow get by, which forms the gvor Promezhek, for it is an intermediate state, after which consciousness finally solidifies, sticks together, and becomes Telia – the physical body. In this way, a certain completeness is achieved, containing everything that has gone before, and the accumulated gvor become layers that form the Shell. That is why the stén contains all memory and all abilities, for it is at this time that it comes from the world of the ancestors and layers itself onto the created gvor. Well, then comes decay – a return to Akiyan under the influence of the gvor Smertosh, formed as a natural law. Only that which came from there returns to Akiyan – the vedogonets, and everything else goes along other paths.

As long as a person is alive, the oum (other names: om, ymo, yma, golik, pearl soul) resides in their head in the form of a white ball. It is a personal soul that looks exactly like a face and can therefore be placed in a wax mask. Oum develops through noble deeds, and therefore a person with a developed oum is called generous, a person with a broad soul, and one whose oum is not developed is called small-minded or weak. In Ancient Rus, "to lose one's mind" sounded like "oým izgýbiti", because when there are major problems with this soul, madness occurs. When mental activity ceases after death, they say that "the soul has flown away" or "has given its soul to God," because the oum goes to Nav (which is why a corpse without an oum is called "navey"), sitting on a quadriga with winged horses, the path of which is indicated by Haru. Those whose oum departs without them wander and may not find the drink of immortality, as a result of which a raven pecks out their eyes – the "mirror of the soul" – thereby depriving them of consciousness. But if the oum drinks this drink, it can be reborn as a higher being, flying on the wings of a swallow to Prav. This is called enthronement. Only the oum can be enthroned and preserve itself after the death of Teli. Therefore, when they say "It's time to think about the soul" – this refers to the oum. To feel the oum, place your right palm on your Burkalo and your left palm on your Tlo, close your eyes, and sing VE as you inhale and LE as you exhale.

Zgara (other names: od, du, duk, dukho, dyhe, dus, dusa, dyoz, dyzo, laka dusha, dymez mal, para, klee, klyi, klyek) is a dark green sphere around and inside the liver of a living person. It is responsible for feelings, including causing such surges as delight, love, hatred, pity, etc. Lay people are guided by feelings rather than reason, which is why they say that zgara is also responsible for the life of a living being. When a person revives after fainting, they say that "the soul has entered him." "He came to his senses" or "came to his senses," i.e., his zgara returned to him. "To put your soul into it, to lay your soul bare, to do it with your soul" – this is how they talk about a deed done sincerely, with complete self-sacrifice, i.e., a deed for which a person has expended the power of their zgara. Such a person is called sincere or good-natured. When people say "my soul hurts" or "words hurt my soul," they are also referring to zgara. Similarly, when a person is oppressed by something, they advise them to "lighten their soul," and then, when they talk too sincerely and in too much detail about their experiences, they say that they are simple-minded, that they have "turned their soul inside out, laid their soul bare, opened their soul, thrown their soul wide open, their soul is wide open," because their experiences relate precisely to zgara. Goodwill and peace of mind are when everything is in order with the zgara and a person is free from anxiety. The throat is sometimes called the soul, because when the zgara dies, it flies out through the throat, as a result of which a person stops breathing, and they say that he has "breathed his last". When, after death, the internal organs cease to function, the zgara goes to Nav (which is why the zgara is also called "ginzial," which comes from the Etruscan name for the Dark Underworld – Ginz) and is purified there, after which it rises back to Yav in the form of steam and dissipates into the air. To feel zgaru, place your right palm on Seredets and your left palm on Yarlo, close your eyes, and sing YAR as you inhale and DAR as you exhale.

Sten (other names: stenok, tin, senka, syanka, sencha, opsen, sled, izrodna) is located behind the Seredets of a living person and looks like a black ball, inside which is contained ancestral memory and the light of power. If all other souls belong

only one person, then the stén belongs to many people at once - to every member of the clan and to every incarnation of yours, i.e. no matter how many times the vedogonts overgrows with flesh, the stén will be the same every time, which is why this soul is called immortal. When a person remembers who they were before, or when relatives recognise them as the incarnation of a certain ancestor (in whose honour they are sometimes named), they are called "daleka prisol" and are said to be "prichodit oavai", which means: "from afar, from Akiyan, who has come back to Yav." Additionally, with each incarnation, when the child is still in the womb, particles that have branched off from all the souls of the mother enter the stén and create the basis of the personality of the new incarnation. During life, the stén leaves the Teli only during deep sleep to listen to the advice of the ancestors. When Teli's blood stops after death, the steny in the form of a shadow goes to Nav, where it stays with the ancestors until the next incarnation. To feel the steny, place your right palm on Svyatog and your left palm on Zarod, close your eyes, and sing SVA as you inhale and GOY as you exhale.

The vedogonets (male name - Bratok, female name - Sorka) is called a mobile soul, because it is usually not fixed anywhere inside the Shell and rushes back and forth in it, like a tiger in a cage. When people say that fear or surprise has caused their "soul to flee," this reflects the vedogonets' ability to move around. However, the vedogonets is most often seen as a blue-blue glow above the skin at the level of the middle finger. When Tel falls asleep, the vedogonets always leaves, which is why it is also called the dream body, the dream spirit, or the word "sien," which obviously means "dream" (similar to the Polish "sen"). When you notice in your dream what you are wearing, how your arms and legs are moving, or you touch your body or see yourself, you are in the vedogonts, because the vedogonts is you. If you do not remember your dreams, it means that the other three souls are not merged with the vedogon at all; if you become conscious in your dreams, then some merging has taken place. If the vedogonets from Kemar comes out into Yav and becomes visible as a ghost, then it is called a malava. When, after death, the teli rja stops moving inside the Shell, the vedogonets returns to Akian. At the birth of a child, it enters the open crown, and at the time of death, when the crown opens again, it comes out. To close the crown, one must repeat the word "stone". The vedogonets is the true original soul, but without everything that has been worked out by other souls, it cannot live; without them, it loses its memory and consciousness, which causes the disintegration of personality and complete destruction. To feel the vedogonets, kneel down, place your right palm on the Okhlupen and your left palm on the Podplyusna, close your eyes and sing "O" as you inhale and "MA" as you exhale.

While a person is alive, his soul is bound, but when he dies, it is free.

If the spirit does not immediately leave the world of the living, then it is called a coffin (the male name is posmetukh or smetinyak, the female name is prestava), because it lingers near the burial place of Teli. If she appears to someone in a visible form, she is called by various names: ghost, apparition, spectre, phantom, daine, dzhad, prshava, prikazka, prikazaniye, nakazan, prilika. If the ghost closely resembles the deceased, then it again has many names: natural, likeness, creature, creature, uvadina, uvodina, ustravitsa, utva, utvar, utvara, utvora, utvorina, utvoritsa, utvornitsa. If something in its appearance has changed, although it is still recognisable, then there are slightly fewer names: nevidarats, neosebina, nespodoba. This only applies to chuluds - ghosts in human form, because there are also kevrás - those with animal form, and skentras, whose form is changeable. If a ghost wanders around and does not notice the observer, it is a slipariya. If it notices, but says nothing, then it is a nemtshina. If it seeks to frighten, attack or say something, then it is a gmarin, mraka, mrakacha, mrachnik, porugansha, platina. Well, if someone only thought they saw a ghost, but in reality saw nothing or imagined it, then what they supposedly saw is called: blaz, blazn, blaznilo, zblas, zbyablyaza, zablazan, sablaz, sablazina, sablast, which means deception of sight and senses.

Some are so free that they become quite powerful tombs on purpose, by means of a special spell read while still alive or at the time of death. Since such a spell is called *avod* or *abut*, the avod tomb also contains this root in its name: if masculine, then avet, and if feminine, then avetinya (otherwise: avetipa, vetinya, vidina, voierma, vyeha).

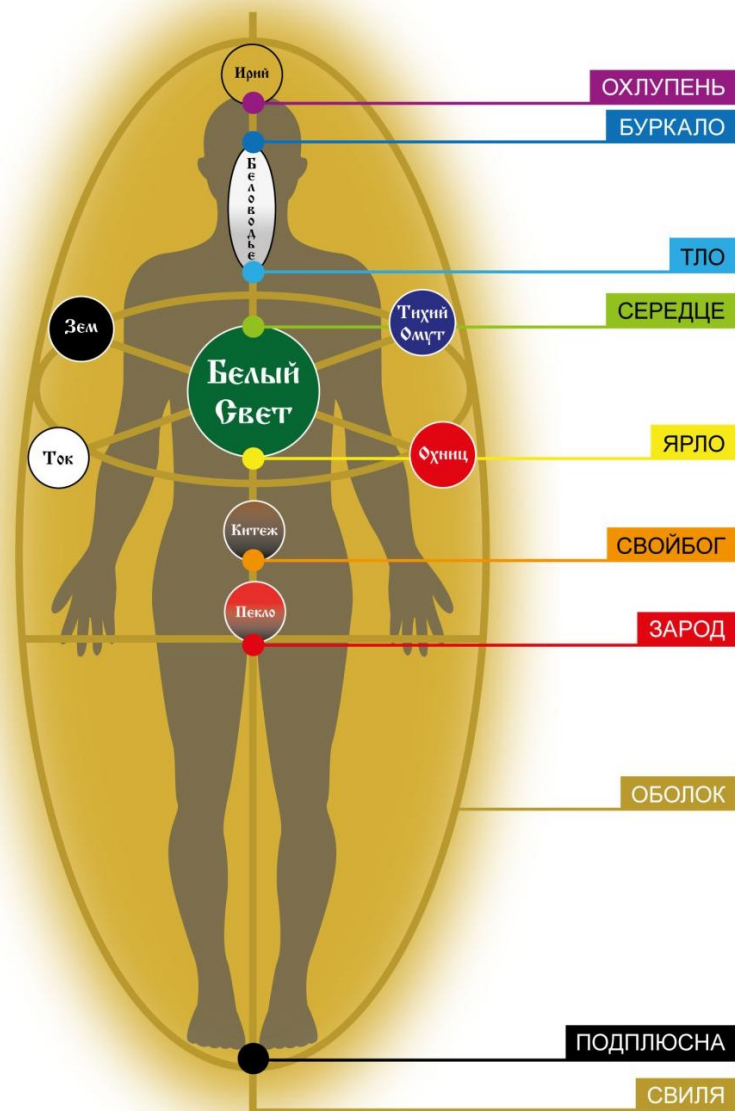
If a spirit returns from the world of the dead to the living world, but does not incarnate, and instead engages in other activities (for example, frightening relatives or warning them about something), then he is a snykhodets (literally, "one who has come from the other world") if he is a man, and a vazdshancha if she is a woman.

As already mentioned, gvory are layers of the Shell, i.e. the Shell is similar to a matryoshka doll or a cabbage head. To feel gvory, stretch your arms forward, turn your palms towards your torso, sing siagi and gradually bring your palms towards you. At different distances from your torso, you will be able to feel different vibrations in space or even subtle material barriers - these are the boundaries of the gvory. By directing streams of runes or Ladokres into the gvory, you can influence a person's mental and physical health.

Various types of work are also possible with souls. Oum contains the power of everything that a person has been given in this incarnation (health, longevity, luck). Zgara contains the power of feelings and the ability to control them (for example, one can love passionately or calmly - it depends on zgara). Sten contains the experience of ancestors and all incarnations of the vedogonets, which means that it also contains all the abilities that he has ever possessed, possesses now, or will possess in the future. The vedogonets contains nothing but the ability to transition, and if you want it to contain something else, take it from other souls and put it into it. In this way, you can take on the properties of different people's souls, and you can also merge the vedogonets with your other souls, gaining wholeness and a kind of immortality. The second of these goals is pursued by Perepekaniye.

Stogny

The word "stogny" means "square" or "street". In magic, it is used allegorically to mean "the street" along which "the rēža passes," "the force walks." It can also be said that stogny are the gates and wells for the flow of the force of souls within the gvorov, and they are also the wheels that rotate this force.

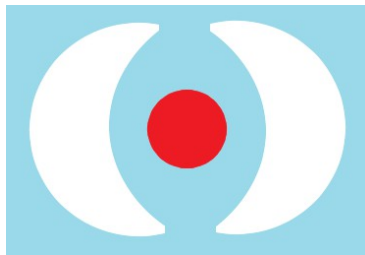


If we superimpose the diagram of the World Tree onto the human body, we can see that the stogny are connections formed at the intersections of the subtle veins of the Shell. There are many stogny, but only eight main ones, located inside the Svil.

	1. <i>Podplushna</i>	2. <i>Zarod</i>	3. <i>Svuybog</i>	4. <i>Yarlo</i>	5. <i>Seredtse</i>	6. <i>Background</i>	7. <i>Burkalo</i>	8. <i>Ohlupen</i>
Location	under the feet	at the end of the coccyx	2-3 fingers below the navel	in the solar plexus	in the middle of the chest	at the base of the pit of the stomach	between the eyebrows	on the crown of the head
Colour	black	red	orange	yellow	green	blue	blue	blue-green
Star	Earth	Zhiadzre	Dobropan	Sunce	Krolomots	Chigir	Luna	Studenez
Mir	Akiyan	Nav		Reality		Prav		Akiyan
Become	Earth	Fire	Water	Fire	Water	Air	Fire	Time
Vira-presses	inevitability	the desire to live	will	sensitivity	love and care for oneself and others	speech	power	freedom from the body
Clutters up	laziness	fear	guilt	shame	sadness	lies	false ideas misconceptions	earthly attachments attached
For that corresponds	the soul in the body, the withering of the body	sexual power, reproduction, the activity the rectum	subtle bodies and inner strength	sight	emotional impulses	accumulation, connection with spirits	control of feelings	change of re
Manifestations	cruelty, destruction, killing for the sake of killing	anger, greed, calculation, sensuality, desire for acquisition	action for action's sake, lack of compassion, contempt, suspicion	jealousy, deceit, fear, lies, stupidity	inspiration, creativity, hope, lust, deceit, indecision, uncertainty, anxiety, prejudice, quarrelsomeness	creation of sensually coloured images	clairvoyance and magical influence	strange behaviour
Desires and obstacles	striving for non-existence	safety	sexual attractiveness	desire to control	love, faith, devotion, duty	keeping track of everything	awareness, detachment	denial of worldly things
	hatred,	sense of smell,		radiance,				eternity and

feelings	malice, revenge	patience	taste	spirituality	touch	hearing	understanding	sense of space
Abilities	connection between humans and the planet, with the soul of the Earth	inner warmth, fire of life	increased ability to act on impulse in Kemara; creating taste sensations for oneself and others without eating food; influencing things without touching them with them	increased vitality, ability to charm with words	heal, see spirits	to dream and otherwise shift across planes of perception	reading and transmitting thoughts	leaving the body, changing one's appearance
Humanity	hunt, fish, gather fruit	use fire	use the power of rivers, wind and steam - build mills and steam engines	use various fuels, electricity, atomic energy and the power of the Sun	has complete control over all the forces of the planet	has the ability to settle in different worlds and star systems	has the ability to transform itself into energy	has the ability to create their own worlds of varying density
Taste	spoiled food	sweet	astringent	pineapple	lemon	bitter	milk	white chocolate
Smell	dampness	rose	chamomile	mint	geranium	wormwood	ice	raisin
Runes	Y H I	≠ Z Y	P Q T	h A n	R O F	S X K	I H n	L P
Knitted socks								
Numbers	1479	1326	1173	1020	867	714	561	1071
Rary	F#	C	D	E	F	sol	la	si
Magic words	KAIM	OLSH	OM	ARTG	LON	MTA	KARPB	ONTA
Property	return		reception	return	reception	return	reception	return

There are other names for stogns, for example: Burkalo is called Umnaya, and Tlo is called Ustye. Sometimes a smaller or larger number of stogns are distinguished, for example: the secret 9th stogn above the head is taken into account (we call it Divlyana, its spell is YAYN), an additional stogn of Zarzha on the bridge of the nose, or Seredtsa is divided into Khorla and Kalen, i.e. right and left. All this depends on the vervi, for each vervi has its own pattern according to which followers should be developed.



If you wish to follow the Wends School of Witchcraft, accept our model of the number and arrangement of the main staves. To do this, focus on Burkalo and look closely at this drawing. Move your head closer to the drawing and look at it until you feel as if it has merged with Burkalo. If this does not happen for a long time, ask the drawing to do so. When the merging occurs, everything inside your Shell will be organized according to the given pattern. This is very easy to check: if before you thought you could pull in the edge with your hand or foot, now nothing will seem to happen, the edge will always be pulled in only by Burkalo, as is natural, and then flow into your hand, foot, etc. Your senses will no longer deceive you.

In Pyotr Yerшов's "The Little Humpbacked Horse," there is a significant passage:

Here he climbs onto the porch, grabs the ring,
knocks on the door with all his might, almost
bringing the roof down,
and shouts at the top of his voice, as if
there were a fire. The brothers jump up
from their benches and cry out,
stammering:
"Who is knocking so loudly?"
"It's me, Ivan the fool!" The
brothers opened the door, let the
fool into the hut and began to
scold him,
how dare he scare them like that!
But our Ivan, without taking off
his bast shoes or his coat, went
to the stove...

Knocking on the door is cleansing the haystacks, because dust falls under the blows, which is cleansing. The fact that the brothers opened the doors means that the haystacks opened and began to work properly. Then Ivan went in and lay down on the stove, i.e. by opening the haystacks, he ensured a better flow of energy in the body, for it is identified with warmth.

If you feel that something is wrong with any of the stanzas, imagine the corresponding bundle at the level of that stanza and, chanting the names of the runes that comprise it, inhale the bundle's radiation through your nose, allowing it to settle in the desired stanza as you exhale. After 2-3 attempts, the stanza will improve.

The opening begins with Podplusna and continues in order. There are many ways to do this, but only two bear fruit:

- 1) Focusing inside the Svil at the location of the desired stagna, repeat its incantation. When you feel that this has broken down a certain barrier inside Svil and the rja has begun to flow freely, imagine a point of the corresponding colour in this place (they are indicated in the description of the stogny: for example, blue for Burkalo, etc.). And this point grows, breathes, expands, it becomes a voluminous ball, its particles glow, radiating heat, sparks fly from it, small balls of the same colour grow from it, radiating the same colour of fire... All this happens inside the Svil.
- 2) Imagine a point of her colour two fingers above the stoma. Keep your attention on this point, and then a stream will rush upon you, nourishing and cultivating the flights of this stoma.

Various practices with stanzas

I. Animal world

PODPLYUSNA IN PODPLYUSNE: connection with plants.

ZAROD IN PODPLYUSNE: connection with snakes and other reptiles. SVOYBOG IN PODPLYUSNE:

connection with hooved, horned animals. YARLO IN PODPLYUSNE: connection with birds.

HEART IN THE UNDERWORLD: connection with forest animals (in particular, those living in trees). TLO IN THE UNDERWORLD:

connection with fish and other aquatic creatures.

BURKALO IN THE UNDERWORLD: connection with magical animals of our world. OKHLUPEN IN THE

UNDERWORLD: connection with animals of other worlds.

II. Spirits

ZAROD IN ZAROD: communication with the spirits of the runes Ogny, Boy, Fok.

SVOYBOG IN ZAROD: communication with the spirits of the runes Gorsta, Ouk, Dzyado.

YARLO IN ZAROD: communication with the spirits of the runes Nyukh, Unyr, Pye.

HEART IN THE EMBROIDERY: communication with the spirits of the runes Ratniki, Matar, Laan.

TLO IN THE EMBROIDERY: communication with the spirits of the runes Svyuno, Erok, Haar.

BURKALO IN THE EARLY STAGES: communication with the spirits of the runes Is,

Az, Vyrey. OKHLUPEN IN THE EARLY STAGES: communication with the spirits of

the runes Tsorno, Koval.

PODPLYUSNA IN THE EARLY STAGES: communication with the spirits of the runes Kitovrul, Zapor, and Turis.

III. States of consciousness

SVOYBOG IN SVOYBOG: cultivation of will.

YARLO IN SVOYBOG: cultivating joy and righteousness. SEREDTSYE IN SVOYBOG:

cultivating the health of all gvorov.

TLO IN SVOYBOG: cultivating cunning, attentiveness, and other qualities inherent to spirits. BURKALO IN SVOYBOG:

cultivating detachment and stone-like calmness.

OKHLUPEN IN SVOYBOG: cultivating a vedogonets.

PODPLYUSNA IN SVOYBOG: cultivating the ability to destroy.

ZAROD IN SVOYBOG: cultivating the ability to create and attract the attention of others.

IV. Hardening

YARLO IN YARLE: purification of all words. SEREDTSA IN

YARLE: growth of the body.

TLO IN YARLE: clearing the way for beneficial bacteria that kill germs.

BURKALO IN YARLA: destruction of kidney stones and other unwanted formations in the body. OKHLUPEN IN YARLA: removal of

parasites that cause disease.

PODPLYUSNA IN YARLA: inducing vomiting (useful in cases of poisoning). ZAROD IN YARLA:

removal of colds and vapours.

SVOYBOG IN YARLA: making the body immune to disease.

V. Healing

SEREDTSA IN THE HEART: treatment of mental ailments. TLO IN THE

HEART: treatment of nerves.

BURKALO IN THE HEART: correction of congenital defects.

OKHLUPEN IN THE HEART: correction of the vicissitudes of fate, improvement of one's lot. PODPLYUSNA IN THE

HEART: finding mutual understanding with the whole world.

ZAROD IN THE HEART: cutting off any outside influences on you in general and on your point of view in particular. SVOYBOG IN THE HEART: purification of

Zgara - she calms down and does not worry.

YARLO IN THE HEART: healing of thoughts and actions - you understand how to act correctly.

VI. Change in perception

TLO IN THE BACKGROUND: improvement of perception, sharpening of awareness. BURKALO IN THE BACKGROUND: processing of accumulated awareness into attention.
 OHLUPEN VO TLJE: shifting attention to the vedogets, thereby creating dreamlike attention. PODPLYUSNA VO TLJE: the formation of dreamlike attention, such as that of spirits.
 ZAROD IN THE BACKGROUND: the formation of spirit-like attention, such as that of demigods.
 SVOYBOG IN THE BACKGROUND: the formation of semi-divine attention, such as that of an angry deity. YARLO IN THE BACKGROUND: the formation of angry divine attention, such as that of a benevolent god.
 SEREDTSA IN THE BACKGROUND: the formation of benevolent divine attention, such as that of the ancient Akian deity – a mixture of all types of attention.

VII. Subtle vision

BURKALO IN BURKALO: clairvoyance of people of different compositions.
 OKHLUPEN IN BURKALE: clairvoyance of the future, past, or present, but happening at a distance. PODPLYUSNA IN BURKALE: clairvoyance through the earth (allows you to find treasures, discover springs).
 ZAROD IN BURKALE: seeing the essence of things – understanding what things are for (including useful for counting objects). SVOYBOG IN BURKALE: clairvoyance of fate, incarnations (at first only your own, and then other people's).
 YARLO IN BURKALE: clairvoyance of a method that allows one to embody the essence of the universe in the doctrine of achieving perfection. HEART IN BURKALE: clairvoyance of the short path to achieving perfection and the means to achieve it.
 BACKGROUND IN THE BURKAL: clairvoyance of the instantaneous path and ascension along it.

VIII. Achievements

OHLUPEN IN OHLUPEN: viewing everything from the perspective of eternity ("everything is dust and decay"). PODPLYUSNA IN OHLUPENIE: merging with eternity, thanks to which words acquire its features. ZAROD IN OHLUPENIE: the inner flame flaring up in words (not Drezha, something else).
 SVOYBOG IN OHLUPENE: affirmation of the previously chosen path creates a link to the same path in eternity, in order to continue one's work there.
 YARLO IN OHLUPENE: in this pursuit, you find a world where your skills will be useful. HEART IN OHLUPENE: the essence of this world comes to you and settles within you.
 BACKGROUND IN A Daze: spirits from that world come to you to take you there and introduce you to the local deity. BURKALO IN A Daze: upon reaching the Diamond Body, you disappear from here and are transported to the chosen world.

The first sthagna in these descriptions refers to the point of the colour inherent to that sthagna, and the second sthagna refers to the place where the point of that colour should be imagined in order to perform the radhya. Example: TLO IN BURKALE is the blue point in the middle of the forehead.

CHAPTER 14: WALKING THE PATHS

To get to know the Wendish runes better, let's take a mental dive into each of them. This can be done in three ways:

- 1) With two folded palms, as if with a sword blade, cutting through space, draw a rune in front of you in the air (preferably at full height; there are many ways to draw it, we have indicated the most suitable one for each rune), then step into this drawing.
- 2) Imagine the desired rune against a specific background – runes are always white-silver in colour, and the background for each rune is different (the specific background is shown in the pictures below).
- 3) mentally or aloud, say: "Slavic Crystal of the Red Light! HUTTA..." and then name the desired rune.

To develop the skill, we recommend the first method. As for the third, we would like to note that it is convenient because when you enter, you are immediately surrounded by the spirits of the named rune.

How long to stay in each rune is up to each individual. The same applies to how many runes to study per day, but we do not recommend that beginners study more than three, so that their senses do not become dulled or confused. For an initial introduction to the runes, you should study them in the order indicated, and after completing this, study them according to your needs.



Background: white, opaque, plain and not bright.

Drawing: 1) if from top to bottom, then it is the Source of Life, White Vodomot; 2) if from bottom to top, then it is the White Lady – the Face of Marena, the guide to the Afterlife.

Group: chroty.

Inside this rune is a sea called: White, Empty, Icy, Frozen, Cold, Freezing. And in that sea is an island whose names are: Icy, Covered with Ice, Frozen Solid, White, Empty, Uninhabited. There are no people, no animals, no birds there, only invisible spirits.

Upon entering Is, the warrior will find himself on this island in the Chistaya plain, in a snow-covered steppe called Bela. Nearby lies a stone called Bel, Beliy, Belovaty, Belorob, Baldyr, or Paltyr. When the bogatyr touches it, coldness enters his heart, and he can, just by thinking or exhaling, send the same emotional indifference to anyone. And if he moves this stone, cold winds will fly out from under the ground, which can be sent to enemies.

Beyond the steppe lies the L'dovy Forest. It is sparse, and a warrior will have to cling to the trees to avoid being blown away by the cold wind. In that forest there is a white oak tree. If you need a clear head or to cool your passions, you must touch it with your hand. If you need to calm someone down, you should place your hand on it and say their name. And if you eat its fruit, you will no longer suffer from colds and will become more "cool-headed".

A road leads from the steppe to the forest. On its edge there is a small hut, next to which sits a spirit in the form of an old woman in a white headscarf.

The most intriguing aspect of this rune is revealed when the hero continues along the path past the old woman. The further he goes, the more he realises that time stands still here and that he is moving away from the earthly world. Eventually, he arrives at a strange place. It is a wasteland with a beam of light shining in the middle. If you look into this beam, a spirit immediately appears in the form of a very tall man with a long face and a slightly elongated skull, with a thin but sinewy and athletic build, wearing a tall white hat and a beard. His skin is not just white, but almost like that of an albino. There is absolutely no pigmentation, no moles, nothing. His eyes are bright blue, sometimes changing colour to blue-green. Through this beam, the spirit shows where our souls radiated onto Earth. Apparently, he himself is from a very early generation of people connected to us by blood ties. He is most likely not even a spirit, but actually one of the early humans, so they cannot boss him around and he cannot be commanded. Based on this, we can say that Is is a rune of earthly origin – the source of our souls.

At the end of the forest lies Ledovy Blato. There is little water in it, it is covered with a thin crust of ice, and the spirits of cold perish in it, but they still need to be driven there.

Passing through the forest, the warrior will see the River of Oblivion, also known as Zabytnaya or Sybota. Crossing it after death, the layman gradually loses his memory of earthly life. Its waters can be used in small doses (a few drops) to treat illnesses and psychological trauma, removing unnecessary connections. If you open the flow of this river onto the forehead of an enemy, you can destroy them. In large doses, this water clouds the mind and drives one mad. Across the River of Oblivion lies the Ice Bridge. It is a strong bridge – even when the ice cracks on it, there is always wood under the ice. But do not be tempted by its strength; it is better to slide across it to get across faster.

Behind the bridge stands Mount Faf, also known as Hvanger, Marble, Ice, Bila, Bela, Belita, Belina. Spirits that cause cold illnesses are sent here so that they get stuck under the mountain and stay away from people.

On Mount Faf is the kingdom of Pustoye, also known as Lyodyane, Lyodyana Kraina, Lyodyana Derzhava, and Belaya Zemlya. Nothing can be seen here, only blizzards, snow, and unbearable cold. Everything around is white: white stones, white sky... There is a city here called Ledenets, where teachers who have mastered the power of Is live. And in this city there is a garden called Fresh, where teachers invite their students to pass on their power and spirit helpers to them. The city and garden of each rune have exactly the same properties, only they are connected not with the power of Is, but with the powers of their own runes. In addition, as in other runes, there is a well near the palace. As everywhere else, there are snakes on chains near the well, which cannot reach it to drink from it. Anyone who wishes to communicate with the mistress of the palace must allow the snakes to drink from the well. The well of the rune Is is called Ledokravy. Its above-ground part is made of ice, a cold wind blows from inside, and no water is visible at the bottom. If a warrior leans over it, spirits will fly into his nostrils, and if he bathes in it, he will not suffer from colds.



Background: sparkling yellow-gold.

Stroke: main line from bottom to top, from it – upper stroke, then from the main line – line sideways and down.

Outside of groups. Used as a sign combining the properties of chrot and rez.

Inside this rune is the Warm Sea, and in it is the island of Magic. It appears shiny and attracts those who love spiritual teachings with its appearance.

Upon entering Az, the bogatyr finds himself on this island in a field called Khrustalny, Chisto, Chisto, Tsisto, Tsystaya. There is a stone called Gladk, also known as Khrustalny. It is a translucent stone with golden flecks. If the bogatyr places his hands on it, he will see his desires reflected in it, and if he lifts this stone, he will feel as if a weight has been lifted from his soul.

This is the starting point, this is where it all begins. Staying here, in a spacious white space – with stars above, fresh cool air, and soft, warm earth beneath your feet – you can meet a spirit in the form of an old man with a lush grey beard and thick eyebrows, dressed in a loose-fitting milky-coloured shirt. He holds his hands over his heart. His attention is constantly turning inward. His voice is soft and pleasant, and it can be heard from all sides at once. This spirit can tell you everything related to this rune.

Beyond the field lies an extraordinary forest. The ground there is covered with yellow leaves, and the trees are pink and other unusual colours, with golden crowns. There is an oak tree called Naimogalny, which is almost yellow, thick, and grows with its roots pointing upwards. It is connected to the body, and if a bogatyr touches it, the bogatyr will start to moan. At the end of the forest is the Lutsezornye swamp, in which multicoloured semi-precious shiny stones float. They can be fished out and, according to their colour, placed in the stogny. If a bogatyr falls into the swamp, he can grab hold of them and they will help him float.

Behind the forest flows the Mugai River, also known as the Crystal River or the Reed River. Its water is golden, heavy and pleasant; it awakens self-awareness and brings insight. The flow of this water connects various channels to a person. Across the river lies the rainbow bridge Rai-duha, also known as Veselaya Gorka. Those who cross this bridge will leave all their burdens behind, and their lives will become happier and easier.

Next stands Mount Steklyannaya, also known as Sklyana, Shklyanaya, Sklyanchateya, Khrustalnaya, Almaznaya, Gladkaya, and Pusta. There is a door buried in it, and when you open it, you will find large claws lying there. A bogatyr will put them on, and only then will he be able to climb this mountain. Those who intend to go to Az after death collect all their clipped nails in a bag during their lifetime, and after death they are buried with them, burned or placed in a boat with them. If they have not stockpiled nails, then an animal's claw is placed with them or put around their neck.

On the mountain lies the Enchanted Kingdom. Houses stand on the mountain ledges, passages are carved into the rocks, and at the top of the mountain stands the Crystal Palace, also known as the Glass Palace. Chudilishche lives in that palace, and it does not let anyone leave, for the power of this rune never goes away; it is always present, one only needs to remember this. Between the palace and the garden is the well of Lutsezna, in which the water shines with all the colours of the rainbow, and if a bogatyr drinks from it, he will gain clarity of mind and freshness of body.



Background: blue, semi-transparent, with white stripes at the bottom resembling clouds.

Design: from right to left, starting from the bottom of the right line.

Group: chrots.

Inside this rune is the Holy Sea, and in it is the Island of the Blessed, also known as Rakhman, Holy, Zlat. It lies in the middle of the sea with light water, almost white, like fog. The island has a lot of pleasant vegetation and animals, and there are also people and various fabulous creatures. The air here is very light, healing wounds of the soul and body. For healing, it is necessary to visit this space and eat some fruit or drink water from the river – then the natural healing mechanism will start.

Upon entering the rune Virey, the warrior will find himself on this island in the middle of a field called Holy, Bright, Most Bright, Zalaty, Golden, Eastern. There, in a meadow known as Raiayst, lies the stone Zlatyr, also known as Zlochany, Zlachy, Zlat, Zalaty, Golden, Precious. It is a porous stone with bluish veins. Touching it fills one with goodness and fanaticism. If fanaticism completely overwhelms someone, driving them to foolishness, then Zlatyr will move away, and the person will fall into the abyss beneath it.

Further on lies the Misty Forest, also known as the Ghostly Forest. Fog spreads across the ground there, and the trees are transparent, like ghosts. And in that forest there is the Holy Oak, also known as the Paradise Oak, the Golden Oak, the Golden-Crowned Oak, the Golden-Topped Oak, the Bowl-Shaped Oak, and the Swan Oak. This tree is tall, broad, and branchy, with bark as white as bone. The spirits of deceased sorcerers live in its branches, and therefore, sitting under this oak, one can hear their whispers in the rustling of the leaves, conveying their teachings, and thus attain enlightenment. At the end of the forest lies a shallow swamp with clear water, known as Zaoblačnoe. It is shrouded in mist, and if a bogatyr falls into it, all his past incarnations will flash before his eyes.

Behind the forest flows the Lozokor or Lazokor River, also known as Lobnor, Svecena, Svyat-reka, Zolotyanka, Zoloto, Maslena, and Lebedina. It fills the pond behind the gates of the Golden Garden, where swans swim. The waters of this river will help cleanse your thoughts and return them to Prav. Across this river lies the wide (three people can walk side by side) bridge of Zalatoy, Zolotoy or Zoloty, also known as Zoloty, Zolotenk, symbolising success and ascension to the chosen world. If you walk to the middle of the river and look into it so that the water flows away from you, you can see the gods of Prav, and if you look so that the water flows towards you, you can see the gods of Navi.

And beyond the bridge lies a mountain called Zlatitsa, also known as Zolotistaya, Zholotaya, Zlatygorskaya, Svyataya, Rakhmana, Maslyana-Yasna, and Zhemchuzhna. Pilgrims flock to it so that the rakhmanis can convey messages from the gods to them. The summit of this mountain is called Povenets or Podrom, where the sky touches the earth, the sky meets the earth – this is the place where the earth and sky meet, from where one can travel to Iriy.

On the mountain lies the kingdom of Prelonsk, also known as Rakhman's Land or simply Gold. There is a garden called Golden near the Golden Palace in the city. Also near the palace is the Golden Well, bathing in which awakens the Slavic genetic code and raises vibrations to the level of the Rakhmans.



Background: sparkling gold. **Inscription:** from top to bottom. **Group:** carvings.

Inside this rune is the Medvonoe Sea, in which lies the island of Sokoliny, also known as Serednyay, Bozhiy, and Bogov. It resembles the Sun reflected through Svyatovit, and therefore the entire island is the dwelling place of Sventovit.

Upon entering Syyuno, the bogatyr will find himself in the Wheat Field on this island. It is a dense field, with the sun shining brightly above it. Near the field lies the Stone of the Gods with golden veins. If the hero places his palms on it, the higher deities will hear his will. But if he turns this stone over and sits in the pit beneath it, wishing to gain the power of the gods, the rats will gnaw him to death there.

Beyond the field lies the Strange Forest. There, the trees are covered in moss, they have faces and open their mouths. Teasing the bogatyr, they sometimes ask him to move them or carry them to another place. The most important of these trees is the oak tree Ivala, which swallows the bogatyr so that he ends up in a white place where he can receive gifts. At the end of the forest is the Nestrashnoe swamp, which is simply a patch of marshy ground, i.e. it is so shallow that it is impossible to get stuck in it.

Behind the forest flows the Medova River, also known as Medvena, Medviana, Mediana, and Bozh. Its water is hot and golden, reflecting the sun. Whoever tastes its water will learn their fate. Medvaynaya or Medzaynaya is the name of the bridge across this river. It is a beautiful bridge with carved railings and coloured stones, shining in the sun. Those who cross it will be able to drastically change their destiny, but whether for good or bad depends on the person.

Beyond the Medvian River stands Mount Bogovna. From its summit, a red carpet descends, for it leads to the kingdom. On either side of the road, faces are carved.

The kingdom begins at the top of the mountain and extends beyond. It is known as the Sub-Sun State or the Middle of the World. Here there is a very large place with living idols, which is the seat of the Wendish school of witchcraft. Near the palace in this kingdom is the Bozhany Well, from the depths of which a bright golden light shines. Whoever jumps into it will be transported to a level of perception where they will meet the guardians of the Wendish verve in visions and dreams.



Background: blue.

Drawing: a vertical line from top to bottom, a corner from bottom to side, a slanted line from left to right.

Group: cuts.

Inside this rune is the Blue Sea, also known as Sinyae, Sine, Sine, Sine, Sine, Wide, Deep or Glyboki, and in it is the island of Vysokiy or simply Ostroyan. It resembles a free, empty, clear sky.

Upon entering Yerok, the bogatyr finds himself on a field located here on Shirokoy Hill, which is called: Shirokoye, Shyrokae, Bolshoye, Velikoye, Velitsa, Ogromnoye, Privolye, Razdolye, Razdolye, Sineye, Prozernoye. It is uncultivated and represents an endless plain. There is a meadow called Velk, also known as Shiroky, Ogromny, and on it lies a stone called Sin, also known as Sin, Siney, Samofir, Lazir (i.e. lapis lazuli), Yakyr, Lip, Bolshoy, Bolsushchy, Ochen Ogromny. If you hold your hand on it, the bogatyr will rise into the air and remain at a fixed height. And if you roll it away and climb into the pit beneath it, filled with water, you can learn to hold your breath for a long time while underwater. Not far from the stone, you can meet the spirit of this rune, who resembles a strong middle-aged man with a firm gaze and slightly sharp features.

Further on, there was a forest called Khlybokey, also known as Tall, Big, Huge, Impassable, Impenetrable, enveloped in a blue glow that led to an oak tree known by many names: Huge, Ogromny, Agramadneyish, Bolshochy, Biggest, Balsey, Highest, Prevelichayushchy, Giant, Blue, Gorynov, Drevodansky, Dzrevanosnay, Drevanovsky. This oak tree is a repository of knowledge, and if it touches a bogatyr with its branch, the bogatyr's mind will become the same repository. Underneath it grows a linden bush, which helps to choose from all knowledge that which should be understood. And at the end of that forest is the Impassable Swamp, also known as the Blue Balota, the Great Balata whoever gets stuck in it will be filled with knowledge about the Slavs.

Behind the forest flows the river Dleboki, also known as Deep Water, Globoka, Glyboka, Bottomless, Empty, Large, High Water, Wide, Very Wide, Blue. This river helps to achieve one's goals. Its waters are a rich blue. A bogatyr can dip his hand in it

and get whatever he desires. Across this river lies the Lipavy Bridge, also known as Lipov, Balsoy, Shiroky, and Vysokiy. The bogatyr must tread carefully on this bridge so as not to fall through.

Crossing the bridge, the bogatyr finds himself before a mountain that has many names: Gor-Gora, Gorova, Gorka, Gorushka, Gorishcha, Garanskaya, Gorenskaya, Gorynskaya, Khoriva, Raskata, Vysoko, Vysoka, Vysokaya, Vysokoya, Vysokayshaya, Vysolyanskaya, Bolshenaya, Bolsushchaya, Boshovinskaya, Velikaya, Nayvishchaya, Preogromnaya, Ogromnaya, Agramnista, Neprochazhaya, Nepristupnaya, Siyaya, Sinyaya, Nebesnaya. It is as high as the sky and radiates a faint blue glow from within. If you chip off a piece of it, it will retain consciousness. In the caves beneath this mountain, the forefather Bogumir and other great men hid enormous wisdom...

On the mountain stands the Kingdom of Heaven, where the doubles of all people live. In that kingdom there is a garden called Huge, also known as Great. Near the palace, there is an old, moss-covered well called Senei. It is filled to the brim with water, and if a warrior dips his head into it, he will learn to read any information. And if the warrior looks at the sky reflected in this well, he will be able to summon visions of other worlds.



Background: milky white with light blue speckles.

Drawing: 1st slanted line from the bottom left to the top right corner, then 2nd slanted line from the top left to the bottom right corner, then a vertical line from the bottom up and then the same line from the top down.

Group: chroty.

Inside this rune is the Silver Sea, in which lies the island of Karvan. Those who land on it immediately see a harbour called Korabelsk, which is a portal.

Upon entering Haar, the hero finds himself in the field of Syarebranna. It resembles the sky: instead of earth, there are clouds, and an endless blue sky stretches out all around. In this field lies the Stone of Sleep - it glows from within, touching it reveals paths and hidden places, as well as removing obstacles on the chosen road. If the stone is rolled away and a person is thrown into the pit beneath it, and then the stone is put back, the person will fall into a state of suspended animation or will live as if asleep.

Here, the hero may encounter a spirit in the form of a fiery bird. The spirit readily responds and flies in to help. Despite its fiery nature, it has a very pleasant and gentle voice, for its fire is Drezha. The bird flies through dimensions with the bogatyr to take him wherever he wishes. This bird is the Piercer of the Veil of all closed worlds, as well as those that are more accessible, near and far. It will help you penetrate any world and get there safely. The hero need only call the bird from this rune, as if from a hollow, and it will fly to him. And its name, by which it should be called, is Haar. It lives in the Heart (cf.: *hard, hrid*, etc.) of every creature. If the bogatyr surrenders to it or identifies with it, he will fly!

Behind the field lies the Dremuch forest, also known as Dremuchiy, Dremuchiy, Dremutsiy, and Vertep. It is a spacious forest that invites you to wander around. And in this forest there is an oak tree, known by various names: Veradub, Vertadub, Vertodub, Vertebub, Veretenskoy, Veretinskoy, Veretinsky, Vorotynsky, Vartynsky, Keferichno, Kiryan, Kerayan. It is curved, and it makes everyone feel sleepy. Its branches rotate as if on gears. If a bogatyr places his hands on it opposite the hollow, the oak will take some of his strength and give him some of its own in return - saturated with everything that sleep can give. Feeling this part and turning to the oak, the bogatyr will be able to evoke desired dreams and send any dreams to other people. At the end of the forest is a small swamp called Deceptive. If a bogatyr steps into it, he will wander among the patterns of his own thinking and will not see the true world.

Beyond the forest lies the Vartynskaya River, also known as the Serebryanka. Its waters produce silver coins to pay Haru and Plovtsu. If a bogatyr dives into it, the current can carry him to any place and any world. A bridge called Sribny, Sarebrany, or Sirebrinai spans this river. It shimmers like mercury, and coins can be taken from it to throw into the water or pay the ferryman.

After crossing the bridge, the bogatyr will find himself at a mountain called Dar, or Virtichach. It rotates. If the bogatyr manages to climb to its summit and turn around there, he will be transported from there to a special place high up among the clouds, where he can find a ready-made vedogonts and attach it to himself.

Above the mountain hovers in the air the dark blue kingdom of the Unseen, also known as the Unknown, the Unheard-of, the Unusual, the Extraordinary, the Uncommon, the Unknown, and the Silver. There, King Protchiy rules, and people live who have merged with other forms of life by merging with inhabitants of other worlds, so that some have tentacles, some have tails, and some have something else. Near the royal palace is the Silver Well, from which people drink to gain strength for the transition to another world, and the blue water from it fills the vedogonets.

And there is a garden called Sribny, Silver, Shiman's - it is a secluded garden, where it is always night and everyone sleeps.



Background: blue.

Drawing: from bottom to top.

Group: chroty.

Inside this rune is the sea of Volnutsay, in which is the island of Bystry, also known as Buystry. It is a floating island, it wobbles and changes location.

Upon entering Ratniki, the bogatyr finds himself in a wide, oblong hut with a triangular wooden roof, standing here in the field of Dalekom. Inside the hut there is a wide table, candles are burning, there are many treats on the table, and many people are sitting along the table - some look like warriors, others like craftsmen, etc. These spirits are helpers in any endeavour - they can help strengthen any action, or even do any task for the bogatyr. To those who are familiar with and initiated into the system of runes, they will help for free, as soon as the initiate sets a goal for them, naming their desire; Others, who are not initiated, will have to bring a bloodless ransom in the form of food and other items. In addition to this hut, there is a stone in the Far Field called Lotra, as well as Latra, Latyr, Latar, Laty, Latyrevy, Latriy, Latry, and Shep. Whoever puts their ear to it will learn to whisper. And whoever rolls it away will be attacked by a black spirit from the pit beneath it, which will "help" them get beaten up.

Beyond the field lies the Shumny Forest. There, birds sing, and spirits in the form of warriors emerge from the trees. In that forest there is an oak tree called Skorodub, also known as Shkaradub, Zvenyashchy, Kerekorysty, Kerekorysty, Korokolchasty - when the wind blows, it makes various sounds, for there are many holes in it. At the end of the forest is the dark swamp of Lyudyano. Here and there, shields and helmets, even swords, are scattered about. To cross this swamp, a bogatyr must step on the palms protruding from it.

Where the forest ends, there begins a river called Vitryana or Bystraya. The wind blows so strongly over it that it almost replaces the water, as if the river were made of wind. This river will whirl up any events, help you get out of trouble, guide you in the right direction, and generally help you. The Beguchiy stream flows off the river. The bridge across the river is called Pokhodny, because many people walk across it, and it is made of long sticks, so it bends and springs.

Behind the bridge stands Mount Vehorova, also known as Daleka. On it stands a hut on chicken legs, into which one of the great spirits comes and commands the lesser ones. If a bogatyr defeats such a spirit or gains its trust, then he too will become a ruler.

The state of Troetsarstvo stretches across the mountain. Several kings rule there at once: their thrones stand side by side, and they consult with each other. Near the royal palace is the Zvonky well, where bathing allows a person to access the vibrations of any other creature, so that they can connect with anyone and those creatures will perceive the person as one of their own.



Background: blue.

Drawing: the hands are positioned so that the left palm faces left, the right palm faces right, and the outer sides of the fingers of both hands touch each other; a vertical line is drawn from bottom to top with both hands, then the hands separate and move in an arc in different directions, describing a circle and stopping at the base of the vertical line.

Group: cuts.

Inside this rune is the Sea of Matoshnoe, and in it is the island of Diyan. It is famous for the fact that bachelors come here to wage war on women, and leave married, i.e. defeated. There is a lot of female symbolism on the island, especially images of a fat goddess with a huge butt and large sagging breasts.

Upon entering Matyr, the bogatyr finds himself in the fenced field of Tynsk, also known as the Eighth. Here lies the Matyr Stone. It is warm, and if the bogatyr places his palms on it, he will warm his Zarod. And if he rolls this stone away, he will discover beneath it a chasm of feminine power, and if he sits there long enough, he will learn all feminine arts and change in appearance.

Behind the field lies the Stroyava Forest. In it stands the Milian Oak, also known as Millian, Mellianov, or Prokladnoy, which bestows the powers of fertility, reproduction, and motherhood. At the end of the forest is the Radyuchee swamp. Women smear themselves with its mud to feel a surge of strength and to cure infertility and other female diseases.

Where the forest ends, the Gorodnya River begins. Its surface is calm and smooth. There is nothing around the river, but it reflects the city and the wide open spaces of nature. It expresses the power and serenity of the Earth, the joy of returning to one's native home. The waters of this river represent the Ocean of Infinity; they are connected with the incarnation of souls; it is through these waters that the soul moves into its incarnated state. Using Gorodnya, one can take souls and instill them into the fruit in the womb (in cases of infertility or when wishing to give birth to someone specific, for example, the incarnation of a noble ancestor) or into an inanimate object.

Across this river lies the Prikladnoy Bridge, which, although not secured, is stable enough to convey this stability to those who cross it.

Behind the bridge stands Mount Prazdnichnaya, also known as Veselaya. It is a low mountain with a flat, decorated area where it is so joyful, as if a wedding were being celebrated, that spirits dance there. At dusk, when a gentle, refreshing breeze blows, spirits in the form of young girls and women descend from there to the river.

On the mountain lies the kingdom of Devichye, where one can start a family by taking a spirit as a wife. But you must choose your wife carefully, for there are those who will drink the strength of the hero, and those who can enrich him with knowledge and become reliable helpers. There is the city of Solnechny, ruled by a mamazonka (Amazon queen) who has three names: Blue Eyes, Polevitsa, and Yellow Flower. Near the palace, there is a well called Zhenovaty with multicoloured ribbons on its edges. Girls look into it to see the reflection of their betrothed or to peer into the soul of their beloved.



Background: light green and purple.

Design: vertical line from bottom to top, then a line downwards to the side.

Group: rezy.

Inside this rune is the Ninth Sea, and in it is the island of Obayan. There are many burial mounds on it, many of which are fenced off with a low fence, as if they were plots of land. The burial mounds are tended by people who resemble gardeners.

Upon entering Laan, the warrior finds himself in a field known as Zybuchy, Prekrasnoye, Dobrovidnoye, Khoroshoye, Rzhanoe, located here in the Gusinova steppe, also known as Poshennaya. This field is full of ripe wheat. Here you can meet the spirit of this rune, who appears as a strong, very broad man with a sickle and an armful of ears of corn; he has a thick golden beard and hair of the same colour; his eyes are brown and his voice is low and resonant. To gain his protection, you must bring him ears of wheat as a gift. Nearby is a wide meadow called Yellow or Beautiful, overgrown with grass, where lies a flat stone called Amber, also known as Altyn, Alatyn, Plosen, Plast, Lome. It rings and contains the power of craftsmanship, allowing one to acquire skills in crafts. If a bogatyr moves it, it will release dark spirits that teach how to turn any invention into evil.

Next is the Bereznik Forest. It is not very dense, but the vegetation is lush, and the forest breathes with life. There is a spreading oak tree with strong leaves, known as Shirokolist, Kracholist, Korkolist, Karkolist, Korkalit, and Krepkovist, which will impart the skills of a carver and sculptor. And there is also the Dirty Swamp, also known as Grazna Graza – there is a lot of watery fertile soil there, and a bogeyman will not get stuck here.

Behind the forest flows the Amare River, also known as Pishchana, Peschana, Piskucha, Pesochna, and Malenkaya. Stepping into this shallow river with heavy water, the bogatyr falls underground and ends up in the underground waters, where he is warmly welcomed and given gifts. The Prigruby stream flows out of this river, and the bridge that crosses it is called Zemlyanoy or Yavorov. It is a low bridge, made of earth and sawdust.

Behind the bridge stands Mount Zemlena, also known as Piaschana, Okat, Nizkaya, and Berezan. This mountain is not made of stone; it is piled up from earth like a mound. Only one birch tree grows on it. If anyone digs up that mountain, they will find the Earthly Abyss beneath it, and the earth will crack, an earthquake will begin, and Boruta's servants will try to enter our world.

On the mountain lies the Yellow Land. It is a kingdom where everything is yellow. Rich people live there, and if you take anything from them, it is always only on loan. There is a garden there called Wonderful, also known as Magnificent, Beautiful, and Luxurious. Near the palace, there is a well called Deganosnyf, into which coins are thrown for good luck, and a bogatyr can pull them out, scooping them up from the bottom and pouring them out of a bucket, thus becoming rich. And if you pluck an ear of corn near this well, you will have a good harvest.



Background: purple.

Design: vertical line from bottom to top, then upper line from right to left, followed by an arc.

Group: Rezi.

Inside this rune is the Rodsamoe Sea, and in it is the island of Desyaty. It is unsettling to be there, for there is always a sense of foreboding. The sky, the earth, and everything that can be found there seem to be trying to warn of something by their very presence.

Upon entering Nyukh, the warrior will find himself in a field with an unusual name - Katanye. It is not dense, almost devoid of vegetation, and the ground is smooth. Sometimes a huge mercury-coloured ball rolls across it, flattening the field. Those who enter often do not notice all this, because when they enter, they see themselves, since this rune is primarily aimed at changing a person. But in what form the entrant will see himself is another matter. He may see himself in the form of a confessor, but stronger than he is now. Or in the form of a beast or a werewolf. They may also see themselves in the form of a spirit, i.e. a being that has already attained immaterial life and knows many secrets inaccessible to mere mortals. If the entrant likes this other image of himself, he can switch places - put his current self in the place of that image, and put that image in the place of his current self - thus, the entrant will gain a great gift and save time spent on his own development. Of course, this must be done with the appropriate spell... In addition, in the field of Catania lies the Tugny Stone, which consists of small magnets - the bogatyr can take a piece without breaking it off if he pulls it away. And if you break off the whole stone, a black pillar of magnetic force will burst out of the ground, and if you know how to control it, you can change the properties of space and achieve many other amazing things that cannot be trusted to the unwise.

After crossing the field, the hero enters the Shady Forest, where there are no trees, only their shadows. The chief of the tree shadows is the Hollow Oak, also known as the Rowan. It is a large tree with a dark crown and cracks in its trunk. When the hero touches it, he will fly up, but he will not rise indefinitely, for the branches of the oak will hold him at a permissible height. At the end of the forest is the Stinking Swamp, which can be used to influence the enemy so that his senses and thoughts deceive him.

After passing through the forest, the bogatyr will come to the river. It is called: Smorodina, Smorodzina, Smorodinka, Samorodnaya, Rebinova, Izray. "Smorodina" comes from the word "smrad" (stench), because the stench from this river is unbearable, human bones are piled up on the banks, and many drowned bodies are rotting in the water. "Izrai" because it flows directly from Iria, and only from a distance does it seem foul-smelling, but if you come closer and look into it, the water is completely clear and cold. A sip from it will give you the opportunity to strengthen your will, achieve your goals, and get to the bottom of the truth. The Rebinov stream flows from it, and instead of a bridge there is the Duplyanasty oak tree, also known as Gnily. Since the bridge is rotten, people walk on it as if on air, without touching it with their feet. And if anyone steps on it, the bridge will throw them into the river...

Behind the bridge stands Mount Magnitnaya, from which a huge figure of a strange man with an elongated skull has been carved. When a warrior places his palms on the stones of that mountain, internal electricity will accumulate within him and his senses will become heightened.

The Tenth Kingdom stretches across the mountain. It is built of purple and blue stones. The locals have thin wings and sharp iron teeth. Near the palace, there is a well called Vonov, which is unpleasant to lean over because its water contains underground gases. However, this water has such properties that those who drink it can evoke their feelings in other people.



Background: bluish-blue.

Inscription: start from the bottom left, then up, and from there down to the right.

Group: carvings.

Inside this rune lies the Sea of Morvito, and within it lies the island of Bobber. Under the footsteps of the mighty, it sinks slightly into the water each time, and then rises again.

Upon entering Unyr, the bogatyr will find himself on this island in a field of tall corn known as Listvannoye. There lies the stone of Kitra in the form of a large fish, capable of giving the bogatyr a guide through the sea kingdom. But if the bogatyr lifts that stone, all the water will drain away beneath it, thus causing drought or stopping the rain.

After crossing the field, the bogatyr will come to the forest of Okhotnoye Razdolie. There are many berries and mushrooms there, and wild boars run about. There is also an oak tree named Kit, also known as Podliv. This oak tree is large and surrounded by water. By placing your hands on it, you can control the tides and change the course of rivers. At the end of the forest is the Razvilistoye swamp, which stops those who get too carried away with controlling the weather.

And when the bogatyr emerges from the forest, he will see the river Porazliv, also known as Gruzno, because everyone drowns in it; it pulls them to the bottom. But if you dive into it without fear of drowning, it will awaken certain powers in the swimmer. Across this river lies the Fish Bridge - a pike lies in place of the bridge.

Across the river lies Mount Myasnaya. It consists of animal carcasses, as if hunters had brought down their prey. Placing your hands on this mountain attracts animals for a good hunt and fish for successful fishing. But you cannot keep your hands on it for too long, otherwise all the wildlife will disappear.

And if the bogatyr climbs Mount Myasnaya, he will enter the kingdom of Berezhnoye. Half of it is under water, and the other half is above water. It arose in those days when people were half aquatic creatures. Near the palace, there is a well called Govor. It is wide and deep, and you can catch talking fish in it or make a request or ask a question to the sea spirits.

You can communicate with the spirits of this rune in the realm of Berezhnoye, or by diving into Porazliv. These spirits come in the form of various fish, and the most important of them in the form of a large pike.



Background: bluish-green.

Inscription: a sky-high line is drawn from the middle with both hands in both directions – the left to the left and the right to the right, then each hand is lowered, thus drawing two side lines.

Group: rezy.

Inside this rune is the Watering Sea, also known as the Quiet Sea, and in it is the Island of Joy. It bounces slightly, as if in time with the beating of a heart, and so the bogatyr walks across it as if drunk. The surroundings are very beautiful, everything is rich in colour.

Upon entering Pye, the warrior finds himself in the field of Zlatsno, or more precisely, in a small hut standing there. Inside the hut sits a serious man with a decent belly. This is the spirit that is conjured by this rune. Two of his names are Yadalo and Pivalo. His power can be used to charge liquids and food: mentally cast the Pye rune on any dish and then insert your goal into it (with a spell or at the level of Silent Knowledge), after which release the rune so that it becomes part of the product – the magic spreads through the food by itself. This can not only give food an exquisite taste (including turning ordinary drinks into intoxicating ones), but also turn any food into poison. In addition to this hut, there is a stone called Sytny in the field – it is made of salt, and animals lick it in winter. When a warrior places his hands on it, it causes vomiting and removes poisons from the body, curing poisoning. And whoever's name is written on it with a finger will be healed of stomach pains. But if you move that stone, a pit will open up underneath it, where beetles that cause hunger and stomach ailments swarm. They can be scooped up and thrown into the enemy's food.

After crossing the field, the hero will see a dense forest, also known as Gushchar, Chasty, and Shyry Bor. It is a spacious forest with many mushrooms and berries. A special attraction of the forest is the Tolstoy Oak. It has fleshy leaves, and touching them causes satiety and satisfaction, which can lull enemies into a false sense of security. At the end of the forest is the Sytnoe swamp, also known as Dorodnoe. It blooms with grain, but if a bogatyr chokes on it while tasting it, he will fall into the swamp and drown.

Behind the forest flows the Malochna River, also known as Molochna, Molochka, Molochana, Molochnaya, Molochnaya, Vinna, Pivna, and Vodochna. Its banks are sour, sweet, and golden. The water in it is viscous and heavy, a sip brings satiety, gives the body peace, rest, and satisfaction. Across it lies the Bread Bridge, made of white bread crumbs. You can break off pieces (they are immediately restored), dip them in the river and eat them, thus filling your body with strength.

The bridge leads the hero to a mountain that has two names: Molokom Polita and Drenitsa. Healing spirits live on this mountain.

And on the mountain stands the kingdom of the Twelfth Land, and in it there is an apple orchard. Great healers live in the kingdom, and in the orchard they initiate others into their craft, revealing its secrets. Near the palace, there is a well called Bread Well, made of white bread crumbs. A bogatyr can break off pieces of the well's walls and eat them, washing them down with water from the well, which will satisfy his hunger for a long time and give him a feeling of fullness. If the bogatyr dives headfirst into the well and swims to its source, he will gain the ability to feed only on air, without tasting solid food.



Background: black mixed with dark green.

Design: vertical line from bottom to top, then a semicircle from it to the side.

Group: Rezy.

Inside this rune is the Sea of Dead Waters, and in it is the populous island of Yaost, also known as Obitan. The local king, Arkhan, threatens Rus and all living things. The earth here is black, the trees are twisted, and there are sharp rocks on either side. It is better never to walk here in a crowd, for everyone is eager to push and pinch, and this is always painful and does not pass without consequences.

Upon entering Gorsta, the warrior will find himself on this island in a field known as Prickly or Pinching. It is overgrown with thorns, and the grass stalks there have their tops cut off. In this field lies the Stone of the Disabled, also known as Cactus or Valuch, and beneath it is an abyss called the Strong Pit. Who touches the Valuch stone will leave their fingerprints there, and the dead will be able to see them. But you can leave the fingerprints of your enemy there... And whoever falls into the Strong Pit will fall endlessly – suffering constantly.

When the bogatyr crosses this field, he finds himself in a dark forest known as Terrible, Evil, Strong. The sun has long since disappeared, but the moon has not yet appeared in the sky. There is no wind. There is no water anywhere either – the air is dry and cold. The trees around are bare, with tall, intertwining branches. There are many crows in this forest; they are the spirits of this space. They personify life's difficulties and obstacles, various kinds of misfortunes and illnesses. They do not make contact themselves. There is also one spirit in the forest in the form of a human being, resembling a middle-aged man covered in pockmarks, with a rough face, an unkempt black beard and wearing a sheepskin waistcoat. In the middle of the forest stands a leaning oak tree called Strašenny, also known as Poklyapy. But it is difficult to approach it, because it is surrounded by a sticky and nasty swamp with the following names: Topuchiye, Topuchoe, Dybuchiye, Rada Dybuchiya, Zybuche, Sedutsia, Vyazuchiye, Vezel, and Tryasina. Here you can drown the phantom of your enemy, because it is impossible to get out of here.

Even if the bogatyr emerges unscathed from the forest, the Morg River lies in his path. Anyone who passes by or sees this river will die immediately. Bones protrude from its waters, gases escape, the smell of decay wafts through the air, it is almost like a swamp. If ordinary water is consecrated with the water of this river, it will become dead water. The Uski Bridge, also known as the Narrow Path, crosses this river. It resembles a path that runs straight through the quagmire.

Crossing the bridge, the bogatyr will see a mountain with grey, jagged rocks, called Strašna, as well as Strašovitá, Bože-upasi, Kruta, Krutá, Krutáya, Syrná-Krutá, Otvesna, Skalistá, Silnejši. This is a grey and gloomy mountain, where thin spirits with long claws live among the rocks, chaining prisoners to the mountain so that their kin can feed on them.

And on that mountain lies the kingdom of Dokhloe, also known as Mertvyache, where the souls of murderers and other very bad people live. The king there is ill, and if the bogatyr comes to him, the king will ask him to bring him this or that. Near the palace, there is a well called Gadky. It has long since dried up, and it is dark inside, inhabited by bats. If the bogatyr comes too close, they will fly out and attack him. But if the bogatyr brings the enemy's doll or personal belongings on a stick, the bats will tear it apart or carry it away, and the enemy will suffer.



Background: pale yellow and white.

Design: circle, then vertical line from top to bottom.

Group: chrots.

Inside this rune lies the sea of Krovoglot, and within it, the island of Krapivin. The sky is dotted with burnt-out pale white clouds. There is no water or sun here, but it is daytime. A cool wind blows. This world is as if all colour and life have been removed from it. Those who come here cast no shadows, but after a while, they may notice elongated, shapeless shadows spreading across the rocks and sand, with no bodies to cast them. These spirits can attach themselves to visitors and slowly suck out their life force, causing despondency, depressed mood, drowsiness, unwillingness to eat, and even suicidal tendencies. They are not directly subordinate to anyone, not even Svyatovit, but they are still afraid of high vibrations, especially Vyshnia.

Upon entering Ouk, the bogatyr will find himself on this island in the field of Ubytochnoe, which resembles a lifeless white plain. There are many moles and mice there, insects and animals destroy the fruits, and the soil there is poor, not very fertile. There are burrows and black cracks visible in the soil, indicating the presence of portals. There is a stone here called Shkolat, also known as Ladyr, Ladoń, Ladan, and Latan. It absorbs souls, temporarily hiding them within itself. This can be used when the body has died to place one's soul inside it and wait in consciousness for the time between incarnations. Ladyr resembles a huge petrified shell, only the entrance for the snail is the entrance for the soul, and it is very narrow. Under the stone is a burrow with insects, and if the soul gets there, they will gnaw holes in it and it will die.

Beyond the field lies the forest of Nepriaz. Flies and mosquitoes swarm there, along with many other insects. It is a deadly place. If an enemy is driven there, he will be bitten to death. There is an oak tree there called Sirotinsky, or Silotyrysky – if a warrior touches it, the oak will take away his strength. At the end of the forest is the Karsno swamp. Instead of water, it contains viscous, juice-depleted blood, and if a ghoul falls into it, he will perish.

After passing through the forest, the hero will see the Bloody River, also known as Kravavaya, Kroviana, Kroviana, Krovava, Kryvava, Kryvava, Kryvena, Kryvlyana, and Razhaya. The blood of all those ever killed flows into this river. The land near it is dry and barren. A sip from this river prolongs life, but also awakens a thirst for blood. This river will destroy the foolish, but the wise can find in it even greater wisdom than they already possess. A bridge made of red iron, called Malinovi, spans this river.

You can cross the bridge to reach any of the gathering places of various groups of ghouls. If you don't want to do that, then beyond the bridge you will see Mount Krasnaya, also known as Mount Kryvaya. Beneath it is a passage to the ancient city of ghouls, but not everyone will make it there...

On that mountain stands the kingdom of Red Earth. The sky there is red, the stones are red, everything is red. There live ancestral ghouls, called vampire princes, to whom the rest are subordinate. Near the palace, there is a well called Bokrusn. No one drinks from it; only enemies are thrown into it so that their blood can be pumped out into vessels from which the upper class of city ghouls drink.



Background: white-greyish.

Inscription: a vertical line from bottom to top, then a corner, then a horizontal line from left to right.

Group: chrots.

Inside this rune is the Stone Sea, and in it is the island of Byan, also known as Buyan, Buyagan, Buelan, Buvevoy, Buzan, Kurgan, Kurgon, Guban, Goyan, Kidan, and Kidan. "Buyan" comes from the word "bueivishche," which means "graveyard," or from "buest," meaning "bravery." It is a cool place with high humidity. Fog surrounds it. In the distance, you can see many spirits that look like dark shadows, without clear outlines of shoulders, heads, and necks, with long arms. If you call them, they respond and approach almost silently.

Upon entering Dzyado, the bogatyr will find himself on this island in the Copper Field, also known as Midnae and Mertvoe. There lies the grey stone Alatyr, also known as Alatyr, Aletyr, Olatyr, Alator, Altar, Kirbich, Medny, Syady, Bul, and Bullo. The word "alatyr" is derived from the Iranian "al-atar" - "white-hot", which is why they say "white-hot stone Alatyr". If a bogatyr places his hands on it, he will hear the voices of his ancestors and see their faces reflected on the stone, and he will also be able to awaken within himself the abilities that his ancestors possessed. And if he moves this stone, he will see an abyss called Nora, through which one can descend into Hell.

Beyond the field lies the Sukhoy Forest. The trees there crack and break easily, but they cannot be broken; they can even tie up the hands of a murderer who attempts to do so with their branches. The trees here are responsible for any temporary carriers of souls, including idols and amulets. They can give an amulet, taking it from their hollow. It is especially important for the guardians of sacred groves to obtain such an amulet. There is a tree here with good berries, and from those that grow at the bottom, a bogatyr will turn grey and grow old. There is also an oak tree in that forest called Old Oak, also known as Starodub, Triksen, Trekhugodlivy, Stoletny, Trekhsotletny, Sukh, Polusukhoy, Vyal, Mertvy, Kurganovaty, Kreslovaty. Souls fly inside it, and therefore it is possible to return those souls that have ended up in the wrong world or have lost their way. It is also possible to call old souls to incarnation - they are taken from the hollow in the palm of the hand and carried out, then placed on a woman's lower abdomen. At the end of the forest is the Sukhye swamp, which is half dry and bones can be seen in it. If a bogatyr falls into it, spirits will come and gnaw him down to the bone, devouring all his illnesses, and then flesh will grow back on his bones and the bogatyr will feel renewed.

Behind the forest flows the Kamenna River, also known as Kamenna, Kamenya, Mednaya, Medyanka, and Dnomednaya. There is no water in it; everything has dried up, leaving only stones. Nevertheless, water can be seen in it, and treasures can be seen at the bottom, but all this is an illusion. Anyone who falls to the bottom is considered lost, completely confused in life. The Medny or Medny Bridge crosses this river. Those who have fallen into the river grab hold of it and reach out with their hands to get to the shore. The bridge helps them find support in life and not get confused.

After crossing the bridge, the bogatyr will come to a mountain known as Stara, Kostyana, Kastyana, Kamyana, Kamyannaya, or Kamenistaya. Grey hair stretches down from its summit, and one can climb up it. The bark of the mountain is made of stones that look like bones. Touching it for a long time prolongs life and grants immortality, but without eternal youth (you will have to rejuvenate yourself in another way).

On that mountain there is the kingdom of Old Age, also known as Copper, Exchange, and Divy. Here live elders who steal youth through intercourse and other cunning tricks that involve close contact. In that kingdom there is a city called Copper, where everything is made of copper and smells of antiquity. Rejuvenated elders live there, enjoying the joys of life. Everyone else fights for a place in this city. There is also a palace called Copper in that city, and next to it is a garden called Copper. Near the palace there is also the Copper Well, also known as the Well of Destiny. When drinking water from it, a person is infused with the experience of past generations, and bathing in it sets them on the path to which they are predisposed by birth; this well reveals one's destiny.



Background: red and blue.

Design: vertical line from top to bottom, then lower horizontal line from left to right, then upper horizontal line from right to left.

Group: chroty.

Inside this rune is the Boiling Sea, also known as the Fiery Sea or the Burning Sea, and in it is the island of Budai. Here, the entire space is filled with high flames. It feels like you've entered the centre of the Sun, but in reality it is the red core of the Earth. This flame is

is will, passion and strength. But, unlike the rune Haar, it is strength in itself, i.e. not directed towards either creation or destruction. It is ~~im~~ to understand that this rune does not give the opportunity to curb the fire it has raised – the warrior must deal with it himself, and he can direct this power in the right direction.

Upon entering the Fire, the bogatyr will find himself on the island of Budaie in the field of Zhguchim. It is planted with red-haired grass, and if you touch the grass, it burns your hand. In this field there is a stone called Garachy, also known as Goryashchy, Vognany, Kip, Gega, Oratir, Lakir, Lagir. Although it is a stone, it boils. If the hero embraces it and mentally shows it an undesirable place, it will catch fire. Or you can use the power of the stone to charge some object and throw it into the enemy's yard, and then a fire will break out there. And if you lift Kip or move it, a chasm called the Fiery Pit will open up beneath it. If you throw an enemy's phantom into that pit, it will spontaneously combust, and if it doesn't reach the bottom and gets stuck, it will be burned.

Between the field and the forest lies a desert known as the Fiery Sand. It intersects with the field, and it is difficult to be there. However, those who endure long enough will burn away their excess passions and be enveloped by the power of the Earth's Core. To use this power, you must feel the enormous power bursting from behind your back and from beneath the depths of Zarod, filling you from within. Learn to summon this power within yourself, for this is the power of witchcraft. Although the rune Fire belongs to the chrot, you must bring its properties to the quality of rez within yourself – only then will the power truly become yours. Raising this power within yourself will help you develop the incinerating fiery gaze of a basilisk and much more.

Further on lies the forest of Ogarok. It is burning in places and has already been scorched in others. Here grows the Fire Oak, or Krasen. This oak has red bark and can charge amulets with the power of Fire. At the end of the forest is the Zhzhono swamp, where the grass is burnt and thin streams of fire dance. It symbolises the destructive power of the element of Fire.

Behind the forest flows a river with many names: Yognya, Ognyna, Ognena, Ognega, Ognyna, Agnyana, Yognyana, Ognyna, Ognenna, Vognena Vada, Ognenna-mat-reka, Smolya, Kipucha Smala, Pochay, Puchay, Puchov, Goryachaya, Traskucha, Kalina, Kalinovka. Instead of water, it contains liquid flame, which is why the boiling surface of the river bubbles, seethes and swells. Its power lies in its primitive understanding. It can both help and destroy. It takes a strong will to master this river. As you approach the river, you can smell the smoke and feel the heat. The Knee Bridge, which crosses this river, also has the following names: Kaleny, Kalenovo, Kalenov, Kalinov, Kalinov, Kalinovoy, Kalinovoy, Kalinov, Kalinin, Garely. "Kalinov" comes from the expression

"Heat until red-hot," "heat until white-hot." As soon as the bogatyr crosses this bridge, it immediately burns down, so that it is impossible to return by the same route. It is not easy to cross because the bridge is guarded by Kalin-Tsar.

And behind the bridge stands Mount Ogonnaya, also known as Ognynnaya, Kremenna, and Kremennaya. It represents the source of fire and a heated house. It protects houses from fires.

On that mountain stands the kingdom of Ogonyan. Everything there is made of fire, and spirits dart back and forth like sparks. Near the royal palace is the Smolyan Well, bathing in which corrodes the layer of the Shell where diseases are held and compacts the Shell as a whole.



Background: bright red, fiery and shimmering.

Inscription: a slanted line from top to bottom with the right hand, and at the same time a sickle from left to right with the left hand.

Group: chrots.

Inside this rune is the Sea of Suchness, and in it is the island of Military, which resembles a military base.

Upon entering the Battle, the warrior will arrive on this island and find himself in the field of Popryski, also known as Poprishche, Pobishsh, Ploshche, Takavishche, and Takavae. This field is intended for battles. The Bulatny stone, also known as Lyuty or Lyuty, lies in this field. Somewhere here dwells a spirit in the form of a young man dressed in grey chain mail, with a fair beard, a stern gaze and a long two-handed sword. He can reveal the secrets of the rune Boy.

And beyond the field grows the Razayching Forest. There are thorny bushes and angular trees with sharp branches. You can break off a branch and use it as an arrow. And most importantly, among these trees is the Bloodthirsty Oak, Insatiable or Mamrysky – it is made of dark brown metal and tries to grab people and cut them up. But you can climb inside this oak tree and control it from there. Weapons grow on this oak tree, but not everyone can pick them, it is better to ask and the oak tree will give them to you. At the end of the forest is the Prickly-Sharp swamp, covered with swords on top, which you can cross if you have iron boots, otherwise the bogatyr will be cut off.

Where the forest ends, the river begins. It is called Laska, Lyaskucha, Gremyashcha, because its bottom is studded with swords pointing upwards, and its waters are like arrows, so it clatters. A sip from it instils fury and a desire to fight, helping in aggressive actions. The Britvlyana Bridge crosses this river. This bridge stands on a chicken leg and rotates: it turns towards the righteous with its wide blunt end, and towards the sinner with its narrow sharp end. It rotates constantly, pausing only for a moment at noon and midnight, when it is possible to cross.

Behind the bridge stands Tol kuchaya Mountain. This mountain resembles two mountains that spread apart and press down on those passing by. They collide constantly, only pausing at midday.

And on the mountain stands the Seventeenth Kingdom. This is where fierce warriors who love violence end up. The entire population here is divided into commanders and groups of warriors. Near the palace, there is a well called Rezhushchy, into whose walls weapons are embedded and on the edges of which one can cut oneself. When a warrior dives into it or drinks its water, a thirst for battle and revenge awakens in him.



Background: blue-green.

Drawing: vertical line from bottom to top, upper line from bottom to side and back, then lower line also from bottom to side and back.

Group: rezy.

Inside this rune is the Wild Sea, and in it is the island of Velesovsky, also known as Wild, Wolf, Bear, and Lion. The time here is always like noon.

Upon entering Pok, the bogatyr will find himself in the Wild Steppe, where there are two meadows. The first is Velesov, also known as Zapovedny or Zapovednaya - it is for people, and the second meadow is Razdomanovsky - it is for animals. Between the two meadows lies the stone Ser, also known as Sery, El, or Zapovedny. It is connected to the collective consciousness of all animal species, and therefore can be used to conjure them. If the bogatyr moves this stone, he will see a pit, and by sitting in it, he will be able to become a werewolf, for it develops the animal soul of any person.

Next is the Wild Forest, also known as Dikoy, Shchelga, and Treshshoba. It is a green forest filled with various vegetation. When a slightly cool wind blows here, a spirit comes in the form of a wolf or a short man resembling a sorcerer with semi-animal habits. There is an apple tree here with grey apples, and if a bogatyr tastes them, his hair will grow and horns will sprout. But if he tastes apples from the tree with beautiful apples, his hair will fall out and his horns will fall off. And there is also the Chagryansky oak tree in this forest, surrounded by the Cheret swamp, also known as Charot or Charusa. That oak tree is always so dark, as if it were always night. It protects werewolves, who hide in its branches. But if they fall from there into the swamp, they will become human.

When the warrior passes through this forest, he will find himself at a river called Lion. On either side of it is forest, and above the water is a light mist. A sip of water from here awakens an animalistic state, expressed in unity with nature, bliss from strength and freedom, as well as in taking on the form of an animal. A bridge called Horned Bridge, woven from horns, skins and hunting nets, spans this river.

Beyond the bridge, you can already see Mount Lisya, also known as Lysaya or Pleshivaya. It is partially covered with forest and shrubs. At the top, there is a trampled area around which people hold celebrations. In the middle of the celebrations stands the werewolf leader.

And on the mountain stands the kingdom of Pesoglovtseva Derzhava. Here live people who wear hooded garments shaped like dog heads, and when they pull them over their faces, it seems as if they have dog heads, for which they are called psoglavtsy. They guard werewolves, receiving their wisdom in return. In this kingdom there is a city called Derbi, where hunters live. And there is also the Zaklyaty Garden. In the thickets near the palace, a low well called the Secret Well, also known as Mukhin, has been dug. Werewolves drink its water immediately after their transformation, for it ensures their safety until they take on human form.



Background: dark orange, orange-black.

Design: vertical line from top to bottom, then a line to the side.

Group: Rezy.

Inside this rune is the Sea of Strong Waters, and in it is the island of Steppe. It is a dark place inhabited by centaurs.

Upon entering Kitovrul, the hero will find himself on this island in the Akhaln field, where the grass twists like a living thing, seeking to entangle him. In the middle of that field lies the Signpost Stone - the runic inscriptions on it can either confuse you or lead you to the right place. Here you can meet a spirit that comes in the form of a centaur and is the embodiment of Chaos as any elemental force. In addition, it expresses the symbiosis of mind and strength.

Beyond the field lies the Living Forest. The trees that grow there can walk, stepping over their roots. If a bogatyr asks, they will bring him whatever he needs from their storerooms. The elder of those trees is the oak Buravo. He will give the bogatyr the same roots that he himself has, and thanks to them, the bogatyr will be able to take knowledge from any worlds and universes, as well as, clinging to these worlds, move there in his physical body or mark out a path for his posthumous journey. At the end of the forest is the Steppe swamp, whose waters have

orange hue. If a warrior falls there, they will grab him and hold him under water until he breaks into pieces, dissolving completely in Akiana.

Once the hero crosses this forest, he will find himself at a river with three names: Atimnya, Stepnaya, and Otepnya. Its waters inspire, and from them poetry is drawn. It can give enthusiasm, or it can push one to foolishness. A bridge called Samokhodny is thrown across it – it is mechanical and resembles a conveyor belt. It is convenient to move on it, but you must keep in mind where you want to go, otherwise you will not know where it will take you.

Crossing the bridge, the hero finds himself before Mount Kudykina. There is a bald spot on it where air ships land: vimanas – reconnaissance ships, vaitmans – small flying chariots carrying vimanas, and vaitmars – large flying vehicles capable of carrying up to 144 vaitmans in their belly.

On that mountain stands the kingdom of Horuzhnoe. There are tents all around, and many banners. In this state, a community of people and all other creatures of the Earth and other worlds and stars has been created. Near the palace, a well called Vyshe-Pit has been dug. It is a tall well, and to drink from it, you need to put up a ladder. Those who drink stone water from it are seen by the pilots of the vimanas and can be flown to.



Background: faded blue.

Drawing: draw a line from top to bottom, then draw an arc with both hands moving away from the centre in opposite directions.

Group: cuts.

Inside this rune is the Sea of Solenoe or Solono, and in it is the island of Pup Morskoy. There are large rocks along its shores. It is difficult to leave this island, because if you try to escape, you will walk in circles and return to the same place.

Upon entering Zapor, the bogatyr finds himself in the valley of Zelenaya on the Open Field, also known as Yudina, Zelenaya. There is a meadow called Zelen, also known as Zelenaya or Zeleny, which is home to virtuous souls, and on it lies a stone called Syr, also known as Zeleny Dyamen, which opens and closes locks. But it is not easy to approach this meadow, for it is surrounded by a waterless desert called The Sands of Sypuchi, the Yellow Sands, the Zhelye Sands. This desert creates mirages that show ways to escape the island, and those who succumb to these deceptive visions are exhausted and perish. In addition, there are many quicksand areas in this desert.

And beyond the field grows the Green Oak Forest. It is an evening forest with many trees, all of them bare of leaves. The spirits themselves are not visible, but gradually it becomes clear that the spirits of this rune are seen in the form of trees. In that forest there are many camouflaged pits, traps and other snares. There also grows the oak tree Lukomor, also known as Marevskoy, Marevsky, Mokretsky, Syroy, Syrmater, Zyaleni, Zelenenkiy, Burian, Rakitany, Krakitovy, Korkov, Kryakov, Krakau, Kryakovaty, Krekovist, Kryakovist, Kryakovist, Krekovisty, Kryakovisty, Krykovasty, Krakalyasty, Karakulsky, Kaplus, Kokotsishya, Gulaty. It is a gnarled oak, knotty and branchy, covered in moss, and it tries to entwine you with its branches, and sometimes it opens up, and if someone goes inside, it closes and does not let them out. At the end of the forest is the Lost Swamp. It is so shrouded in fog that it is not always clear where to step, and it is very easy to get lost.

Behind the forest flows the river Vodianaya, also known as Vodianaya, Vodiana, Vadiana, Vodziana, Vodzianaya, and Zelenaya. It consists of tears shed by relatives for the dead, which make them wet and hinder their journey after death. This river appears narrow and shallow, but as soon as a bogatyr steps into it, it immediately becomes wide and deep. The water is sometimes slippery like ice, and sometimes viscous like mud, although it is clean. This is a trap, a river of futile efforts, for as long as a person mourns the deceased, he is engaged in a useless task and finds himself in a kind of prison of his grief. A bridge is thrown across this river, consisting of a chain of wire and known by the following names: Zhalé, Zelený, Dratsyany. Near the bridge grows a bush of Rakitov. From the bush comes a voice giving advice on how to walk across the bridge correctly so as not to fall through and become entangled in the plants that entwine the bridge railings.

Behind the bridge stands Mount Lukina, also known as Morskaya, Vadziana, Drida, and Polon. Around it live droids, who are served by barren people. Around it live the Lukomors. They resemble humans, but are black in appearance, and fall asleep on the 27th of December and sleep until the 24th of March. But before falling into hibernation, they leave goods for those who want to buy or exchange them. And if, when they wake up, they find neither their goods nor their barter, then they quarrel and fight with those who stole from them.

And on the mountain itself lies the kingdom of Lukomorye, also known as Lukamorye, Glukhomorye, Zamorye, Izmore, Zarechye, Zamoryishche, Zamorsky Krai, Zamorsky Strana, Muravyino, and Myshino. It is surrounded by a high fence, and the population believes that life behind it is wonderful, but this is only a mirage. There is a city called Lukorie, where large thieves and other criminals live. In that city, there is a garden called Zeleny, also known as Tsvetushchy. Near the palace, there is a well called Zakrytyi (Closed) – there is very little water in it, and only at the bottom, where mice run around. It can be covered with a stone slab or a grate, especially if you want to throw an enemy into it.



Background: blue with curved bright blue stripes.

Design: upper slanted line from right to left, then vertical line from top to bottom.

Group: chroty.

Inside this rune is the Sea of Thunder, and in it is the island of Glory. Its entire space is covered with stormy crimson clouds. Somewhere here wanders a spirit who can tell everything about this rune: he is a giant, three times larger than any human, dressed in a simple shirt and loose trousers, with fierce and bright eyes.

Upon entering Turyts, the bogatyr will find himself on this island in the middle of the Tsarynsky field, which is also called Arsky. Here lies a lightning stone with three names: Tsaryk, Volatyr, and Yalovuy. It has a blueish tint, emits lightning, and if you strike it and call out the name of your offender, they will be punished. And if the bogatyr moves this stone, it will be struck by underground lightning.

Beyond the field grows the Dubnik forest, where lightning strikes the treetops. In that forest stands the Dubaris oak, also known as Tsaredub, Tsarsky, Pansky, and Prakuron. It is hollow inside and has a wide hollow. When a bogatyr touches this oak tree, lightning strikes it and enters the bogatyr's blood and eyes from the hollow. From then on, the bogatyr will have not only physical strength, but also spiritual power. At the end of the forest is the V'yazkoe-Tsarskoe swamp, where the water is electrified. It is impossible to drown in it, but it holds you tight, and therefore great spiritual leaders who have sinned are thrown into it - it is a pity to kill them, they cannot be deprived of their powers, so at least they can be detained...

Where the forest parts, you can see the River-All-Around-Eyes, also known as the Lightning River. Its waters consist of eyes looking in all directions, and above them is a continuous fog. This is the river of enlightenment, and if you stare into it, visions begin. The Oak Bridge spans the river, and near it grows the rumbling Torhov bush. Walnut branches twist around the sides of the bridge, and in some places, leaping fish break through the bridge, which must be caught in order to exchange for something in the kingdom of the Eagle. A voice comes from the Torhov bush, advising some to avoid such places and others to seek them out.

When the warrior crosses that bridge, he will come to Mount Perkunkalnits, also known as Perkuno-azuolas, Perkono-ozols, and Griavismo-kalnas. Clouds gather above it and the sky sparkles. This is where the thunder giants live.

On that mountain lies the vast kingdom of Orel, also known as the Commanding State. Here there are large buildings, and the population walks around in judges' robes and communicates politely but strictly. There is a Tsar's Garden in this state. Near the palace, there is the Arskaya Well, whose metal walls are decorated with coloured stones on the outside. If a bogatyr drinks from it or rolls down the water, he will be able to gain royal power.

The main use of the rune Thurs is to control the weather - to cause rain, etc. But this rune can also be used for aggressive purposes: it allows you to punish an offender and restore justice if the confessor has been unjustly wronged magically or in the world. At the same time, the criterion of justice remains at the discretion of the higher powers. The offender will be deprived of something equivalent to the damage caused.



Background: smoky blue, almost black.

Drawing: 1) if you first draw a vertical line from top to bottom, and then a horizontal line from right to left, the rune allows you to reveal what is hidden, dispelling any darkness of mystery with the moonlight of wisdom; 2) If you first draw a horizontal line from left to right, and then a vertical line from bottom to top, the rune serves as a talisman, plunging you into the darkness of non-existence and thus hiding you from your enemies.

Group: for the first method of drawing - chrots, for the second - rezy.

Inside this rune lies the Black Sea, and within it lies the island of Black Colour, or simply Black. The land here consists of large black snakes, seemingly in hibernation.

Upon entering Tsorno, the hero will find himself on this island in the field of Black Grass. There, in the meadow called Dark or Tsamny, lies the Black Stone, on which Chernobog forges devils. Snakes come to lick this stone in winter; and if a man licks it, he will be full for a whole week. When the hero moves this stone and climbs into the Black Pit beneath it, numerous spirits will whisper false teachings to him from all sides.

Beyond the field lies the Dark Forest, also known as Temny, Temny, Temnyii, and Tsemnay. The trees here are ash grey in colour. An orange-hot star is visible in the sky, but it gives off no light, only a faint glow. If, in contemplative meditation or in a dream, you enter this forest and draw the rune in the second way, you can summon the guardian spirit. He will show you how to walk through the forest to a place from where you can freely enter the worlds of spirits higher than humans. The head above the trees of this forest is the Black Oak, whose other name is Karanistay, its roots and branches twisting like snakes and worms. If they bite a warrior, this poison will awaken in his blood a kinship with Boruta and the dark gods. But if the bitten person is weak, they can be deprived of even the little they have. At the end of the forest lies the Chernaya swamp, or simply Chernaya, into which those who are to be stripped of their witchcraft rank are thrown.

To meet the spirit of this rune, you should come to the edge of the Dark Forest late in the evening. The spirit of this rune resembles a hunched old man with a thin beard, a dirty face, and matted hair, but with deep blue eyes. He wears a hood, and his voice is creaky. Overall, he is somewhat similar to Leshy. At the same edge of the forest, you can encounter tall creatures in torn black clothes. Their eyes burn with fire.

Where the forest ends, there flows the river Trsna, also known as Chorna, Cherna, Chernavka, Chervonna, Chervy Neusypuchi, Zmiya, Yadovitaya. Its waters are black, evil fire. Its waters are black because they are teeming with countless black snake worms. Sorcerers take the fattest worms from here and plant them in themselves or their enemies. If in themselves, then as a conduit of power and a bearer of knowledge (because they have a collective mind), and if in their enemies, then as a devourer. An old man usually wanders near the river, advising which snake worm is best to choose. They are planted in the heart, and then the snake worm crawls into the stomach and settles there, gradually growing. But those who dare to host a snake worm should bear in mind that when it emerges from its host's feet and drinks the power of the Earth, this is not enough for long, and therefore the host must be a sorcerer with many enemies in order to constantly feed the snake worm, otherwise the sorcerer will be constantly hungry and gradually become exhausted. And if he does not remove the snake worm in time, a very unpleasant afterlife awaits him: the sorcerer will become one of the snake worms, eaten by them and eating them himself. A bridge called Pakost is built across this treacherous river. Like everything else here, it consists of slumbering snakes, and they can crawl away or fall anywhere, creating a hole in the bridge or causing the entire bridge to collapse.

Crossing the river via the bridge, the warrior will find himself at the foot of a mountain called Chorna, Chornaya, Zmeinaya, Zmeyevaya, and also Golets. It is tall and completely devoid of vegetation.

On that mountain lay the kingdom of Chornoe, also known as Chorna Derzhava, Chornaia Derzhava, Chornaia Zemlia, Zmeilanskoe, Zmeinoe, Zmeevo. It is from there that the Yadovitaya River flows, for it is into it that the venom of the local snakes flows. A huge black snake encircles the main city of this kingdom, its tail and head lying at the gates. Only when it spreads its tail and head apart will the gates open. It lets people in, but does not let them out. Near the palace, there is a well called the Lost Well. It smells of earth, and hands reach out from it, pulling people inside to pierce them through and devour them.



Background: orange-yellow

Drawing: lower horizontal line from left to right, vertical line from bottom to top, then move your hand to the left and draw an arc, ending in a semicircle at the vertical line.

Group: Rezy.

Inside this rune is the Iron or Cast Iron Sea, and in it is the island of Svinets. It consists of soft metal and therefore has fortifications made of stronger metals everywhere so that buildings do not get stuck.

Upon entering Koval, the bogatyr will find himself on this island in the Iron Field, also known as Chugunnoe or Chavunnae. In that field there is a stone called Gal, also known as Barlas, on which blacksmiths stand. And under that stone is the Iron Abyss, leading to Svarog's forge. The space of that forge is fiery, but it is not absolute fire as in the case of the rune Fire. Here, in the middle, there is a large hearth of yellow flame, which one can enter to transform one's own ruses, for this rune is associated with alchemy – the transformation of one thing into another through the union of one with the other, into which the first will be transformed.

Where the field ends, the Iron Forest, also known as the Steel Forest, begins. This forest consists entirely of steel rods, and there are many stones there. There is a remarkable oak tree called Bulatny, also known as Zhelezny. It is hollow inside and sounds like a smithy. There is a hollow in the oak tree from which you can pull out any piece of wood. At the end of the forest is the Iron Swamp, where the water turns into pieces of iron in places, but you cannot walk on them – they collapse.

Behind the forest flows the River Lead. Steam rises from its hot water, and stones protrude from it. The water from here is used to change the properties of any object. The Iron Bridge, also known as the Iron, Zelezny, Chygunny, and Chugunny Bridge, spans this river. It miraculously aligns itself as you walk across it.

Crossing the bridge, the bogatyr will come to the Iron Mountain. It does not grow on the ground, it only stands on it, for this mountain is man-made. If the bogatyr places his hands on it and prays for one thing to become another or to change in some way, spirits will emerge from the mountain and fulfil his wish or reveal the means for change.

The kingdom of Gornilnoe is located on that mountain. The sturdy buildings of this kingdom are carved directly into the metal that everything here is made of, and in some places small stones resembling uncut crystals are embedded in them. The local population has stone skin and can lift objects and process them with the power of their minds. Near the palace, there is a well called Steel, from which water is drawn for the forge to make any material malleable.

Inside the 24th rune lies the Khvalis Sea, and within it lies the island of Keian. Upon entering this rune, the bogatyr will find himself in the Razdolnoye field, which stretches across this island. In that field lies the stone of Khvalyn, covering the Volnaya abyss. Beyond the field grows the forest of Khoroshy, and in it stands the oak of Volynskaya. Beyond the forest flows the river Kiyanskaya, over which spans the bridge of Novy, also known as Krasheny. Further on is Mount Kiyanskaya, also known as Okeanskaya, Polyn, Volynskaya, and on it is the kingdom of Novoye, also known as Tritsato, Pyatidesato, Semidesato, Semidetsatoy, Devyat Devyatoye, Sto Pyatidesato, Trekhsotnoye.

The waters of the Kiyanskaya River are almost transparent, changing colour depending on the colour of the swimmer, connecting it with Akian. Everything else here will also be as the owner of the rune desires.

Not everyone will see the runic landscapes exactly as we have described them. There are two reasons for this. Firstly, our description is based on folklore and our personal perception, but since all people are different, some may perceive things differently, especially in dreams. Secondly, sometimes you may be transported not to the space of the rune itself, but to one of the worlds that corresponds to that rune, hence the difference.

There are people who cannot see runic landscapes at all. They should focus on sensing the presence of these landscapes based on descriptions, and then they will be able to work with these formations just as well as those who can actually see them.

If you do not have time to perform the rune initiation, but urgently need to visit a place from the runic landscapes, then focus on the Middle and say: "I am at <name of place>". The guide will instantly transport your consciousness in the specified direction.

CHAPTER 15: BLESSING

If you practise entering the runes often and persistently, the law of similarity will work: if you go there, they will come to you. And one day, a karboschik (i.e. a "rune master," from the word "karbovat") will come to you. This is a spirit who knows a great deal about Slavic runes and will gladly share his knowledge. You can ask him how to achieve a particular goal, and he will tell you how to achieve it with the help of runes.

If the charcoal burner has not appeared on his own, you can lure him. But this will only work if you have already made at least three entries into each rune, made and consecrated a set of runes, and learned how to divine. If you have already done all this and the carburettor has not yet appeared, lay out the runes around the lutarium at sunset. Imagine that a ray of light emanates from each rune, and all these rays merge to form a cone above the lutare. Concentrate on the top of the cone for 20 waves, then go to sleep. Repeat this every other day until the carbushnik appears.

The first time a spirit guide appears, it is usually in a dream, and this occasion is well remembered. After that, you will be able to communicate with them either in your dreams or in reality; you only need to remember what they look like or call them by name. Everyone has their own spirit guide, and there may be several at once. The spirit guide can communicate with you mentally or whisper in your language, but it also happens that the spirit speaks in a Slavic language that you do not understand. For example, it could be Old Russian, one of the Wendish dialects, or even one of the earlier dead languages. In this case, you should tune in to Silent Knowledge, and then you will hear all the spirit's words in translation.

You can carve or burn the face of a charcoal burner on a piece of wood and put it there. Then he will be not only an advisor, but also a protector.



Carved carpenter of Vorpod

A carboshik differs from a spirit ally in that an ally merges with a person and gradually transforms you into a spirit like itself, while a carboshik simply stays somewhere nearby until you call on it, bringing you knowledge. And if an ally constantly exchanges energy with you, a karboschik usually takes a little of your strength only during the first few times you communicate, and then requires nothing.

If you have a carboshik, you are blessed on the runic path.

PART 4. DIVINATION

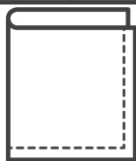
CHAPTER 16: MAKING AND CONSECRATING RUNES

Making a lutarium

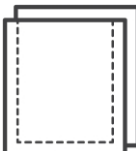
The runic dies must be stored in a special black bag, which symbolises the womb of the Earth (La'an+Tsorno) and is called a "lutar". It should be sewn the day before the rune set is made, preferably on a Thursday.



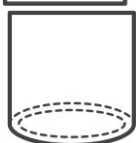
1. The bag should be large enough to fit your palm inside. Based on this calculation, take a piece of black fabric (preferably silk) and embroider the rune Ratniki on it with red thread so that your rune set is always protected.



2a. Fold the fabric in half so that the embroidered rune is inside. Sew all edges except the top with black thread.



2b. If the piece of fabric is not large enough to fold in half, turn it inside out, place another piece of fabric on top, and sew around three edges.



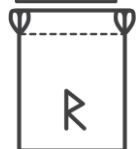
2c. If you want the bag to have a round bottom, cut a suitable circle out of black leather and sew it to the bottom edge of the bag.



3a. Turn the bag inside out and fold the top edge towards you.



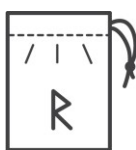
3b. Or fold the top edge inwards twice.



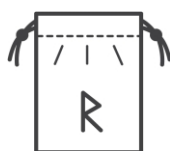
3c. If you want the bag to be closed with two strings, leave holes for the strings on both sides of the folded top edge, not just on one side.



4a. Sew the trimmed upper edge with black thread, then thread a blue string or ribbon through it. The use of a tie associates the lutara with a net, and the runes with the caught fish, so the string should be the colour of water. You can tie knots at the ends of the string tie knots for convenience.



4b. Or tie the ends of the string together. This is especially convenient if you plan to wear the lutare on a belt or around your neck.



4c. If you sewed the bag using method No. 3c, take two blue strings of equal length. Thread the first one through one left edge of the bag, bring its end out of the other left edge and tie the ends. Then thread the second string through one right edge of the pouch, bring it out through the other right edge and tie the ends together. Now, if you pull the right end to the right and the left end to the left, the bag will tighten by itself.

The lutare does not need to be consecrated, for it is holy by virtue of being properly made.

Making runes

Go to the forest and pick or cut a branch – oak or hornbeam for a man, and birch or linden for a woman. A branch from the tree that corresponds to your patron deity, or one that you happen to come across, will also do. If you cut or break off a branch, be sure to apologise to the tree and explain why you did it. Remember that taking a branch from a tree for a rune set is like taking a piece of the World Tree...

Choose a place and time when you will make the runes. It is best to do this on Friday during the new moon or on any pagan holiday. You can make runes anywhere, or at home, as long as no one disturbs or distracts you.

It is best to start making it in the morning and not stop until you are finished. Take the prepared branch and cut it into 23 pieces. Carve or burn all 23 runes onto the pieces. When applying the image of each rune, breathe on it, exhaling its name aloud.

If you are making runes for someone else, use black ink to write the runes Svuno-Laa-Nyuk or a combination of these runes on each wrist. Then say to each wrist, "Does..." and add the name of the customer. Then get to work. Thanks to this, you will tire less, as you will be putting not only your own strength into the work, but also the strength of the customer. The same method can be used when making not only a rune set, but also any other items.

When the set is ready, pour the runes into the box and put it away.

Consecration of the runes

At dawn the next day, raise the lutare to the Sun. Untie it and expose the dies to the sun's rays, exclaiming:

*Sventovit!!! Consecrate these
runes,
for they are part of you! Let them tell me
the truth!
When I ask, let them speak!
Sventovit! Sventovit! Sventovit!*

Place the lutare in a dark place for three days, where no one can take it. After three days, you may begin to use it.

Storage

It is best to store the lutare with runes on an altar. A chest in which you keep sacred items is also suitable. If you have a special room for worship, access to which is strictly limited, you can store the lutare there, placing it near the idol of Makosh, or, if you do not have one, near any other idol. When you are going to use the runes during a ritual, you should attach the lutare to your belt or strap on the left side of your body.

Remaking

If the runes give you nonsensical answers every time you consult them, consult other diviners, as it may turn out that the runes are giving you sound answers, but you simply do not understand them due to your own ignorance. If other diviners agree that the runes do not want to tell you the truth, then such a rune set should be burned, after first asking the runes for forgiveness. After a year, you can try to make new runes. It is better to order them from a trusted craftsman whose work has received good reviews.

If one or more runes are missing from the set and cannot be found, or if they are broken, then replacements should be made on new plates, placed in the box with the rest, and the entire set should be reconsecrated. If you do not have the same wood for the new plates as the rest, you should throw the set of runes into the water, asking the runes for forgiveness, and make new ones in a month.

CHAPTER 17: DIVINATION WITH 23 RUNES

Faith without fortune-telling is ridiculous! The glory of the people rests on them – fortune-tellers are considered wise men, and other people are considered lucky ones who, with their knowledge, anticipate everything that should or could happen.

Dobrodar

About the word "rune"

Although most researchers tend to assume that the word "rune" means "secret," there is still no consensus on this issue. However, there are many words that can be used to try to understand the meaning of this ancient word:

<i>Language</i>	<i>Word</i>	<i>Meaning</i>
Proto-Indo-European	*GWOR-W-ON-	to bind with a magic word
Russian	GOVORUN	one who speaks a lot
Serbian	GRONIC	to speak
Latvian	RUNAT	
Proto-Indo-European	*REU	to roar, to whisper
Church Slavonic	RYUTI	to roar
Old German	RUNEN	to whisper
Old Celtic	RUN	whisper, to whisper
Middle Welsh	RHIN	secret; whisper, to whisper
Finnish	RUNO	song
Russian	BRUNCHAT	to jingle, to ring, to buzz, to hum
	BRUNIT	to hum
	STRING	a "string" for producing sound

GOTHIC	RYUNA	secret, mystery
Old High German		
Old Saxon		secret, mystery; secret meeting; I trust
Old High German	GIRUNI	secret
Lithuanian	RUNAAT	
Old English	RYUN	secret, secret council
	RUNAVITA	secret counsellor
Irish	RUNAY	secretary
	RUNKLERIAK	official for particularly important assignments
Old Irish	RUN	secret, secret knowledge
Irish	RUNDIAHAMAHIR	secret
German	RAUNEN	to shroud in mystery
Pomak	RUMNA, RUINO	strong young wine
ancient Pomak	RUN	[<i>meaning unknown</i>]
Russian	RUNYAKOM	quickly
Belarusian	UZRUNETS	to sprout first shoots
Latgalian	RUNIVEA	a basket for stacking sheaves
Germanic	RUNA, RUNA	rune
Dakian	RVA, RUA	
	RNYO, RNYO	runes
Proto-Germanic	RONO, RONU, RUNO	row of runes
Russian dialects	RUNÁ, RUNJA, BURUN	a large quantity of something
Old Slavic	RUBÉNY	a mark carved on stone
Etruscan	CPEH	drawing
Scottish, Gaelic	RUN	lot
Indo-European	*RUU-/*PW-	to scratch, tear, dig, make a ditch
Russian	RUTI	to cut
	RUNT	dividing line, boundary
Slavic	RUNA/RANA	furrow, slit, cut
Ukrainian	RILL	furrow
Prussian	RUMBUS	notch, scar, scar tissue
Lithuanian	RUMBAS	scar, scar tissue
Old Germanic	RANYA	wounding, piercing
Sanskrit	RANA	battle, combat
Avestan		warrior, fighter; skirmish, dispute
Iranian		warrior
Ukrainian	RUINUVA	to destroy
Russian	RUNUTY	to collapse (from a wound?)
Sanskrit	RNA	duty, obligation
Russian in Toropets	RONNOY	native
Old Norse	RUNE	close friend
Old English	HELRUUN	"friend of Hell", sorceress
Old High German	ALRUNA	witch, prophetess
Russian	RUNÓ	all the wool from a whole sheep
German in Swabia	RAUN, RAUNE	gelding (castrated stallion)
Umbrian	ABRUNU	wild boar
Russian	BROWN	roasted, fried
	RUN	rags, worn-out clothes
Wendish	RANE/RUNE	Ruyan tribe
ancient Aryan	DARUNG	expert and master of runes
Old Icelandic	ERILAR, IRILAR	
German	RUNEMEISTER	
Etruscan	ZRUNA	power

If we try to derive a general meaning from all these words, we can say that a RUNE is *a secret sign carved* into a surface while *whispering or chanting* (guttural singing, cooing) *magical words* (spells). This sign is carved in order to *learn one's fate, receiving secret advice* (heard mentally or understood only by some) from the gods. Those who find it difficult to hear this advice first make a sacrifice to the gods and drink a little *wine* (ruino) or another intoxicating beverage. Divination is most often performed during *the sprouting of crops*, and it does not take much time, happening quite *quickly*.

The Wendish tribe *of the Ruyans* invented the practice of carving runes, casting spells and casting lots, and this *was the responsibility of the prophetess*, and not just anyone who wanted to do so (cf. the famous saying of Odin II: *"Runes should not be carved by those who do not understand them"*). The prophetess had to be dressed in *sheepskin – a rune* (the clothing of Etruscan haruspices was made of sheep's wool, and they most often divined using sheep's liver, which other peoples replaced with runes). Thanks to the runes, the prophetess had *power* in society. Perhaps this divination took place to music or during festive celebrations (which is why the word "string" appeared).

Since the word "rune" itself tells us that runes should be used for divination, let's do just that!

About methods of divination

Many of the spreads found in books on rune divination are actually based on Tarot. This is not a bad thing, as it shows the common roots of divination practices. But it is also not good, because it also shows that the authors simply do not know how to divine with runes, and therefore invent new methods that have nothing to do with runic divination.

There are only two genuine runic divinations that are not related to the Tarot and were not invented by modern people: "one rune" and "three runes". There cannot be more than that, because divination is driven by the desire to know one's fate, and fate is determined by certain goddesses, of whom there are exactly three (this is the basis of the "three runes" method) and one main goddess above them (this is the basis of the "one rune" method). All other methods have no such basis, they are not based on anything, which means they are not connected with popular belief and have no value.

It is important to understand what Tarot or Rune readings are based on. Any reading, except for "one rune" and "three runes", has no basis in Slavic beliefs. In essence, it is just asking questions and laying out cards or runes in a certain order. Thousands of such orders can be invented, but the meaning lies not in them, but in the questions you ask the cards or runes. That is, in fact, you could simply ask questions and take out runes in response to them, and the order in which you lay them out and the shapes that this layout forms are of no importance whatsoever, since only the goddesses of fate answer questions, and there is no other fabulous justification for this.

Tips for divination

Keep in mind that runes are only used for advice, not to determine your fate.

Also keep in mind that when divining, the runes will show the most likely course of events, i.e. they will show what is coming, but not exactly how it will happen, because conditions may change (through your efforts or not) and events may unfold in a different direction.

Ask your question clearly and don't expect anything, instead of waiting for silly answers. Ask only one question per approach. In extreme cases, no more than three.

Only consult the cards when you cannot resolve an issue yourself or are unsure about the correctness of your decision.

Preparing for divination

Calm down and clear your mind.

Shake and stir the lutare to mix the runes. Then untie the lutare, but do not pour out the runes. Place the lutare on the ground and turn away from it, sitting with your back to it.

Invocation

To get a better reading, you need to know who you are addressing your question to. There are three ways to do this:

- 1) If you do not know whom to turn to, simply bow to the lutari, and then the one whom you have attracted with your actions will answer your questions. In this case, the answer will be true and understandable only if you are well versed in the interpretation of runes.
- 2) If you want to address a specific deity, write its rune on the palm of the hand you will use to draw the runes, then untie the bag and say: *"So-and-so, come out to us, tell our fortune!"* In this case, the answer is always true, but its correct interpretation depends on how well you know the deity you are addressing, as different deities may use the same runes with different shades of meaning.
- 3) If you want to be absolutely sure of the truth and clarity of the answer, say over the lutare: *"Makocha, Dole, Obide! Come and tell fortunes!"*

One rune

This method is best for making quick decisions on pressing issues. In particular, it can be used to find out what another person is like, how they feel about you, what they are currently doing, or what has happened to them. There are three variations of this method.

- 1) Mentally or aloud, ask the question you want to know the answer to. After pausing for a moment, put your hands behind your back and pull one rune out of the bag. When you interpret it, you will receive the answer to your question.
- 2) Before the first option, invoke the power of Svantovit and ask it to enter the runes. After drawing one rune, do not interpret it, but instead distance yourself from the world with your consciousness, chanting its name. A spirit will appear and tell you what you wanted to know. This method is especially good for those who do not understand the meanings of the runes very well.
- 3) Pour the runes onto the altar and close your eyes. Run your fingers over the runes and find the coldest one based on the sensations in your palm. Then you can interpret it or chant its name, as in method 2.

The meaning of this is to personify the three goddesses-spinners in one person – in the person of the goddess Nortia. To draw one rune means to ask Nortia for advice.

How to ask questions?

If, using the "one rune" method, you ask a question that can be answered clearly with "yes" or "no," then you can rely not so much on the meaning of the rune that has fallen, but only on its general direction. If "good" runes such as Az, Svuno, Pie, etc. appear, then the answer is good, i.e. "yes". If "bad" or "evil" runes such as Is, Gors, Boy appear, then the answer is negative, "no".

But if you want to learn to truly understand the runes, it is best to avoid questions that can only be answered with a simple "yes" or "no." It is much better to use divination as a tool for decision-making, i.e. ask questions such as:

- What will happen if I do this?
- What will this event lead to?
- What should be done to resolve this issue?
- What should I pay attention to?
- What don't I know about this or that person?
- What does this person think of me?
- What is this person doing now?

Three runes

If you want a more detailed answer, you should draw three runes one after the other and place them in front of you from right to left in the following order:



The right rune speaks of the Past - it explains the reasons that led to the current circumstances, the middle rune speaks of the Present - it describes the current state of affairs, and the left rune speaks of the Future - it tells of the most likely outcome of events if conditions remain unchanged.

The Scandinavians call this method "norn divination," because it involves appealing to the three Norns/judges/fates/spinners/birth givers/midwives-goddesses who spin the threads of life. Similar goddesses are known to many peoples:

MEANING	<i>the past, the beginning, fate, birth</i>	<i>present, middle, becoming, life</i>	<i>future, end, duty, death</i>
FABLE	<i>spins yarn, spinning the thread of human life</i>	<i>winding the skein onto the spindle, distributing fate</i>	<i>cuts the thread, ending a person's life</i>
AGE	<i>girl</i>	<i>young woman</i>	<i>woman</i>
Slavs	Makosh, Laima	Dolia, Dekla	Obiada, Karta
Scandinavians	Urd, Vird, Veorda	Verdandi	Skuld, Held
Celts	Maha	Nemain	Badb, Bodb, Bodua, Caelb
Greeks	Clotho, Ais	Lachesis, Lachesa	Atropos, Atropa
Romans	Nona	Decima	Morta, Partula
Romanians	Ursitoarea, Martsiolea, Cloanca	Soarta, Joya	Moartă, Şchiopa, Joimerița
Hittites	Istustaya	?	Papaya
Western Magic	Kryon	Creon	Cantor
folk Christianity	Holy Week	Holy Wednesday	Holy Friday, Kvatna Baba

There are 23 runes, 23 threads of fate, and these threads are in the hands of the spinners.

Why are runes laid out from right to left, rather than left to right? This is done out of respect for antiquity, because the Etruscans discovered runes before the Wends, and Etruscan secret writing was done from right to left, as it was more convenient to carve symbols on rocks and stones this way. The meaning also lies in the fact that everything is constantly moving towards decay, and rotation from right to left signifies death, so laying out the runes from right to left is a reflection of the Akyan law of development.

In ancient times, the "three runes" method was used quite widely and on a large scale. For example, according to Tacitus, among the Goths it looked like this:

They cut a branch from a fruit tree, cut it into pieces, mark them with special symbols, and then scatter them as they fall onto a snow-white cloth. After that, if the divination was performed for public purposes, the tribal priest, and if privately, the head of the family, offered prayers to the gods and gazed at the sky, took out one block at a time three times and interpreted the prediction in accordance with the signs carved on them in advance. If the tablets predicted failure, no further inquiries about the same matter were made that day. If the answer was positive, the data obtained had to be verified.

The Goths, of course, are not Slavs. However, judging by the descriptions of ancient authors who wrote about this people, it follows that the Goths who lived in the Black Sea region not only actively communicated with the Ants, but may themselves have been purely Ant tribes who only took the Goths' name because of their proximity to them. In addition, the Goths have some kinship with the Thracian Getae and even considered the Getae to be their ancestors. So it is unknown whether the Goths adopted runic divination from the Scandinavians or from the Slavic Getae, or whether, being Ants, they created it themselves and then passed it on to the other Goths, who were related to the Germans. In addition, this same method of divination is attributed to the Saxons, who lived next to the Lusitians, and therefore one people could have borrowed it from the other. But, be that as it may, the main thing remains that the Goths and Saxons had their own runes, which means that the ways of using them were similar to ours, so we can quite adopt the method described.

Regarding the prayers mentioned by Tacitus, it is likely that this refers to calling out to fortune tellers and asking for successful divination.

As for the verification of data, it means that when a decision was being made, divination was performed several times, and only the decision whose rune appeared twice was accepted, or three times in the case of a difficult decision.

Throwing runes

This method is used to obtain a more detailed answer. It is especially good when someone does not have a specific question and asks you to simply tell them something about them.

Put your hand into the bag, take a handful of runes, and pour them out in front of you. Set aside the runes that fall face down, and spread out the ones that fall face up in the order in which they lie.

A handful of runes

This method is used to obtain a very detailed answer, as well as to compile carpbopies. Only a sufficiently skilled darrung can use this method successfully; anyone else will only get confused and deceived.

After mixing the runes and asking a question, reach into the box and take a handful of runes at once – as many as will fit in your palm, as many as seem right.

After removing your hand from the bag, lay out the runes you have drawn in the order that seems right to you. Feel where each rune wants to lie. Looking at this sequence, you should feel that it is laid out correctly, with all the runes in their proper places. If you do not feel this way, change their order.

Then interpret the resulting sequence.

Divination by the Tree

This is a type of rune divination that does not require holding the runes in your hands. It is only available to those who have thoroughly studied the meaning of each rune and its location on the Tree. Instead of a loot bag, you can use an image of the Tree.

Let the person who wants to have their fortune told tell you what is happening to them, what question is troubling them, and you interpret this event based on the arrangement of the runes on the Tree. Let's say they complain that their beloved has left them and they don't know what to do. You can answer them like this: "The girl is associated with the rune Matar. Matar is aligned with Thurs, Unir and Koval. Since the girl left you, this is the influence of Thurs – thunder and lightning, noise, i.e. something angered her, you had a fight. Let's interpret it this way: Thurs + Matr is an offended girl, Unir + Koval is a certain achievement that can change everything. Since the rune Unir is associated with hunting and fishing, it is the possession of something valuable, which means: you need to give the girl a gift to evoke the property of Koval in her – a change for the better in her attitude towards you."

A handful of runes on the Tree

Print or draw a colour image of the World Tree on a blank white sheet of paper. Think about the person you need or look into their eyes if they are sitting next to you, take a handful of runes from the pouch and throw them onto the sheet. If some of the runes have fallen face down or are lying unevenly, turn them over and rotate them correctly.

Everything else is interpreted depending on where the runes lie. Let's say that among the runes that have fallen, there is Pie, and on the World Tree it lies near the image of Dryado. This means that the ancestors or parents (Dzyado) of this person are prone to excesses in food or drink (Pie). All the runes that have fallen are interpreted in a similar way.

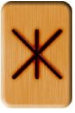
Tip of the day

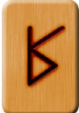
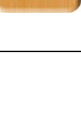
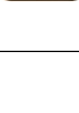
This divination is performed when you do not have a specific question but feel the need to receive guidance. Before starting your day, spread all the runes out in front of you, turn them face down, and mix them up. Close your eyes and say, "Who advises?" Then open your eyes and turn over the rune that immediately catches your eye or that you feel drawn to. Set it aside, close your eyes again, say, "What does it advise?" Open your eyes again and turn over another rune.

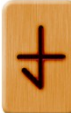
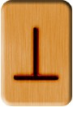
Now these two runes must be interpreted. The first rune represents the spirits or deities who wish to give you advice today. Based on who they are, you can conclude which area of life their advice will relate to. For example, if you get Matr, the advice will relate to love affairs. The second rune expresses the content of the advice. Let's say your first rune is Matr and your second is Zapor. This means that you will not be lucky in love today, so it is better to do something else.

The divinatory meaning of runes

	The Boundless Source, whose power can be used for good – the joy of unity with the Source of All and renewal through it, and for harm – freezing any activity and		
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	any individuals, stopping any activity. To some extent, this rune expresses a stumbling block, a fateful event that can open up new opportunities, but at the same time completely destroy all plans. It can mean home or goal, i.e. the appearance of this rune indicates that the goal is close and it will not take long to reach it. It also expresses death and the dead, but not in a negative sense, but in the sense that one should remember the experience of past generations or the protection of ancestors.		It sucks you in, thereby destroying your personality, erasing your memory, completely de-energising and killing you, for any return is death, including a return to the Source.
	The beginning of something - a deed or event, both external and internal. It speaks of inner maturity and readiness to master the predestined path. Likewise, the rune of purity - physical and spiritual - speaks of purity of thoughts and actions, "a healthy body, a healthy spirit." If Az falls when a person asks for advice in a difficult situation, this rune says that one should not waste energy and try to change the world, but to look within and change one's own attitude.		It means steadfastness of thought, a person's involvement in dubious ventures, lack of their own opinion - that someone else controls their actions - a kind of foreign will, and they are merely a pawn. In relation to an event, it means that everything is not yet ready to start something. It can also mean a certain concession that may be made before starting something.
	First and foremost, Wyre should be understood as a place of rest and relaxation. In relation to an event, it means a forced respite, a time to gather strength, reflect on what has happened, and receive guidance. Wyrei means the removal of obstacles through sound advice or help from the Higher Powers. The rune speaks of purity of intention, a successful outcome to an undertaking, and the fact that one should not neglect the help of others. This rune can denote a disposition character, or something unshakeable that remains unchanged over a long period of time.		A dead end, a break in ties, it's like becoming an outcast, leaving home forever and not finding a new home! Things are going badly, strength is being depleted. The person to whom this rune refers is deprived of the support of the Ancestors and Higher Powers, does not rely on spiritual law, and therefore his plans will lead nowhere.
	You are like a god, supreme among laymen, your power is supreme and legitimate. Do whatever you wish, but do so fairly, in accordance with your high position, for it is unbecoming for the powerful to oppress those who are not their equals. Nobility, prudence in actions and thoughts, belonging to the spiritual class. If this rune falls in relation to a family or community, it indicates the dominance of men in power.		Expulsion from the community, breaking agreements with spirits and family ties with people, the "mark of an outcast." The path is lost, wandering without purpose or direction. Tears of despair. Sometimes - a desire for revenge.
	Receiving something - gifts or blows, or news of such a receipt. A promise that will be fulfilled. Inviting someone with the intention that they stay for a long time, until the reason for their stay has run its course, or forever. The capture of a thief or an animal (for example, while hunting). This rune also portends a strong, long-lasting marriage.		Loss of property, connections or abilities.
	An unusual solution and a new approach must be applied, and it will surely be found. This rune speaks of overcoming life's difficulties and limitations. The same applies to internal limitations - it will help to overcome the conventions of established habits and so on. This rune can also mean a road and a journey, but not only an everyday journey, it can also be a spiritual one, during which a re-evaluation of values and worldview will take place.		Lack of desire, genuine aspiration for anything, conventionality and meaninglessness of what is happening. It personifies the absence of spirit and soul in anything. If it concerns a person, the meaning of the rune lies in the absence of feelings towards that person. It can mean a halt in spiritual development. With regard to affairs, work or choices, this rune means that it is necessary to abandon this endeavour, because the questioner has no soul for it anyway , which means that even if success is achieved, it will not bring true satisfaction.
	Support comes not from family, but from friends and other accomplices, including gods and spirits. Any undertaking will have a successful outcome or		A person is left alone with what he cannot overcome, abandoned to the mercy of fate. Discord in the community, everyone is on their own, there is no mutual assistance.

	it will be resolved according to the Rules (example: a judge passes a fair sentence). The matter may be resolved entirely by the efforts of others, without your participation, and it will not be a burden to others.		It is worth waiting to implement your plans, not taking on the task alone, but looking for like-minded people.
	Love, affection and carnal pleasures. Pregnancy. In the near future, you will have a good idea (for example, you will finally figure out how to solve a problem difficulty). It also portends a meeting with a woman, love and carnal relations with her.		Miscarriage. Love spell. Obsession with everything related to sex life.
	Lie low, hide, conceal yourself. Purification through absorption of the Earth's energies. Dig in - begin to achieve steady, but slow results in some endeavour. Acquire material wealth and increase it. This rune also speaks of the possibility of finding treasure or some other treasures, including secret knowledge.		To ruin, to drive into the ground, to send out into the world. It can also mean forgetfulness and loss of memory.
	It sees even what is not noticeable to everyone, and therefore vices will be exposed, and new ideas will come. There is something in the event that escapes the attention or understanding of the fortune teller and that he needs to reveal. The time is coming when everything begins to develop more rapidly and quickly. It may indicate a fateful turning point, when the old passes away and the new is born in its place. If this rune appears in a divination about a person's character, it may indicate their duplicity, a certain mental mask that they have put on. The same applies to events: things turn out to be not what they seem. can be seen now.		The ability to discern is lost, it is impossible to track the machinations of enemies, there is a veil over the eyes, feelings are obscured.
	There will be a lot of everything: several guests will arrive, you will learn a lot of news, see many new things, several events will happen at once, you will paint several pictures at once, write several poems, etc. This rune is also associated with certain emotional states, namely the smoothing out of contradictions, peace of mind and tranquillity.		There is no diversity, there is little of everything, the world is seen in black and white. A person will be crushed by their own grief and heavy thoughts like a thick layer of water. It is boring and sad, and therefore the desire arises to change everything, to stage a coup. Perverted forms of spirituality (example: Satanism is just Christianity turned upside down) and government (example: anarchy is just tsarism in reverse).
	The joys and pleasures of life. Carefree and cloudless times in life, savouring these events. A successful sea voyage and, in general, a connection with Water as a source of well-being, which should not be angered, lest it rage.		Intoxication of the imagination, which can lead to great delusions and the collapse of hopes. The decline of personality due to dependence on certain substances - alcoholism, drug addiction, medication, gluttony.
	This rune indicates that a person will not be able to go through an event without difficulties; they will be greatly affected by misfortunes and hardships. If a person still achieves what they desire, then, even though they will encounter many difficulties along the way, they will not be broken or crippled by them. Therefore, whether or not to undertake this endeavour is a matter of personal choice. The positive aspect of this rune is experience, because after going through many trials and tribulations and facing hardship, one's will is strengthened and one gains the experience to withstand hostility. environment. If this rune appears in response to a question about a person, it indicates that person's bad intentions.		Not just a dead end, but a complete failure. Not only will the venture not come to fruition, but it will also significantly undermine the person.
	To go into the shadows, become invisible, in order to suddenly attack or sneak somewhere unnoticed. But also illness, loss of vitality, and another person uses you.		To be caught off guard. But also recovery, an influx of vitality from above.
	One thing ends and dies away so that something else can begin, a transition to a new level. The familiar everyday life is destroyed, turning into another everyday occurrence or something else entirely. To ensure that there is nothing bad in this new situation,		

	one should be guided by past experience – follow ancestral traditions, listen to the advice of elders (at work – those senior in position), draw conclusions from the experience of ancestors (for which one should listen to or read legends, fairy tales, ancient books). Those who acknowledge their youth and listen to those who are older and more experienced, humility will be rewarded with success.		Deviation from established rules, the recklessness of youth. Loss that leads to rage. The death of the old without the creation of the new – collapse.
	A sense of danger, a premonition of natural disaster. Collapse – the house is burning, the family's support is crumbling and disappearing altogether. Things are falling apart, strength is leaving the person. It is necessary to take the most urgent and sometimes quite drastic measures to take control into your own hands.		The danger does not threaten you; you yourself are the danger – both to others and to yourself. But this also means possessing power, which, however, is not easy to control, for it can destroy you. The point is that the source of danger is not external, it is within you, and danger may come in the very .
	Violence will have to be used, a fight will have to be fought, a peaceful solution is unlikely. Great perseverance and steadfastness in character or actions. The rune also says that if you gather friends and helpers and all go to war together or simply take up a common cause, there will be success, for "with peace and father is good."		Violence will be used against you, you will be beaten and badly shaken. The union is falling apart: gossip and mockery of each other begin, comrades scatter in all directions.
	You need to trust your own instincts and feelings. This rune may indicate that something is being unnecessarily complicated by artificial elements. This rune also indicates the presence of innate abilities and the opportunity or necessity to manifest them.		A person loses their integrity, they do not listen to their inner self, they do not use or suppress their innate abilities, they turn away from nature and the Earth as the source of their well-being, and because of this, a person suffers and is harmed.
	It can mean strong passion, strong feelings. It can also mean that an event is influenced by external circumstances beyond a person's control. A favourable or unfavourable situation means that a person may or may not be able to cope with this primal force on their own or suffer from its spontaneity. And if they can, then disorder is restored to order – the impossible becomes possible, and plans are fulfilled.		Uncontrollable disorder – everything falls out of your hands for completely incomprehensible reasons.
	You can stop, create a respite. It is hidden so well that it cannot be found. It is sharpened so well that it cannot be escaped. You can hide it and sharpen it. You have power, law and military might in your hands. You think very clearly and have complete ability to control the course of events.		Find what is lost, free the imprisoned, unlock the lock, win the battle for liberation. But also confusion, "like a fish out of water".
	This rune is associated with sound thinking. It may indicate that one should not rely on feelings, but rather control them with reason. This rune may also be a call to action, indicating a temporary need to act "with lightning speed." This rune is associated with increased speed and time: for example, it may indicate punishment when: "Maybe not now, but later they will still answer for their actions!"		Again, it's about speed, but this time it's not about putting things off, but something happening suddenly, like a bolt from the blue. Some event is inevitable. Something is slipping away because of its mobility and cannot be controlled.
	Something shrouded in darkness will soon become clear: some secret will be revealed, a conspiracy will be uncovered, and all this will be to your advantage. This rune also says that you can safely go to a dangerous place and return from there unharmed, or you can fearlessly undertake a dangerous task. Joy from causing harm to others.		Plots are being hatched against a person. He will be drawn into some kind of scheme or even kidnapped.
	"Everyone is the architect of their own fortune." The event may be favourable, but you need to act quickly and, most likely, without outside help.		

	It is possible to change something; it is time to "seize fate by the tail." In some cases, it may mean steadfastness, the need to stand one's ground.		Indifference, disappointment, unwillingness to do anything. Inability to cope with difficulties.
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To avoid ambiguous answers, the 24th rune does not participate in divination and is not included in the divination set.
The reversed meaning is only used in Correction. In all other cases, when a rune falls upside down or sideways, it is turned over as usual and interpreted as in the upright position, for it is the spirits of the runes that give the answer, not the inscription of the runes.
The meanings in the table below are given according to the elder Dobrodar, who knew how to interpret runes even in those days when they were not used for writing. These are average meanings, shown only as examples. In practice, you yourself will determine how to interpret the runes in each case.

About interpretation

You must be able to interpret any rune in relation to any event; only then will you learn to understand the runic language. Let's say you are going to set up a trading company. What will each rune mean in relation to it?

<i>I</i>	There is no society yet, no one is doing anything to create it. Or it existed, but now it is gone, it has fallen apart.
<i>Az</i>	You have a thought: "Should I create a trading community? Yes, I should create it!" But this is just a thought, not backed up by action.
<i>Virey</i>	The idea takes shape, a location for construction is chosen, a plan is drawn up...
<i>Suvuno</i>	You go to a certain official to get approval for your idea and have the blueprint approved for the construction of the building that will house the community.
<i>Erok</i>	You need to butter up this boss with flattery and gifts or hook him with something so that he has nowhere to go and has to agree with you.
<i>Haar</i>	Permission granted, let's get to work!
<i>Ratniki</i>	We need to hire workers.
<i>Mother</i>	Construction has begun, work is in full swing, and we're already seeing results.
<i>La'an</i>	Everything is built, the workers have been paid, we can start working and make a profit.
<i>Nyukh</i>	Everything is going well, or not so well, so the question arises: "What else can be done to increase profits?"
<i>Unyr</i>	The answer has been found, and now it must be applied. Perhaps new equipment should be purchased to improve operations, or another building should be acquired to expand.
<i>Pie</i>	You've achieved your goal, now you can relax, even have a drink...
<i>Gorsta</i>	The morning after the party, your head hurts... While you were relaxing, other trading companies entered your market and are now putting pressure on you from all sides, making your life miserable!
<i>Ouk</i>	So here's the lesson: don't drink too much, don't let things slide, anticipate your enemies' moves, think about the consequences first, then act!
<i>Dziado</i>	How can you think when your head is full of wind? You need to consult with your elders, who have been trading for a long time, and let them teach you some sense.
<i>Fire</i>	While you are consulting, your enemies are taking over your market, poaching your workers, and already storming the building of your company.
<i>Fight</i>	Seeing this, you and your friends begin competitive or military action against your enemies.
<i>Fauk</i>	Your enemies show their anger and strength, and you show yours.
<i>Kitovrul</i>	Extremely enraged, you sweep away everyone indiscriminately – friends and enemies alike. You start to become so suspicious and spiteful that you may dismiss even your best employee on suspicion of betrayal.
<i>Constipation</i>	For such actions, especially if they are against the law, you can be held accountable: thrown in jail, beaten up...
<i>Turs</i>	Of course, you should be imprisoned, and a beating would not be out of place, but justice is above all else!
<i>Tsorno</i>	You have been acquitted, you are free, you can go back to your business, you are back on your feet again.
<i>Koval</i>	To avoid being swept away again, you need to become a different person: behave more cautiously and prudently.

Let's say things aren't going well in your community. You ask the runes, "What is the reason for my failures in trade?" and the answer is Laan. This means that you are underpaying your workers, they are dissatisfied, and therefore they have no desire to work well. If you had received Fauk, it would mean that your enemies are intimidating your workers or your customers. And if you had received Koval, it would mean that you are simply not doing the right thing; you need to do something else, or the same thing, but in a different way.

Let's say you like a girl, you ask, "Does she like me?" and you get Laan. So, she probably likes you, but she likes wealth much more, so give her lots of gifts, otherwise she will be unhappy. If in

If you got Fauk, it would mean that you have a wayward girl on your hands, she won't give herself to you just like that, she will get on your nerves first. Perhaps she is angry with you for something, and therefore she has no interest in love. If Koval had been chosen, the runes would advise you to find a more suitable partner or to change yourself to be more compatible with her.

Any questions can be asked, and completely different runes may appear in response, but the interpretation will still be very similar to the examples given here. There is nothing complicated about the interpretation; you just need to have a figurative way of thinking.

Inquiry

When the layout is ready, you can mentally enter these runes and see what forces are behind the events that have unfolded, which follow from the interpretation of the runes. When divining with a single rune, you can mentally look at the small beam that emanates from the rune upwards when you pull it out – it always contains a very limited amount of information about the question you asked, and this information appears in the form of images floating above the rune. For example, if the interpretation indicates damage, you will see spirits and the one who sent them, and if it indicates a journey, you will see preparations for the journey or the place where you should go.

If you do not want to or cannot see clearly, name the rune that has fallen, ask, "What do you advise me?" or "What are you telling me?" and listen to the answer.

Correction

This method is used if you are not satisfied with the results of the divination and want to correct them immediately without leaving your place. It is most convenient to use this method when divining with three runes.

When a rune appears upside down, on its other side, or even on its side in a normal divination, this does not affect its meaning; it is interpreted as usual (in no ancient divination was there an inverted meaning of runes or any other signs). But when correcting an event, you turn over the unfavourable runes, thereby changing their meaning. First, name the main deity of the rune, read the name of the rune backwards ~~three~~ times, say, "So be it!" and read the name of the deity backwards once. For example, when working with the rune Foh, it would be: "Veles! Kuof, kuof, kuof! So be it! Selev!"

Nortia's husband is Trojan. Nortia, mistress of the entrance to the Trinity, throws living beings into a cycle of repeating events – birth, life, death. Trojan, the face of Chislobog, lord of life in the Trinity, can improve your living conditions in this cycle or show you and open a way out beyond its limits... By correcting the events that came up in the divination, you take on the role of Trojan.

Verdict

Divination is not recommended for everyone, but only for priests who are well-versed in their craft, for it is not so much fortune-telling as it is influence: one can not only ask about a single event, but also prescribe one's fate as a whole. There are four types of divination.

No. 1: PUSHING.

Place the bag of runes on top of your head and say three times: "So be it! May the sun shine on my words!" Then ask your question, but not as you would ask about an event that has not yet happened. For example, if someone has not repaid a debt to you, you could ask: "Why haven't they repaid my debt?", "When will they repay my debt?" or "What do I need to do to get my debt repaid?", but in this case you should ask differently: "Why will my debt be repaid today?" – in fact, you do not know whether your debt will be repaid today or at all, but you asked as if it were bound to happen, and therefore now it will indeed happen, or at least certain events will occur that will push you towards a solution to the problem. Whichever rune you draw in response to such a question, events will unfold according to that rune. It is impossible to guess which rune it will be, and the action it sets in motion cannot be cancelled. But it will come true nonetheless!

No. 2: BLOWING THE RUNES.

On the altar or altar table, lay out a path of three runes from left to right, where the first rune answers the question "what?", the second – "Why?" and the third is "How?" You do not pull these runes out of the bag after asking a question, but select them yourself, i.e. you do not ask, but create the event yourself as you wish. When you place the first rune, say: "Makosh said: <indicate what should happen>. So be it!" When you place the second rune, say: "Srecha said: <indicate why this should happen, what your goal is>. So be it!" And when you place the third rune, say: "Nedolya said: <indicate how this should happen>. So be it!" For each of these spells, be sure to name the person for whom you are doing this, or first place their personal rune (if you know it), and then place the other ~~two~~ ~~three~~. Then say: "To all – the law of Trigla! So be it! So be it! So be it!"

Then place the ernichka to the left of the rune path and guide it along the path as if it were stomping along the laid-out trail with its feet. After that, take a needle and scratch out the first rune on the ernichka's belly, the second on its chest, and the third on its head.

When this is done, say three times: "God's will – our eyes are opened. Whoever removes the runes before the appointed time will bring misfortune upon themselves." This is a prohibition against exerting a second influence on the same goal and the same person until what was set this time has been accomplished, and it is a guarantee that the power used in this action will not be wasted.

When you are finished, leave the ernichka among the other ritual utensils so that its effect will be stronger. If the ritual was performed in a place where there is no altar, then the ernichka should be carefully buried in the ground so that no one will find it – but only buried, not destroyed!

When the desired goal has been achieved, erase the runes, pour milk over the ernichka from head to toe, and destroy it by any means.

If you wish to influence yourself rather than someone else, the procedure is different. The runes are not laid out, but drawn on the ground. The priest takes a pinch of earth from them, covering them with his hand, and sprinkles it on his forehead, saying: "Become one, cursed earth, with the one whom Mother Syra-Earth created!" The yernichinka is not used in this case, and the runes are erased from the ground with a single movement of the right foot, as if sliding.

No. 3: KRIULI.

Instead of three runes, six are laid out here, one below the other. The top three runes are laid out for the same purposes as in the first method, and the three runes below them should clarify the meaning of the upper runes. For example, if the upper rune expresses the absence of a certain desire, the lower rune indicates which one, and if the upper rune indicates what a person should think about, the lower rune should express what they should not think about. This clarifies the event in question, eliminating unnecessary options that could interfere with the realisation of the plan, and allows one to see more clearly how life will change according to the given event.

The words spoken are the same as in the first method. However, "Be it so!" should only be said after laying out the lower rune in each pair.

The runes should be laid out strictly from top to bottom, i.e. first you place the upper rune, and then place the lower one underneath it. If you use this method not for prescribing events, but for divination, then, after asking a question and shaking the lutare, Draw one rune at a time and lay them out without saying a word - if you are divining about the past, lay them out from right to left, and if you are divining about the future or present, lay them out from left to right.

No. 4: CALLING FOR DECISION.

Draw a circle on a clean white sheet of paper. Without drawing dividing lines, mentally divide it into parts: Prav at the top, Yav in the middle, and Nav at the bottom.

Open the box, take out the Ratniki rune and place it on Prav with the image facing down. Close the box, mix the runes and place them on top outside the circle, i.e. as if in Akian.

Open the box. Ask three times, "Who will work for me?" Take out one rune and place it on Yav with the image facing up. It indicates what kind of spirits will undertake your plan.

Ask three times: "I am planning to do such-and-such a thing. Will it be accomplished?" Draw one rune and place it on the Nav with the image facing up. Obviously, the answer will not be "yes" or "no," but will rather indicate how exactly the matter can be accomplished or what the consequences will be, but it is still necessary to ask the question in this way.

If the meaning of these two runes suits you, close the box, turn the Ratniki image upwards and say: "So go and do it now!" If the meaning does not suit you, put the runes away, tear up the sheet and throw it away, for the spirits do not want to help you in this matter.

If the meaning is appropriate, draw your personal rune and the spell AOMA LASSA IRT0 on a single line under the circle. Put the runes in the box and put the box away. Fold the four corners of the sheet so that everything you have drawn is covered. Chanting the first letters of the laid out runes in the sequence Yav-Nav-Prav (i.e. the last one will always be R, since there are always Ratniki on Prav), burn the sheet and scatter the ashes in the wind.

The fulfilment of your plans should be expected within a week, sometimes two, and in the rarest cases within a month, but no longer.

Runic games

Runic games are not at all like card games. Cards are played for entertainment or money, while runes are played to gain knowledge of the world. Runic games are useful for beginners to memorise the meanings of the runes, which will undoubtedly be beneficial when divining. For entertainment and learning, such games can be played at celebrations and community gatherings.

Game #1: SIMILARITY. When walking down the street, pay attention to everything around you, looking for anything that resembles the outline of any Vendic rune. It is easiest to find such shapes on tree bark. This is done in order to better remember not only the meaning, but also the correct spelling of the runes. If you don't have a lutaria at hand, you can use this as a form of divination: ask yourself a question, find something that resembles a rune, and interpret the answer.

Game #2: TRANSLATION. Look around and interpret everything you see using runes. Clear blue sky = Vrey, Sun shining = Suvuno, people are walking = Haar, a coin is lying on the road = Laan, etc. You should do the same when reading a book, watching a film or listening to the radio, because any action described there necessarily corresponds to a certain rune. Observing your actions, translate them into runes in the same way: came to work =Ratniki, drank beer =Pye, quarrelled with someone =Ogny, etc.

Game #3: SEARCH. Pick any rune at random from the loot bag and start looking around for events and things that match its meaning. If there are none nearby, try to remember when you encountered them before. Let's say you pulled out Dzyado, then you look around and see books in the cupboard - that fits, then you notice a photo of your grandfather or grandmother on the table - that fits too, and so on.

Game #4: EXAMPLES. Pick any rune at random from the loot bag and start coming up with as many examples as you can for it. Let's say, You pulled out Fok; then we can say that this is the forest at night, this is a wolf howling at the moon, this is a werewolf tormenting its prey, this is a sorcerer performing a ritual to gain power, this is a lover revelling in his subordinate girl, this is a cunning man deceiving a simpleton, etc. Then, sequentially imagine yourself as each of the main characters in these examples (the wolf, the werewolf, the sorcerer...) and feel all of their sensations, empathise with them.

Game #5: REVERSE EXAMPLES. Choose something from your surroundings and start recalling actions related to it of all the runes. Let's say you chose a chef. Here he is putting on his apron = Nyuh, washing his hands = Vyrey, cutting meat = Boy, cooking in a pot = Pye, etc. Then imagine yourself as this chef performing each of the runic actions, immersing yourself in his feelings.

Game No. 6: DIVINATION EXAMPLES. This game requires two people: one asks a question, the other divines using runes. When The diviner interprets the runes, but does not put them back in the box; instead, he leaves them lying on the table. The questioner asks another question, and the diviner interprets the same runes in response to the new question, as if they had fallen out in response to that particular question. For example, if you were asked whether a missing person would be found, and the answer was Vyrei, this could be interpreted to mean that the person would be found and everything would be fine. and if you are asked what a certain person is doing wrong, then in this case, Vyre can be interpreted as meaning that this person is too relaxed, too detached from earthly matters, and lets everything take its course. This is repeated with several questions until everyone gets bored, after which the questioner and the fortune teller switch roles.

GAME №7: DISCUSSIONS. Gather with like-minded people, make yourselves comfortable, drink some wine, take any rune out of the bag any rune from the lutara and start discussing its use. Let's say you pulled out Ratniki. You say, "What can it be used for?"

Your friends answer: "To get help, make acquaintances, find friends, and be treated politely." And then someone says: "To get help? But let's say I'm walking down the street and I see a hooligan trying to steal an old woman's handbag. Is help appropriate here?" And then the reasoning begins: "If you want to help the old woman, you have to chase the hooligan away, and then the old woman will thank you. But if you are a bad person, you can help the thug to become his friend and be accepted into the gang. In both cases, this will be the action of the Ragnarok rune." Then, in the same way, "making acquaintances," "friendship," and "polite behaviour" are discussed.

Game #8: CHAIN. Pick any rune at random from the bag and quickly imagine yourself as something related to it. As soon as you have managed to vividly imagine and feel it, take out another rune, and so on several times, at least 3 to start with. Let's say you pulled out Fire and imagined yourself as a fire, then pulled out Unir and imagined yourself as a river, and then pulled out Kitovrul and imagined yourself as a laser gun.

Game #9: EXPRESSION. Pick any rune at random from the bag and draw something related to it. For example, if you draw Unyr, you can draw a fish, and if you draw Is, you can draw a skull, etc. If you don't want to draw, you can compose a poem or a ditty, or sing a suitable excerpt from someone else's song. You can also try to express the rune with movements, dance, or facial expressions.

Game #10: GAME. Pull any rune at random from the bag and start depicting something related to it, while the others let guess which rune it refers to. If you draw Matar, you can depict a pregnant woman or a man obsessed with sexual desire, and if you draw Svyuno, you can depict a leader or a sunny smile, etc. You can complicate this game to depict karbop, then you will need several people. For example, to depict Haar+Nyuh, one person can wave their arms like a bird, which will express Haar, and another can sit on their back and sniff the air, thereby expressing Nyuh.

Game #11: RIDDLE. Pick any rune at random from the loot bag and make up a riddle about something related to it. For example, if you say, "It doesn't bark, it doesn't bite, it doesn't let you into the house," everyone will immediately guess, "A lock!" and you will ask in response, "What rune is that?" to which quick-witted people will surely answer, "Zapor!"

Game #12: MEETING. Pick any rune at random from the bag and start thinking like this: "If this rune were a person, what kind of person would it be?" Would it be a man or a woman? How old? What does it do? What is it wearing? What is it holding in its hands? etc. If you don't want a person, then think of an animal or a bird, a plant, a stone... Once you have formed the image, visualise it in front of you, touch it mentally, hug it, ask it a question and listen to the answer. Then, from the corresponding stave, extend a ray towards it, illuminate it from head to toe and sharply pull it into this stave along the ray, dissolving it in it, to feel yourself as the spirit of this rune. For example, if you draw Koval, it will be a man of medium height, strong build, in a dirty apron, a blacksmith, with a hammer in his hand, and you need to pull him into Ohlupen, because Koval belongs to this stave.

Finishing work with runes

When you have finished divining or any other task for which you needed to take the runes out of the bag, now fold your hands near Tla and whisper your thanks to the one who answered your questions, whom you called upon, or simply bow to the runes you have drawn. Then put the runes back in the bag, tie it up and put it away.

CHAPTER 18: INTERPRETATION OF DREAMS

For Slavs, a prophetic dream is more important than any law.
Mikhail Zadornov

	Setting	Plot	Interpretation	Impact	Snobbery
	Kemy Pravy – caused by the gods				
I	A funnel or bottomless hole where everything disappears.	Descent, fall, loss of strength.	The body has not rested. Lack of attention. Someone is controlling you.	From tension, nightmares and insomnia.	With the intention of dreaming, you need to lie down, stare into the darkness and let your consciousness go aimlessly wandering in it.
Н	The house you currently live in.	Ordinary everyday dreams.	Returning to your old ways. Confidence. Everything that happens will not bring trouble.	To focus your attention.	After a short time, you will notice that you are snoring or snorting, and then your awareness will kick in awareness will kick in.
М	A bald mountain at night with a bonfire.	Communicating with someone. You hear songs or music. Learning something.	The beginning of the journey, a breakthrough, an influx of new knowledge.	Mastering witchcraft abilities.	If you continue to contemplate the blackness before your closed eyes, you will soon begin to hear sounds and voices.
С	The boss's reception room, the royal chambers, the temple.	Meeting with those who have power and superiority. Communication with higher beings.	Prophetic dreams, i.e. they may come true.	To obtain a spiritual teacher.	Next you will see various images.
Л	A hunter's hut in the forest.	Hunting. Obtaining magical	Your wish will only come true if all the details are taken into account and you	To create or obtain	Mentally begin touch them, cling to them,

		objects.	Proceed with caution.	artifacts.	<i>remember.</i>
✱	Gate, stop, parking lot, port, airport.	Hiking, sailing, travelling, flying. Moving from one place to another. Dreams of other worlds.	Leaving the old and outdated behind. Change of residence, belongings, etc. Spiritual transformation.	Journeys to ordinary worlds.	<i>Now strengthen your desire to realise the moment of separation from the body. Continuing your contemplation, do not stray from this desire, and the exit from the body.</i>
Kemy Yavi – caused by daytime impressions					
℞	Club.	Meeting with friends.	Meetings with the inhabitants of Kemar and other dreamers.	For snobbery.	<i>When you find yourself outside your body and look around or start moving, you will see disembodied images, spirits or other dreamers.</i>
⊕	Bedroom. Entertainment venue.	Flirting with young women or men. Sexual intercourse.	Pleasure, love, marriage, procreation, infidelity.	Encounter with a succubus or incubus.	<i>But not all of these creatures are helpful; many of them are malicious and will drain your strength or try to drive you out of Kemar.</i>
↑	Post office, places where things are delivered.	Receiving letters, parcels, valuable items.	Receiving something long-awaited. Getting what you deserve, reward retribution.	Reaching a level where you are visible to higher powers.	<i>If you choose helpful spirits, they may give you gifts in the form of advice, knowledge, or artefacts. But if you connect with evil spirits, you will receive only a harmful intrusion into your soul and you may become ill.</i>
℥	The trading post.	Dreams about future incarnations, about plans for the future. You see yourself as different from how you are now.	Premonitions may come true. Spirits warn you of upcoming events.	Prophetic dreams. Creativity, imagination.	<i>By evaluating the spirits, you make the right choice.</i>
^	A place by the river, a pier.	What you dreamed about is what you saw in your dream.	Since you can summon kemas at will, you have the makings of a dreamer.	Prophetic dreams.	<i>The spirits offer you their gifts, but in order to receive them, you must stay in Kemar long enough in Kemara, and therefore you need to concentrate your attention.</i>
⌐	The dining room, the pub, the kitchen, as well as places that do not exist in reality.	You are engaged in everyday activities or activities that bring you simple pleasure.	A time of tranquillity, when everything is there.	To gain strength.	<i>By strengthening your attention, you receive gifts and make them part of yourself.</i>
Kemy Navi – summoned by ancestors					
ℙ	Hospital.	Healing. You run through endless corridors, staircases, and nooks and crannies. Your body moves slower or faster than usual.	To get what you want, you must pass a test of will.	To suppress someone else's will.	<i>However, a person with gifts is more influential than an ordinary person, and the forces of the world strive to balance them out by bringing everything back. Therefore, you may be shaken, staggered in place or by an evil spirit will pounce on you.</i>
⓪	Cemetery.	Anything related to death and the world of the dead.	Deception. A hint of a trap. A false persona. The desire to control another person.	Calling the dead and meeting with deceased loved ones.	<i>But do not fight. Instead, simply drink its power, and it will fall away on its own.</i>

†	The library.	Dreams about past incarnations.	Look for the answer in your past experiences; you already know the right solution.	Activate your subconscious, awaken your right brain.	<i>By doing so, you will gain knowledge of how to behave during battles in Kemara. And you will have the strength to move forward further – with new knowledge.</i>
≠	A burning building.	Suicide, in particular – throwing oneself out of a window. A sudden surge of strength and its equal decline.	It is necessary to use your strength wisely. Slow and steady wins the race.	For yourself – from madness. For the enemy – for insanity.	<i>You walk and walk, and suddenly you realise that the road is long and you may not have enough awareness to reach your destination.</i>
℥	The military registration office, the army, the battlefield.	Waiting for someone to decide your fate. Something falls on you or you fall somewhere.	Helplessness, humility, reliance on higher powers and the help of allies.	Baptism by fire. Warm-up in combat conditions.	<i>And then someone will attack you again, and you will start drinking his strength again, but he will be armoured or stronger than you, and therefore you will not be able to deactivate him.</i>
ƚ	Forest, vegetable garden, cottage.	Transformation into an animal.	Understanding your hidden sides. It is better to understand the events and experiences of other people.	Establish communication with animals, learn to understand their language.	<i>And here you turn into a beast, so that you can be at home in Kemar and be the master, so that nothing can force you out.</i>
<i>Kemya Akiana – caused by the influence of the stars</i>					
ƚ	Torture chamber. Vimana.	Nightmares. Transformation into other intelligent creatures.	Communication with humanity's elder brothers – extraterrestrial civilisations.	Going beyond conventional thinking. Useful for artists, writers, and inventors.	<i>You enjoy being a beast so much that, in your pursuit of power, you push the Wheel of Articles lower and lower, acquiring ever more bizarre and powerful outlines.</i>
h	Prison, dungeon.	Recurring dreams. You are wearing a lot of clothes. You are entangled in something. You are searching, but can't find a way out.	The only ways out of this predicament are attentiveness, calmness and prudence.	For various tasks in Kemara. In particular, to teach a lesson to a student.	<i>But, being a beast, you can fall into a trap, because it is easier to catch a beast than a human.</i>
1	A waterfall. The house from your childhood, where you were born and raised.	A flash or a bolt of lightning. Playing with toys. An image of yourself as a child.	Fate. Something inevitable.	Clairvoyance. A clear understanding of your whole life. Insight. Pure natural force.	<i>And then you wake up.</i>
⊥	Ancient ruins. A deserted city. Wasteland.	Dreams of the past, dreams-memories.	An encounter with knowledge or an unusual person.	Improved memory, deep relaxation.	<i>When you wake up, you live by remembering your dreams and try to apply наяву the skills acquired in Kemara.</i>
ℙ	A forge, a furnace, a volcano crater. Construction.	Transformation into other people. Sculpting with sand, plasticine, clay, snow. Objects in your hands break in half or change shape.	Something unexpected is coming. The familiar will become unfamiliar: a friend may become an enemy, etc.	Enhanced ability to guess and read minds.	<i>So gradually you change yourself.</i>
[24]	Meeting, evening.	You are introduced to the community as their new member or even their leader.	Recognition of a person's merits. Maturity. The prime of life. The beginning of an active creative life.	For creative growth and the realisation of ideas.	<i>And as a result, you become a new person – strong and powerful.</i>

By "influence" we mean what reading recorded dreams related to a particular rune attunes you to. Therefore, it will be useful to keep a daily journal in which you not only record your remembered dreams, but also indicate which rune they relate to.

To have more dreams and remember them better, before going to sleep or when you wake up at night, use the power of your mind to conjure up a vision of a dark purple pillar inside your head. The pillar should be straight and located along the spine, but inside the skull. As soon as you conjure it up, pre-sleep images will appear quite quickly. Do not be alarmed if they are dark or unpleasant, as this is what makes them memorable.

This table helps to understand the meanings of dreams, how to navigate the map of your personal dream world, and how to behave in Kemara.

As an example, let us give the interpretation of three excerpts from the classics.

And I tell you that the Greeks will be trampled upon, for I had a clear dream about it and saw Kiy, our Father, and he told me that we would destroy them.

"Vles-book", tablet 8-3.

It would seem that Kiy is the ancestor, and therefore the dream refers to Dzyado. However, the ancient dreamer is certain that the dream will come true. This means that the dream refers to Syvuno, and the forefather Kiy acts as a supreme being with power. Then everything matches our table. It is also noteworthy that the concept of a "clear dream" is used – what is now called a dream of clarity, a vivid dream, a transparent dream.

I had a dream in Navi – a fiery cloud from which a strange serpent emerged. It engulfed the earth, and blood flowed from it, and it licked it. And then a strong man came and cut the serpent in two – and there were two serpents, and he cut it again – and there were four. And then the man cried out to the gods for help, and they came on horses from Svarog, and killed that serpent, for that power was not human, but black.

And that serpent is the essence of the enemies coming from the south, that is, Bosphorus. They have forgotten how our grandfathers defeated them with their armies, and now the Greeks want to seize our land. But we will not give it up, because it is ours, and we will not let that creature, the serpent, which is our destruction, in. We must fight and lay down our lives for our land.

"Vles-kniga", tablet 19.

It is noteworthy that here we have an example of an already interpreted dream, which means that the person who wrote it was skilled in the art of dream interpretation. "I saw a dream in Navi" already tells us that this dream refers to one of the Navi runes. Which one exactly? "Serpent" is an animal, meaning Pók, "fiery cloud" is Ogn, "strong man" and "cut down" is Boy. Indeed, all three of these runes belong to Navi, they stand one after the other. And Navi are ancestors, and therefore the earth, which is why the ancient dreamer interprets this dream as the attack of enemies on his native land and the need to fight them. Again, everything corresponds exactly to our table.

...I had a dream, a frightening vision: it seemed as if,
far away, in a clear field, two Unseen Beasts were
meeting, one White and the other Black,
as if they were fighting fiercely between themselves.
As if the White Beast defeated the Black Beast, as if
the White Beast went from Earth to Heaven, and the
Black Beast went across the clear field.
<...>
It was not two Unseen Beasts
in the clear field, but Truth and Falsehood;
and where the White Beast was, there was Truth, and
where the Black Beast was, there was Injustice. White
Truth overcame Black Injustice, overcame it and flew up
to Heaven,
but Injustice spread throughout the Earth, spread throughout
the Earth and began the Black Age. That is why Mother Earth
trembles, that is why the Ancestors are no longer honoured,
that is why brother goes to war against brother, that is
why children and grandchildren are not born...

"Poem about the Dove Book"

Here again we have an example of an already interpreted dream; all that remains is to translate it into runes. "Two Beasts" refers to Fauk, and "clean field" refers to Vyrei. It turns out that the lower forces are moving to capture the high palace, and this fully corresponds to the interpretation of the ancient dreamer.



"Uzdeyka interprets Gediminas' dream" (painting by M.E. Andrioli, 1882)

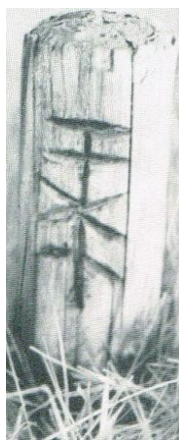
CHAPTER 19: DIVINATION BY STUCCO

Definition

Spiritual leaders receive personal runes from the gods for special merits and sufficient progress on the path of development, and they wear them as proof of their deserved rank. Lay people create their own personal runes and use them as signs of ownership - they put them on coats of arms, boundary posts, personal belongings (including seals and clothing), gravestones, the last page of a book they have read, as well as a signature at the end of a cryptic inscription or in another place where it is appropriate to sign.



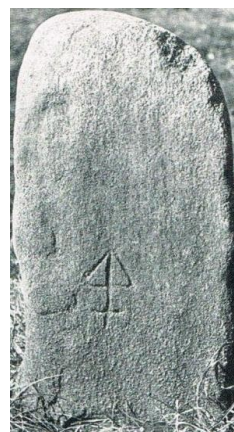
on the coat of arms



on a boundary post



on a clothespin



on a gravestone

Personal runes of lay people are called marks, measures, brands, tags, thousands, pokes, drips, and stucks. Sometimes they are used to make seals, i.e. stamps that are applied to documents instead of signatures. In this case, the styk is called a koveyuga, i.e. a squiggle, as it is usually rounded rather than angular. There was even a special verb, "vynozit," which initially meant "to make notches" and then changed its meaning to "to carve a koveyuga on a seal."

Special importance is attached to marks made on personal belongings. If such an item is stolen, it can be easily found by the mark on it, and therefore no one will even want to steal it. As long as only the owner touches such an item, it is considered sacred, giving him strength. But if another person touches it, especially a non-believer, it is said that the item has been defiled or polluted, i.e. an outsider has desecrated it. In this case, the desecrator is struck with the item, and then the item is placed in salt overnight to purify it.

Creation



A person well versed in the occult sciences, glancing at this drawing, would say: "The Jewish Aik Bekar has been combined with the Masonic Royal Arch Code, superimposed on the inverted and mirrored Chinese Lo Shu square, and recalculated using some other numerology that does not quite coincide with that provided for the Glagolitic and Litic alphabets." Yes, outwardly everything looks exactly like that. But such a system could be developed for any nation, and in each case it would be similar to something like this, naturally with its own differences due to the number of sounds in the language, letters in the alphabet, or differences in the description of the world. Therefore, rather than looking for obvious similarities, it is better to note the differences.

Aik Bekar is called the Code of Nine Chambers because it has no triangles at the top or bottom, only a square divided into nine parts, and that's it. Here, there is a triangle at the bottom and a triangle at the top. Similarly, in Aik Bekar, apart from the correlation with a series of natural numbers and the convenience of recording, it is not clear why there are exactly nine compartments. Here, however, there is a clear correspondence to the nine worlds on the Tree.

Each compartment of the square in Aik Bekare contains three letters, while each compartment in the Royal Arch Cipher contains two letters. However, the Royal Arch Cipher also does not contain triangles; instead, it contains two lines crossing each other, standing separately from the square. Thus, our triangles again stand out as clear differences.

In Aik Bekare, regardless of the language to which it is adapted, numerology is based solely on the numerical values of Hebrew or Greek, but, as scholars have long noted, this is not suitable for Slavic languages. Therefore, in this case, the numerical values are taken not for Russian, Belarusian or any other Cyrillic language, but for the total number of letters with which a word from any modern Slavic language can be written with sufficient accuracy. The correspondences are as follows:

A = 1	Z = 10	P = 100	without numbers:
B = 2	I = 20	C = 200	
B = 3	Y = 30	T = 300	
Г/Г' = 4	K = 40	U = 400	
Д = 5	L = 50	Ў = 500	
DZ/DZ' = 6	M = 60	F = 600	
E = 7	H = 70	X = 700	
Y = 8	O = 80	C = 800	
Ж = 9	P = 90	Ч = 900	
			Ш
			Sh
			ch
			Sh
			ch
			Y
			Y
			Ъ
			Ь

The number in the square compartment is where the letters of those numbers are inserted - first the unit, then the ten, then the hundred. Example: the number 1 is in the Iria compartment, so the letters with the numbers 1, 10 and 100 must be placed there, i.e. A, Z, R. In Aik Bekare, they are written from right to left because that is the custom in Hebrew. In the Royal Arch Code, they are also written in imitation of Hebrew, and sometimes they are written from left to right, because that is more familiar. We write from right to left, just as we lay out the runes when divining, i.e. out of respect for the Etruscans, because the Wendish School of Witchcraft is the heir to the Thracian School. The Etruscans wrote from right to left because it was more convenient to carve runes on stone, and the direction of writing gradually changed only after they began to write on skins and papyrus.

In Aik Bekare, the squares are filled in the order in which they appear from right to left, and they are numbered in the same way. Apparently, this is done simply for convenience or to confuse people who are not sufficiently knowledgeable. A more accurate order of filling is reflected in the Lo Shu square used in Feng Shui, but there this square is presented in its application to the dream world (see

"Guide to the Island of Dreams" (Svaubono), but here it had to be adapted to work with a wider range of qualities. Which is what was done. Therefore, the order in which the cells are filled in is completely different here – it reflects the awakening and rising of the Yedritskaya Force from the bottom up.

Aik Bekar and the Royal Arch Cipher were originally created simply as ciphers, i.e. for writing something that only those familiar with the cipher could understand. Later, Aik Bekar was adapted for creating spirit signatures and was successfully used not only in Kabbalah, but also in various types of Greek and Western magic. The Royal Arch cipher did not catch on in this regard. Our version is not used as a cipher at all, which is why you do not see dots above the symbols on the drawing that would indicate the cipher for writing each letter.

Furthermore, both Aik Bekare and the Royal Arch Cipher use uniform symbols such as brackets to encrypt letters, whereas in our case the symbols are completely different.

Thus, there are enough differences, so it is impossible to talk about theft of the method or something like that. Therefore, let's move on to the application.

Previously, the Lepenian script and other types of runes used for ordinary writing were used to compose personal signatures. Later, separate secret scripts were created for this purpose, and that is when this drawing, called the Wooden Crystal, was created, because, imitating the outline of the World Tree, it resembles something like that.

Wooden Crystal was created both to simplify the process of creating a personal signature and to give greater power to the signature being created. The ease lies in the fact that this method is suitable for any Slavic language and is easy to remember, as it includes a very limited set of characters. The power is achieved by calculating the drawing in accordance with the structure of the universe.

So, to begin with, write your name on a piece of paper and substitute the corresponding Wood Crystal symbols. Let's take Varpod as an example:

В А Р П О Д
 Ы Т Т Т Ы Х

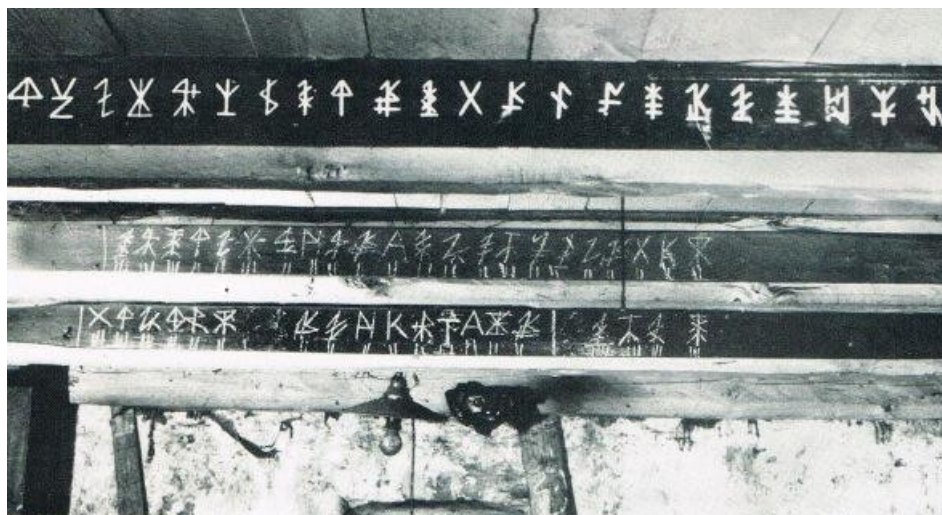
Now, from the symbols obtained, you simply need to make bundles like runes. In the example under consideration, it turned out like this:



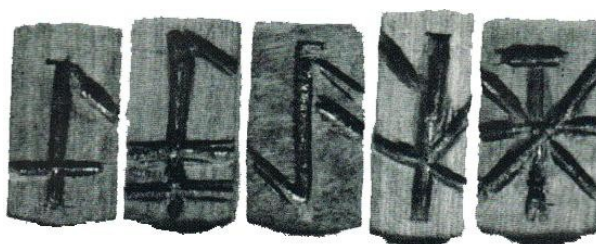
The resulting symbol can be used as a mark on personal belongings and as a signature.

Lottery

A particularly large number of stykes have been preserved by the Kashubians and Poles. Using the example of Kashubian fishermen, we can describe konanie, i.e. drawing lots using stykes.



Fishermen form fishing communities, and the stuki of all community members are placed in a row in the fishing hut, like an unalterable carbon copy, thereby combining the skill and luck of all fishermen in that community and creating a common leku.



When it was necessary to distribute the dirtiest and hardest work in the community, the fishermen held a lottery: each drew his styk on a small board, then the styk were placed in a hat and mixed up - whoever's styk was drawn would have to do the job for which they had been divining.

The custom of runic divination apparently existed among Russian fishermen, as they preserved the word "karbovat" and some of its derivatives. But this, of course, does not mean that this type of divination is only suitable for fishermen. On the contrary, it can be used by members of any community, including the Vedic community. We believe that this same method was used in difficult times to select human sacrifices to be sent to the gods. Likewise, the method could probably be used not only to determine who would face difficulties, but also, for example, who would lead the veche or who would be prince - of course, only if the logical solution to such a question was excessively difficult.

There was also a form of divination by lot, when instead of stucco, people simply wrote their names on pieces of wood. Evidence of this has been preserved in the epic poem "Sadko":

"Oh, you, dear as a comrade and brave!
It seems that the sea king demands our heads from the blue sea. Oh, my brave comrade!
Take this, do as you will, and cast lots for
yourselves, Volga men;
and write your names on the lots, and throw the lots into the blue
sea;
And I will cast lots for red and gold. And now let us cast lots on the
blue sea:
and whose lot will now sink to the bottom, and that one will go with us
into the blue sea.
And all of them, like a brave band of warriors
the lots now float like swans,
and at Sadko's, the merchant, the rich guest, they sink to the bottom. And
Sadko says these words:
"And how these lots are wrong;
make the lots like red and gold, and I will make the lots like oak.
And as you write down all your names on the lots, cast the lots into the
blue sea:
and whoever's lot sinks to the bottom,
then that person must go into the blue sea.
And when all the brave warriors had cast their lots
into the blue sea,
and all of them, like brave comrades,
and all the lots are now floating like cormorants, and Sadko's lot is now
sinking to the bottom.
And Sadko spoke again, saying these words:
"These lots are not right. Oh, brave comrades!
And how will you do it with oak lots, and how will I do it
with linden lots,
and when we write all the names on the lots,
and then we will cast the lots into the blue sea, and now, as in the
others:
whose lot will sink to the bottom,
and that one will go with us into the blue sea.

And how all the brave warriors
and how they made all the lots out of oak,
and he made himself a linden wood lot,
And everyone wrote their names on pieces of wood, and threw them
into the blue sea.
And all the brave warriors
and the lots now float like cormorants on the blue sea,
and Sadko, the rich merchant of Novgorod, sank to the bottom.

And we find another piece of evidence in the epic "Prince Roman and the Liviki Brothers":

He gathered nine thousand men, came to the
Smorodina River, and said these words:
"Hey, my brave comrades! Do as you are commanded,
cut down the linden trees, throw them into
the river at Smorodina,
and sign each one with your own mark." They did as
they were commanded,
cut the linden branches, threw them into
the river at Smorodina,
Each signed his own lot.

Those that were strong enough to be
killed were sunk to the bottom with
stones; those that **were** strong enough to
be wounded
those lots were sent against the rapids; those lots
that were not wounded
those lots went with the water.

The Tale of Tsar Sando describes a divination by lots, where only one tablet is marked, and the rest are blank:

...the king was a fortune teller, and so he said to Rus:
"O brave Rus, steadfast on the field, but do you have
people among you
fit for battle, who do not fear death?"
<...>
Then the three brothers began to cast lots
among themselves to see who would be the first
to go into battle.
The eldest brother drew the lot,
But it was empty, and then the second brother drew lots, and it
was also empty.
The third brother took off his helmet and said:
"Bless me, father, to stand for Rus!"

It is important to note that the meaning of the word "lot" was originally associated with inscriptions, including runic inscriptions. According to Vladimir Dal, *zherebey/zherebiy/zherebiy* (in Novgorod letters - *zerebe*) is, firstly, "a piece, a fragment, a segment, a particle of something crushed or chopped; a splinter, a fragment"; and secondly, "the same piece with a mark, for throwing and deciding the fate or happiness of something controversial. From this, *to cast lots* or pl. *lots, lots, to cast lots*, to *cast* lots or *to be cast lots*, to determine by lot one's share or fate: the people cast lots with a copper coin, marking it with their teeth, or by throwing it over a rope; this penny, this beggar, or whatever they cast lots with. It is noteworthy that this word is related to the Serbo-Croatian *ždrueh/ždrebe* - "number", and *briti* - "to cut".

PART 5. **FULFILLMENT OF DESIRES**

CHAPTER 20: THE RUNIC SONG

It was thus: Sventovit wandered through the State of Podsolnishno, penetrating the
essence of things, pondering the structure of the world; he divided all phenomena
into 23 essences, dividing the universe.

He designated each essence with a rune, carving out 23 of them.
And each rune is a wound on the Body of All Creation. The wounds ooze so
that people may drink the blood of wisdom!

Those runes appeared through the clouds above Kotmar Mountain. And the
people who saw this had no pen or ink, -
Runes were carved into the black rocks, and the mountain lit up.

From Toka, the statisticians breathed vapour into the carved signs, from Okhnitsa - speed and
the ability to change - from Tikhii Omut, constancy and heaviness were additionally
bestowed by the statisticians from Zem.

Contemplating the sky, looking at the runes, they felt the power.
They clearly understood that there is a place in the world for every creation.
And each saw himself in the form of the 24th sign.

These wise men united in a great brotherhood, vowing to carry the
wisdom of the runes through the ages and swear to guard the path to
the black mountain.

This event took place everywhere on the Tree of Worlds. And each
member of the great brotherhood received a public name, and by becoming
one of them, you too will be called by the same name:

in Iria - **Yu**, **E** in Belovodye, **A**- in the White Light,
in Zemeto - **Ya**, **I**- in Tikhii Omut, **Y** was in Okhnitsa,
O was in Toke, in Kitezh - **U**, and **Yo** is in Pekle.

Sit in the rune circle. Starting with your own, sing these vowels;

and then upwards, and from Pekle, then finishing in front of you.
Summon those guardians so that runic wisdom may return to the Worlds!

But while this runic wisdom has not yet departed from the White Light, and
the knowledge is with us in all its original fullness,
quickly learn the essence of each essence, as bequeathed by our ancestors!

Is - the first rune, it contains dissolution. All life in non-
existence begins and ends.
Cut it out so that everything freezes, ceases in immobility!

Az is the second, for unity is always followed by separation. I live apart, but
I am related to all that exists. Cut it out, and you will be renewed in
consciousness and thought!

Cut *it out* - this is the third, and it means preservation:
you are unlikely to escape destruction with it, but count on it after death.
Cut it out if you desire a joyful meeting in Belovodye!

Is, Az, and Vyrei are the names of the first runes; everything
originates from them, they lie at the very foundation, always invisibly
present in the subconscious.

Suvuno is the fourth. This rune is the beautiful sun. Feeling its supreme
power, the unworthy scatter. Carve it out if you wish to rule over destinies!

Erok is the fifth rune, and its essence is engagement.
A strong-willed person takes control of themselves or takes control of a captive. Cut it
out so that you are never left empty-handed!

Haar is the sixth, representing movement.
If a person is alive and quick-witted, he will surely move.
Cut it out if you want a successful journey!

Suvuno, Yerok, and with them *Haar* - these are the runes of the paths.
They command and grab, they drag, or they show the way, which is why they are
useful to those who are lost and useful to travellers.

Ratniki - the seventh rune, warm-hearted: whether you do good or bad, do
everything with like-minded people.
Cut it out, and you will have reliable helpers in your endeavours!

Matyr is the eighth rune, she especially helps women, for there are things that men
should not do. Cut it out, and you will receive love, and your family will
continue!

La'an is the ninth, she is for a life of wealth and luxury. Who in their right mind
would want to beg and live in poverty?
Cut it out, and abundance in all things will come to your home!

Warriors, Mother, and with them *Laan* - these are the runes of help.
They are invariably what always justifies hope. They can be counted among your
best friends for their assistance!

Nyuk is the tenth, she keeps her nose to the wind.
Good advice from a bear is, of course, more useful. Cut it out if you are
wondering, and everything will become clear!

Unir - the eleventh, agility is valued, but patience comes first. If you wait and seize
the moment, you will get what you desire.
Cut it out, and the beast will come running, and the nets will be filled!

Pye is the twelfth, a cup full of health and oblivion. A well-fed serf and a drunken
warrior are content and meek. Cut it out if you wish to be a herbalist and a
gardener!

Nyukh and Unyr, and with them *Pye*, are the runes of abundance.
What do they bring? Only the necessary or the superfluous?
You will want to replenish your supplies, but do not store too much...

Gorsta is the thirteenth rune, it is an obstacle, for it walks slowly, limping, and the legless cannot walk.

Cut it out to send a fierce illness upon your enemy!

Ouk is the fourteenth rune, which affects old age: the body becomes frail, and the mind becomes childlike.

Cut it out if you lack strength, or you will have to become a ghoul!

Dzyado - the fifteenth, you must obey this rune,
For she knows more than written and unwritten books. Cut her out if the time has come
to learn the wisdom of the ancestors!

Gorsta and *Ouk* da *Dzyado* esche - these are the runes of the dead.
One infects, the other supports, and the last one heals.
However, with the last one, you can go to your ancestors for eternal settlement...

Fire is the sixteenth, it does not wait, it does not tolerate delay. Even those who
burn in the flames of passion love passion.

Cut it out, and the wheel of events will quickly turn!

Fight - the seventeenth, this is the holy frenzy of a warrior. For faith,
for our homeland and for our kin, we will rush upon our enemies! Cut it out,
and you will be cruel, you will return victorious!

Fauk is the eighteenth rune, inhuman. It is for beasts, but not those that can be tamed by
us. Carve it out, if you are cunning enough to become a werewolf!

Fire and *Battle* and *Fauk* are runes of battle.
Whether you are battling your passions, the beast within, or fighting an enemy, they will help
you prevail in each of these battles.

Kitovrul is the nineteenth rune, bringing inspiration.
Will you love speed if you are a rider but cannot cope with a centaur?
Carve it out, desiring to know and create the transcendent!

Zapor is the twentieth rune. Criminals languish within its walls, and to the same extent,
though not for their sins, hermits languish there too.

Cut it out, and you will be protected and safely hidden!

Turs - twenty-first, this rune is an indisputable law.
It flashes like lightning, strikes the earth, knowing the truth.
Cut it out, calling for justice, if there is no balance!

Kitovrul and *Zapor*, and also *Turs* - these are the runes of power.
Your truth is yours if you possess power through understanding, and
woe betide you if those around you see the opposite.

Corno is the twenty-second rune, opening the continents.
He who knows the hidden stands firm on his ground.
Cut it out if you desire immortality or wish to penetrate secrets!

Koval is number twenty-three, beloved by bakers and jesters alike, for they find it most
convenient to stand on their heads.
Cut it out, and changes will come, and substances will be transformed!

Sventovit gives the twenty-fourth to each person differently, and only when
all 23 have manifested themselves in you.
Cut on an object, and it will become sacred, and a person will become a believer!

Tsorno and *Koval* and *twenty-fourth* - these are the runes of mysteries. Not everyone
will comprehend them, but sorcerers have long understood their essence,
and the light is kept on the fact that secret knowledge is not given to the unworthy.

Here is a picture of the path to the personal rune from *Is*, now drawn.
Souls follow this path if they develop.
And if not, then they are building material for other souls.

The Stragi knew everything, and so do you. Look at what is happening:

In the Best World, the order of the runes is unchanging and correct,
but in Svarog, the runes change places and intertwine randomly!

What will you choose? What will you follow in this inevitable duality?
For spiritual life, the runes were placed in their proper places,
and for worldly life, they wove nets from runes, like spiders.

Works of this kind are known among several peoples: the Scandinavian "Speeches of Sigrdrifa" (Old Icelandic "Sigrdrifumál"), Anglo-Saxon, Norwegian and Icelandic runic poems, the Celtic "Battle of the Trees" (Welsh "Kad Goddo"), the Jewish "Book of Creation" (Old Hebrew "Sefer Yetzirah"). However, most of the peoples who had their own runes never wrote down such works, but passed them on orally in secret or secretly from teacher to student. The Slavs were among such peoples, but only until we decided to publish the "Runic Song"...

The use of runes not for divination, but for fulfilling wishes, should always be based on the "Runic Song". What have we learned from it?

- Each rune has its own meaning for use in magic.
- Based on the complementarity of their meanings, the runes are grouped into eight communities (runes of beginnings, paths, help, prosperity, the dead, battles, strength, mysteries), with three in each.
- To make wishes come true, runes must be carved on something, which means that amulets must be made.
- The correct order of the runes reflects the path of spiritual development, which means that amulets with runes are made only for worldly purposes, and to achieve something deeper, one must work with the runes in a completely different way, as prescribed in the Way of Heracle.
- For worldly purposes, you can weave runes from different communities.
- If something is unclear, you can summon the holders of the runic teachings. To do this, you must sit down, lay out a runic circle around yourself and chant: A-E-Yu-Yo-U-O-Y-I-Ya.

CHAPTER 21: SINGLE-RUNE AMULETS

List

We will talk about how to make amulets in Chapter 28. For now, try to understand how and why you can use each rune. This will help you better understand the purposes for which you can make amulets with a single rune.

	<i>A story for lay people</i>	<i>Pobayka for monks</i>	<i>Lesson</i>	<i>Radion</i>	<i>Purpose of the amulet</i>
I	<i>The ocean consists of many drops, but neither the drops nor the ocean know about this, for they are one.</i>	<i>Once upon a time, there lived an ordinary man named Shkikh, who did not stand out from the crowd.</i>	idle	drowsiness on Nameless	using the death trap
ᚦ	<i>One of the drops spilled out of the ocean, and that's how she learned that she existed, and so did the ocean.</i>	<i>But one day he suddenly felt alone, separated from the crowd.</i>	He came to apply for a job	dreaming of divine nature within oneself	self-sufficiency, wisdom
ᚱ	<i>She did nothing but listen to the voices of the ocean.</i>	<i>In this state, someone invisible spoke to him.</i>	executive, but sluggish	prophecy	teachability
ᚷ	<i>Listening to them, she once heard that she a special path lay ahead of her.</i>	<i>The voice gave him knowledge and strength, and asked, "Are you ready you to teach people this?"</i>	The king	priesthood, work with Destiny	connection with higher powers
ᚹ	<i>And she decided to go through with it, no matter what.</i>	<i>Shkikh replied, "Yes, I am ready!"</i>	A strong-willed, determined man	work with intention	submission
ᚫ	<i>And she set off.</i>	<i>And he went back into the crowd and began to preach the teachings he had received.</i>	pilgrim, traveller	wonder, clairvoyance, snobbery	success, luck
ᚨ	<i>On the way, she met other drops, told them about her goal, and they helped her reach the right place.</i>	<i>Some of the listeners accepted the teaching and began to help the prophet.</i>	friendly	finding a spirit helper and spirit ally	help from higher powers
ᚰ	<i>And that place turned out to be inside a woman, for she copulated with a man and thus they lost their power, and that power became a whirlwind that sucked in this drop, and woman became pregnant.</i>	<i>But there was also a woman there who decided to seduce him — she came closer and began to speak sweet words, performing indecent movements.</i>	prodigal, groom, bride, woman in labour, mother, father	love divination, sexual wisdom	sexual attraction, pregnancy

ᚱ	<i>The woman gave birth, and the drop became a man named L'dzon. The child was born into a good family that lived in prosperity.</i>	<i>Then a rich man approached and said, "Become my household priest, and I will pay you well!"</i>	merchant	sorcery for money	getting what you want
ᚲ	<i>The child grew up and understood that he was here for a reason, that he had some special purpose. But he could not remember what it was, and he searched for it in every way possible. ways ways to find out.</i>	<i>The prophet stood and pondered what to choose – happiness with a woman or a comfortable life with a rich man.</i>	Lubomudr	fortune telling	desire to learn
ᚸ	<i>And one day, Ludzon found an empty, abandoned boat on the shore and thought that he had not found what he was looking for only because it was not there, and therefore he had to sail to where it was. And he set sail.</i>	<i>Then some fishermen came up to him and said, "Why make things so complicated? Live simply! Catch fish! What else do you need in life?"</i>	Fisherman, hunter, mushroom picker	working with Time	obtaining the necessities of life
ᚰ	<i>He sailed and enjoyed the sea, the air, the cries of the seagulls... And he thought: "How good it is just to sail, without looking for anything!"</i>	<i>Then the cupbearer approached and said: "Why decide anything? Drink and don't think about anything about it!"</i>	cook, winemaker	herbalism, folk healing	peacefulness
ᚹ	<i>But then a strong wind blew, capsizing the boat several times, and Ludzon saw a sharp fin in the distance... But Ludzon continued on his way.</i>	<i>But then the prophet glanced at the holy fools who were also in the crowd.</i>	loser, leper	black magic	removal of obstacles
ᚷ	<i>But it happened the final misfortune – the boat was punctured and began to sink.</i>	<i>He also saw several unburied corpses by the road.</i>	The old man	work with the state of dying	vampirism
ᚹ	<i>Here he despaired completely and realised that he was too young and inexperienced. And then he called upon his ancestors, and they said: "Abandon the leaky boat and swim, the shore is not far away."</i>	<i>Shkikh said, "Is this what our ancestors taught us to do? Do not tempt the prophets! Heal the sick! Burn the dead!"</i>	healing	resurrection	possession, keeping close
ᚹ	<i>Without hesitation, he jumped into the water and swam. Nearby, he noticed a sharp fin more and more often and sensed something was wrong.</i>	<i>He immediately lit a fire and threw the corpses into it. But from the smoke, Shkikh guessed that he should be on his guard.</i>	malacholic	Fire Spell	acceleration of actions
ᚹ	<i>It surfaced a sea monster and attacked. But L'dzon did not flinch — he took out his knife and rushed at it.</i>	<i>And indeed, a madman with a knife rushed at the prophet from the crowd, while Shkikh defended himself only with his staff.</i>	a brawler, a fighter	martial arts	cruelty, victory
ᚹ	<i>It would seem that the forces were unequal, but Ludzon fought like a beast and revelled in every wound inflicted on monster.</i>	<i>Shkikh knew that being insane was very bad, and he defended himself fiercely and was glad to strike the scoundrel.</i>	gardener, vegetable gardener	sorcery, magic	overcoming fears
ᚹ	<i>And then he completely lost his mind — he stabbed and stabbed him with a knife, quickly, quickly, and did not notice that the monster had long been dead.</i>	<i>And before that, Shkikh went into a rage, beating and beating the unfortunate man on the head with his staff, even though he was already already dead.</i>	workaholic	direct work with the Force as such	magical power
ᚹ	<i>The dead monster sank to the bottom, and Ludzon was left alone again one in the middle of the ocean.</i>	<i>And then Shkikh's supporters and the whole crowd decided that Shkikh was simply a murderer, and decided to</i>	a criminal	retreat to the skete	protection from exposure

		kill him.			
1	But he thought, "Why despair? After all, my ancestors told me that the shore is already close." And he sailed on again.	But the prophet said: "Your madness is your true enemy! And whoever fights madness is your friend!"	judge	work in the position of krive-kriveito or lukumon	balance
1	And Indeed, he soon saw the island, reached it, and went ashore.	And the people understood that in the person of that madman, Shkikh had killed their madness and opened their eyes to how the world was truly the world is arranged.	patriot	healing	strength to live and keep secrets
P	While on this island, he rethought his entire life and realised that he simply needed to emulate the gods and ancestors, revere them, and seek nothing else, only then and there will be wisdom and happiness.	And they all went to him as disciples, and he turned ordinary people into sages, clairvoyants, prophets, and magicians!	blacksmith, potter	overbaking	transformation
[24]	So he lived, following what he understood, and therefore did not die, but went to Iriy and became equal to the gods.	All of them began to live according to Shkikh's rules and therefore, while still alive, entered Iriy.	find your calling	ascension	contact with the Unknowable the Unknowable

Strengthening

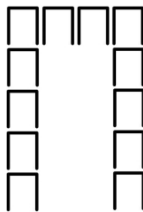
There are several ways to strengthen a single-rune amulet. It is sufficient to use any one of them.

1. On the back of the amulet, write the numerical or phonetic value of the rune or a suitable manura. Alternatively, you can choose a phrase from sacred scripture that is appropriate in meaning and write it down as a manura, i.e. in capital letters without punctuation marks. For example, if the amulet is to protect against enemies, you can slightly modify and write from the "Tales of Zakharikha": WHEN THE ENEMY COMES, WE WILL STRIKE HIM ON THE HEAD.

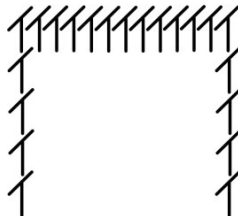
2. On the front side, depict the rune not just for the sake of it, but reinforce it by repeating it multiple times. The simplest and most beautiful way to repeat it is to create a kolovrat from the rune. Here are a few examples:



3. You can also write the rune as many times as its serial number, but not just for the sake of it, but so that the resulting outline repeats the rune itself. Let's explain with the example of Pie:



4. When strengthening, you can give the rune additional properties by writing it in the form of another rune. For example, you can write Thurs in the form of Pie on a mug so that those who like to drink will be afraid to get too drunk:



5. Any rune, carbic or ligature can be strengthened by inscribing it into a figure based on the following meanings:

Figure	Meaning	Application
--------	---------	-------------

triangle with the apex pointing upwards	Prav forces	The sign corresponds to the figure that best represents its purpose. This correspondence is determined by the world to which it belongs. the rune used or the overwhelming majority of runes in the carbography.
circle	of Yavi's power	
triangle with the apex pointing downwards	of Navi's power	
quadrangle	the combined forces of Earth	Here you can enter a sign for any purpose regardless of anything else.
rhombus	forces of other planets	Used only for special purposes understood by astrologers and astrophysicists.
oval	forces of other universes	
any complex shapes	Akiyan forces	Only a carbomaster can grant and explain their correct understanding and appropriate use.

Single-horned carbopies

Sometimes, runes are repeated in the simplest way possible: they are written several times, as if copying. In this case, the number of repetitions is determined not by the ordinal number of the rune, but by how many times its effect is to be strengthened for a specific purpose. Here are a few examples:

	Meaning	Application
	same sex love spell on a man	With colourless ink or milk on a gift that the man will carry with him.
	same-sex love spell on a woman	With colourless ink or milk Write on a postcard, and then write your congratulations on top in blue ink.
	crown of celibacy	Write on thin paper, on the reverse side side in angular secret writing. Burn it on the enemy's doorstep and leave it there.
	Harmony for women	Embroider it on an apron or on a ribbon in your hair.
	so that you will be accepted as a native	Write with charcoal on the right palm and offer your hand in greeting so that they shake it.
	A constant flow of strength	Engrave on iron or hematite, wear around your neck.
	To discover a hidden gift within oneself	Write on the skin of a furry animal, wear in a pouch.
	For haemorrhoids	Write on the inside at night buttocks: on the right - with green paint, and on the left with iodine.

CHAPTER 22: WITCHCRAFT AND RADENIA WITH ONE RUNE

Be proud and courageous, and you will accomplish everything you desire. Be humble and weak, and you will become a slave. So it will be, but not by the will of the gods, but by your own will! For, as in me, there is in you the essence of God and the essence of the Beast; why then are you afraid to fulfil your desire, as I fulfil mine?
The Book of Desires

Precautions before the ritual

Before the ritual, draw the rune Tsorno on the four sides of the world to cleanse the space of unwanted spirits and give yourself confidence, to become as unshakeable as a black mountain.

Naturalness

If you contemplate the rune Az, clearing your mind of extraneous thoughts, you can use it to delve deep into your Nature – into your own Source. Contemplating it removes all evil directed at you, omoroki, damage, and so on, including delusions of the mind.

Increased awareness

In a dream or in a chamber, you need to find the Az rune in space – it will be hidden somewhere in the surrounding environment, but it will always glow white. Whoever finds it will increase their awareness.

Love of the Earth

In a dream, you can press the rune Laan by inserting it into the Heart, for the Earth is Love, and its colour is red, and the response will come from below. This is the union of man's love for the Earth and Her love for man. Laan opens the Wanderings of the Earth.

Contemplating this rune, you will enter a confident and pleasant state. What you will see upon entering this rune represents worldly human joys and material prosperity.

Help from your family

Being inscribed with blood, the rune Is will help you enlist the support of your clan and the dead to accomplish any task. This is not related to revenge or the Koschnaya Potvora. Rather, it is about obtaining all the knowledge and power of your clan to accomplish a single creative task for the glory of the entire clan.

Protection

1. Draw the Rune Ratniki in the corners of the house and above the entrance to the dwelling, and every week during one of the dinners, place a plate with treats for the spirits on the table - then they will guard the house and give their protection to everyone who lives in this house. However, do not confuse these spirits with the Domovoy.

2. To counteract witches and sorcerers who have plotted evil against you, you must work with the space of the Zapor rune in a special way. To do this, go to a forest or a small grove, taking with you an old dry stick without leaves or buds. Stick the stick under a tree, imagining the face of the sorcerer who has wronged you, or, if you do not know what he looks like, imagining his supposed image. Then you must say:

*Day will turn into night, and cold will turn
into heat. There is a measure for everything.*

*Let your evil deeds come to an end: your mouth will be silenced, your hands will drop,
your words will dry up.*

You won't bother me until this branch blossoms!

Punishment

1. In your dream, communicate with the spirit of the rune Gosta, explain to him the essence of the matter you are addressing, if someone has offended you or if you have an enemy. The spirit will tell you what you need to bring as a gift for the resolution of this matter. It does not necessarily have to be blood; blood is used very rarely here.

Next, you must perform a ritual: take a clay bowl, draw the rune of Gorth on the bottom with dark paint, place a personal item or a photograph of the offender on it, add an offering as instructed by the spirit, then cover it all with unploughed earth and place a raven's feather on top. Next, on a moonless night, you need to bury this under a tree, saying incantations to the crows - the spirits of the rune Topcra.

2. Using something not very visible (water, oil, water with oil, water with soot, water with crushed coal), secretly apply the inverted Topcra from the back to the inside of the cursed person's clothing. The rune is used upside down so that its spirits will be angry with your enemy, thinking that he is deliberately wearing their rune in the wrong position.

3. Place the image of the Boy rune on your enemy, whisper its name and call the spirits of this rune by their names - then they will punish your enemy.

4. Through the inverted Kitovrul, you can summon the Akian Predators, who, in exchange for a bloody sacrifice, can not only punish but also kill your enemy. The rune is used in an inverted position to intensify malice.

5. At night, draw the rune Ouk on a piece of obsidian and then place a black candle behind it. Place any organic material belonging to your enemy (hair, fingernail, etc.) on the shadow cast by the obsidian. Open the space by drawing this rune and say:

Where time stands still.

Neither to Heaven nor to Hell.

Let my words fly not to the gods, not to the spirits, but spread through the cracks.

Merge with the darkness of the night,

with the midday gloom, destroy my enemy and take him with you!

6. With the help of the rune Turis, you can cause a great deal of damage. Mostly, it involves damaging a means of transport: a bull (or any horned animal) will go mad, a horse will fall ill or sprain its leg, a ship will sink or burn, a car will crash, a person will break their legs...

It is possible to cause lightning to strike a person. To do this, apply Turas to the enemy's headdress with the following incantation: *"May misfortune rain down upon your head like a downpour, may misfortune and hardship strike you like hailstones!"*

7. Looking at the enemy, at their photograph, or recalling their image in your mind, imagine the rune Is above their head in the form of a snow-white beam. Lower the beam into the enemy's Svil. Mentally touching the beam, say: *"Is, blossom into a flower of death for <name>!"* As soon as the beam turns into a prickly pillar of light, take your attention away from it.

The evil eye

The rune of Gorst has the power of the evil eye. To develop it, you need to put this rune on your Burkalo, and from there it will multiply and spread to your eyes and whole body. Your body movements will become sharp and piercing.

Cast a spell

1. At night, draw the rune Dzyado with blood on the ground. The blood must be sacrificial, not your own. Then light a fire. When the coals are burning, throw some freshly cut grass on them and, as the smoke rises, ask the shadow spirits to bring such-and-such darkness upon such-and-such a person.

2. To drive someone mad, create a doll of your enemy, carve the rune Dzyado on its head and paint it with your blood. Then summon the shadow spirits of this rune and instruct them to drive such-and-such a person mad.

Get rid of misfortune

With the help of the rune Topcra, you can not only bring misfortune, but also remove a streak of bad luck in your life. To do this, you need to light a fire at night, hang a crow's feather around your neck (stick it to your skin or tie it to a string), then call upon the guardian spirit of this space and, addressing it, say that you have done no wrong to anyone, so let all misfortunes fly away from your path and back home. After that, burn the feather.

Treatment

1. Since everything is part of the Nameless One, the rune Is stands at the beginning of everything. Look at the illness, find Is in it with your gaze, and expand Is to the entire extent of the illness, intending to return the illness to the beginning of all things. In the same way, you can remove not only illnesses, but also bad thoughts, inclinations, etc.

2. The rune Laan is associated with good health. It does not heal, but it gives strength to the body and mind. For this purpose, it should be carved on a piece of hematite.

3. When you come to the water, wash yourself in it and ask the spirits to remove whatever is hindering you - this could be various kinds of curses, spells, and even attached spirits and their seals.

4. You need to "swallow" Fök - to do this, place an alder circle with this rune carved on it in a glass, then pour water into it and say a spell for recovery, after which you drink it.

5. With the help of Fok, you can take life from one person and give it to another.

To give a horse speed

To make your horse run faster, apply white ash or white paint to its thighs and chant:

*Run, my <horse colour>, outrun the wind and
know no rest,
until we arrive at <such-and-such a place>! You, my faithful horse,
you are Peks himself!*

Attract prosperity and wealth

Carve the rune Laan on a piece of amber and always carry it with you. Such a talisman must be charged during the day: it must first be cleansed in the sun's rays, then lowered to the ground, then brought to the heart.

Purification and disclosure

1. If a sorcerer wants to remove various blockages from his student and unlock his powers, he strips him down to his underwear and lays him on his back. With ash, he draws a lock on his forehead, in the area of the heart and on the solar plexus. Washing away the markings with pure spring water, the sorcerer recites:

*As a spring breaks through the rocks to water the earth...
Like a lost traveller finds his way out of the forest to return home...
So let the water of life awaken the fire of your heart and mind, illuminating your mind and body.
So be it!*

2. Imagine the runes Svyuno, Ratniki, and Az standing one behind the other. Take the first step, saying, "Svyuno," the second step, "Ratniki," and the third step, "Az." Stop and feel the rush of emotion.

Get rid of the drum

1. Apply Svyuno to your chest. Take an unnecessary object (preferably a stone or piece of wood) and apply Yerok to it. Go to the place in your home where the noisy spirit causing trouble lives, place your hand on your chest, on the Svyuno rune, and say:

*In the name of Sventovita, you, spirit, enter this object now!
So be it!*

Without weakening your will, wait. You will definitely feel that the spirit has latched onto the object. Press it with your will so that it enters completely. As soon as it enters completely, cast a Lock spell on top of Yerk to create a knot. You can then throw the object away.

2. The Laan rune can be used to restrain a rampaging Domovoy and expel evil spirits from the house. To do this, carve it into a ceiling beam and paint it with blood, saying: *"All evil spirits, begone! Light dwells here!"*

Get inspired

1. The rune Haa is associated with a state of creative ecstasy, when a work is written very quickly and efficiently, when you understand everything at once. To enter this state, imagine Haa above your head and, focusing on the rune, say:

Haar, I am tired of standing on the ground, motionless and rigid.

Lift me up onto your broad back

and carry me through the clear sky towards the bright Sun!

2. Contemplating the bird Haar can help you achieve a state of inner freedom. It also symbolises all creative and intellectual power. If you lack the strength to realise an idea or understand something, contemplating this rune will give you the necessary impetus.

Clairvoyance

1. Draw the rune Dzyado and look at it so that you can see the black Alatyř through it. It radiates from the space of Dzyado into your Burkalo, and your clairvoyance is revealed.

2. From a flowing water source, pour water into a vessel bearing the image of the rune Unir, and ask the spirits of this rune in your own words to show you the place in our world that you need and what is happening there. You can ask them to transport your mind's eye to that place so that you can see everything as if you were there.

3. Take the rune bag, pour the runes onto your right palm, greet them and hold them until they begin to radiate heat onto your palm. Then ask a question about the person, deity, place or event you wish to see.

When the question is asked, without looking, take the runes one by one and set them aside until one of them feels hotter than the others or gives you a slight electric shock. Pour the rest of the runes back into the box, place this rune on your left palm, with the drawn part facing your face, and repeat the question: "Show me this and that."

Then contemplate it, memorising its appearance until you can completely reproduce this rune in your imagination with your eyes closed. When this state is achieved, close your eyes and imagine the rune in the same place where it is on your hand, exactly as it looks, and contemplate it.

After a while, the rune will begin to change: the colours will become darker, then the rune will become transparent, voluminous, increase in size and begin to draw your attention. Through it, as through a window, you can get a vivid vision of what you are looking for.

Travel

1. If you take a deep bowl, draw the Dzyado rune on its bottom, then pour water into it, sit in a dark room with a candle and stare into the water, after a while you will feel yourself being drawn into the water, allowing you to travel both with your consciousness (mental flight) and with your subtle bodies (astral projection). You can also simply imagine this rune in a dream, and then it will give you awareness or throw you into some world, usually connected with your ancestors.

2. Write the rune Dzyado on a piece of paper and place it under your pillow, then in your dreams you may enter the world of ancestors (called by the Dead Volshvitsy the Ancestral Rings of Departed Ancestors around our planet) - staying there brings balance to your life.

3. Write the runes Is+Az+Haar in red on an oak stick, saying the following for each rune:

Sventovit, enlighten my dreams!

Give strength to my dream!

Let me into life, let me become a god!

Wear it on your right hand at night, and your dreams will be conscious.

4. When you fall asleep, you need to have Haar with you or imagine it. Then read the invocation:

I call upon the power of fire,

that will dispel the darkness of my dreams and delusions.

Give me yourself, O great spirit!

Make me awake within my sleep!

After these words, a spirit will appear in the form of a fiery bird flying swiftly across the sky. Feel that the gaze of your eyes is its gaze, that your vision has become its vision. You will immediately be thrown out of your body.

Courage and valour in all endeavours

Wear an amulet with the rune Boy inscribed on it.

Combat state

To quickly absorb the power of the rune Boy, you must visualise it with your eyes closed, and then, gathering all your strength, shout out its name. Once you have visualised the rune, you can then visualise your goal as a single image and shout out the name of the rune - then all your strength will be directed towards achieving your goal.

Fight to the point of frenzy

Draw the rune of Battle on your chest.

Frenzied will

To use the rune Kitovrul alone (i.e. not as part of a carbopsi), you need iron self-control, otherwise there is a chance that you will not be able to cope with the Akiyan disorder and go mad, succumbing to the madness of your own power as a multifaceted and multidimensional being. If, however, you are in your right mind and want to awaken this very thing in yourself, then place Kitovrul on Svyatog. In addition, your inner strength (physical and mental), valour, drive and willpower will be awakened.

The fulfilment of any desire

1. Take a small clean sheet of paper, write your wish on it, draw the rune that corresponds to it on top, and place it under your pillow for three days. On the fourth day, burn it and scatter the ashes in the wind.
2. Fold your hands in a prayer gesture so that your fingertips are at lip level and your wrists are at Tla level. Open your palms slightly to form a boat shape. Imagine that it contains a rune expressing your desire. Then imagine where the world to which this rune belongs is located: Prav - above, Nav - below, Yav - in front of you, Akian - around you in space. Or imagine yourself among the stars, and then the Sun is Prav, the Earth is Yav, the Moon is Nav, and the starry expanse is Akiyan. Say, "This rune does such and such," open your palms and blow on the rune so that it flies away to its world.
3. Internal runes are controlled by external objects - parts of runic landscapes. Imagine the desired part, picture its rune at the top, mentally place both hands on this part and say what wish you want to fulfil. This way, you can control not only your internal runes, but also those of others.

About working with the background of the rune

Some people try to reflect the background of a rune onto themselves in their dreams, hoping to acquire its properties. But the background is secondary; it cannot bring about such transformations. In general, working with the background is not very useful, but if anyone is curious, you can try something.

If you place one rune on the background of another rune, it will acquire some of the meaning of that rune. For example, let's take Topcra and place it on the white and blue background of Бурей. This will not change the properties of Topcra, but it will acquire some of the meaning of Бурей. There is no point in doing this unless you want to disrupt someone's attunement to Gorthu or Vyre, i.e. when you see that a person is about to do something in accordance with a certain rune, you can change their background.

If you are affected by a single rune, visualise it and replace its background with a more favourable one. This will soften the impact, and may even dispel it.

If you feel an avalanche of undesirable events, visualise it as a suitable rune and change its background to that of another rune corresponding to a favourable course of events, and pronounce the name of that rune. Thanks to this, the wave of events will not stop, but what is happening may take a different turn, leading to something good.

CHAPTER 23: KARBOPISY AND VYAZANOKI

Definition

For application to amulets and talismans, there are 8 types of runic symbols and their derivatives:

<i>Name</i>	<i>Meaning</i>	<i>Effect</i>
single rune	any rune taken on its own, without any additions or titles	changes the state of consciousness
carbopys	several runes standing next to each other in a row, with or without titles	changes the course of events
bundles	several runes superimposed on each other to form a new symbol	enhances the influence on events
quick word	a spell formed by the pronunciation of runes in carbography or binding	helps in influence on consciousness and events
tsyik	a number formed by adding the numerical values of each rune in the runic alphabet or knotted script	
dravnik	a runic script that includes not only runes	accelerates the influence on

knitted writing	a runic inscription consisting not of runes, but of knots	events
tsnag	a seal formed by a combination of single runes, carvings, tattoos, inscriptions in letters or secret writing, sometimes supplemented with drawings or patterns	has a comprehensive effect on consciousness and events

If the amulet is made double-sided, then on the reverse side they write a quick word, tsyk, manuru or a suitable passage from the sacred scriptures. Quick words and tsykes can be used separately from their carbopies and knitted patterns. Usually, in this form, they are used to enhance rituals and celebrations.

Features of the action of runes in carbopies

I

In general, Is has the property of ice - to freeze, stop, cool down passion, but also the property of life - to bring to one's senses, pour in pure life, bring back to life. It also has the property of fusion: dissolving in it, one can merge with both its life and any other.

If you place this rune at the beginning of a carbopisi, you can enhance any action by directing your inner strength towards its implementation.

Az

In carbopisy, it is used to shed light on something, to clarify.

If you place Az before the name of a spirit or other immaterial being, you can reach its true image, bypassing all the layers and assumptions associated with it. In particular, this eliminates the need to invoke the spirit with someone else's names or words of power.

If you place Az at the end of a carbopisy, all the power created in a particular formula will be directed at you, attaching itself to you in the form of a stream. If you carve Az on a talisman, the stream will be constant, while carving it in the air will create a temporary stream.

Vyrej

In carbons, this rune can be used, among other things, to smooth out differences and improve relationships.

Suvuno

The overall meaning of this rune is supreme power, kinship with elder rulers. It also personifies the Higher Self and determines the fate of the soul. In carbopics, it is usually used to enhance any action.

Erok

This rune will not help anyone find someone, but it will help hold on to someone who has been caught, as it has the quality of attachment and fusion. It allows you to grab someone so that you never let go. This property can be used to hold a fleeing thief so that they cannot escape, or to hold on to a series of events for a long time (for example, if you are on a winning streak, so that it lasts for a long time).

The meaning of this rune brings cool calmness and focus. The rune Erok is associated with a person's willpower and intention. On its own, it should only be used in contemplation to develop willpower and determination. Its main use is in carbopies.

When used in a spell formula, it helps to create intention. In carbons, it should not be woven into the beginning or end, but closer to the middle.

Haar

It is noteworthy that almost no rituals are ever performed in relation to this rune, only work while contemplating and in dreams. This feature largely determines its use.

Warriors

Accelerates healing. Gives any action additional power due to the greater number of spirits and consciousnesses involved in the matter.

Mother

This rune is called the embrace of a woman. Figuratively, this rune represents an encounter with Lada and an encounter with Night. It is the knowledge of the secrets of carnal love and conception. If Haar suggests that a certain spiritual and divine power is directed towards creativity, towards the realm of the mind and feelings, then Matar directs power entirely towards the carnal realm. This rune clothes the soul in flesh, which contributes to the emergence of the duality *of soul and body*.

Laan

This rune is called Gifts of the Earth and Power of the Earth because when you contemplate it, the flow of Zema enters the contemplator, giving strength, which can make your chest ache. Recall the tales of heroes and heroines who could not be defeated as long as they stood with their feet on the ground, and you will gain a deeper understanding of the meaning of this rune...

Laa should be used in carbons related to obtaining material goods: a good home, job, financial prosperity. This rune also brings balance to family relationships. In carbons, this rune should only be used in conjunction with other runes of a mundane nature; it should not be combined with either abstract or lively runes.

Nyukh

This rune enhances the abilities of the spiritual guide. In particular, it sharpens all the senses and promotes deeper concentration and the development of attention. It is a complex and profound rune. Its meaning lies in the search for a passage into life – like a spermatozoon moving towards an egg, sensing it by smell (hence the name "Nyukh").

Unir

The main use of Unir is associated with the Element of Water: to let your consciousness flow after spirits, to catch fish, etc. Unir is often placed at the end of a carbopisi to correctly direct the *rēžu* to its destination.

Pye

The power of this rune preserves what exists, prevents decay, protects, and grants peace. Using this rune will help cure food poisoning and remove any spells or unwanted information from water and food.

Ŧopcma

This rune is called a horn or a stick for gouging out eyes. It will indeed help not to become invisible yourself, but to deprive your enemy of sight or cause some other grief – not to kill, but to maim by any means. Ŧopcma is the black suit, the power of the Other Side. The living can usually only use it to achieve a dreamlike state close to death, for it lowers the radiation of living beings.

Ouk

This rune is associated with ageing. It represents a hole in the Shell through which the soul leaves the body forever. Therefore, it is advisable to use it in those carbopisy whose meaning is to lose something, get rid of something, or exhaust something.

Dziado

The great spirit of this rune is Morok. Morok's power is very ancient, and therefore he can lead not only to ancestors and gods, but also to more ancient beings, even primordial ones. This rune takes you away from everyday consciousness. It can evoke joy, laughter, madness, unpredictable behaviour. Or it can summon one of your ancestors.

Fire

In carbons, this rune is used to significantly strengthen them, as well as to give them unexpected and uncontrollable manifestations. This rune must stand next to the target and control runes so that they direct its power, for it cannot control itself.

Battle

This rune is for battle frenzy, combat madness, and unconscious rage. The powers of this rune are very lively, powerful, strong-willed, hot-tempered, and angry, but not destructive. The force of this power does not pierce, but tears to shreds. It can also be used as protection: not to shield oneself, but to offer significant resistance. The effect of this rune knows no bounds. Caution! It is dangerous to use it alone, without other runes, if you are not sure of your goals.

Helps to direct attention (including to oneself) and intention. Helps to impose one's will ("Let's fight!").

Fok

This rune reveals the animal-predator state in a person, completely immersed in Silent Knowledge. He is devoid of all thoughts and is one with the Earth. He simultaneously derives pleasure from absolutely everything (if you interact with members of the opposite sex in this state, they will undoubtedly like you), and he can act like a predator, mocking the weak, enslaving them or taking away everything he desires.

Illness is weakness, and the Predator is strength. By identifying with the Predator, you recover. But the Predator is not something external that can be brought into yourself; the Predator is you, it is the sum of your dormant ancient qualities. Therefore, healing with the help of this rune comes from your own strength, not from some external influence.

Kitovrul

In general, this rune expresses speed, movement, strength, and a special wisdom that lies in mastering something (for example, saddling and taming a wild horse). This rune should be placed at the beginning of carbons with lively properties. If the use of such a carbopisy is necessary, it will acquire even greater power; otherwise, it will be devoid of the spirit of this rune, after which it is named.

Lock

This rune differs from Is in that Is can stop something, while Zapor can only limit the space of movement, but not stop the movement itself. It differs from Erka in that there, it is like a fish on a hook, while here, the fish is in an aquarium. And if there, they kept the thief so that he would not escape, making an effort, then here, the thief is sitting in prison under lock and key, and the guards do not make any special effort.

In carbopsias, it is often used as a closing rune, i.e. it is placed at the end.

Turs

This rune is a turning point, with it a person begins: it cuts off a piece of the sky and seals it in the vessel of the body. Its action pacifies any magic and extinguishes any flights.

Zorno

The meaning of the rune Tsorno: grounding, consolidation, solidity, a firm foundation, a solid support, secret knowledge, secret societies. It can change events by eliminating something. In carbopisy, it is used as an affirmation ("It will be as I say!"), to reinforce any action, to subjugate someone else's will.

Koval

Yerok holds, Zapor limits movement, and Koval merges one with another, ensuring fusion - constant connection, mutual understanding and interpenetration. One flows into another - qualities, thoughts, strength. Koval creates an alloy, forges unity (including the unity of opposites).

This rune has no worldly applications; it is used only for spiritual transformations.

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They are not usually used in carbopisy. But if someone has their own personal system or is well versed in special purposes, such masters can use the 24th rune. In most cases, this simply requires comparing the 24th rune with one of the others, because its meaning will certainly be similar to one of them. Carbopics using the 24th rune most often consist of 2 runes, rarely 3, and very rarely have more than that, because the 24th rune itself can be a combination of several purposes and have several meanings.

Selecting runes for carving

There are three types of carbopisy, depending on the complexity of execution:

- 1) to enhance existing abilities: for example, you know how to cook, but want to learn how to do it better;
- 2) to attract missing strengths: for example, you have learned to cook well, but there is another chef who is even better, and you want to surpass them, but you are missing something to do so;
- 3) To attain the unattainable, the hidden: for example, you have surpassed even the most skilled chef, but he was only preparing delicious food, whereas you can also learn to prepare magical potions, and for that you need to be more than just a chef and have knowledge of a completely different level.

The easiest type of carbons to create are those of the first type, sometimes requiring only a single rune. For carbons of the second type, a good knowledge of rune compatibility is necessary. Carbons of the third type are often complex, requiring knowledge of how to strengthen carbons and arrange titles.

The methods for creating carbopies are as follows:

- 1) Contact your runologist, describe your goal, and ask for a runic inscription to help you achieve it. What runologists give you often differs from what you can get from others or compose yourself, because runologists understand the full meaning of the runes at once, and they can sometimes advise unusual uses for a particular rune.
- 2) Divine which runes should be in the carbopisi. The "Three Runes" and "Handful of Runes" divinations are particularly well suited for this. This method is a substitute for the first method for those who cannot hear spirits.
- 3) Think about who has already achieved what you want to achieve and how, then write it all down in words and translate it into runes according to its meaning. Let's say you want to become brave in order to defeat your enemies. This has already happened to many people, and the essence of this phenomenon is well described in "The Tale of Igor's Campaign": *"He strengthened his mind with fortitude, sharpened his heart with courage, filled himself with a warrior spirit, and led his brave troops to the land of the Polovtsians."* Now that you have found a suitable description, you need to translate it into the runic language. According to the excerpt, there should be runes expressing a strong mind, a brave heart, a warrior spirit, an attack, and enemy land. The result is a runic inscription of 5 runes: Az+Boy+Ratniki+Fok+Gorsta.
- 4) Do not look for examples in the past, but simply write down your desire in words and translate their meaning into runes. This method is less reliable than the previous one, as it has no basis in the past, but it is good if you cannot find such a basis.
- 5) Think about your desire and figure out which runes and in what order correspond to its embodiment. Then write down the resulting runic inscription, look at it and think about how, according to it, events will unfold. If something seems wrong, change the order of the runes, remove the extra ones, or swap one rune for another. Keep checking until you're sure.
- 6) Imagine the result you want to achieve and contemplate this vision until the runes appear on it.
- 7) Reduce your goal to 1-2 words, then pick runes whose names start with the same letters. Let's say your goal is "to understand dreams." The first letters are O and S, which means you need the runes Ogn and Svuno or Ouk and Svuno. The second is more likely, as it will cause a combination of Light and Darkness in your dreams, creating some tension, which will contribute to awareness.
- 8) Take three runes so that the rune in the first position represents what you want to influence, the rune in the second position represents the action you want to take, and the rune in the third position represents the reason you want to achieve this.

Sventovit decreed that there should be no more than four runes in a carbopisy. Even four is too many. The fewer, the better. Nevertheless, for special purposes, karbopisy are sometimes created from a large number of runes. In such cases, they are usually used only in the form of knots, thereby hiding the number of runes. For example, let's consider the knot "Damage to Death":



As we can see, the knot consists of five runes: Az + Erok + Kitovrul + Is + Gorsta, with Is repeated five times, i.e. it acts not only on its own, but also highlights the main properties of all the runes used here. For such complex knots, a special ritual or spell is usually used. In this case, it is a spell, and it is as follows:

<Name> is like a fish caught on a hook.
He is going mad, losing strength, falling ill and dying.

Lyutobor, Kapu-mate, Tukhulk!
Word and deed! So be it!

A collection of frequently used carbopises and knitted spells

Icelandic collections of galdrstavs and treatises on runology are well known. Although no written evidence remains, carvers say that the Slavs also had books on the art of runes. There were 39 of them in total, of which four were considered the most important:

- *Zlatomyselnik* – interpretations of runes and their combinations;
- *"Mighty Karbopisi and Vyazanochi"* – a collection of 400 symbols for various purposes;
- *"Monument of Probabilities"* – 235 predictions made with the help of runes and an explanation of how to make predictions yourself;
- *"Strong Words"* – spells and other means against harm sent by darrungs.

All these works were written on Ruyan and kept in local temples; the Slavs had no other books of this kind anywhere else. Since they were intended only for the clergy, they were copied quite rarely, and many of them existed in single copies. From the 12th century, when the conquest of Rügen by the Danes and the persecution of paganism began, these books were burned during the destruction of temples. Only the descendants of priests who moved to the Netherlands, where there were once settlements of Slavic giants known to the Franks as the Wilts and to the Scandinavians as the Wilts, managed to preserve some of them. But even there, persecution caught up with the keepers of knowledge, and in the 15th century, everything they had preserved was burned in Leiden.

The collection presented below was compiled by us while writing this book. Most of the knowledge included in it was obtained from carbon writers, and a smaller part represents the work of individual masters. Many of the goals for which carbon writing and knitting are proposed in it come from the depths of centuries, and some arose from the demands of modernity. We sincerely hope that this knowledge will not be lost!

Carving	Knitting	Skoroye word	Number of repetitions	Meaning	Application
IS4		IS4s	7	return to ancestral traditions	Write around the middle finger of the left hand. It is especially useful to wear after a christening or moving house.
IK4		IKE	2	Awakening in one's blood the kinship with the gods	Cut on a black stick. Before going to bed, pour milk on it, then place it on your forehead.
4S9I		DZSOYI	2	deprive of ancestral power and support	Burn on a board, bury under the enemy's threshold.
9Y0-1		KgKMA	2	to assimilate any rēji, to turn even destructive influences	Draw a circle on your right palm and write inside it. It is convenient to devour the power directed against you.
YPA-1		KFU	4	accumulation of power	Apply red paint to Svobog.
YPLR		KFC	6	magic amplifier	Press onto gold, paint black, wear on a gold chain.
XFR		CHOR	7	For the help of spirits in all matters	Engrave on a yellow coin and wear when necessary.
EX0		BHM	5	call to the world of Rod's power and spiritual power	Lay it on the ground and set it alight.
NT		Tue	3	so that the spirit may appear in its true form and be named	Engrave it on a golden plate and show it to the spirit, or place it in the place where it appears.
SR1		SRP	4	Subjugate the local spirits	Write on willow bark and throw it on the spirit's dwelling place, then give orders.
4PA		DzGZ	6	so that the souls of the dead do not bother you, do not appear	For a person – apply charcoal to the left wrist, for a house – place it under the floor or under floorboards in the hallway.

					throw it into the swamp.
ቱጸበ		OCHV	2	from mice and from enemies in the house	Cut out the handle of the broom standing at the threshold.
የብሐ		GAZ	1	so that no one comes to your house	Apply a small amount to the doorframe, say the person's name three times on each rune, and the road to you will be closed to them.
በሐየጸ		VZGH	3	To drive a person out of the house	Put it in your pocket.
የጸፈ፤		LGBZ	2	against theft	On that object, its wrapper, cover or door where it is stored.
የሐ		FZ	7	so that a thief cannot leave the house	Cut on the inside of the door, paint with snake venom, varnish.
የጸ		F.H.	3	Find out who stole it	Write it on a splinter, drop it into a glass of water, drink it and close your eyes.
የየብሐ		FGA	9	so that the criminal confessed his crime in	At the cemetery crossroads, dig a hole, draw a circle in it, pour the blood of a white dove over it, and leave it like that.
የጸፈ		LFUA	5	so that the thief returns what he has stolen	Write on the skin of a dead person, burn it on a bonfire, divide the ashes into 4 parts and scatter them to the four corners of the world.
ብሐ		ALE	2	to get the debt back	Carve or burn it on a small board, nail it to the door or to the wall of the debtor's house.
ብሐ		ATV	1	to win a lawsuit	Keep it close to your heart during the trial.
የቱ		KO	1	to provoke terrible anger	Imagine it on your right palm in the form of dust, blow it into your face or head of your enemy.
ቱየየ		OIF	7	Drive mad	Write on a burnt stick and throw it away. Or write on a piece of paper, burn it and sprinkle the ashes on the enemy's head or blow the ashes into his face.
ዋፋ		Ouz	7	Various spells, especially to make the enemy get lost in the forest	Write with blue ink on the enemy's clothes, or spill ink in the form of an inscription where he gets stuck.
ሪሪ		SIP	6	subjugation of people	Before speaking, apply black colour on the middle finger of both hands.
፲ኮፋ		TNDz	8	make a person suggestible, obedient	Write on any page of a book, which you will then give as a gift.
ኮቱ		NOZ	8	against the influence of psychotronic devices	Always carry it with you, or hold it to the back of your head before clairvoyance or divination.
ፋፈሪ		DZUR	3	against memory loss	Write in blue on the temples.
ብሐ፤		AZC	1	so that attention is clear and focused, does not wander or scatter on unnecessary goals	Engrave on gold and wear on a white ribbon around the neck.

ታሃሐ		EFZ	2	so that bullies do not bother you	Engrave on hematite, wear around the neck on an orange string.
ፕቅሃ		TOGI	3	expulsion of everything that brings misfortune	Carry in your left pocket.
በኃበ		PSV	6	from sadness	On your desk or in a prominent place.
ፋካበ		DnV	8	From grief and tears	Apply orange colour to a wooden ball. When needed, hold it in your hand.
ፋቅበ		DzOV	2	To cheer yourself up, have fun	Use as either of the previous two.
ጸላታ		HU	5	luck	Engrave on your hand, wear on your left hand.
ጸጸቱ		EKHA	4	Master various sciences	Engrave on a helmet or embroider with white thread on a cap so that there are knots on it. Ohlupene.
ቀካበ		ANV	3	self-knowledge	Cut out on the belt buckle or on the rhombus of the rosary.
ሃጾ		KRM	2	successful passing any test	Apply to the body so that it is invisible under clothing.
ኡላ		LEU	2	successful fishing	Cut out on a fishing rod.
ከከበ		NLV	5	Find a job	Apply yellow paint to a green circle and wear it around your neck without removing it until your first salary.
ኩላታ		LRU	4	successful deal	Write it on a piece of paper and burn it before meeting with the person you want to negotiate with. Pour the ashes under the doormat at the front door.
ሃላቱ		፲IVA	9	Achieve what you want without encountering refusal	Keep it close to your heart.
ላታ		UEL	2	enrichment	Write small on a flat surface strip of yellow paper and sew it into your wallet.
ከላ		LZI	6	impoverishment	Write with dog shit on a piece of old rag and tie it to the enemy's door handle.
ቅጾ		AR	9	make friends	Apply to the right palm and say hello.
በቅሐ		VAZ	2	so that a person does not blab about your affairs	Imagine a container with a drink, mentally lower it there, let him drink.
ጸፈጸ		RBC	6	calm the people around you	Write on your throat with saliva and say, "Calm down!"
የሪ		FSI	4	so that they do not fear you and trust you	Wear it on your belt.
ፕገቱ		TRLA	6	The favour of influential people	Wear around the neck on a gold chain.
ያቅጾ		SOBR	1	scorching gaze (causes burns, sets fire to objects)	Write in red on each part of the body before going to the bathhouse.

፲ቱ		TO	8	so that a feminine man become manly	Bake bread with such a shape and give wine eat.
፲ቱ፻፬		COFM	8	so that the member stands	Cut it out on a red stick, Hang it on a black rope around your neck.
፬ቱቱ		MEO	7	love spell	Cut it out on a stick and throw it under your feet, or place it so that the desired person will step on it.
፩፬		DzMI	3	from betrayal	Scratch it on the bottom of the gift and paint over it, so that it is not noticeable.
፬፻		MB	7	Easy pregnancy	Apply to the left palm and stroke the stomach 10 times every day, or place in a pouch with rosemary.
፲፬፻		RML	3	ease of childbirth	Coat your stomach with milk, covering your navel.
፬፻፩		MVU	5		When the first contractions begin, put a white ribbon on your left hand.
፲፲፻		NRV	7	For a favourable wind, I carve	Carve with an axe on the mast.
፻፩፻፻		FDzUV	7	for hair growth	Write in the right place and do not wash off until it comes off by itself.
፬፻፱		Mk	5	Build muscle	Apply before working out, then wash off.
፩፻፳		AB	8	strong body type for men	on the right shoulder or black on a red armband
፲፱ቱ		PO	8	for colds	Apply to a thin small piece of paper and place at the bottom of a cup of hot tea or milk.
፲፲፱ቱ፩፻		I	3	cleansing of various channels in the body	Cut on a white candle and rub it around all the folds on the body.
፲፲፱ቱ፲		IRAOC	8	cleansing and healing	Cut out on a white candle and circle around each stamina in front and behind the body.
፻፲፱		FLE	4	Quick recovery	Draw with iodine on the affected area.
፲፱ቱ፻፲		POFR	1	healing through the power of others	Apply to the centre of the affected area.
፲፻፲፻		TGP	9	for pain anywhere	Cut out a wooden ball and roll it over the affected area.
፻፲፻፬		FRVM	9	against livestock disease	Cut it out on a stick and throw it into the barn.
፳፻፲፲		SXPI	9	so that the herd does not scatter, and the disciples did not change the teaching	Engrave on onyx and insert into the staff.
፲፱ቱ፬		LOOÿ	6	rejuvenation	Scratch or write in black on a jar of any harmless ointment, leave in the cellar for 3 days and rub it on.
					Engrave on silver and with

4#Q1		DZOOUL	9	prolong life	10 years wear on a silver chain. Do not remove even when washing.
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As you may have noticed, some carbopsias use inverted runes. This means that they are presented here with the properties they have when used to correct the meaning of a divination.

You will find out why the number of repetitions is indicated here in the subheading "Opening by touch" in Chapter 29.

We always describe the use of carbopises and knots based on the most well-known cases and advice from spirits. If circumstances require, you can try to use them in a different way, and you can also create other knots from the specified carbopises. However, keep in mind that what we offer has already been illuminated and is served by spirits in this particular form, and not in any other, so if you change anything, it will first need to be consecrated and then applied, whereas what we offer can be applied immediately.

Contemplative carbopsi

Some semi-mages, inclined towards the path of emptiness, do not want to use carbopics as they should be used. They believe that one can simply contemplate carbopics and tune in to the changes they bring about in gvoras.

In fact, this is indeed possible, but only with those carbopsi whose effect should be directed specifically at the person who will be contemplating them. The greatest changes here can only be achieved through the special use of colour.

Select the runic script you wish to influence yourself with. Take a clean white sheet of paper and draw each rune in the colour of the stoga to which it belongs. Then outline them in white, as this is the natural colour of all Wendish runes. Next, reflecting on the overall meaning of the rune, determine which stogna can express it. Draw a circle around the rune in the colour of this stogna and fill it in with the same colour.



For example, you took the carbon script Az+Haar. Az refers to Burkhal, and its colour is blue, so we wrote Az in blue. Haar refers to Tlu, whose colour is light blue, so we wrote Haar in light blue. Since this karbopsi is used for snobbery, it refers to Okhluppen, whose colour is blue, so we wrote this karbopsi in a blue circle.

When the carbopys is correctly written, place or hang it in front of you, sit opposite it, and, contemplating it, inhale the carbopys's edge with the stygna to which it relates in meaning, or inhale through your nose and then direct it into this stygna. In the case of Az+Haar, this stack is Ohlupen, since this carbopys is drawn on its background.

Such contemplation should be performed on average 20 times each day, in the morning and evening, for as long as you wish to experience the effects of the carbopsi you are using.

Non-transformable runes

If one or more runes in a carbopisy are compound (made up of two or more runes), such a carbopisy is called non-convertible, since it cannot be used to make bundles. Spells and tsykis are not applicable to such carbopisy.

A few examples:

Runic script	Meaning	Application
	so that no one finds the treasure	Apply to the lid or top of the object.
	so that they don't lie about you, and not spread rumours	Open a bottle of wine, cut out the bottom of the cork, and plug it back in. Let it sit for 4 days, then give it to the gossip.
	For selling a house	Place under the floorboard.
	For car	Place in the glove compartment or boot.
	To attract visitors and protect the property from burglary	Place on every page of the website or in every room of the shop.
	break overcome any obstacles	Apply red colour to Yarlo.

	from childhood fears	Embroider on the chest of clothing with thread of the same colour as the clothing itself, so that did not stand out.
	from low and high blood pressure	Apply white paint to the blue bandage. If necessary, bandage around the wrist.

No one can make such carbons themselves; they can only be obtained from a carbon maker. Therefore, they have special power, even without being ritually charged.

Dravniki

A special type of non-convertible carbopies are drawniki ("wayward", from "ndrav") - carbopies that contain more than just runes. There are 6 types:

Description	Use	Example
with styuk or beleg	for a more accurate designation of the person being treated	Here and further, let us take as an example the carbopys for restoring and improving vision: Az+Nyukh+Vyrey+Tsomo. Since Az means a person whose vision it is desirable to restore, instead of Az, one can put his styk or <i>helen</i> . Since Varnnd wears glasses, let us write down this carbopys with his styk:  (koldoslov – DÚU).
with a dorunic sign	to set a goal so that there is no need to make a discussion	The essence of the ANVTS carbopisy is good vision, i.e. the agreement must mention this specifically. Of all birds, the eagle is famous for its excellent vision, so let's add the Dorunic sign "Eagle" here:  (koldoslov – DÁNNA).
with a new sign	to replace the runes whose use you are unsure about	Let's say you don't understand what the rune Tsorno does in the ANVC carbopisi, but you don't want to just throw it out. In this case, create a symbol that expresses the purpose of this carbopisy and place it in place of the questionable rune. Since the purpose here is to improve vision, you can replace Tsorno with an image of an eye:  (spell word – DOL) or with a symbol that you drew yourself when you were thinking about improving your vision:  (the same spell).
with the letter	to enhance the effect of the discussion	The most important word for the ANVC discussion is "vision", which means: -the letter of this word can be added to the carbopism after the most important rune. So, let's put the secret sign Zelo after Tsorno:  (koldoslov – DÁRM).
with the number	to enhance the effect of the most important rune	The most important rune in ANVZ is Tsorno, as it signifies mysterious healing. Vyrei is also quite important, as it is responsible for ensuring that this healing proceeds smoothly. Therefore, these two runes must be strengthened. To do this, we will determine the number of this carbopisy: ANVTS = 187+323+204+527 = 1241 = 8, then add it to the necessary runes, as if we were making bundles:  (koldoslov – DIIVO). Here we have written the usual notation for numbers, but you can use any other (for example, from secret writing).
mixed	to speed up the action and confuse those who wish to kill your witchcraft	 (spell – DVITITOYMO).

Since we have taken the example of carboprost for restoring vision, we will point out that it should be applied to a bottle of water, left to stand for 3 days in the midday sun, and then used to wash your face every morning. Dravniki are consecrated in the same way as knitted inscriptions, but the spell does not begin with Buki, but with Dobro. It is Dobro that is heard here because dravniki represent an extension of the influence of runes, and this is largely a kind of good in the sense of wealth.

Knitted inscriptions

Knitted writing is a type of carbon writing consisting entirely of knitted characters. Due to its complexity, knitted writing is consecrated with a spell, which must be told to you by the spirit that originated there. One must listen to knitted writing, feel how each of its signs merges with another, turning into a spirit, and listen to what this spirit has to say. Among the words it utters, one will inevitably begin with Buki, and the spirit will repeat it several times — this is the magic word. It will definitely begin with Buki because, upon being born, the spirit immediately accepts the law of the Red Universe in which we live, and this law is Boy. After pronouncing the magic word you have received, simply blow on the four corners of the knitted writing, and it will be consecrated.

Below are several ready-made knitted inscriptions, the spells for which are already known.

<i>Knitted script</i>	<i>Spell</i>	<i>Meaning</i>	<i>Application</i>
	BÓRMO	For wealth and luck, winning at games	Draw any banknote, but instead of the number, write this code, and place it in the middle with the rest of the money in wallet.
	BÉKET	to arouse passion and lust, quickly turning into sexual intercourse	Carve an arrow shape on a stick and wear it around your neck. When necessary, point the arrow at a person and say the spell.
	BRA	find your mate and start a family with them	Apply to a stick and wear at the level of the middle finger. Or secretly put it on any piece of clothing belonging to the person you like, consecrate it with a spell, slowly remove it, and then wear it yourself.
	BHAT	prevent a marriage (to cause a quarrel, change their minds , etc.)	Write it in two letters, send them out or slip them to the bride and groom.
	BENJA	Bring your husband or wife back to the family	Write on a piece of clothing belonging to the departed person, place it on the altar or in the iconostasis, and every morning at sunrise pour wine over it, pronouncing the name person.
	BÓO	so that the person is found and gives know	As before, but pour wine and say the name at sunset.
	BOOM	so that it become conscience gnaw	Write on the door or wall of the house of the person you want to make feel guilty.
	BOZEY	so that the child does not drag into mouth poison, not injure themselves, and was obedient and calm.	Embroider in green at the bottom of the shirt. You can repeat it as a pattern.
	GOD	from drug addiction	At night, write with iodine on the veins.
	BĚ	so that your teeth don't hurt and they decay	Carve it on a stick in the shape of a tooth, wear it around your neck on a silver chain.
	BANN	from pain in the spine	Apply oil above the buttocks, on the back in the Yarla area and at the base of the neck.
	BÍI	development speech, relief from muteness and stuttering, pleasant voice	Apply to a talisman worn around the neck on a short string so that it hangs down into the hollow of the throat.
	BAR	Become a leader	Engrave on a gold plate, wear on the right wrist.
	BIOM	to subdue spirits	Apply to the left palm and show it to the spirit that appears. If it does not obey, Perun will punish it.
	BEKTÁ	protection in dreams	Hang on a stick above the bed.

When applying to objects, it is sometimes more convenient to write the runes not in a line, but in a column, i.e. from top to bottom.

Knotted letters with repeated runes

Very rarely, but still sometimes, there are carvings and knitted items in which a particular rune is repeated several times. This is more common in knitted items than in carvings, as it not only gives them strength but also beauty. Examples:

Knitted items	Contents	Meaning	Application
	<i>Mother times Is and 2</i>	Balancing women	If a wife scolds her husband too often, you should fuck her from behind, and at the same time, with your left little finger to lightly scratch her lower back.
	<i>Mother, Fok and 2 times Constipation</i>	protection from rape	Knock it out on hematite and wear it around your neck on an orange string.
	<i>Mother times Laan and 2</i>	persuade to marry	Hold a sweet in your mouth, then cut it from below or write on the wrapper, and give it to eat.
	<i>Vurey and 2 times Laan</i>	luck in dealing with money, quick enrichment	Embroider with gold thread on a solid green leaf and carry in your wallet.
	<i>Haar, Ratniki times Pye 3 and 3</i>	to avoid accidents	Hang it under the mirror inside the car.
	<i>Haar and 2 times Torno</i>	so as not to get lost, not to lose your way, clearly stick to one direction	Draw on your right wrist with ash from the stove.
	<i>La'an, Fok and 2 times Haar</i>	to safely traverse a dangerous road without encountering enemies	Carve on one side of the black cube and hold it in your right hand.
	<i>Turs, Svyuno, and twice Pye</i>	Do not eat, do not drink, but do not starve and be full	Looking at the clouds, imagine this bundle there, mentally stretch out your arms, take it, open your mouth and swallow it, feeling it pass through your intestines. Repeat until the desire to eat disappears.
	<i>Is, Pie, Ogny, Mother times Az and 2</i>	open any haystack	Imagine woven from white mist above the desired haystack.
	<i>Pye, 2 times Ouk and 2 times Gorsta</i>	open the shell to drink the power and strike	Place the black one on the enemy's navel and push it deep with your will.
	<i>Gorsta, Nyuk and 2 times Torno</i>	send away the harmful message back	Write it down on paper, wrap it in a piece of cloth or a letter describing the cause of the trouble misfortune. Burn at a crossroads, scatter the ashes in the wind
	<i>Is, Zapor, Pie, Torno and 2 times Ratniki</i>	remove the numbness, revive the one who has just breathed his last	Shave the head and scratch around the crown.

Complication

Using the example of the Nyuk-Haar-Vyrey carbopisy (which is drawn with saliva on the forehead to find the right path if you get lost), let's look at various ways of complicating knots:

	<i>Similar.</i> This is the most common type of knots, when each rune is superimposed on the lines of another rune that are present in it, similar to similar.
	<i>Multiform.</i> This is a rarer, but sometimes more beautiful type of knots, when the runes are superimposed on each other, but the number of lines is not reduced by the superimposition and remains the same.
	<i>Vspakina.</i> This is the same as podobnik or multiform, but to create it, some runes in the carving are first mirrored, others are turned on their side or upside down, and only then are they woven together.
	<i>Primrachel.</i> This is the most difficult, but also the most interesting type of knitting. You need to take the runic script, break it down into separate lines, and then put them together to form a completely new sign, from which it is impossible to determine which runes it consists of.



Napshev. This type of runic script is created by distorting any other type: straight lines are bent or rounded, rounded lines are straightened, short lines are turned into dots, giving the runic script a similarity to a pattern.

Reinforcement

There is a very useful carbopisy Az+Is+Ogny, which is carved on a thick white candle, lit and carried around all corners of the room if it needs to be cleansed of unpleasant energy. Using this carbopisy as an example, let's look at how to strengthen any bond:

1. Write down the carbopisy	2. Make a a spell	3. Reflect it mirror image	4. We connect the original with the reflection	5. From the resulting image, we form a kolovrat

The symbol that appears in the 4th and 5th transformations can already be used, as it has more power in this form. As you may have noticed, in our collection, the symbols ITRNOTSBDZZA, EZTS and IPOAU are given in the 4th transformation.

You can go even further and depict several resulting kolovrats side by side. This will create a pattern that can be embroidered on clothing, carved on an object, or painted on a wall. Such patterns are applied for a constant, uninterrupted effect.

You can make the kolovrat more diverse:



Here in the middle you can see the knots of Gorst+Zapor-Koval-Az, which are scratched on the bottom of the tube or written in blue on a packet of tobacco or a cigarette to help you quit smoking. This binding is inscribed in a kolovrat from another binding, woven from the same runes. In the same way, you can weave two different bindings from any other carbopies, and inscribe one of them in a kolovrat composed of the other.

Hidden-rune runes

	<i>Tree</i>	<i>Grass</i>	<i>Mushroom</i>	<i>Stone</i>	<i>Animal</i>	<i>Object</i>
I	Fir	Belena	fly agaric	moonstone	vulture	sickle
H	apple tree	rue	white	pearl	sea horse	shell
U	willow	clover	milkweed	crystal	elephant	many jewels
S	poplar	sunflower	truffle	amber	falcon	golden ring
Z	thorn	burdock	oilseed	gravel	pike	bag
X	ash	valerian, poppy	pultet	meteorite	Firebird, cat	amulet seen in a dream
R	cherry	nine-herb, wormwood	oponok	diamond	pack of dogs	shield
Θ	birch	pansies	birch mushroom	lapis lazuli	hare	children's toys
Γ	lime tree	basil	chanterelles	bull's eye, pomegranate	snake	chest, safe
h	rainbow eucalyptus	anise, lavender	dung beetle	fluorite	chameleon	vine, pendulum
^	acacia	algae	raincoat	amazonite	catfish	dragnet
Π	hazel	chamomile	raw mushroom	bezoar	pig	mug, plate, spoon
		catnip,				

	alder	parsley	toadstool	opal	rat	slingshot
	aspen	nettle	podosinovik	haematite	bat	needle, sharpened tooth
	beech	iris	morel	agate	turtle	parchment, birch bark
	pine	marigolds	moss cap	hyacinth	red rooster	something that can be used to start a fire
	yew	odolen	boletus	amethyst	raven	knife
	elderberry	St. John's wort	champignon	tourmaline	wolf	skin, flayed skin
	chestnut	bird's foot trefoil	tinder fungus	pyrite	horse	mace
	willow	physalis	oyster mushrooms	alexandrite	mouse	lock and key
	oak	mistletoe	row	sapphire	bear	thunder hammer, scales
	black wood, elm	hemp	black	onyx	spider	stone
	juniper	mandrake	hornbeam	magnet	swan	blacksmith's hammer, anvil

Carbopsi can be applied not only in the form of runes, but also in the form of what these runes correspond to. For example, carbopsi AH can be performed not only by carving the runes Az and Haar, but also, as can be seen from the table, by mixing poppy seeds with rue, which can be burned before bedtime while contemplating the image of the Firebird. A mixture of these correspondences (or their substitutes with similar properties) will act in the same way as a carbopsys. If a talisman with a carbopsys is created, it should be made from the material of the main rune, which expresses the most important aspect of its purpose.

The 24th rune is not included in this table. Why? Because this table provides the means for external alchemy, but the 24th rune is not a means, but the result of using all the means. And the result can be different, depending on how, in what proportion and which means are used... That is why nothing is written here for the 24th rune.

Now listen, not you, but you. Yes, you. Don't be surprised, we can see you through time. By expanding our table, you will use runic correspondences for the benefit of science and create wonderful devices. For death or for life? Will others turn the life you create, and your own life, into death? Be careful that knowledge does not cause harm, but also be careful that it is not forgotten; find the golden mean.

CHAPTER 24: Runic Canvases

At the time of the emergence of the Wendish School, almost half of the peoples of the world used runic magic. At the same time, the inscription and pronunciation of runes by different peoples could differ in any way, but the meaning of the runes and the direction of the spirits of their spaces could well be correlated, since they served similar purposes. For example, Yerok and Odal are runes that are completely different in their inscription, their pronunciation does not coincide, they are backed by different forces, different spaces and different peoples, but their purpose is the same – to hold, to appropriate.

In order to understand the magic of other peoples, runic cloths were embroidered in hermitages. These were called "comprehensible" because they represented tables correlating their own runes with those of neighbouring peoples. If a person was bewitched by a foreigner, such a cloth could be used to figure out what and how they were affected, and once that was clear, it was easier to remove the spell.

We have compiled three runic canvases. Since we are representatives of the Wendish School of Witchcraft, all other runes in our canvases are brought into line with the Wendish system, for only in this way can they be understood by us without a detailed description of their meanings. When several runes of one people have the same meaning, we give only one of them, the one that most clearly conveys that meaning. Some runes were created solely for the convenience of writing their language; they have no spaces or spirits behind them, and we do not consider such runes. Those runes that have no semantic correspondence in the Wendish language but are present in other runes are considered additional runes and are placed at the end of each table.

The understanding canvas of the Slavs

<i>vincha</i>	<i>Etruscans</i>	<i>Phrygians</i>	<i>Macedonians</i>	<i>Veneti</i>	<i>Venditsa</i>	<i>Boyanovica</i>	<i>Velesovites</i>	<i>Prussians</i>

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈
𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑
𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚
𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣
𐤤	𐤥	𐤦	𐤧	𐤨	𐤩	𐤪	𐤫	𐤬
𐤭	𐤮	𐤯	𐤰	𐤱	𐤲	𐤳	𐤴	𐤵
𐤶	𐤷	𐤸	𐤹	𐤺	𐤻	𐤼	𐤽	𐤾
𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅	𐥆	𐥇
𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏	𐥐
𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙
𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢
𐥣	𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫
𐥬	𐥭	𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴
𐥵	𐥶	𐥷	𐥸	𐥹	𐥺	𐥻	𐥼	𐥽
𐥾	𐥿	𐦀	𐦁	𐦂	𐦃	𐦄	𐦅	𐦆
𐦇	𐦈	𐦉	𐦊	𐦋	𐦌	𐦍	𐦎	𐦏
𐦐	𐦑	𐦒	𐦓	𐦔	𐦕	𐦖	𐦗	𐦘
𐦙	𐦚	𐦛	𐦜	𐦝	𐦞	𐦟	𐦠	𐦡
𐦢	𐦣	𐦤	𐦥	𐦦	𐦧	𐦨	𐦩	𐦪
𐦫	𐦬	𐦭	𐦮	𐦯	𐦰	𐦱	𐦲	𐦳
𐦴	𐦵	𐦶	𐦷	𐦸	𐦹	𐦺	𐦻	𐦼
𐦽	𐦾	𐦿	𐧀	𐧁	𐧂	𐧃	𐧄	𐧅

					[24]		𐤀	𐤁
women's power	𐤂			𐤃			𐤄	𐤅
husband is the head of the family								𐤆
escaping hail	𐤇	𐤈		𐤉	𐤊			𐤋
wait it out in shelter	𐤌			𐤍				𐤎
not to drown	𐤏							
dry up the river								𐤐
sink the ship				𐤑				𐤒
cause rain	𐤓			𐤔				𐤕
cause fire	𐤖			𐤗				𐤘
cause a rockfall								𐤙
gifts of nature				𐤚				𐤛
caution	𐤜			𐤝				
trap	𐤞			𐤟	𐤠		𐤡	𐤢
false trap	𐤣							𐤤
unsuccessful escape								𐤥
return	𐤦							𐤧
emptiness	𐤨	𐤩			𐤪			𐤫
bliss of emptiness	𐤬			𐤭				𐤮
closed gates	𐤯			𐤰				

open the gate	⊗	⊗		⊗					
hunt	⊙			⊙					
duel with a beast	𐌲	𐌲		𐌲	𐌲				𐌲
beast defeats man				𐌲					𐌲
man defeats beast	𐌲			𐌲					𐌲
tame the beast	𐌲								𐌲
faithful beast	𐌲			𐌲					𐌲
frightened beast				𐌲					𐌲
false beast	𐌲			𐌲					𐌲
beast cannot be tamed				𐌲					𐌲
beast protects from the enemy	𐌲								𐌲
help in war	𐌲								
Perun's Regiment	𐌲			𐌲					𐌲
successful crossing	𐌲								
gaining the power of Perun	𐌲			𐌲					
so that strength is always in the body	𐌲								
damage									𐌲
torture the prisoner									𐌲
execution	𐌲		𐌲	𐌲					𐌲
dead flesh	𐌲			𐌲					𐌲
resurrection from the grave	𐌲								𐌲
the dead speak									𐌲
attention of the gods Prav	𐌲								
advice of ancestors	𐌲								
mutual understanding	𐌲								
Communication	𐌲			𐌲					𐌲
pregnancy				𐌲					𐌲
self-satisfaction for a single woman	𐌲			𐌲					𐌲
successful purchase or earnings	𐌲								
safety of animals	𐌲								𐌲
entering the hills									𐌲
connection between worlds	𐌲								
effective healing				𐌲					
recklessness				𐌲					𐌲
false self				𐌲					𐌲
instilling fear	𐌲			𐌲					
joyless road				𐌲					
invisibility	𐌲								
The sun broadcasts	𐌲			𐌲					𐌲
The sun in the soul				𐌲					
The sun reflects the moon	𐌲								
foreseeing disasters				𐌲					
dreams	𐌲								𐌲

<i>flight in a vedogont</i>	Ж			Ж				Ж	
<i>time travel</i>	Δ								Δ
<i>humans as a species</i>	Δ								Δ

With regard to the Vinča runes, we note that we also consider the runes inscribed on the stones of the so-called "Bosnian pointed stones" to be Vinča runes, as they repeat each other, containing only a small number of additional symbols.

Only the spelling differs, sometimes even the pronunciation, but the spaces and spirits behind each identical row of runes are almost always the same. If someone wishes to work with Slavic runes not in the tradition of the Wendish School, but, for example, the Thracian School, such people can easily use this table as a guide. However, it is more convenient to work with the Wendish School in the sense that all other runic structures bear the clear imprint of their own School, whereas the Wendish School is constructed with a view to its general affiliation with any of the Slavic Schools, both past and future.

This table shows the changes in the Slavic witchcraft systems. For example, the Etruscans developed a separate rune for Vyrei quite late, while the Veneti considered Az and Vyrei to be almost identical, i.e. we can conclude that the concept of Vyrei originated from the concept of Az, which is why they follow each other in the Vendic alphabet.

The interpretive canvas of other white peoples

	<i>Glosel</i>	<i>Greeks-Euboeans</i>	<i>Latins</i>	<i>Italics</i>	<i>Germans</i>	<i>Celts</i>
┆	┆	┆	┆	┆	┆	┆
┆	┆	A	┆	┆	┆	┆
┆		⊙	F	┆	┆	┆
┆	┆	S	S	┆	┆	┆
┆	┆	┆	E	E	┆	┆
Ж	X	X	X	X	X	H
┆	┆	P	R	┆	┆	┆
⊙	┆	⊙	L	L	┆	┆
┆	┆	┆	B	B	┆	┆
┆	┆	┆		┆	┆	
┆	┆	V	V	┆	┆	┆
┆	┆	┆	┆	┆	┆	┆
┆	┆	C	O	┆	┆	┆
⊙	┆	┆	┆	┆	┆	┆
┆	┆	┆	D	I	┆	┆
┆	┆	<	<	O	<	┆
┆	┆	M	M	┆	┆	┆
┆	┆	F	Z	┆	┆	┆
┆	┆	┆		┆	┆	┆
┆	┆	Y		Y	Y	┆
┆	┆	T	T	┆	┆	>
┆	H	┆		┆		
┆	┆	I	H	┆	┆	┆
[24]					┆	┆

women's power	W	B	B	b	B	↓
homeland					⊗	
not freezing in winter					⌋	
gifts of nature	C				A	
hide in the forest					Y	
a person in the rain	N				人	
run away from hail	I	Y	N	H	H	N
wait it out in shelter	H	N	N	~	X	
not to drown	J					
clean water	≡					
sink a ship	<					
call for fire	≠					
knock down a tree	5					
trap	◇	○		⊙		
false trap		∇				
unsuccessful escape					X	
return	h					
flap	Q				h	
emptiness	○					
bliss of emptiness	○					
closed gates	⌋					⊞
open the gate	⊗	⊕		⊗	⊕	
duel with a beast	X			8	D-C	N
the beast defeats man	γ					
Taming the beast	€				ƒ	
false beast	⌋				⊞	
the beast cannot be tamed	⌋					
the beast follows the trail	γ					
help in war	R					
fair fight	X					
let snakes in	Y					
damage	λ					
torture a prisoner	λ				↑	
execution	ψ			ψ		
rebellion from the grave	—				—	
dead flesh					↑	
the dead speak					↑	
happy life					↑	
add a part					/	
take away a part					/	
kill the werewolf					↑	
destruction of witchcraft					⌋	
ghoul mark	♂					
long old age					⌋	
ancestral advice	♂					

<i>intercourse</i>	Y					
<i>pregnancy</i>	M					
<i>to get the child to sleep</i>	D					
<i>drunkenness</i>	T					
<i>frivolity</i>						↑
<i>false self</i>	V					A
<i>instil fear</i>	B					
<i>invisibility</i>	H					
<i>the power of the Sun, justice of Thunder</i>					↑ ⚡	
<i>The Sun broadcasts</i>	3				N	
<i>The sun in the soul</i>	J					
<i>foreseeing disasters</i>	U					
<i>flight in a vedogont</i>	X				*	◊
<i>travel through time</i>	8					
<i>overthrow</i>					人	

Many may be surprised why we have classified the Euboean Greeks as a white people. Of course, they are not white, they are mixed race, but their writing system is on a par with that of white peoples, so they belong in this table.

It should be noted that in order to understand Germanic runology, it is necessary to consider not only the futhark. All known futharks, as well as the Irminic and Armanic runes, should also be examined. Only with such a broad view can all the additional runes of the Germanic peoples be discovered. And there is much to say about these additional runes that the Germanic peoples themselves are now unaware of. We are firmly convinced that some band runes and other symbols were originally borrowed from the Wends. To prove this, let us consider the rune "Destruction of the power of the Wends," better known as

"Wolf's Hook." Apparently, it is composed of the runes Laan+Erok+Is ("the child of the Earth is caught and returns to the Source to dissolve"). Although it has been preserved thanks to its appearance on the coats of arms of many Norman cities, it cannot be explained using the futhark. If we break it down using futhark, on the left is an inverted Laguz - a love spell, on the right is a regular Laguz - femininity and the Element of Water, and in the middle is Isa - freezing. As a result, we first bewitch someone, then love them, and everything flows with the current, but then our feelings cool down. It turns out that this is some kind of love sign! Why then is it called a wolf's hook? Because this sign is created from the Vendic alphabet, not the Futhark, since only with the help of the Vendic runes can it be understood correctly.

The Slavs, who foolishly studied futhark and then returned to their native runes, are sometimes so attached to their past experience that they want to create Wendish versions of famous runic scripts, and therefore, using the correspondences indicated in this canvas, translate Scandinavian runes into Wendish runes. If the runic script is composed correctly, then the carving will also be correct. But quite often the result is nonsense. Why? Because it is already incorrectly composed in the original, since now the supposed erils compose runescrpts from the older futhark, the meanings of whose runes are not described in any ancient source, because the Icelanders only used the younger futhark and galdrstaves for magic, and the older futhark had long since fallen into disuse.

A canvas of understanding between different peoples

	<i>Phoenicians</i>	<i>Carthians, Lydians, Lydians</i>	<i>Sabeans and Arabs</i>	<i>Turks</i>	<i>Chuvash</i>	<i>Ashuy</i>	<i>Avars</i>	<i>Hungarians</i>	<i>Celtiberians</i>
I		↓	Δ	Γ	Γ		I	†	N
H	⚡	A	⚡	4	Λ	∩	⊠	4	∇
∩	Λ	Λ	Ψ	∩	∩	∩	⊗	λ	Λ
Σ	9	2	Σ	8	X	⊗	Δ		Σ
↓	2	E	1	4	∩	E	∩	Σ	⚡
X	Δ	4	4	⊗	4		⊠	X	8
R	4	P	∩	3	5	4	∩		Δ

⊙	ㄣ	⊙	⊞	⋈	⊙		⊙	⊞	ㄣ
┐	ㄣ	┐	ㄣ	⋈	⋈	ㄣ	1	ㄣ	┐
ㄣ	⊙	ㄣ	⋈	⋈	ㄣ	ㄣ	ㄣ	⊙	ㄣ
⋈	ㄣ	⊙	⋈	⋈	ㄣ	⋈	1	ㄣ	ㄣ
⊞	ㄣ	ㄣ	⊞	⋈	ㄣ	ㄣ	ㄣ	⊙	⊙
ㄣ	ㄣ	ㄣ	┐	⋈	⋈		⋈	⋈	ㄣ
⊙	ㄣ	⊙	⊙	ㄣ	┐		⊙		⊙
⋈		⊙	⊙	⋈	⋈	ㄣ	⋈	⋈	1
⋈	⋈	⋈	⊙	ㄣ	⋈	ㄣ	⋈	⋈	⋈
ㄣ	⋈	ㄣ	⋈	⋈	⋈	ㄣ	⋈	⋈	┐
ㄣ	⋈	ㄣ	⊙	⋈	⊙	⋈	⋈		⋈
ㄣ	⊙	ㄣ	⊙	ㄣ	⋈	⋈	1	⋈	⋈
⋈	⋈	⋈	⋈	⋈	⋈	⋈	1	⋈	⋈
1	⋈	⋈	⋈	⋈	⋈	⋈		1	⋈
┐	ㄣ	ㄣ	ㄣ	⊙	ㄣ	ㄣ		⋈	⋈
⊙	ㄣ	⋈	⋈	⋈	┐		⋈		↑
[24]		⋈			┐				

women's power		⋈		⋈		ㄣ	⋈		
gifts of nature		┐		⊙		ㄣ	⊙		
delicious food		⋈							
man in the rain		⋈		ㄣ		┐			
running away from hail		⋈		⋈	⋈	⋈	⋈	⋈	⋈
wait it out in a shelter		⋈		⋈					
calm the sea		⋈		ㄣ	ㄣ				
sink the ship				⋈					
cause rain		ㄣ		⋈					
cause fire		⋈	⋈				⋈		
burn		⋈							
cause cold		⊙							
cause a rockfall		⋈				⋈			
force of nature				ㄣ				ㄣ	
knock down a tree					⋈				
trap		⊙		⊙	⋈	⋈			
false trap		⋈		⊙		⋈			
return		⋈					ㄣ		
bliss of emptiness		⊙			⋈				
open the gate		⊙		⊙				⊙	
duel with a beast		⋈	⋈	1	⋈		⋈	⋈	⋈
the beast defeats man		⋈		ㄣ		ㄣ	1		

man defeats the beast		8		7					
taming the beast		F		>	✕		↑	⌘	
faithful beast		J		3		9	7		
frightened beast		λ		☞		F			
false beast		2		≡			≡		
beast cannot be tamed		ƒ					↑		
animal welfare		✕		✕			✕		
calling up troops		▷							
soldiers relaxed		⊞							
assistance in war		⊞							
fair battle		∧		Y			Y		
catching the culprit		?							
chase the victim		↕							
torture the prisoner		□		□		2		9	
execution		ψ		Y	8				4
dead flesh				↓					
rise from the grave		†		Y				↑	
the dead speak		7							
advice from ancestors		+		λ		4			
happy life		Y		Y					
rest		⊖		⊖					
steel virginity		⊖							
intercourse		⊖		⊖					
self-satisfaction for a single woman		4		Y					
the power of the Sun, the justice of Thunder		4		8					
fly agaric		⊕				†			
effective healing				☺					
a pointless road				∩					
Eye of the Moon	○		○				2		
Eye of the Sun				☼			2		
Sun in the soul				☼			2		
The Sun defeats the Moon		○		2					
The Sun Reflects the Moon		◊		◊					
hear spirits				Y		4			
become a seer					Y	4			
foresee disasters		↑		Y					
dreams		P			P				
prophetic dreams					5				
flight in a vedogont		✕		7	✕	✕	✕	✕	✕
flight in spirit		Y				Y			
time travel		8		✕	✕	8			
human beings as a species		8		✕		Y			

One could add the Inca runes (from the collection of Padre Crespi), as well as the Bulgarian runes and biblical writings, but there are too many of them and each has several varieties, which suggests that these runes were syllabic signs, i.e. they are not runes, but hieroglyphs. One could also consider Tifinagh and other types of Berber writing, but despite their style of writing, they are stylised hieroglyphs, which in terms of meaning have not yet reached the level of runes.

About additional runes

The fact that different runic alphabets have many additional runes does not indicate the perfection and breadth of these systems, but rather their complexity and incompleteness, because sometimes additional runes, due to their pronunciation, replace one or more of the basic ones, and it turns out that this is convenient for writing words, but for witchcraft, alas, something is missing, because the basic rune falls out of the system. And the more additional runes there are, the less and less it will be clear which runes are the basic ones. Additional runes are not collected in one system, but scattered across different systems of different peoples, and in different systems, runes with different meanings can be written the same way, so how can one work with this?

The Wendish system is clear and well-balanced, and therefore it does not have any additional runes, but with its help, one can make as many carbons and knots as one wishes, which in meaning and effect will be the same as the additional runes of any system. Of course, the spaces and spirits behind them will not come from other systems, but only from Slavic ones.

For those who wish to engage in rune knitting, here is a complete list of the surviving additional runes from the systems of the above-mentioned peoples:

<i>Title</i>	<i>Meaning</i>	<i>Translation into Wendish</i>	<i>Application</i>
<i>women's power</i>	Secret seizure of power, when a man rules the country, but is himself ruled by a woman. Sometimes this leads to the establishment of a matriarchy.	Mater+Tsorno+Laan+Vyrei	Spread out the fruits of hops, pour menstrual blood over them, brew beer with these hops, and give it to drink.
<i>The husband is the head of the family</i>	So that the wife does all the work around household, and that the husband does not have to take on women's tasks.	Suvuno+Boy+Mother+Laan	When a husband kisses his wife, let him trace her back with his right little finger.
<i>Homeland</i>	So that there is be able to return to his parents' home.	Laan+Az+Matyr	Worn by soldiers on their armbands.
<i>To keep warm in winter</i>	So that nothing freezes in severe frosts, and so that there is an influx of heat into the body.	Suvuno+Is+Ogni+Tsorno	Apply red colour to the palms, shoulders and groin.
<i>Don't drown</i>	To quickly learn how to swim. If you need to swim for a long time, it helps you stay afloat afloat and not drown.	Depression + Constipation	Apply to the left shoulder.
<i>Clean water</i>	Helps find a water source. Makes seawater scooped into a mug fresh.	Unyr+Vyrey	Carve or scratch on a vine.
<i>dry up a river</i>	So that the river dries up or becomes shallow.	Unyr+Pye+Is	Draw on birch bark, burn, ashes Pour into a black pot and throw it in the right place.
<i>calm the sea</i>	So that the wind does not raise waves, and it was possible to sail calmly without fear of the ship capsizing.	Mother+Lock+I+Lock	Write in the upper corner of the sail.
<i>Sink the ship</i>	The names of these runes speak for themselves.	Unyr+Yerok+Gorsta+Unyr	Write on a small board, hold it up to the wind towards the ship and set it on fire, drill holes in it or sink it.
<i>cause rain</i>		Unir+Haar+Nyuk	In times of drought, when irrigation of the fields is required, the rainmaker applies this rune to the tip of his index finger or palm, turns it towards the sky and asks for rain to fall.
<i>Calling forth fire</i>	You gain the ability to cause fires with your gaze and hand movements.	Haar+Fire	Apply blood from your left little finger to each side of a small cube, keep it in ashes from the cinders for 3 days, take it out at night and wear it around your neck.
<i>Apply a burn</i>	So that the person who touched it recoils and a rash or burn appears on their hand. a burn appears on their hand.	Fire+Fight+Fook	Apply to the middle fingernail of the left hand and touch the enemy with it.
<i>cause cold</i>	So that the enemy freezes regardless of whether it is warm or cold outside.	Is+Gorsta	Write with charcoal on the stump of a tree and throw it into the enemy's house.
<i>cause</i>	So that the heads of enemies in the mountains	Battle+Turs+Tsorno	Strike a triangular stone and hit it against the mountain from which you want to

<i>rockfall</i>		the rocks fell.		bring down the rocks.
<i>force of nature</i>		The combination of the main forces of the runes of the 4 Articles for good health.	Az+La'an+Ogni+Haar	Scratch the bottom of a basin with ice water for pouring.
<i>Gifts of nature</i>		To find a cave with crystals, wash gold and find other natural treasures, that can be used instead of money.	Laan+Vyrey	Apply to the palms of your hands, cover your eyes with them, and the desired will appear in your visions.
<i>Delicious food</i>		Make any food taste better.	Vyrey + Pie	Draw with your finger in the air above the finished dish and blow on it three times. this drawing.
<i>hide the forest</i>	<i>in</i>	Rely on the mercy of nature to feed and shelter you. This rune is especially useful hermits.	Az+Fok+Zapor+Laan	Apply to the inside of the right arm from the wrist to the elbow, then enter the forest.
<i>To fell a tree</i>		To fell an old or unusually strong tree that cannot be felled.	Gorsta+Boy+Dzyado+Is	Apply slightly below or above the place where you are sawing.
<i>A person in the rain</i>		Constant failures.	Gorsta+Koval+Gorsta	Steal something from the enemy's house, apply it on them and return it to its place or throw it where the owners will find it.
<i>run away hail</i>	<i>from</i>	To cause people to be in a state of constant fear and seek to protect themselves. This is useful when something terrible is approaching and the people are not paying attention.	Горста+Хах+Хаап	Write it on a large sheet of paper, burn it, scatter the ashes throughout the village.
<i>Wait it out a shelter</i>	<i>in</i>	Hide in a safe place, until the tense situation, so as not to be disturbed.	Smell+Lock+Yerk	Apply to the outside of the door of your shelter.
<i>Caution</i>		Helps you to act successfully in unpleasant circumstances and difficult situations, avoid traps and pitfalls.	Nose+Dzyado	Wear as a talisman around your neck.
<i>trap</i>		So that your enemy falls into your trap, takes the bait of your deception.	Lock + Az + Gorsta	Bury it where you want to lure the enemy.
<i>False trap</i>		Create a situation where a person feels that there is no way out and does not know what to do, even though nothing has actually happened.	Zapor+Dzyado+Is	Apply something that can be given to the right person.
<i>unsuccessful escape</i>		Futile attempts to escape from unfavourable circumstances.	Горста+Хах+Заноп	Throw it under the door in the form of a letter or stick it on the bottom of the door.
<i>Damper</i>		Prevents the manifestation of spirits in enclosed spaces. It can also be used to prevent a criminal from escaping.	Lock + Yerk + Tsorno	Hang from the ceiling on a round piece of wood.
<i>return</i>		Throws back, returns to the beginning, does not allow to move forward, destroys attempts to achieve something achieve anything.	Gorsta+Ouk+Dziado	Knock it out on a stone, piss on it and throw it at a closed window so that it breaks.
<i>emptiness</i>		Get rid of the burden of mental anguish, memories, past actions, feel renewed.	Ish+Ouk	Imagine it as blue, dip it into a bowl of white chicken blood, drink half of it, and wash yourself with the rest.
<i>The bliss of emptiness</i>		A silly state when there is nothing and nothing is needed, but it's still it's fine, joy comes from nowhere.	Is+Ouk+Pye+Virey	
<i>closed gates</i>		So that enemies or unwanted guests cannot enter the house.	Lock+Tsorno	Knock out the outside of the gate and the front door.
<i>open the gate</i>		To open the lock, enter a locked room, gain trust.	1) Ouk+Mater+Laan 2) Ouk+Lock+Unir	Write on the lock with oil.
<i>Hunting</i>		To encounter a beast while hunting.	Nukh+Boy+Fouk+Erok	Apply to the outside of the index finger of your right hand.
		Entertain the audience with your strength		

<i>duel with a beast</i>	with a beast. It is not victory that is important, but the battle itself.	Fight+Fook	Apply to the right palm.
<i>The beast defeats the man</i>	Man becomes savage, but his strength does not increase, he only becomes dull.	Fook+Boy+Gorsta+Az	Write on a piece of small animal skin with its own blood and sew it to the enemy's clothing.
<i>Man conquers the beast</i>	Overcome your fears and boldly pursue your goal, even if it is dangerous. This rune will also help you defeat a fighter who is stronger than you.	Az+Boy+Gorsta+Fok	Write with raven's blood on the ankles of both feet.
<i>Tame the beast</i>	It will help to make a wild beast a domestic animal, and an ill-mannered person - obedient.	Fok+Zapor	For animals - on a collar, for humans - on a collar and put on a yoke.
<i>Faithful animal</i>	So that a tamed animal does not run away, wants to be with you, is loyal to you, sincerely obeys your commands, and experiences joy from submitting to you.	Fok+Az+Ratniki+Tsorno	Scratch the bottom of the food bowl.
<i>Frightened beast</i>	So that the beast runs away from the road, the enemy's anger cools down.	1) Fok+Gorsta+Boy 2) Gorsta+Fok+Is	Knock it out on a piece of iron and squeeze it in your right hand, or throw it under the beast's feet.
<i>false beast</i>	The animal seems vicious, but it is easily tamed. Another person seems like an enemy, but in reality it is easy to befriend them. Gossipers use this rune to prevent you prevent you from communicating with those who could be useful to you.	Ratniki+Nyukh+Fok+Ratniki	Write in black ink on the back of a black cloth, on which there is any drink that will soon be drunk by the person you want to bewitch. Then burn the cloth and scatter the ashes at a crossroads.
<i>The beast cannot be caught</i>	So that someone attracts attention, entices, shows off, flirts, but does not think at all about how it might end. Convenient if you want to slander this person.	Fok+Zapor+Az	Same as above, but the cloth must be white and the drink must be intoxicating.
<i>The beast protects against enemies</i>	So that the tamed beast frightens enemies, and so that wild beasts in the forest do not touch it.	Fok+Boy+Gorsta	Make a cut with a knife on the inside of the collar. If you are travelling alone, you can take this collar with you, hanging it to your belt.
<i>The beast follows the trail</i>	So that the dog picks up the trail, finds what it is looking for, and brings it to the right place.	Fok+Nyuk	Apply with a knife to a small piece of meat and let the dog eat it.
<i>safety of animals</i>	So that wild animals do not scratch domestic animals, thieves did not steal horses, cats did not run away from home, etc.	1) Fok+Tsorno+Fok+Vyrei 2) Ratniki+Fok+Zapor+Tsorno	Cut closer to the top of the shepherd's crook.
<i>call up the troops</i>	So that no one would be idle or shirk, but that everyone would contribute to the common cause.	Warriors+Haar+Fire	Engrave on the pipe for notification.
<i>The warriors relaxed</i>	So that the enemy army would become lazy, inattentive, cowardly, and fight poorly.	Battle+Pie+Gorsta+Ouk	Carve it on an arrow and shoot it into the middle of the enemy camp.
<i>Fair battle</i>	So that the strongest would win, not the most cunning.	Vyrey+Boy+Tsorno	Write or carve on anything and throw it on the ground between the opponents before the fight.
<i>Help in war</i>	When there are many enemies and you need to defeat them, this rune will help you find allies or summon new troops who will help, even if they previously did not want to get involved.	Turs+Battle+Gorsta+Erok	Write on the back of the letter or on the messenger's throat.
<i>Perun's Regiment</i>	So that after death, the warrior will enter Perun's Regiment after death.	Turs+Ratniki	Apply blue paint to the forehead of a dead warrior.
<i>Successful crossing</i>	So that the soul reaches Belovodye.	Az+Haar+Vyrei	Apply blue colour to the forehead of any deceased person, unless he is a warrior.
<i>Gain the power of Perun</i>	To gain the ability to shock people with electricity and possess the gift of suggestion.	Pie+Fok+Turs	Engrave on copper and wear on your forehead, by attaching it to a cap, helmet or headband.

<i>so that strength always remains in the body</i>	So that after exercise, the accumulated strength does not leave the body, and so that the body is always vigilant.	Fok+Ouk+Zapor+Az	Apply to the chest.
<i>damage</i>	So that the enemy is ill and suffers.	Az+Gorsta+Ouk	Throw into a well or scratch onto a soluble tablet and throw into a drink.
<i>Let snakes in</i>	So that the enemy is bitten by a snake or that his house is surrounded by snakes.	Tsorno+Az+Kitovrul+Gorsta	Burn it on a black board, paint it with poison or the blood of a poisonous snake, and place it under the enemy's threshold.
<i>catch the culprit</i>	When the culprit is known, find and catch him.	Nyukh+Haar+Erok+Zapor	Write in black ink on a red ribbon and tie it to the right wrist.
<i>chase the victim</i>	So that the enemy constantly looks over their shoulder and fears everything in the world.	Az + Gorsta + Vyrei + Koval + Zapor	Sew into the enemy's clothing.
<i>Torture the prisoner</i>	So that the prisoner does not die prematurely, but suffers the entire time while you torture him in various methods.	Zapor+Boy+Gorsta+Kitovrul	Inflict to the wrist of the tortured person.
<i>Execution</i>	So that evil spirits see your enemy as a sacrifice to them.	1) Lock+Gorsta 2) Tsorno+Haar+Boy+Fok	Apply to a photograph or trace of the enemy. For constant defence against attacks, apply to tin and wear so that hangs around your neck.
<i>Destruction of witchcraft</i>	Clear the space of unwanted spirits if something something is wrong.	Fok+Is+Ouk	Apply to the door.
<i>kill a werewolf</i>	To detect and kill a werewolf if it attacks you or your livestock.	Fight+Fook+Tsorno+Is	Apply to a pitchfork or knife, and go where the weapon points. Where it stops and jerks, that is where you must strike.
<i>The mark of a ghoul</i>	To awaken hunger for the speediest development flight of absorbing foreign power.	Az+Ouk	Applied in red to the neck and palms after initiation into vampirism.
<i>Dead flesh</i>	To inflict sores and rot while still alive.	Топчра+Матѣпѣ+Ас	Write with shit on the enemy's door.
<i>Rise from the grave</i>	To summon the soul of the dead and force it to answer questions, possess an object or complete a task.	Dziado+Nyukh+Pye+Yerok	Apply to the burial site.
<i>The dead speak</i>	Receiving guidance from the dead who have retained their consciousness.	Is+Dzyado	Make a doll without facial features, draw a face on it, and place it under your pillow. Before going to sleep, think about the question you wish to receive an answer to. to receive.
<i>Advice from ancestors</i>	Receiving guidance from wise ancestors.	Nyukh+Vyrei+Dzyado	As above, but wash the doll each time before placing it under your pillow. It is better to make it wooden so that it does not get wet.
<i>Long old age</i>	A peaceful life in old age and with changing illnesses.	Dziado+Gorsta+Vyrei	Carve on an oak circle and wear on a silver chain so that it hangs down to Svyatogor.
<i>Happy life</i>	General prosperity for a life of abundance.	1) Pie+Suvuno+Matyr+Laan 2) Pye+Vyrey	Carry it in your wallet or sew it into your pocket.
<i>Rest</i>	So that no one disturbs you and you can relax.	Pye+La'an+Vyrei	Draw on the outside of the index finger of your left hand.
<i>Add part</i>	To find what is missing.	Ratniki+Unir	Cut a small ball on all sides, place it on the altar, drip wax from a white candle into the cuts, and stroke it 5 times every evening until the goal is achieved. times.
<i>Take away part</i>	Lose something important, become inattentive.	Ratniki+Is	Cut out one side of a black cube and place it so that the enemy picks it up.
<i>attention of the gods Prav</i>	Walk under the supervision of the gods so that, listening to them, you may act correctly.	Turs+Vyrei+Erok	Engrave it on white stone, wear it around your neck, or carry it in a pouch.
<i>Mutual understanding</i>	So that two people understand each other well and do not	Az+Nyukh+Az+Erok	Carve on a beech stick and give both hold it, or burn it and scatter some of the ashes under the threshold

	argue.		each.
<i>steel chastity belt</i>	So that no one will violate your virginity before its time.	Mother+Lock+Virey+ Dzyado+Boy	Engrave on a steel disc and wear on your chest.
<i>Intercourse</i>	So that the girl does not refuse.	Az+Ouk+Mother	Scratch the bottom of the candy and give it to the girl so that she take it from your hand.
<i>Pregnancy</i>	To get pregnant.	1) Vyrey+Matyr 2) Is+Vyrei+Matyr+Dzyado	Before intercourse, a girl must drink water charged with this knitted item.
<i>So that the child falls asleep</i>	So that the child does not cry or scream, but falls asleep quickly.	Haar+Mater	When mother finishes singing the lullaby, she blows on the child's forehead, forming this rune with her breath.
<i>Self-satisfaction for a single woman</i>	In her dreams, fiery spirits will come to the woman to have intercourse with her, and in reality she will aroused by the slightest touch to her genitals.	Kitovrul+Ogñ+Ovk+Matyr	Apply them to the belly of a faceless doll, hold it over the fire and place it under the pillow.
<i>Successful buy or earn</i>	To get a decent reward for your work or buy something good.	Turs+Unir+Laan	On the day when you have to pay pay you, write in gold ink on your right palm in the morning.
<i>The power of the Sun, justice of Thunder</i>	So that a person possess noble qualities. And if he is a king, then that he be obeyed.	Svyuno+Turs	Engrave on gold and wear on the heart, or on the back of the decoration and wear at the level of the middle finger.
<i>Unicorn</i>	Gain knowledge about transforming into an unusual creature. [The layers remaining from this rune are only occasionally visible on runes with the meaning of Kitovrul and Koval. It has not been preserved in its pure form in any system.]	Kitovrul+Koval	Cut out the bottom of a mug of milk, leave it under the moonlight for three days, drink some of it, and pour the rest over your naked body from the top of your head.
<i>Fly agaric</i>	Communicate with the spirits of herbs and plants to gain their power and learn their secrets.	Koval+Dzyado+Az	Hang a grass doll above the bed, inside which is a dry leaf with this knotted leaf.
<i>entering the hills</i>	Enter the hill to the sun maidens to lie down with them and learn their wisdom.	Suvuno+Zapor+Ouk	Find the hill where the sun maidens dwell and draw this sign on the side that will be illuminated by sunlight.
<i>connection between worlds</i>	In order for the sharp point to activate, forming connections between worlds around the altars and at the top of the sharp point.	Tsorno+Az+Haar+Vyrei+Boy	Applied on the altars in sharp peaks.
<i>effective healing</i>	To take less medicine and recover quickly.	1) Pye + Fire 2) Svyuno+Fire+Pye	Place the medicine on a handkerchief embroidered with this symbol.
<i>drunkenness</i>	To make a person an alcoholic.	Az+Haar+Pye	Write on thin paper, dry, grind finely, pour into wine and give to the victim to drink.
<i>Frivolity</i>	A person acts without thinking about the consequences.	Az+Nyukh+Matyr+Pye	Write on the bottom of three rose leaves and give or throw this rose.
<i>false self</i>	People are constantly mistaken about who they are, what they should do, and how to live.	Az+Gorsta+Dzyado	Write it down on paper, burn it, pour the ashes into alcohol, leave it in the wind for 3 days, strain it, remove the ashes and .
<i>Instil fear</i>	So that your enemies fear you.	1) Haar+Dziado+Tsorno+Boy 2) Dzyado+Boy+Fok	Engrave on a ring with a red or black stone. Wear on your little finger, point it at your enemies.
<i>A joyless road</i>	A person follows the course of events that brings him suffering. He does not want to live like this, but they have no choice.	Горста+Оѣк+Хаап	Carve it on a wheel. Or write it on a piece of paper, draw a wheel with nine spokes underneath, and throw it away like a letter.
<i>A senseless road</i>	A person lives a worldly life as it comes, has no particular goals, does anything remarkable.	Az+Zapor+Haar+Is	Draw on the ground at the threshold and sprinkle the cracks with earth from the graveyard.
<i>Invisibility</i>	Walking in a crowd, no one will pay much attention to you, and you will be able to quietly steal something steal something, do something nasty, or escape from pursuit.	Is+Az+Gorsta+Nyukh+Koval	Engrave it on a piece of lead and place it under your hat.

<i>Eye of the Moon</i>	This rune only has meaning for those who worship lunar deities. It gives them strength, confidence and sends visions.	Vurey+Fouk	Carve it on a moonstone, keep it under the moonlight for 9 nights, then place it under your pillow.
<i>Eye of the Sun</i>	This rune only has meaning for those who worship solar deities. It gives them strength, confidence and sends visions.	Vyre+Vvyuno	Carve it on amber, expose it to sunlight for 3 days and dip it in kvass. Then you can put it under your pillow when needed.
<i>The sun broadcasts</i>	Immersion in the stream of consciousness of solar deities to communicate with them and perceive their qualities.	Suvuno+Ratniki+Az	As above, but instead of placing it under your pillow, carry it with you.
<i>The sun in your soul</i>	Unity with ancestors who have attained enlightenment through union with the Sun.	Suvuno+Dzyado	As above, but drink part of the kvass yourself.
<i>The Sun defeats the Moon</i>	Attaining true understanding, a sober view of things. The secret becomes clear.	Az+Suvuno+Erok+Haar	Write on elk skin, wear around your neck.
<i>The Sun reflects the Moon</i>	Visions, whatever they may be, will be true. Find out the truth.	Suvuno+Boy+Vyre+Nyukh	Write on mammoth skin, carry it neck.
<i>hear spirits</i>	At first, the voices of the spirits will sound like thoughts, then become clearer and more distinct.	Virey+Nyukh	Before listening to the spirits' speeches, apply to the earlobes and ear shells.
<i>become a seer</i>	So that the visions may begin. If you say what exactly you want to know, the answer will be shown in visions.	Vyre+Az+Ouk+Vyrey	Apply to the forehead or charge a stone with this sign, which should be placed on the middle of the forehead.
<i>To foresee disasters</i>	To know in visions or by intuition where and when something bad will happen bad things will happen, and how to avoid them.	Nykh+Gorsta+Vyrei	Write on skin taken from the back of a dead person, carry in an amulet around your neck.
<i>Dreams</i>	For insomnia.	Haar+Pye+Nyukh+Tsorno	Write on a dry leaf and place under a pillow. The faster it crumbles, the better it works.
<i>prophetic dreams</i>	To see events in a dream that may happen in the future, so that you can be prepared for them or change them in advance.	Haar+Vyre+Nyukh+Koval+Az	Pour a little red pepper into spring water, mentally dip the bundles into it, and drink before bed.
<i>flight in vedogontse</i>	Falling asleep with preserving consciousness and leaving the body.	Haar+Nyukh	Apply blue colour to something white and hang it above your head.
<i>Flying high</i>	Spirit helps you to become a guide.	Haar+Pye+Ouk	Carve it on a stick and hold it in your left hand when falling asleep.
<i>time travel</i>	Travel to another time through lucid dreaming or a deep altered state of consciousness.	Nyukh+Koval+Az+Haar+Matar+Tsorno	Apply to the pad of each finger of the right hand. When falling asleep, focus on the centre of of your right palm.
<i>Human beings as a species</i>	So that all your components as a human being come into order, natural for healthy people.	Az+Virey	Contemplate the inscription of this sign and attune yourself in this way.
<i>Overthrow</i>	Deprive the 24th rune of power.	Gorsta+Ouk+[24]	Carve it on a useless stone (concrete is acceptable) and throw it into a swamp.

As you can see, everything is very clear and understandable, whereas when additional runes are added, the meaning is not always obvious and someone is needed to explain it.

About non-runic systems

Tarot enthusiasts can correlate Phoenician runes with Hebrew and, on this basis, see which arcana they correspond to. We do not consider Tarot for two reasons: firstly, although this system was once polytheistic, it has long combined Greco-Egyptian polytheism with Judaism; secondly, most of the arcana have ceased to express any one of the Phoenician runes and have turned into a hodgepodge. Take, for example, the arcana "The Tower," which is depicted more or less identically in all decks. What do you see in it?

- *There stands a tower:* a tower is a stronghold, therefore - Tsorno;
- *a crown is placed on the tower:* the crown is a symbol of supreme power, therefore - Svuno;
- *a man falls headfirst from the tower:* the man is Az, and the fact that he falls is Gorsta;
- *lightning strikes the tower from the All-Seeing Eye:* lightning is Turs, strikes is Boy, the All-Seeing Eye is again Svuno;
- *Below, the dragon breathes fire at the tower and grabs a man with its tongue:* the dragon is Tsorno, the fire is Ogny, the grab is Yerok, the tongue is Pye;

➤ *all this happens at night*: night - Is.

And what is the result? We do not even attempt to interpret this nonsense in any way. Perhaps, according to the rules of the Tarot, all this correct and has an allegorical meaning, but according to the rules of runes, it is nonsense. Therefore, we do not recommend combining work with Tarot and work with runes under any circumstances, since they are completely different systems, not only because different deities stand behind them, but also because of the very way the systems are constructed.

We consider it important to note that cards are perceived by Slavs as something alien, usually associated with gypsies. This foreignness is further reinforced by the fact that the terms that could be used to describe a witch's work with cards are only found in thieves' jargon: *lakshi* - playing cards, *vyirki* - fortune-telling cards, *chaldanka* - a deck of homemade cards, *gornukha* - a card fortune-teller. The only exception is the word *kartyanka* among the Boikos, which means a card fortune teller and is not slang, but this exception does not negate the foreignness, as it is derived from the Greek "hartus" ("sheet of papyrus").

One can also recall the Chinese I Ching and the Celtic Ogham, but both are codes built on completely different foundations than runes: The I Ching describes the possible developments of events under the influence of various combinations of the Articles, while Ogham describes the types and qualities of trees that have different effects on people whose birthdays correspond to them. Work in these systems should also not be combined with runes. Runes generally replace everything else, so there is no point or need to mix them with anything else!

CHAPTER 25: WONDERS FROM FAIRY TALES

[material is still being collected, chapter will be written later]

CHAPTER 26: TITLES

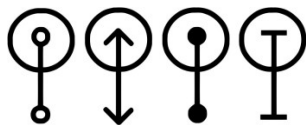
The Russian word "titlo" and the Icelandic "tilde" come from the Greek "titlos" ("title") and the Latin "titulus" ("inscription; signature"). Tildes are superscript symbols in the form of a wavy line, indicating features of Latin pronunciation, while a title is a wavy or zigzag superscript symbol used to abbreviate certain Church Slavonic words and indicate the numerical value of letters in the litera.

The word "titla" is a colloquialism for "titlo," but as a concept it has a different meaning. In the Wendish School, titlas are four symbols with Polabian names that are used to change or clarify the direction of any rune's properties. Thus, they indicate not pronunciation, but meaning and effect. In addition, they replace colours, i.e. if a runic inscription is written with titls, it is already alive and does not need to be coloured or consecrated.

Titles are usually only used in karbopisy and when writing a single rune; to use them in v'yazanky and ts'naga, you need to have a karboschik. For a single rune, only one title may be used at a time, no more, otherwise it will not make sense.

<i>Title</i>	<i>Name</i>	<i>Meaning</i>	<i>Location</i>
○	Zayvat (belly)	activation, development of inner strength	superscript
↑	Sveta (lightning)	absorption, acceptance into oneself	
•	Benban (tambourine)	return, penetration, establishing contact	subtext
—	Tielat (board)	switching off, stopping	

When you want to write with a title that is not a runic letter, but just a single rune, the title is placed at each end of that rune. For example, let's write the rune Oyx with different titles and consider the meaning:

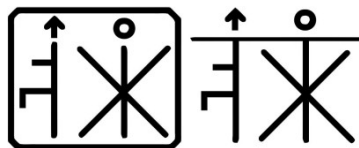


The title Zayvat will mean that the person who uses it will develop the abilities inherent in a ghouls and cultivate such qualities in themselves. Ouk with the title Sveta will mean the use of these abilities, with Benban - the transfer of this gift to others (initiation into ghouls), and with Tielat - the closure of this gift, the inability to use it.

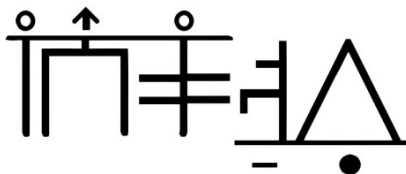
Some ask: "How do you write the runes Boy, Tsorno, and Koval with the title Tielat, since their lower lines look exactly like Tielat?" The answer is simple, because the title is written at the ends of the rune and does not cross its lines:



If you want to write not a separate rune but a runic inscription with titles, you can place the titles in the same way, but it is better to put them above or below the runes, without merging them into a single sign, since unity in this case will be expressed by a frame in the form of a rounded quadrangle or a bogov line. For example, let's take the runic inscription Az + Haar and write it with the titles Sveta and Zayvat using both methods:



When using the god's line, the question often arises: "What if you need subtitle titles?" To answer this, let's consider the carbon copy "cleaning various channels in the body" as it might look with titles:



As you can see, it's simple: for runes that use superscript titles, the bogova line is drawn above, and for those that use subscript titles, it is drawn below, like an underline. Many people do not understand how to add titles to the rune Matar, because it has no ends, it is closed. Indeed, it is impossible to add titles to it in such a way that they form a single sign with the rune. But you can write them above or below it and then draw a line or frame the rune, i.e. follow the same rules that apply to carvings.

When the carbide is ready and the titles are set, you need to read the name of each rune from left to right, adding the title to it, then state your goal, say "So be it!" and place the carbide where it should work. In the case of "cleansing the various channels in the body," it will be as follows: "Zayvat-Is, Sveta-Pye, Zayvat-Ogny, Tielat-Az, Benban-Unir! May the paths in my body be cleansed of all accumulated dirt and various stagnations! So be it!" and swallow a piece of meat on which cut out the carbon copy, or drink a glass of water on which it was drawn. This method is especially good if you don't know how to use the carbon copy – you just need to add titles to it and then you can use it.

If someone has maliciously cast a carbopys on you, you can apply titles to it so that it is deactivated (the simplest way is to add Tielat to each rune) or so that it affects the person who created it rather than you (the main thing here is to place Benban correctly).

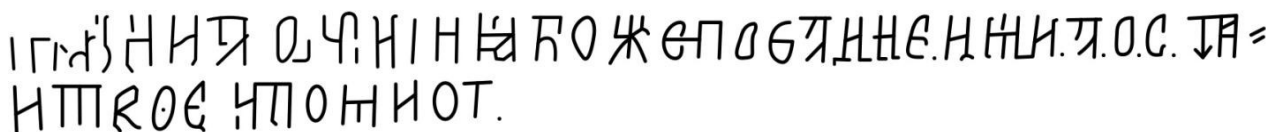
If some runes in a single carbon copy have titles and others do not, it means that it was deliberately left unfinished so that not just anyone could use it. In this case, you can remove all titles and use the carbon copy as usual, or strain your mind and add the missing titles. If all the runes in a single carbon copy have titles, but some are written with a god's mark and others have titles at the ends of the runes, then this is a mistake; such a carbon copy should be rewritten, either by placing all titles above and below the god's mark, or by placing all titles at the ends of the runes.

Special mention should be made of Thielat. The oldest inscriptions on parchment date back to 1500 BC. Before writing, lines were drawn on the parchment with a knife, similar to how notebooks are lined today. The tablets of the "Vles Books" are lined in the same way. But while letters are now written on the lines, in those days they were written below the lines. The upper line in all these cases is by no means a Tiwat title; it serves only as a simple line for an even row. In the runic inscriptions on stones scattered on Brighton Beach, such a line is also sometimes found, but although it runs the entire length of the words, not all letters touch it in each inscription, which means that it serves as a sign indicating the duration and peculiarity of the pronunciation of individual sounds, which is still used in Devanagari.

Only a highly experienced darrung with a karboschik should use titlami. Anyone else is not immune to mistakes.

CHAPTER 27: SECRET WRITING

The Icelandic manuscript "AM 413 fol." contains a list of different types of secret writing, among which is the following:



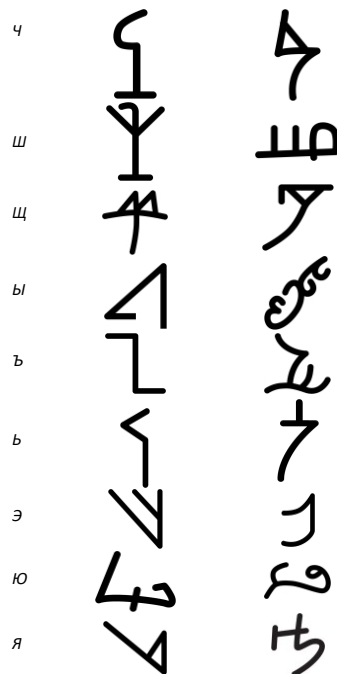
This secret writing is marked in the manuscript as "Rüssiskir bók-stafir" - "Russian book signs", that is, simply letters. In fact, this is not secret writing, but a distorted Old Russian inscription. The words can be more or less guessed: *И НАШНІЯ ОЧИ ІНІЯ БОЖЕ ПОСЛАНИЕ И МИЛОСТІА И ТРОЕ И ПО ЖИОТ* ("dreamed eyes of another world, God's message and mercy - three for life"). Perhaps this is an excerpt from some non-canonical prayer or spell. It seems that this inscription was meant to be applied to an amulet or a letter for clairvoyance or prophetic dreams.

Nevertheless, secret writing did exist in Rus and other Slavic countries, and it was extremely well developed. However, it was mainly used by officials to convey secret messages, and by clergymen as a clever pastime. Witches rarely used letters, usually writing only runes and stykes. But still, secret writing also existed in some witch circles, and now it is considered very important, so let's take a closer look at it.

Two secret writings of the Wendish School of Witchcraft

Comparing ancient Russian secret writings from the 14th to 17th centuries, we selected the most mysterious symbols and compiled two magical secret writings:

	ANGULAR	ROUND
A	⌱	⌱
B	⌱	⌱
B	⌱	⌱
D, I'	⌱	⌱
D	⌱	⌱
E	⌱	⌱
Ė	⌱	⌱



In the same inscription, these secret scripts are used together: evil and strong-willed words are written in angular secret script, while good and moderate words are written in rounded secret script.

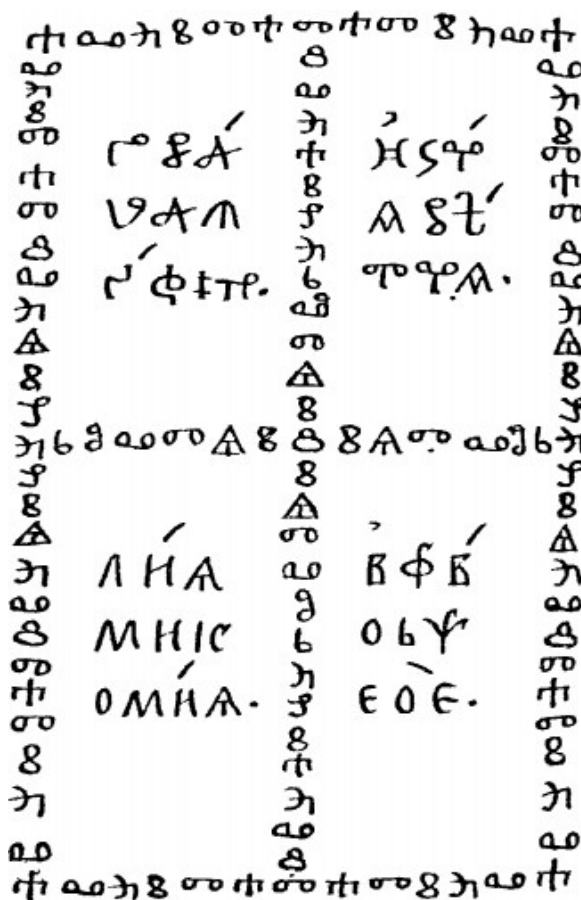
If numbers need to be used, they can be written in notches or in Umen Shebek's secret script:



These secret scripts can be used to write the names of gods on idols, as well as for inscriptions on amulets, secret messages and witchcraft books.

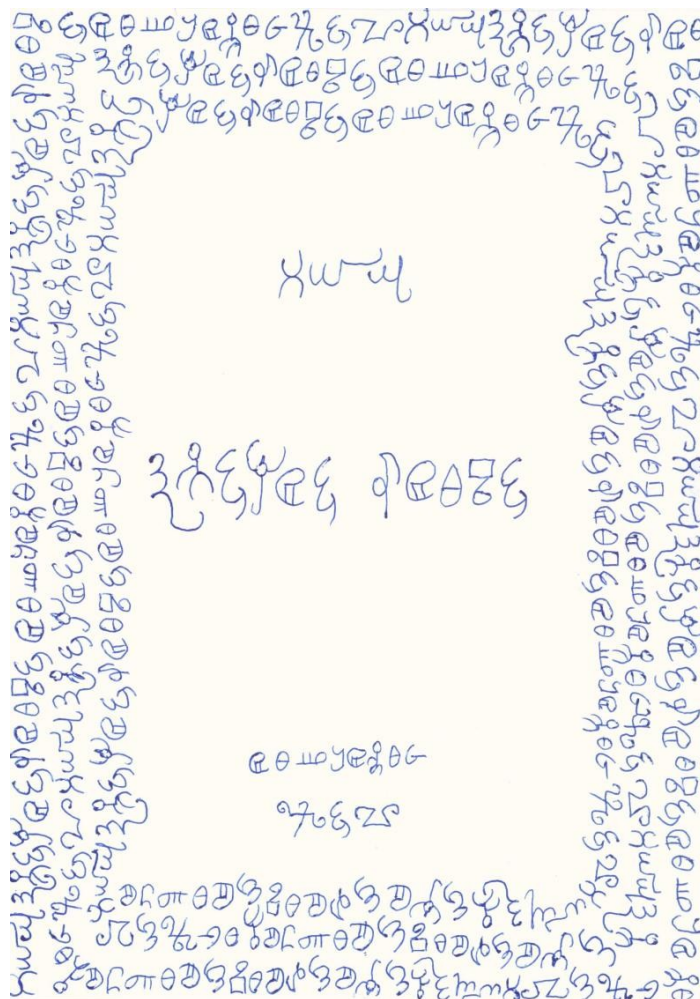
Manurny drawing

A great lover of secret writing, the protopsaltis monk Eustathius of Bukovina, made the following entry in a liturgical book in 1511:



This indicates not only the prevalence of secret writing among the Slavs (for which there is ample evidence, especially from the Middle Ages), but also that they used likhita, which in Hinduism refers to a pattern formed from mantra words.

Knowing this, we can secretly write down any mantra, repeating it many times so that it forms a certain outline corresponding to its meaning. For example, let's take the mantra OUM ZLATNA KNIGA NISHENLIE HAI. Since it refers to a book, the mantra drawing should resemble a book cover:



If the main word in the manura were, for example, "elephant," then it should be written not in the form of a book, but in the form of an elephant, and so on. If you find it difficult to determine the main word, you can write the manura by repeating the outline of the rune to which it belongs.

When the drawing is ready, it can be used as a charm (burned before the idol of your patron) or for attunement (carried with you or hung on the wall).

Subtle material devices of the asilks

We find the most intriguing evidence in Zakhariha's Tales:

...the Skochis stopped, and the elder among them wrote in the grass with a stick, and the elder waved his stick, and the horses rose, and the Skoch rode on the swift horses, and their enemies could not keep up with them.

Alexander Artynov reports something similar in his book "Memoirs of a Peasant from the Village of Ugodich" (1882):

Hieromonk Flavian told the following about himself: when he was still a novice at the Valaam Monastery on Lake Ladoga, a certain learned magician was sent there under strict supervision by the abbot by the highest order of Emperor Paul, who allegedly told the Emperor when and how he would die. The abbot assigned the prisoner to the darkest and strongest cell in the entire monastery, where daylight penetrated only through a narrow, long upper window with a strong iron grate. There was no table, no chair, no bed in the dungeon, only a stone floor, bare walls and a board. Flavian was assigned to serve him and lived in a small hallway in front of the prisoner's door. Flavian said that as soon as the prisoner began to write on the wall with a piece of charcoal, drawing circles and making some kind of signs, a table with writing implements, a chair, a bed, and all kinds of food would immediately appear. No matter how many times they took all this away from him, it would reappear in the morning. On paper, he also drew circles and made some marks or letters that even the Academy of Sciences could not

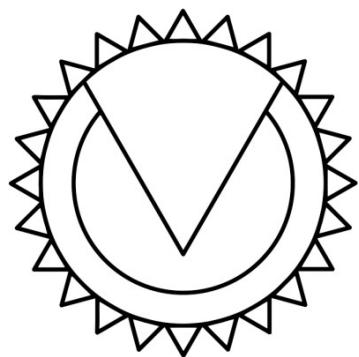
identify. He jokingly told Flavian that he was an arbitrary prisoner and that if he wanted freedom, he would simply write a ship on the wall and sail away in it, or write a horse and ride away on it. this science, as the prisoner told Flavian, is called "Gog and Magog," and that the time will come when many will know it. One fine morning, the prisoner was not found in his cell, even though the abbot himself had locked and sealed the cell door; moreover, as usual, there had been a vigilant and rotating guard in the cell hallway and by the window throughout the night. It would be good to know if there are any memories or records left on Valaam about this prisoner-magician, whom Flavian served with fear and trembling, fulfilling the obedience entrusted to him, especially since, according to Flavian's account, the prisoner left an inscription on the wall, scratched with something sharp and quite deeply: "I will not die, but I will live and tell of the Lord's deeds."

From this, it becomes clear that the inscriptions were made in secret writing and were used in conjunction with certain magical symbols. This is more like yantras than likhits.

Therefore, two things are necessary: secret writing and symbols. We already have secret writing (*see above*), now as for the symbols...

The Slavs used complex symbols with inscriptions to represent subtle material devices created at the Asgard School. The correct drawing of such a symbol and its inclusion replaced a complex ritual.

These symbols look like this:



To activate the device, sit at the table facing east and light a thick white candle. Take a red pencil, pen or felt-tip pen. If you are using a pen, you will need red ink, and if you are using a thin brush, you will need red paint. Without using a ruler, draw the symbol freehand on a large blank sheet of white paper, parchment or birch bark.

Fill in the symbol in the following order:

Order	Part of the sign	Filling	Example
1	inverted triangle	bundles	<i>Let's say you want to bring back your loved one, then it would be Dzyado + Vyrey + Yerok.</i>
2	to the left of the triangle	A rune that answers the question: "Who embodies the goal?"	<i>Warriors are spirits.</i>
3	To the right of the triangle	is a rune that answers the question: "Why embody this goal?"	<i>Mother – to create a family.</i>
4	below, under the sharp tip of the triangle	is a rune that answers the question: "How can this goal be achieved?"	<i>Fire – as quickly as possible, by the most extreme means.</i>
5	semicircle	your wish, written in secret code	<i>"I wish that..."</i>

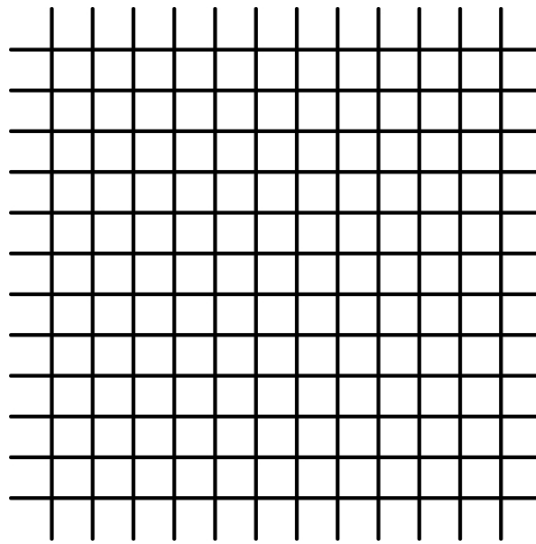
Throw the piece of paper in your right hand as many times as there are letters in your written wish. To avoid dropping it, toss it gently, just a little bit. Then hold the paper over the candle and touch the flame with the middle of the paper to light it. When the sheet is almost burned out, but you can still hold it in your hand, say the spell AA-RI. Then extinguish the candle with your right hand and bury the ashes at a crossroads.

If your wish does not come true within two weeks, it means that the gods believe it will not be beneficial for you. You should ponder the reasons for their decision and think carefully about it. If, during this time, your wish has not come true, but something related to its fulfilment has happened, it means that the gods are not opposed to it, and you can try again and continue until it is fully fulfilled.

CHAPTER 28: TSNAGI

Pre-Runic Tsnagi

The most ancient tsnaġı (from the word "sign") consist of pre-Runic symbols and almost never have inscriptions. Let us tell you about the most famous tsnaġı of this type.



"Progenitor"

This cnaga is so named because it expresses the channel of all runic divination (of all peoples, all systems, all times). Twenty-four lines intersect in it, which indicates the correct and complete structure of any runic system, i.e., there must be 24 basic runes, and everything else is additional refinements. It is gratifying to know that of all the known runic systems, only the Vedic system strictly follows this structure, while all others deviate from it (see "Runic Canvases").

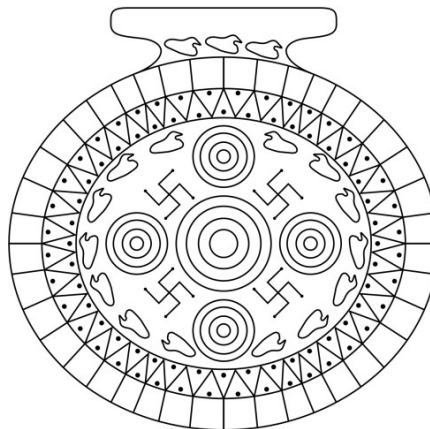
Draw this symbol on birch bark with a knife and hang it up for contemplation. Look at it until you feel like closing your eyes. When you close them, focus on any question you want to get an answer to in the form of runes (for example, if you need a tsnaġ for any purpose), and watch your breathing, not allowing yourself to fall asleep. A bright flash of light will appear before your eyes, and you will know the answer. If you do not have a carving knife, the "Progenitor" is indispensable for you.



"Rune Reader"

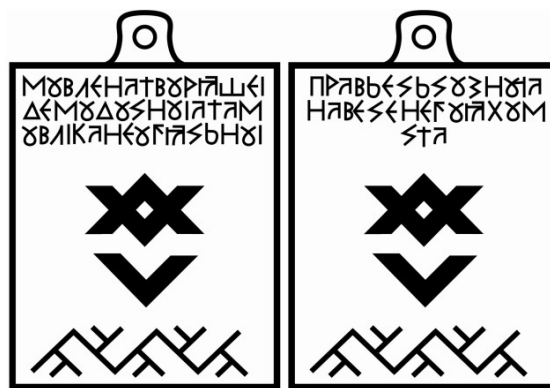
This tsnaġ is a channel for all Slavic runic witchcraft. Among other things, it leads to the two elders who founded this system in 1497 BĖ.

First, you simply look at this sign. Then you look at it as if it were beginning to move. And in an instant, its outline explodes in a flash, and you find yourself face to face with the spirits. Or another way: imagine this sign beneath you so that the dot in the middle connects with your tailbone. Then the connection will happen by itself.



"Supporters of Fertility"

This Etruscan pendant is intended for women, as it helps in all women's affairs. It is advisable to write your name in secret script on the reverse side, and under the name, place the carving Matar+Laan+Dzyado. This sign should be engraved on gold or silver with gilding and worn on a thick black or blue cord. The length of the cord should be such that the centre of the amulet falls on the chest, heart or navel.

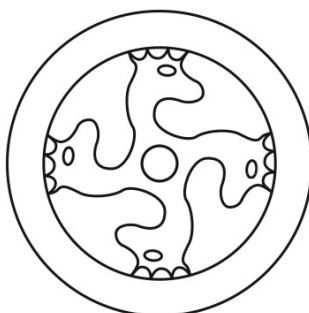


"Navy Way"

The inscription on the front (left) of the pendant translates as: "Having performed ablutions, we go to sleep, and there - the great immensity" (*"Vles-kniga", tablet 12*), on the reverse (right): "Prav is with us, and we do not fear Navi" (*Vles-kniga, tablet 7-D*). In the middle is the pre-Runic sign "Prav", below it "Navi", and at the very bottom - "Passage to Navi via the Kalinov Bridge".

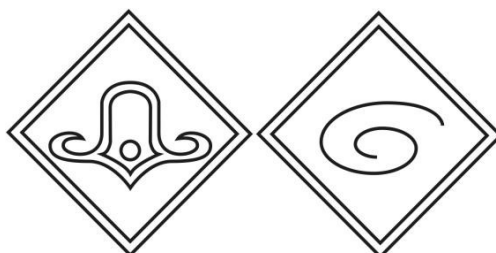
Whoever wears this pendant or puts it on at night will see their ancestors in their pre-sleep state and in their dreams, see events from times past, and gain knowledge... In general, it can be said that this is a pendant for prophetic dreams, although in some cases its use may be broader (for example, if a confessor receives power from Navi, he will be able not only to see vivid dreams, but also to participate in them).

This pendant can be made from paper (drawn on a white or blue sheet and laminated), wood (burned or carved on aspen), metal (engraved on silver). Then you need to fumigate it with mint and rosemary. Wear it on a woolen string, black thread or silver chain. If made of wood, there is no need to make a loop, as it will not be worn, but simply placed under the pillow, on the chest or on the crown of the head.



"The Sacrament"

This is a tsnaġ found in Kievan Rus. A stone that suits you is inserted in the middle at the front. The rune Tsorno can be drawn in the middle at the back, and your name can be written in secret script on the sides. It is made of bronze. It is worn on a black thread or on a black and green cord. It is worn on the forehead during initiation for a deeper effect, and is also worn on the chest as an indicator of the level achieved.



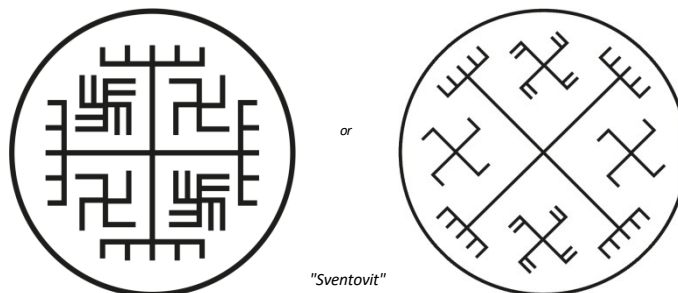
"The Path of Perun"

This is a tsnaġ found in Trypillia. If it is made of tin or oak, it is worn on the chest or navel on a red string. Another way is to place the left sign on the front of a battle helmet so that it is on the forehead, and the right sign on the back of the helmet so that it is on the back of the head. This is a talisman for those who wish to join Perun's Regiment and for those who wish to gain the wisdom of the gods.



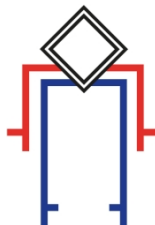
"Defender"

This Scythian tsnag is made of bronze. It is worn at the level of the Tla on a thick black thread. This amulet dissipates various blows and prevents the clogging of gvorov; it is designed to protect the Tla during communication with spiritual leaders and deities.



"Sventovit"

This tsnag, which is often found in Poland, consists of a stylised Zapor rune and pre-Runic symbols. It brings victory in war, providing protection from attacks from the four corners of the world.



"Stanica"

Describing the siege of Arkona on 14-15 September 1168, Saxo Grammaticus writes:

...the townspeople blocked the gates of the fortress with huge boulders piled up in a heap and secured with turf, making it more difficult to take, and were so confident in their efforts that they defended the tower above the gates with only banners and signs. Among them, Stanitsa [*stanitia*, Pomeranian *stanica*] stood out in size and colour, surrounded by such worship from the people of Ruyan that it possessed the grandeur of almost all the gods. For, carrying it before them, they had permission to encroach on human and divine property, and nothing that pleased them was forbidden: they could ravage cities, tear down altars, equate law and lawlessness, destroy all the dwellings of Rügen with ruin and fire, and such was the superstition that the power of a small banner surpassed the royal power of noble men. And those who were punished honoured that sign as if it were a divine weapon, rewarding it for service with damage and for lawlessness with obedience.

Most of the Ruyan banners were red and purple, and they mostly bore images of a horseman, an eagle, or a falcon. The Slovins preserved the name of such banners - "khoroy", related to the Old Russian "khorugv", which means "protective banner". The Stanitsa banner was very different from the khoroy, as it had a white background and a very special symbol on it. It looks like a pre-Runic symbol, but in fact it has a Runic meaning! An attentive observer will notice that the Stanitsa consists of three runes: Az + Unyr + Pie. This combination can be interpreted as "affirming my self, I receive the catch." Thus, it is a banner of glory gained through military victories. It can be used when you are not going to measure your strength, but only to win.

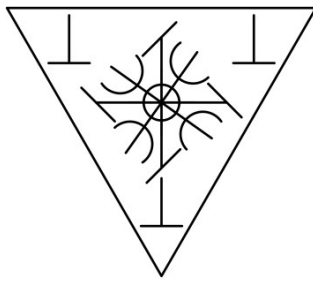
Runic Tsnagi

There are not many runic tsnag. Firstly, because over thousands of years, people became accustomed to pre-runic symbols and used them more often. Secondly, almost all of them were destroyed, as they were contained in the burned books of the Ruyans. Nevertheless, we managed to recreate some of them.



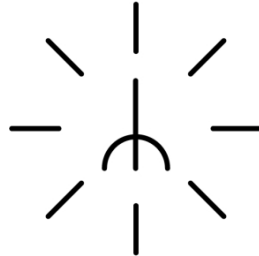
"Domik"

This tsnag is a bundle, repeated twice and framed as a seal. The runes used are: Nyuh, Fok, Ratniki, Az. This tsna is used to make a talisman to attract a spirit helper, and when the spirit enters it, the name of the spirit is written in secret writing on the back, and the talisman becomes its home.



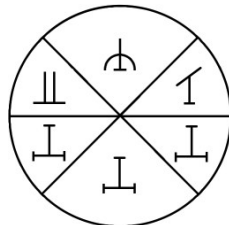
"Retaliation and retribution"

This tsnaq is a large knot, with individual parts repeated several times. The runes that make it up are easy to guess: Is, Tyrs, Zorno, Boy, Gorsta. It is a talisman for soldiers and anyone in danger. It can be applied to a shield or mentally placed on oneself to deflect a deadly blow.



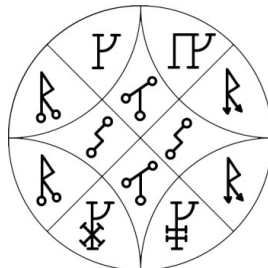
"Shield from viewing"

Make a round amulet with this symbol, put it on, and do not take it off until you wish to be protected from any attempts to find out anything about you through divination, spirits, or clairvoyance. If you do not have a talisman at hand, but you really need to protect yourself, draw this symbol in the air above your head with the index finger of your right hand, imagining it as black, circle it, and hold your attention on it for as long as necessary.



"Do not let the sorcerer carry out his plan."

Since the runes on this tsnaq are written with titles, it is not necessary to consecrate it in the usual way. It should be written in bold red letters on a black sheet of paper, and if you know that someone is plotting evil against you, nail it to their door with a rusty nail.



"To know true and false friends"

Since the runes on this tsna are written with titles, it is not necessary to consecrate it in the usual way. Write it in yellow on a green sheet of paper, put it in your right pocket, and go to your friends to ask for something. True friends will not refuse, even if you ask for a lot, and false friends will refuse, even if you ask for a little.

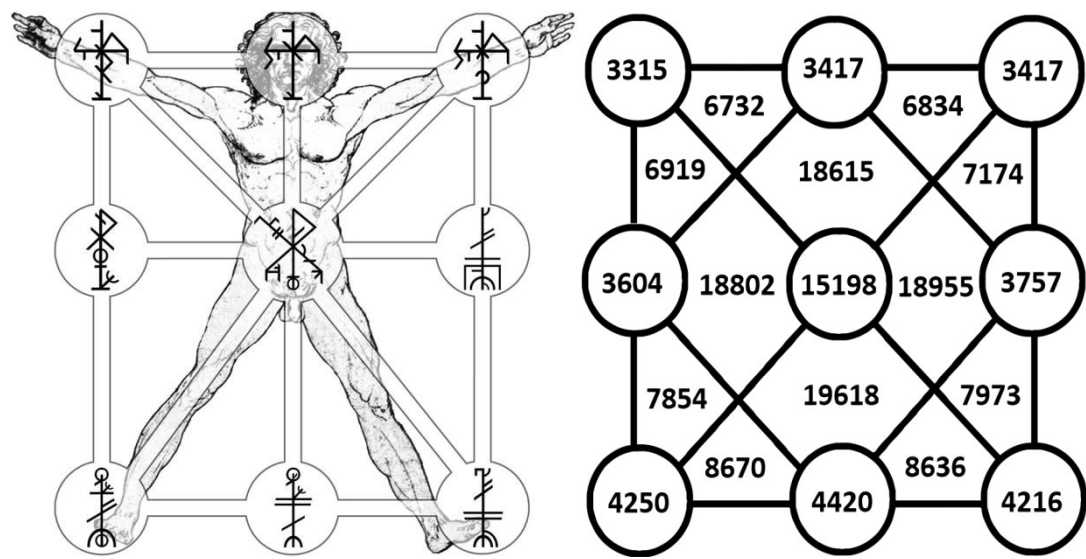


"Protection of Children"

The mark in the upper left corner ensures that adults do not harm the child, while the mark in the upper right corner ensures that peers do not harm the child and that the child has friendly relationships with them. The karbopsi in the lower right corner protects the child's health, and the karbopsi in the lower left corner is intended to ensure that the child is obedient and behaves well. And in order for the ancestors to protect the child, the family crest (if there is no crest, write the family surname in secret writing) or the rune of the patron god must be inscribed in the circle in the middle of the amulet. If the parents are divorced, the crest or surname of the family with whom the child lives is inscribed. It should be written in yellow.

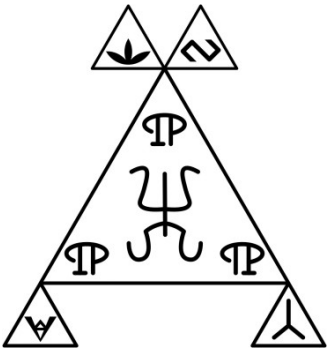
Mixed cnags

This is the most common type of tsna, as many darungs like symbols that are complicated to the extreme.



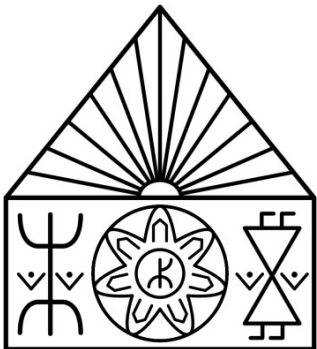
"Rune Man"

To understand where the runes for these knots and their corresponding numbers came from, read the subchapter in Volume 4. "Acupuncture" in Hercle's seventh feat. Only the tsna shown here on the right should be used; the one on the left is provided for explanatory purposes only. This tsna, located on the right, brings a person into complete harmony with Guidon in order to restore and improve health. It should be engraved on bronze and worn on a woolen cord.



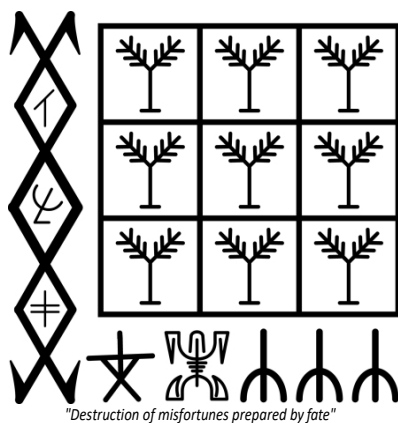
"Healthy insides"

This tsna promotes health within the body, i.e. it heals itself from within. It should be applied to a bottle of water, placed in ice for 4 hours, and then rubbed over the entire body, or simply contemplated while chanting one's name.



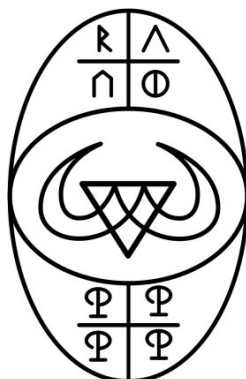
"Elimination of the bad influence of the planets"

This spell must be engraved on silver, on the last night of the full moon, point the sharp end towards the falling moonlight, pour red dry wine over it and pray: "O Mareno, I have been unhappy since birth, grant me happiness! O Perun, light a lucky star above me!" Repeat for ~~the~~ months in a row.



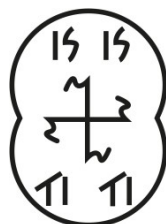
"Destruction of misfortunes prepared by fate"

At noon, write on a clean, thick white sheet of paper, go outside, hold it up to the sun and set it on fire, saying: *"Misfortune, begone!"* Scatter the ashes in the wind, turn away, say: *"Fate is good again!"* and go home. Repeat every day for three weeks in a row.



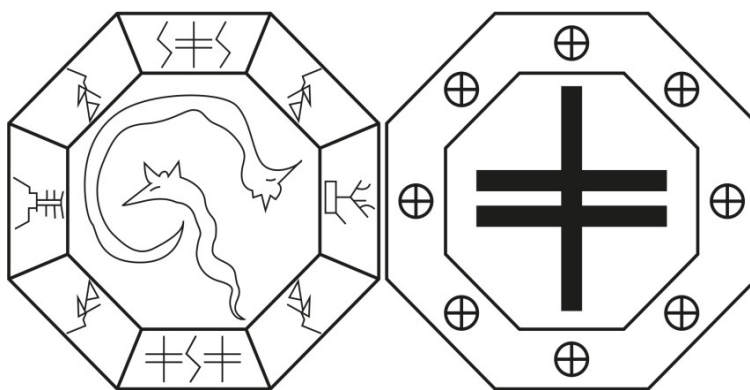
"Success at work, overcoming fatigue"

When you feel a lack of strength, write in red on any solid surface, place it in front of you and contemplate it for 15 waves. We do not recommend setting this tsnaġ as your desktop wallpaper, as the computer may overheat or break down.



"The Shiner"

Contemplating this sign introduces the contemplator to the White and Blue Radiance. The White Radiance allows one to survive in the world of the dead, while the Blue Radiance connects one to mysteries. These Radiances are not spirits and therefore do not create sub-settlements. Rather, they are a dissolution of certain special rays within oneself.



"Basilisk"

The symbols on the front side of this tsanga are easily found among the artefacts on the island of Ruyan... It is made of iron. It is worn on the chest on a cord woven from three threads: red, blue and black. This amulet is designed to transform the Akian lord of the spirits of Fire.

Ц	И	Ш	Ү	Р	Є	П
И	҃				҃	Є
Ш		±	⊥	⊕		Р
Ү		⋈	⊙	҃		Ү
Р		⊙	⋈	±		Ш
Є	҃				҃	И
П	Є	Р	Ү	Ш	И	Ц

"Destroy the witchcraft that has been cast upon you"

Write in black ink on a green leaf and burn it, cursing the one who bewitched you.

⌘				М		Һ
П	Р	О	С	Ү	Т	Э
				Н		
			Х	А	С	И
		Т	А	Ш	И	
҃				И		⋈

"Leave the body in the form of a beast"

Embroider in yellow on black fabric, make a pillow out of it, fill it with herbs used here (Haar, Nyukh, Koval, Fok), lie down on it with your head and fall asleep.

⋈						С
						А
						Х
						А
						Р
						К
М	Є	А	Ү	Ш	К	О

"So that the spirits bring food and drink"

Engrave on copper, throw it on a table covered with a beautiful tablecloth, and close your eyes. You will see as if the table is shining, and various delicacies are arranged on it. Eating them brings satisfaction, quite comparable to ordinary food, but you need to eat more than usual.

Г	А	Й	Я	҃	П
А	҃	О			Р
Й	О	Й			А
Я					Т
҃				҃	Ү
П	Р	А	Т	Ү	Р

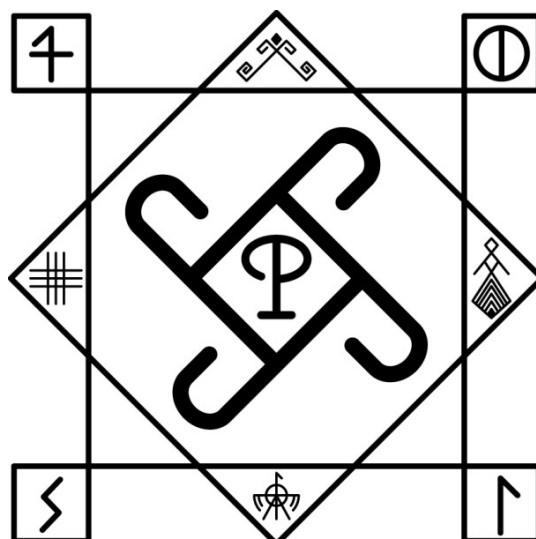
"For a successful start to a new venture"

Engrave on a small piece of iron. When you start something new and get down to business, put it in your breast pocket.

16		И				16
		С				
		Ф				
		О				
В	О	Р	О	В	А	Т
		О				
		Т				
16		О				16

"For a successful theft"

This tzang is notable in that instead of runes as a whole, it uses their separate, narrowly focused qualities, expressed by the names of spirits. It should be written in black ink on a red sheet of paper and placed inside a hollowed-out bone. When needed, tie it under your left armpit and go about your business.



"Happy Layman"

This tsnag provides a layman with everything he could possibly desire for a happy life: wealth, a suitable spouse, children, a cosy home, and harmony in the family. All circumstances are transformed to contribute to this state of affairs. To ensure that everything turns out this way, do not make this tsnag yourself, but order it from a master craftsman, without haggling, to have it engraved on silver. When it is ready, wash it with water consecrated with the rune Vyrei and hang it above your bed.

Б	Λ	Δ	В	Δ
5	Σ	Β	Σ	5
Φ	Β	12	Β	Φ
5	Σ	Β	Σ	5
Г	Λ	Δ	В	Δ

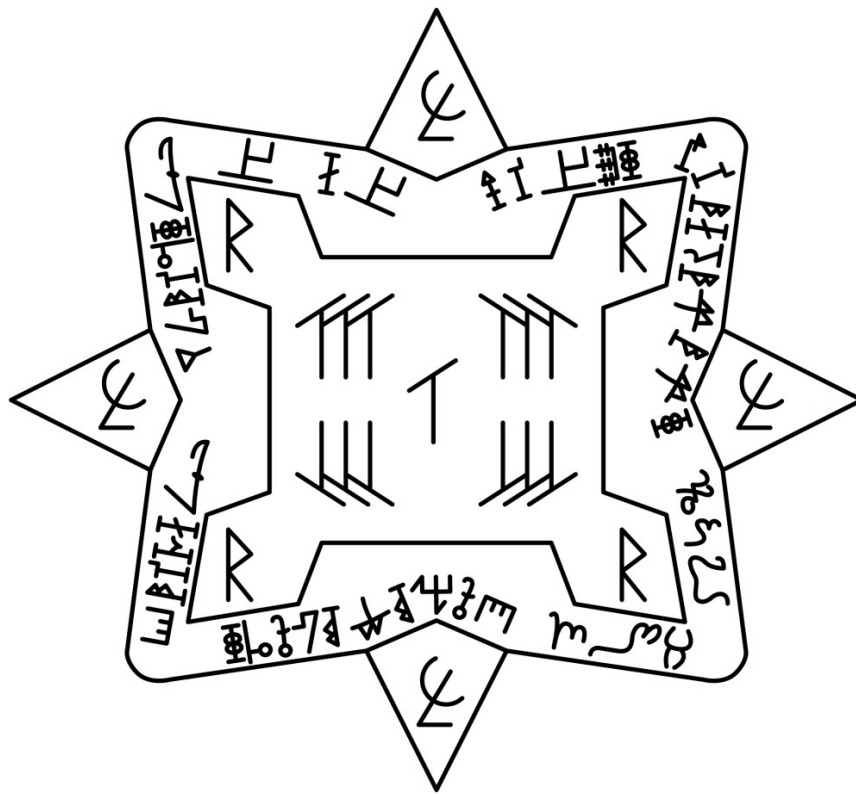
"To meet and befriend famous people"

When you go to a meeting where famous people will be present, wear a white bracelet with this inscription carved on it on your right wrist. It should be the size of a large wristwatch.



"Thirst for knowledge, successful learning"

Write this in blue ink on a bookmark and place it in the book you are studying.



"For the protection of the city and any fortification"

Carve it on the door of a temple or house, or carve it on a board and nail it down.



"Veda Run Antivirus"

The red circle contains the secret inscription "Glory to Chislobog!", for all computing devices originate from his mind and must remain under his protection. The red bundle of Dzyado+Ratniki+Boy protects the calculator from hacking and theft. The carbon copy in the upper left corner protects against breakdowns, in the upper right corner against dependence on the network, in the lower right corner against viruses, and in the lower left corner against spirits that can take control of a person's mind through the network.

Just download this image and set it as your desktop wallpaper. You can use a different background image, but in any case it should be a forest lit by the sun.

You will definitely feel that sitting at the computer has become more pleasant, as if you are not sitting next to a soulless piece of metal, but in a forest hut where everything breathes freshness.

Creation

Carbopisi and knitted socks are first simply recorded, and then illuminated, sometimes infusing them with spirits. With tsnagami, it is the opposite: first the spirit comes, and then the darrung describes in the form of a sign the ability that he himself wishes to apply. That is, tsnag is not the seal of the spirit, but only the seal of one quality of that spirit.

If you sense or see that there is a spirit nearby, shift your Char to it and assess its qualities, understand its power and what it can do. Then say, "TSNAGI OFFO MEA!" and hold the spirit in your attention until a ready tsna appears before your mind's eye for the appropriate purpose. You can ask the spirit immediately how to apply this tsna, or obtain this information later through clairvoyance.

Usually, tsnagi are created in this way, without deliberately summoning the spirit, but only when it appears unexpectedly. Such tsnagi are considered the most valuable. However, nothing prevents a priest or sorcerer from summoning the desired spirit without waiting for it to appear of its own accord.

CHAPTER 29: THE ART OF RUNES

6 pre-runic methods

As you may recall from the table in Chapter 17, one of the meanings of the word "rune" is "wound." There is reason to believe that this is the oldest meaning. The first amulets were military, and they were applied by scarification, which is why these patterns were associated with wounds. Gradually, this custom became simplified so that the application of patterns was not so painful – scarring was replaced by tattooing, tattooing was replaced by military and festive colouring, colouring was replaced by embroidering amulets on clothing, and embroidery was replaced by amulets on removable media. As this simplification progressed, the protective symbols also changed – people scarred, tattooed and painted themselves with patterns, embroidered patterns stylised from drawings, and applied stylised symbols to amulets, which gradually took on the form of runes.

This simplification did not happen quickly; periods when certain symbols and methods of application were in use overlapped with others. Taking the example of tattoos used by Bosnian Croats, Montenegrins in the Kotor region, and northern Albanians, we can see how, during the period when runes were still in use, pre-Runic symbols were still being tattooed.

Let us take a closer look at all the known methods of applying and consecrating pre-Runic symbols.

Burning

As talismans or for black magic, symbols were burned onto doorposts and corners of huts. No patterns or symbols of any kind may be burned onto a hut until it is completely built and people have moved in. If the symbols are intended as talismans rather than curses, they must be burned by the head of the family.

Slaves and animals were branded with the owner's personal signature.

Criminals and other scum of society were branded with a mark of shame, indicating their low status. Such people were called varnaks, which means "branded criminal."

The branding was performed only by men and only in the evening.

Scarring

Two warriors knelt on one knee facing each other. One fiercely praised Sventovith, while the other carved a mark on his shoulder or chest with a combat dagger to give him valour and strength in battle and for protection, repeating the same praises as his comrade-in-arms. Sometimes they repeated the words in unison, and sometimes the first warrior would say one word and his comrade would say the next, alternating in this manner.

A warrior who has been scarred is called a marked man and instils fear in his enemies.

Only marks related to military service are subject to scarification. Secular, spiritual, and other marks may not be applied in this manner.

Carving

Amulets were most often made of oak. They were not round, but oblong in shape. Patterns were carved on the sides, while the front side featured a circle of symbols with the image of a deity in the centre.

The leather amulets were rectangular. They were worn on a cord and had a frame and several symbols running from top to bottom.

After the amulet was made, it was consecrated: whispered over, held in the rays of the sun, or wrapped in leaves and, whispering, buried in the ground, and then removed from there.

It was not necessary to make the amulet yourself. You could order it from a carver and have it consecrated by a priest.

Amulets were not worn just like that. First, you had to carry it in your right hand for a while to get used to it. And before putting it on, you had to cleanse yourself with spring water.

Piercing

The person being tattooed sat detachedly, humming softly or chanting (half-whispering, half-thinking) an invocation to Sventovit.

During the tattooing, the tattoo artist (a dedicated man or woman) chanted the name or meaning of the symbol, imagining that it was shining on the skin of the person being tattooed. The tattoo artist's words were like fire coming out of their mouth and entering your skin.

Colouring

Before applying the colouring, people washed and dressed up, including in special festive clothes.

Spring water mixed with dye was prepared in advance, which turned it blue (in modern conditions, blue dye or blue ink can be used). Then, quickly stirring the anti-salt, a spell was whispered over the water to awaken it:

Father Sventovit!

Behold the Water of Life, taken from the Source of Life!

Awaken the blue essence of this water,

so that it may colour our faces in your honour and in the honour of other gods!

Then the water was placed in a bowl before the idol of the deity to whom the holiday was dedicated.

Before performing ritual dances, a person would kneel on one knee before the idol, dip their index and middle fingers in blue water, and apply fleece-like marks to their cheeks and neck. He looked at the idol's face almost as if it were a mirror, as if waiting for approval of the marks he was making, and if he sensed the deity's displeasure emanating from the idol, he would refuse to make the marks this time or ask a friend to make other marks for him, i.e. he would not do it himself.

As they drew the symbol on themselves, people chanted a short incantation associated with that symbol. For example: "May I radiate joy, light the way for all those I meet, and warm their souls today!"

Embroidery

Clothing should be made of silk or be a traditional Slavic shirt.

Pre-Runic symbols were embroidered on the chest, the collar bore the person's name (nowadays preferably in secret writing) or protective symbols, and the hem bore their styk. Symbols were applied to the sleeves to aid in the chosen craft.

Embroidery was usually done with red and black thread using a cross-stitch. At the same time, the woman sang a song in which she revealed the properties of the embroidery by comparing it to stars, natural phenomena, animal behaviour, etc.

All these methods can also be applied to runes. However, we advise against ever applying runes to yourself through scarification or tattooing, because once you have achieved the goal for which you applied them, the runes should be removed, otherwise they will "die" and feed on your strength. If you want to apply runes to yourself (either individually or as part of a carbopisy, etc.), apply them in such a way that they can be washed off afterwards.

8 skills of darrung

Having considered ways of working with pre-runic symbols, we move on to runes. Stanza 144 of the "Speeches of the High One" mentions eight skills of the eril:

*Veistu, hvé rísta skal? Veistu, hvé
ráða skal? Veistu, hvé fáa skal?
Veistu, hvé freista skal? Veistu, hvé
biðja skal? Veistu, hvé blóta skal?
Veistu, hvé senda skal?
Veistu, hvé sóa skal?*

*Do you know how to cut? Do you know how to interpret? Do you know how to
dye? Do you know how to test the truth? Do you know how to pray?
Do you know how to sacrifice properly? Do you know how to send properly?
Do you know how to destroy?*

Although this is said in relation to the Scandinavian runes, the meaning of these words is equally applicable to any other runic systems, and therefore we must consider them. We will examine them based on the correspondences found in the Scandinavian and Slavic runic systems, but in general, so that followers of the Wendish School can apply them.

Skill #1: CUTTING

This is the ability to carve runes. It includes:

- ✓ knowledge of what to cut them with: a special knife made of brass or red copper, with a bone handle, hardened in blood, a bone or metal stylus, or a duck quill, and if you draw them on sand, a fogged-up window or in the air, then you can use your hand or finger;
- ✓ knowledge of what to carve them on: a stick, a board, a shard, a clay tablet, a piece of metal, a stone; or to write on birch bark, paper, leather (including one's own, and the most powerful knotters write on the skin of stillborn animals and on duck skin), food (bread, cheese, apples), earth, nails;
- ✓ Knowledge of how exactly to carve them: if you are working on yourself, then all lines must be drawn towards yourself, from top to bottom, and if you are working on someone else, then all lines must be drawn away from yourself, from bottom to top, otherwise the magic will turn against you, or it will dissipate without bearing fruit; if you are writing on yourself, then to influence yourself, you must apply the runes to the left side of your body, and to influence others, to the right side;
- ✓ Knowing where to store them: for this, you need to create a lutare.

So, you need to make an item for carving runes (we recommend a metal stylus or awl) and a lutare. Then figure out what you want to carve runes on, why, and how exactly you want to do it.

As for what to apply the runes to, we advise you to be guided by convenience and the duration of the goal: if the goal is only important for the duration of a ritual, then apply the runes to a candle that should burn out during that time; if the goal is short-term (1-7 days), you can simply write it on paper; if a long-term effect is required, create a wooden amulet; if the effect must be permanent, create an amulet from metal or stone. If you do not always carry the amulet with you, when you take it off, put it in a bag made from your old clothes (a robe, shirt or T-shirt is best).

When you have selected a blank for your amulet, blow on it three times or expose it to the wind for an hour, for runes belong to the Element of Air.



West Slavic amulet (turn of the e.v.)

Skill #2: INTERPRET

This is the ability to interpret carbopisy and v'yazanochy applied by other darrungs in order to be able to compose similar ones yourself. This skill includes:

- ✓ knowledge of the meaning of each rune;
- ✓ knowledge of which runes to carve for which purpose;
- ✓ knowledge of how different runes combine, what meanings they form, and which runes do not combine;
- ✓ knowledge of the verbal pronunciation of each rune (in order to read inscriptions or vibrate tsykis and quick words).

So, according to your goal, choose the appropriate runes, compose a carbic or a bundle from them, and cut them out.

Skill #3: PAINTING

This is the ability to colour runes. There are two types. The first type has been known since ancient times and involves colouring all runes with one thing, namely:

- ✓ blood (taken from the middle finger of the left or right hand, the big toe of either foot, the bridge between the nostrils, the roots of the tongue, etc., including menstrual blood);
- ✓ ochre (a substitute for blood);
- ✓ milk (the main means of colouring Slavic runes);
- ✓ semen;
- ✓ saliva;
- ✓ herbal powders;
- ✓ With the power of thought: when praying (see *skill #5*), imagine the runes in the desired colour (for Scandinavian runes, this is green, red, blue or grey, and for Slavic runes, white or gold).

A variation of this method was invented in the Middle Ages. It consists of writing all the runes in blue or black ink. The colour itself has no significance; the meaning of the colouring lies in the power of the charged ink. To charge it, on Thursday, say the following while breathing on the ink:

*Chur Chronicler!
May a living creature serve me for all that I write!
By the power of Perun, so be
it!*

Instead, sometimes special ink is prepared, which is consecrated due to its composition, i.e. with the addition of blood, oils, dried herbs and other ingredients.

The second type was invented by Dagr, whom the Scandinavians called Hroftir, and later made this word one of the names of Odin II. Dagr's method consists in colouring each rune in the carving with the colour whose vibrations are desired in a given case. For Scandinavian runes, colours are chosen in the same way as for hex signs, and for Slavic runes, the meaning of the colour is chosen according to which stave the rune corresponds to, or is simply taken from the main background of the rune. The runes are applied with ink or paint.

For special purposes, you can colour a rune with a colour that is not typical for it. With this technique, you can change the meaning and effect of runes. For example, a rune for attraction can be coloured so that it becomes a rune for repulsion.

So, cut out and colour the intended carbopisy or knots.

Skill #4: SEEKING THE TRUTH

This is the ability to ask the runes for advice. There are two types:

- ✓ divine and understand the answers received: this is described in the relevant chapter of this book, but here it means that you need to divine whether your idea, which you have decided to implement with the help of runes, will be successful;
- ✓ check the correctness of the knitting: when the knitting is applied to the medium, you should bring it close to a candle and hold it over it; if the candle starts to crackle, the knitting is done incorrectly, and if the candle burns evenly, everything is fine and you can use it.

If, based on the results of the divination and verification, the prediction is unfavourable, then redo everything or abandon your plans. If the result is favourable, then continue.

Skill #5: PRAY

This is the ability to use prayer or incantations to summon the necessary deities of each rune used in carbography and instil them into the medium on which the runes are carved so that the deities, being there, fulfil the desired goal. With this method of charging the medium, it will work for as long as it is not destroyed.

The invocation is structured as follows: first, praise, then a request. For example, let us consider the Great Russian prayer during thunder and lightning (16th-19th centuries):

*Grey-haired and walking in thunder, wielding
lightning bolts, summoning the waters of the
sea
and pouring springs on the face of the Earth, O terrible and
formidable lord!
Judge and execute the accursed Koschey with his demons, but have mercy
on us, the honest people, and save us.
Mind reverend, self-willed,
honour from Perun,
deliverance for the fatherland.
As Gromnik protects us from all evil, so protect me from all evil from this
day until next summer.
My word is as strong as iron.*

Such a solemn prayer is appropriate if you are carving only one rune, in this case, Thurs. But if there are several runes, then the following should be recited over each rune:

*O master of the rune <name of the rune>!
You are great in <list the main powers of the deity>!
Show your power in the matter of <such-and-such>, do <such-and-such>!
Glory to you, who dwells and lives in the rune <such-and-such> on this object!
So be it! So be it! So be it!*

If you have a knotted amulet rather than a carved one, you don't have to charge it with the power of the gods for each rune used; you can simply imbue it with a single suitable spirit. To do this, go outside and, looking at the sunset, hold the amulet in your palms joined together like a boat, as if offering it to the rays of the setting sun, and say:

*Come through the edge of the sunset, O spirit <name>!
I call upon you, <name>!
I conjure you!
As the sun hides behind the horizon, so you, <name>, hide in this object!
SHAO HOI!!!*

Then cover the amulet with your palm and stroke it. You should feel the warmth, weight or attention of the spirit, which now sits as if in a little house.

In ancient times, the Darung carefully chose the place where they would read their prayers (whether long or short). They usually went to the forest or to the kavar. They read it once, three times, according to the number of runes used, according to the number of numerical tsyk, or circling around the bearer until exhaustion. For a good purpose, this was done before dawn or at noon, and for an evil one, at sunset or after midnight.

So, once you have arrived at a suitable place, take the medium with the carved and painted runes in your hands and, looking at it, proclaim your praise and request.

Skill #6: SACRIFICE

This is the ability to give thanks to the gods for entering the rune medium and being ready to grant your request.

The sacrifice is made as follows: use a selected branch to draw a circle (preferably at a crossroads, but not necessarily), divide it into four parts, and, if your intention is favourable, stand outside the circle facing east. and if your intention is malicious, stand outside the circle facing west. Place the object with the runes inscribed on it in the centre of the circle (i.e. at the intersection of the lines), raise both hands to the Sun and proclaim:

*O blessed Hors, behold this! O harsh Stribog, keep this bond!
All shall taste of this food
and grant success to these signs!*

When reciting the last two lines, one should place pieces of bread in the four parts of the circle for a favourable purpose and pour milk, and for a malicious purpose, place pieces of meat and pour marsh water. Some darungs bring a different sacrifice, taking into account not only the general purpose of the karbopsi, but also the customs of the summoned forces (for example, for demons, they sprinkle tobacco and pour wine). It is important that not only the choice of sacrifice is consistent with the purpose of the karbopsi, but also that the size is consistent.

That is, if you give too little, it will work poorly or not at all, and if you give too much, the spirits may perceive this as meaning that you do not understand the rituals, and they will do nothing for you or even harm you.

Then you wait for a while for the summoned deities to be satisfied, after which you take the consecrated item and leave without looking back. You should not erase the circle or remove the offerings; leave everything as it is.

Skill #7: SENDING

This is the ability to perform witchcraft spells, i.e. to use runes to send some kind of influence to another person from a distance. To do this, runes, carbons or knitted socks are used as follows:

- ✓ they are thrown underfoot, into the wind (in the direction where the desired person lives), onto the road, onto the threshold;
- ✓ they are thrown into water, left to steep, and then this water is drunk or given to the desired person to drink;
- ✓ they are placed in the walls of houses;
- ✓ sew them into clothing;
- ✓ wear them as amulets under clothing;
- ✓ placed under the head or under the feet;
- ✓ put in pockets or personal belongings;
- ✓ burn and scatter the ashes or blow them away;
- ✓ they strike them (for this purpose, they carve them on a rod).

So, when the object with the runes engraved on it is fully charged, place it under or otherwise give it to the person on whom it should affect. If you carry the amulet with you, keep in mind that it needs to be cared for: address it by the name of the spirit or by the names of the runes, clean and wipe it. If you do not carry it with you all the time, keep it in a box or chest.

Skill #8: DESTROY

This is the ability to destroy unnecessary or incorrectly carved runes, carbons, and knots. This is done in any of the following ways:

- ✓ burn them and leave the ashes where they are or scatter them under any tree;
- ✓ throw them into water;
- ✓ bury them under a tree;
- ✓ add titles so that the carving does not affect you or does not work at all;
- ✓ say, "I release," break the medium, and then dispose of it using any of the methods listed above;
- ✓ scrape it off with a knife, and the medium can be reused, and the scraped-off material should be destroyed in any of the ways listed above.

If for some reason destruction is impossible (for example, you want to destroy someone else's bundle, or the lining is in such a place that it cannot be removed), you should at least discharge the carrier. To do this, move your hand (or mind) over it from top to bottom, then along the same line from bottom to top, and then say, "Die."

Difference without sacrifice

If you are using a carbide or a bundle and do not know which deities or spirits should be used there, then the ritual is performed as usual, but without sacrifice, and instead of prayer, a spell, manura, incantation or agreement is used.

1) Spell. Read over the carrier three times: IAV SEH RML NUP GOYDZ OBF KZT CKgSh, and then three times the same words in reverse order: CKgSh KZT OBF GOYDZ NUP RML SEH IAV. These spells, as you might guess, are formed from the first letters of the names of the runes (the 24th is replaced by the letter W), standing in their usual order, and therefore charge the carrier with the combined power of the entire vendica, and thus of all the deities corresponding to the runes.

Tsnarw are charged in the same way.

2) Manura. Read the manura corresponding to the purpose of the carbopisy, or the corresponding passage from the sacred writings.

3) Incantation. Imagine the runes that make up the carving hovering above the amulet on which it is carved, and say:

Merge, <name the runes>!
Merge into this object, <name the runes>!
Let there be <name the word formed by the first letters of these runes>!
Let there be in this object <name the word formed by the first letters of these runes>!
HÁA!

Pronounce the names and the formed word with aspiration, as if breathing in each rune with passion in your voice. You can use the same spell if only one rune is inscribed on the amulet, but then you should pronounce the name of the rune and the incantation before "HA!"

After reading the spell, cover the amulet with your palms and wait until the power flows into it and begins to burn your hands.

4) Incantation. Compose and recite the incantation. It consists of 5 parts. Let's look at the example of the carbopisy Virey+Az+Zapor:

Vyre! Az! Zapor!				Part 1: names of the runes.
Nobody	ever	anything	anything	Part 2: description of the goal.
about my affairs!				
Hey! Look at the one who spreads rumours, spreads news, talks				Part 3: description of the course
about everything that should and should not be talked about.				of action, indicating the time
				frame and force of action

!! Impress upon him: if that chatterbox sees me and catches me doing secret things that no one should know about, let him understand that he will never tell anyone about it, and swallow his desire to talk about it.

*Lock! Lock his mouth about my deeds
with a heavy lock for ever and ever!*

And if the chatterbox tries to say a word about my affairs, which he has seen or heard about, he will immediately become mute forever!

Fly away! !! Lock!

of each rune.

Part 4: any clarifications and additional conditions. You can be omitted.

Part 5: Once again, the names of the runes.

5. An intricate agreement. Draw a triangle with the apex away from you, place a blank medium in it (i.e. the runes have not yet been carved on it), light a candle at each corner. Spread your arms to the sides and say:

*I appeal to the divine powers — those who rule this world!
On this day and at this hour, I implore you to
assist me!*

Now you must express the meaning and desired action of each rune in verse, addressing its deity, which should preferably be referred to not by name, but allegorically. This is especially useful in cases where you do not know which deities to use, but by describing their qualities without names, you will attract the appropriate deities. Let's say you are going to carve the runes Vyr+Az+Zapor. Take a chisel, carve Vyr and say:

*The good Lord in heaven sees everything.
If anyone hurts me or spreads rumours,
they will not get away with it!*

Next, cut out the letter "A" and say:

*The essence of a person glows in everyone.
Those who spread rumours will not want to quench
their thirst,
becoming silent in essence.*

Finally, cut out the letter Zapor and say:

*Closing locks and bolts, locking away unnecessary words,
shutting the mouth of the chatterbox,
sewing them shut with the thread of fate forever!*

Take the medium in your hands, raise it to the level of your palms (do not bring it close to you) and say:

*My gratitude goes to the divine powers — those who rule this world!
On this day and at this hour, help come to
me from you!*

The first and last quatrains quoted here must always be these, and all the others, describing the effect of the runes, you must compose yourself each time, depending on the runes used and their direction. If you are making a talisman not for yourself, then instead of "me" at the beginning and end of the ritual, put the name of the customer.

Extension of effect. In all these cases, as a rule, the carbopys does not last long, sometimes only 1-3 days. If you have chosen an urgent goal that fits within this time frame, then everything is fine. You can create such a talisman right before an important task to ensure its success, and you will definitely be lucky! If a longer effect is required, then after reciting the spell, incantation, or charm, say the following:

*In the name of Chislobog, I proclaim:
<name the desired duration of effect>
To do this, <name the word formed by the first letters of the runes used>, in which <name the runes by name> are united,
on <if for yourself, then "on me", and if for another, then name him>!
So be it!
The count has begun!*

The difference without sacrifice is red-faced

Everything is done as in the previous variation, but with two differences: 1) the amulet is not painted in advance; 2) the mantra, incantation, etc. must be repeated many times without counting and at the same time masturbate, after which the runes must be painted with semen.

The variation without the amulet is long

All 8 skills can be applied without an amulet if interpreted in the empty way.

Cut. You will carve the runes with the power of your mind directly onto the person you want to influence. To do this, the person must be within your field of vision, and if this is not possible, then you must have a photograph of them in front of you, or you will have to clearly reproduce their image in your memory.

Interpret. Looking at the forehead of the person you want to influence, imagine that you are scratching the necessary runes, or better yet, bundles of runes, into their skin.

bundles.

Colouring: Extend the middle finger of your right hand and curl the others. Imagine that a dark red stream of juice is flowing from the tip of your finger, and use this stream to trace the outline of the knitted pattern three times. To stop the flow, clench your finger together with the others into a fist and press down on it with your thumb.

Test the truth. If the coloured knotted string begins to glow, your wish will come true. And if you see a person

If you sweat and your sweat washes away the inscription, it will not come true. In this case, you can choose another knotted string or reapply and dye the same one until it shines.

Pray. Looking at the shine of the bundle, say:

As this person has <name the word formed by the first letters of these runes>, so he has <name the runes by name>

and reigns in him <name the goal>!

|||||

The head of this goal is <name of the deity>!

ÁRVE ÓLO MÁ.

Sacrifice. Imagine what this person wants to have or what he likes. Imagine that he is literally surrounded by all of this on all sides. For example, if he wants a lot of money, imagine that his pockets are bulging with banknotes, a gold bar is lying on his chest, and coins are pouring down on top of him.

Send: Imagine that this person and everything you have imagined on and around them is inside a red and black ball.

Focusing your attention on this sphere, say the spell KÁLMOs four times.

Destroy. To remove the charge from a person, place your right palm on their forehead and say, "I stop this," then sprinkle the area with earth or salt and wash your hands.

The difference without a charm is brief.

Imagine a rune above the person's head and squeeze out the desired thought form associated with it (for example, if it is Pye, it could be the image of a fat pig, so that the person becomes fat, or Obedral tearing meat off bones and swallowing it, so that the person loses weight). You must squeeze it out so that the person is completely inside the thought form. If you want a temporary effect, use Yerok, and if you want a long-term effect, use Zapor on the person's middle finger, pressing down on the thought form, and say three times: "So be it!"

If you are using a combination of runes rather than a single rune, you must imagine how all the runes connect into one. Then discuss the goal and bring the image of the combined runes to the enemy's head. From this image, a similar image will separate itself and head towards your enemy. It is very good to use the runic inscription *Boy+Is* for this, which causes the enemy to lack strength and feel as if they have been run over by a war chariot.

Volba for a single rune with a talisman

If you need a simple amulet with only one rune carved on it, it is very easy to make, based on the same eight skills.

Cut. Fasten the medium on which you are going to cut or draw the rune to your belt and perform the entry into the desired rune.

Interpret: If you need a simple connection to the general properties of this rune, find a plant or object in its space. If your goal is more specific, choose one of the 17 parts of the runic landscape according to it.

<i>Part of the landscape</i>	<i>Command</i>	<i>Number of repetitions</i>
sea	create	1
island	give an understanding	2
field	prompt to action	3
stone	hint	4
disappear	stop	5
hut	protect, hide	6
forest	make wander	7
oak	help	8
swamp	return	9
bridge	change	1 (10=1+0)
river	calm	2 (11=1+1)
mountain	strengthen	3 (12=1+2)

kingdom	enslave	4 (13=1+3)
city	introduce	5 (14=1+4)
palace	judge	6 (15=1+5)
well	satisfy	7 (16=1+6)
garden	dedicate	8 (17=1+7)

Remove the medium from your belt, take it in your right hand and hold it so that it is behind the selected object. Use the power of your mind to press the object into the medium so that it leaves its imprint on it. Focusing on the object, chant the spell *AME* and gaze at the imprint, as if pressing the object into it again and again.

Colour it. When you feel that the medium has become heavier, carve the corresponding rune on it.

Test the truth. If the rune glows, the amulet has been created correctly.

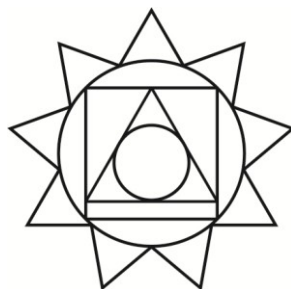
Pray. If you have placed an imprint of an object or plant in the amulet, then this formation is already endowed with some consciousness, and there is no need to pray. If you have embedded an imprint of one of the parts of the runic landscape, then you should breathe out a three-word formula onto the amulet, where the first word is the name of the rune, the second is the name of the deity, and the third is the name of the part of the landscape. The deity is chosen, of course, only from those related to the given rune, and the part of the landscape signifies what that deity must do. The formula should be repeated as many times as the numbers for the parts of the landscape indicated in the table above. For example, the formula *HAAR HARU SAD* must be repeated 8 times so that the deity Haru from the rune Haar initiates you into his secrets, and the formula *FOYK VELES KAMEN* must be repeated 4 times to receive a revelation from Veles.

Sacrifice. If you have placed an imprint of an object or plant in the amulet, then the effect in this case depends on your ability to control the rune, rather than on the subjugation of spirits, so there is no need to sacrifice anything. If you have embedded part of a landscape, then lick the side of the medium where the rune is applied with a tongue full of saliva, or spit on it and smear the saliva.

Send. Leave the runic space. If the imprint of an object or plant is embedded in the medium, then the amulet will only work when you focus on it, and it should only be used on that basis. For example, if it is an amulet with the rune Haar, put it on before going to bed or place it on your chest and focus on it until you fall asleep or until you are filled with pleasant sensations and your body is sufficiently rested. If a part of the runic landscape is embedded in the medium, such a talisman is used as usual.

Destroy. Performed according to the usual rules.

Temporary amulet



If you don't have time to make a talisman, but you need one urgently, draw this star on a clean sheet of paper and write the rune or knot whose effect you need in the circle in the middle. Then put the sheet in your pocket or somewhere else so that you have it with you. You don't need to do anything else, not even consecrate it. It will work for a week or a little longer, after which you can throw the sheet away.

About the channels

Wizards call ordinary things "deloviny," i.e., "things," and those objects that contain power are called "kanas," i.e., "consecrated according to spiritual law." With regard to runes, this means that kanas must be made in accordance with the rules of the eight skills of darrung, only then will they have the power to influence events.

There are two types of kanas, depending on how they are obtained:

- 1) **non-man-made** - found ready-made (for example, Perun's arrows or stones with holes);
- 2) **Man-made** - created by humans. Man-made items are divided

into three types:

- 1) **serad** - made by spiritual fathers;
- 2) **horn-made** - made by secular craftsmen (blacksmiths, etc.);
- 3) **svoidelka** - made by lay people themselves. There are two types of kanas

according to their effect:

- 1) **obereg, berezh, khranitva** - have a beneficial effect, protect from evil, and therefore must be worn on the body;
- 2) **podklad, podkid** - have a harmful effect and must therefore be placed on an enemy.

Non-handmade and seryad are the most powerful items. Among handmade items, the most common are amulets in the form of bracelets and medallions, and among self-made items, patterned belts. Any rogochyrny and any svoidelka must be consecrated in order to be equated with seryady.

Runic amulets are most often worn around the neck as wooden trapezoidal bulibonchiks or written on birch bark and carried in a talisman bag (i.e., a small bag worn around the neck, in which herbs, stones, and amulets are placed). Runic charms are most often found on small boards, on paper, or drawn directly where they are to exert their influence.

Household idols can be considered a special type of amulet. Since they are not carried around but kept on a shrine, they protect not only the person who prays to them, but their entire family. If each idol has a rune that suits it, such an idol can be considered a complex tsnag for a long-term goal, which will give it more power and bring you good luck.

Another special type is living talismans. This could be an animal or a bird, and when you see it, you will immediately understand that it contains the soul of one of your ancestors, or that it embodies a spirit that can become your spirit helper. Such an animal must be taken in and cared for under any circumstances, but under no circumstances should it be forced to live with you, i.e. if it wants to leave, let it go. This is because sometimes they come temporarily on purpose to make necessary changes in your family, to help in some way.

It is important to understand that neither a rune nor any other sign or object will work just like that, unless it is not man-made. If you wear an unblessed item, it is not a kana, but a delovina, and it will not help you in any way. Delovinas can only be worn for beauty and other worldly needs (for example, like wearing a watch). Kanas, on the other hand, may not be elegant, but they carry such a charge of power that they will protect you from adverse events. A delovina only becomes a kana when it is imbued with a spirit, a gargoyle, or a powerful thought form. It is what is instilled in it that works on you, not the thing itself. The runes, inscriptions and patterns applied to the kana attract the appropriate instillation, describe the purpose of its work, and therefore the instilled spirit fulfils exactly what the object is aimed at.

If the amulet is cracked or lost, it means that its charge is exhausted or the spirit inside no longer wishes to serve you. It may not wish to serve you because you have chosen a goal that is contrary to the gods, have not charged the amulet sufficiently, or have been struck by a sorcerer who is hostile to you.

If you want the amulet to affect only one person, write their name in rounded secret writing on the back or put their styk on it. Even if such an amulet is lost or stolen, it will not work for anyone except its owner, whose name is written on it. If you want the kana to be passed down from generation to generation, then you do not need to write either the name or the styk, and then the amulet will work for anyone who wears it.

CHAPTER 30: ABOUT TATTOOS

Since of all the pre-Runic symbols, the surviving Slavic tattoos are closest to runes and tsnag, we decided to devote a separate chapter to them.

On the existence of tattoos among the Slavs

The Arab traveller Ahmad ibn Fadlan, who visited Europe in the first half of the 10th century, wrote in his work entitled "The Book of Travels" (Arabic: "Risalat"):

And from the edge of the nail [or *nails*] of any of them [*the Rus*] to his neck [there is] a collection of trees and images [*of things, people?*] and the like.

From this we can conclude that the ancient Rus were very similar to the Picts in some respects - almost all of them had tattoos. Let us also not forget that when Scythian burials are found, especially in Siberian ice, many Scythians have tattoos in the form of animals on their bodies. Similarly, the name of one of the Scythian tribes, the "Taurian Scythians," indicates that they were branded, i.e., they had tattoos.

And these are not isolated examples. Here is what Herodotus wrote about the Thracians:

Tattoos on the body are considered a sign of nobility among them. Those who do not have them do not belong to the nobility.

Josephus claimed that the progenitor of the Thracians was the seventh son of Japheth, named Tiras. He also claimed that this people was originally called the Tirasian, but later the Greeks renamed them the Thracians. The Tales of Zakhariakha mention a Slavic people called "Turas" and sometimes "Rusatia-Tiras," living where the Thracians should be located. All this is similar to the Greek name for the Etruscans - "Tyrrhenians" and the name of one of their leaders - Tyrsen. The Slavic origin of the Thracians is also indicated by their names (for example: Burvista/Burebista = Burevestnik/Boeribis, according to the Santians), as well as the names of their tribes (Sukia = Shakya = Saki = Scythians, Bizaltsi = Balts, Satri = Stari, Mushki = Moshki, Edoni = Edini, Travsy = Travichi, Getae = Enetae, Medes - from "Medeyne", Di - from "Dii", Karpi - from the name of the fish "carp" or the Carpathian Mountains, Kostoboki - "bony sides"). Finally, it was the Thracians, not the Bulgarians, who were the ancestors of the Bulgarians, so everything said about the Thracians' tattoos can be applied to all Slavs.

The custom of tattooing among the Slavs did not disappear without a trace; it has been preserved in Bosnia and Herzegovina, where men often have tattoos on their right shoulder, index finger and upper hand, while women decorate their chest, shoulders, forearms, palms up to the tips of their fingers, elbows, and sometimes even their foreheads.



But why are tattoos most often found on the upper part of the palm? The answer is simple. It also explains the origin of the custom of shaking hands when meeting someone: in ancient times, when strangers met, they would shake hands and read the signs on each other's hands to determine which tribe the person belonged to, their social status, how many children they had, etc. This is how they got to know each other, because they might not have known each other's language, but the marks were quite clear. Later, instead of explanatory marks, they began to tattoo amulets. The main motif reflected in Balkan tattoos is the "kriz" – as the local population calls this sign – surrounded by various garlands, branches, and other decorations. One might think that the kriz is a Christian cross, but, first of all, apart from the cross, there are almost never any other Christian motifs in these tattoos, such as the monograms of Christ and the Virgin Mary, symbols of love and hope, etc. Instead, there are circles, fences, branches, stars, the sun and the crescent moon; and, secondly, Secondly, the branched crisis is clearly an agisjalma (for the Wends, this is the rune Zapor, repeated four times). Chiro Tpyxelk, who conducted research on Slavic tattoos together with Leopold Gluck, wrote in 1894:

Judging by everything, this custom came from the east and was brought to the Balkans by the Scythians. The Illyrians adopted this custom from the Tracians, who inhabited the Balkan Peninsula at that time, and thanks to them, this custom spread as far as the Adriatic coast, as confirmed by Strabo.

In this sense, it is difficult to dispute the assertion of the German researcher A. Haberlandt, who said in 1896:

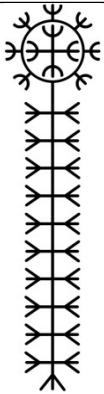
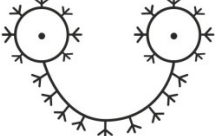
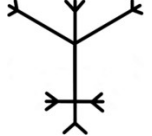
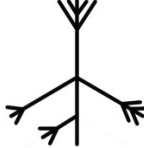
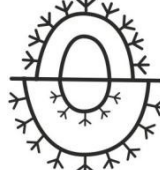
The current custom in Bosnia and Herzegovina may be the last echo of an unusually old practice, confirmed by ancient sources.

Collection of Slavic tattoos

So, tattoos undoubtedly existed among the Slavs. What did they look like? Let us present a collection of Balkan tattoos, excluding simple patterns and Christian motifs from the list.

I. FEMALE

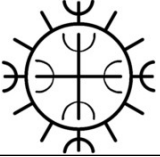
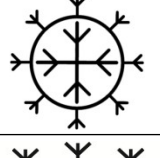
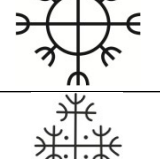
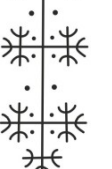
	A female amulet for prosperity in the three worlds. <i>The upper part of the symbol covers Seredets, the middle part covers Yarlo, and the lower part covers Svyobog.</i>
	Beauty and youth. <i>Apply to the yareyma depression.</i>

	
	For youthful skin on the face, so that it glows with inner light. <i>Apply to the forehead.</i>
	To attract the attention of others. <i>The upper part of the sign should be on the right hand.</i>
	To find your other half and live happily with them. <i>Apply around Svybog.</i>
	So that your husband does not cheat on you. <i>Below the navel, closer to the pubic area.</i>
	For your wife to be faithful. <i>Below the navel, closer to the pubic area.</i>
	For your husband to be the head of the family. <i>On the outside of your right wrist.</i>
	So that your wife is the head of the family. <i>On the outside of your left wrist.</i>
	For male potency. <i>On the right leg in the groin.</i>
	To conceive. Protects against diseases of the genitourinary system. <i>On the pubic area.</i>
	For infertility. <i>On the pubic area.</i>
	For easy childbirth. <i>On the pubic area.</i>

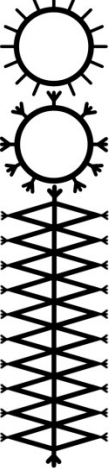
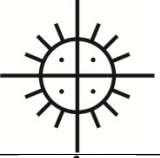
	For a rich harvest and offspring. <i>At the very bottom of the pubic area.</i>
	For fertility. <i>At the very bottom of the pubic area.</i>
	For good posture and fertility. <i>Above the buttocks.</i>
	So that children help their parents. <i>On the wife's left hand.</i>

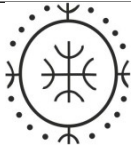
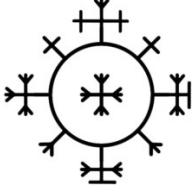
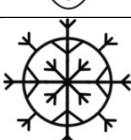
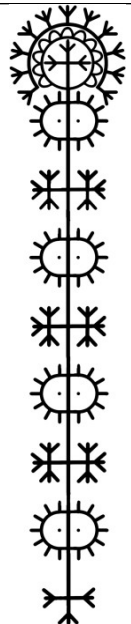
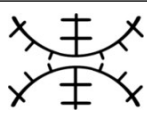
II. FAMILY

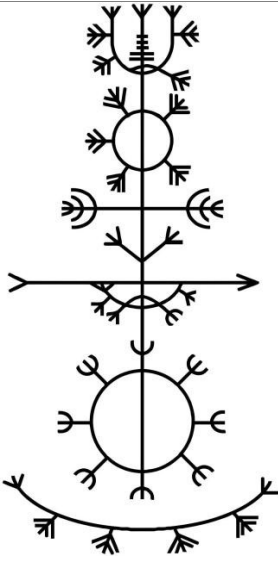
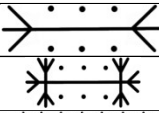
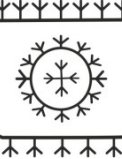
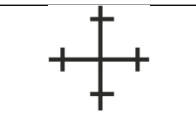
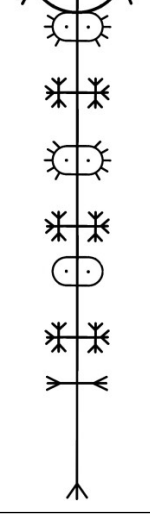
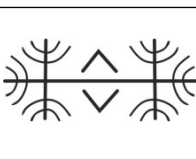
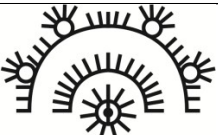
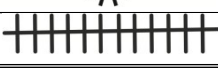
	General well-being of the family. <i>On the chest.</i>
	For everyone in the family to be happy. <i>On the chest.</i>
	Connection with the patron saint of the family. <i>On the chest.</i>
	Family ties, the chain of ancestors. They all stand in a row, and if you don't know someone, they all equally helpful. <i>On the left wrist.</i>
	The sorcerer takes a person by the arm and leads them to meet those ancestors of that person who had power. <i>On the inside of the right hand from the wrist to the elbow.</i>
	The family gains many patrons. <i>On the right side of the right leg from the collarbone to the knee, and likewise on the left side of the left leg.</i>
	If every man in the family will be

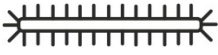
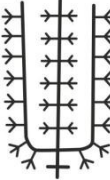
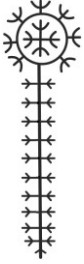
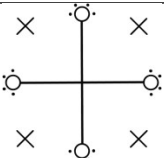
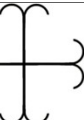
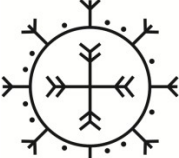
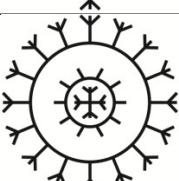
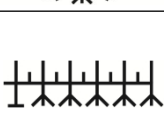
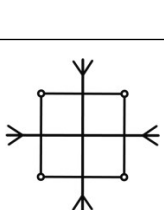
	If he wears this sign, his entire family will be under the protection of the gods. <i>Shave his head and apply it to Ohlupen. After that, he can have any hairstyle he wants, it won't affect it.</i>
	Enlist the support of any sorcerers in your family (if there were any). <i>On the left shoulder.</i>
	Extend protection from one person to the whole family. <i>On the right hand.</i>
	Protection for the entire family. <i>On the heart.</i>
	So that there is ancestral protection from childhood. <i>From the back at the very bottom of the neck.</i>
	For the child, so that he grows tall and strong. <i>Above the buttocks.</i>
	The purple power of the Earth rises up the spine. It is applied to those who are weak from birth, so that they may have strength. <i>Above the buttocks.</i>

III. PROTECTION

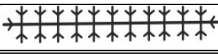
	Sventovita's repulsive shield. <i>On the forehead.</i>
	The sun burns away laziness and all enemies. <i>On the shaved head from Ohlupenya and further along the back of the head.</i>
	To be under the supervision of the servants of Vyshnia, who look through the Sun. <i>On the forehead.</i>
	So that enemies flee in fear in different directions. <i>On the forehead.</i>
	Stops and kills enemies before they reach their goal. <i>On the forehead.</i>

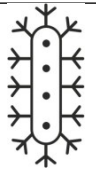
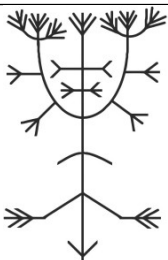
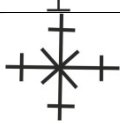
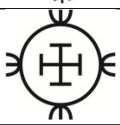
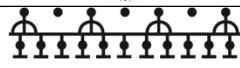
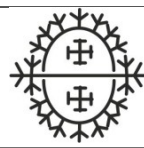
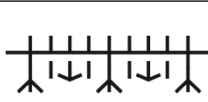
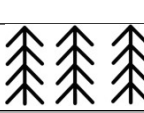
	
	So that enemies do not enter the house, cannot open the lock. <i>On the heart.</i>
	The enemy stops and dies. <i>On the forehead.</i>
	Enhanced effect of the rune Lock. In particular, it cures diarrhoea. <i>On the buttocks.</i>
	The enemy is locked in with no way to escape. <i>On the right palm.</i>
	Causes the enemy to bleed from the throat and nose. <i>On the forehead under a long fringe.</i>
	A shield against evil people. <i>On the middle finger.</i>
	From the evil eye and evil words. <i>On the forehead.</i>
	Expanding protection, shielding you from major troubles. Example: if you are hit once, the next time they will hit you weaker, and then they will not be able to hit you at all. <i>From the left wrist and further to the elbow.</i>
	Helps in dangerous situations where you could be killed, injured or maimed. <i>From the inner side of the right wrist.</i>
	A talisman for a warrior. <i>On the right shoulder.</i>

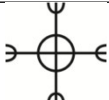
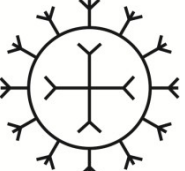
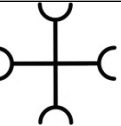
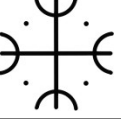
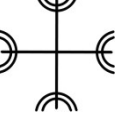
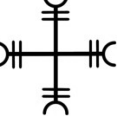
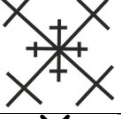
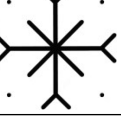
	Valour in battle. <i>From the right shoulder down to the elbow.</i>
	To protect the werewolf until he regains his human form. <i>Below the knee.</i>
	
	Peaceful development and prosperity, so that no one interferes. <i>Below the navel.</i>
	To be closed off from all troubles. And also to close off one's power within oneself so that it accumulates. <i>On the forehead.</i>
	The maturation and spiritual growth of a worldly person. <i>It is filled sequentially from bottom to top, from the right elbow to the wrist.</i>
	Achievement accumulator: place as many sticks here as the number of initiations you have undergone. <i>On the outside of the left hand from the elbow to the wrist.</i>
	It preserves any achievements, protects fish catches and any other catches (for example, so that you are not deprived of the thing you found). <i>On the outside of the right wrist.</i>
	So that the field is fertile, and no one steals from it or spoils the harvest. <i>On the right hand.</i>
	Protects the area and property from thieves.

	<i>On the right wrist.</i>
	Protects jewellery. <i>On the right wrist.</i>
	Helps you endure trials. <i>From the navel upwards.</i>
	Stairway to heaven. Helps you get out of any unfavourable circumstances. <i>From the right hand towards the elbow.</i>
	Protects against ghouls and anyone who can steal your strength. <i>On the heart.</i>
	
	Protection from evil forces. <i>On the heart.</i>
	To close oneself off from any possible communication with spirits and become invisible to small malicious spirits. <i>On the The centre.</i>
	Attracts strong spirits for versatile protection. <i>On the Yarlo.</i>
	Protects the Shell from breaches. <i>On the forehead.</i>
	
	To avoid death in prison. Life will be long, but not very colourful. Those who know they will be imprisoned apply it. <i>On the outside of the right wrist.</i>
	During the Christian yoke, this mark was applied to those who were secretly unbaptised so that the mark would suppress the Christian leukaemia, and while in church and during communion not allowed to reconnect reconnect with it. <i>On the middle finger.</i>

IV. SPIRITS

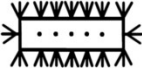
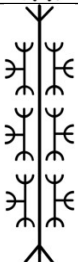
	
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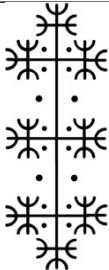
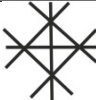
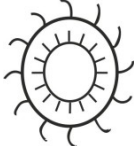
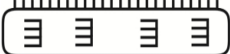
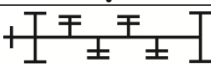
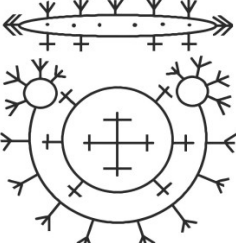
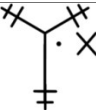
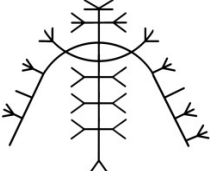
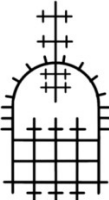
	Contains a spirit that carries out any orders of its master. <i>On the left wrist.</i>
	Contains a spirit that protects its master when he is unconscious. <i>On the right hand between the elbow and wrist.</i>
	A guardian spirit ready to take revenge on the offender. <i>On the middle finger.</i>
	Attracts a helper spirit so that no one can lure it away. <i>On the right wrist or forehead.</i>
	To become a sorcerer, and if you already are one, to be successful in this endeavour. Gives the ability to see spirits and communicate with them. <i>The lower part of the sign is stamped on the middle finger, the rest above it.</i>
	For sorcery. <i>On the Yarlo.</i>
	So that the spirits of Navi, Yavi, and Pravy are subject to the sorcerer. <i>The middle part of the sign should be on Yarlo.</i>
	To see the Navi and other spirits. <i>On the left side of the neck.</i>
	Helps those who are initiated into any of the Prav gods. <i>The lower part of the sign should be on the middle finger.</i>
	Gives you the chance to chat with people who've passed away. <i>On Yarlo.</i>
	For communicating with the souls of sinners, because when they help someone, it becomes easier for them. <i>On the inner side of the right wrist.</i> <i>side of the right wrist.</i>
	Communication with forest spirits. <i>Under the right knee.</i>

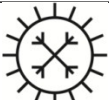
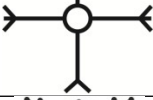
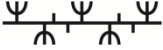
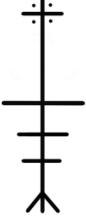
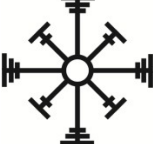
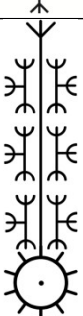
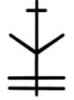
	Calms forest spirits, makes them accept a person as one of their own. <i>On the right calf.</i>
	Communication with statistis. <i>Anywhere from the right collarbone to the knee.</i>
	Calls on the statistis for help. <i>Anywhere from the right collarbone to the knee.</i>
	For communicating with mermaids and receiving their help. <i>Anywhere from the left collarbone to the knee on the back of the leg.</i>
	Conducts the channel of the earth's core. <i>Apply to the palm, then place it on the crown of the head, thus gaining the ability to converse with the spirits of Hell.</i>
	Keep a vicious demon in complete submission, which can be sent on missions when necessary, temporarily releasing it. <i>The upper part of the sign should be on the middle finger.</i>
	The same, but with several demons.
	For power over the dark layers of Navi. <i>Between the Middle Finger and the Ring Finger.</i>
	For power over minor demons. <i>Between the Middle Finger and the Ring Finger.</i>
	For power over large demons. <i>Between the Middle Finger and the Ring Finger.</i>
	For power over large dark spirits. <i>Between Seredets and Yarl.</i>
	For the successful ritual summoning of spirits. <i>Between Seredets and Yarl.</i>
	Whatever a person wearing this sign composes in an appeal to the spirits is automatically charged like a spell. <i>At the base of the bright hollow.</i>
	It gathers the wise men of Belovodye, and they blow on you, breathing knowledge and strength into you.

	<i>Under the Ground.</i>
	The spirit is inside a person, but the settlement is not harmful, but for knowledge and strength. Whatever spirit they want to receive, its name is sung during the tattooing. At first, at night, they laid down a sacrifice and called out - whoever responds will be the patron. <i>On Yarlo.</i>
	The descent of the Prav gods to pacify the navies and pikis. Applied to the possessed to heal them. <i>On the Middle from the back.</i>
	Gives the ability to chase away Yavi spirits, opens access to some not very significant secret places. <i>On the right shoulder.</i>
	The patronage of the Firebird. <i>The lower semicircle of the sign should be on the Middle Finger.</i>

V. INTERNAL

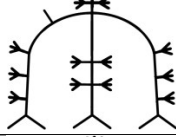
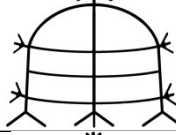
	To achieve a clear mind. <i>The centre of the sign should be on the right wrist.</i>
	Allows you to change the balance of the Articles in the body and protects you while you are "out of yourself". <i>On Svyatogor or under under the chin.</i>
	For immense strength. <i>On right wrist.</i>
	So that the power does not escape through the wrists, but accumulates in the body. <i>Apply to the middle finger, and sometimes to all the wrists.</i>
	
	
	
	

	
	Against insomnia. <i>On the Tla.</i>
	To remember dreams. <i>On the palm.</i>
	For a prophetic dream. Before going to sleep, you must say what exactly you want to know. <i>On the background.</i>
	
	To be in several places at once. <i>On the background around the neck.</i>
	For discovering passages into subtle worlds. <i>On Yarlo.</i>
	The path from Haar to Belovodye. <i>On the neck behind.</i>
	Passage to the world of the dead and meeting there with people who have power and wisdom. <i>The middle part of the sign should be on Yarlo.</i>
	Connection between worlds. <i>On Yarlo.</i>
	Develops clairvoyance. <i>Under the right nipple or right breast.</i>
	Reveals Burkalo, gives awareness of freedom. <i>On the forehead.</i>
	To cleanse the Okhluppen and exit the body through this point. <i>The middle part of the sign (where the dome is) should be on the back of the head, and the end of the upper line should be on the crown.</i>
	Inner light and calmness, enlightenment. <i>On the middle finger.</i>

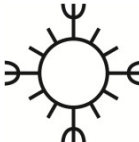
	
	Calmness, so that creations are successful. <i>On the Middle.</i>
	To see everything that is happening in Navi. <i>On Varlo.</i>
	For sorcerers. To know the will of the gods from Iria to Peklo. <i>Around the neck at the back.</i>
	To consult with the soul of one's beast. <i>Under the left knee.</i>
	For a good memory. <i>On the Tlo.</i>
	Foresight, the ability to guess. Useful for players. <i>The top rests on Tlo, and the bottom on the navel.</i>
	For fortune tellers, it allows them to see the future better. <i>On the chin.</i>
	To sense where the sought-after item is located. <i>The middle part of the mark should be at the base of the neck on the back.</i>
	Understanding the hidden goals of other people. It also helps to understand animals. <i>On the back of the left leg from the knee and further up.</i>
	To cast a spell on people for suggestion. <i>On the chin or forehead.</i>
	To avoid becoming a ghoul after death. <i>On the middle finger.</i>
	To preserve memory and consciousness after death. <i>On the middle finger.</i>

VI. HEALING

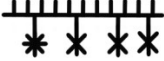
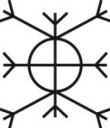
	The same as the rune Svuno. <i>On the middle finger.</i>
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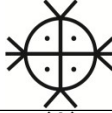
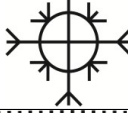
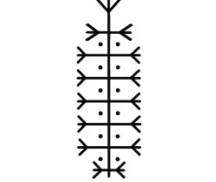
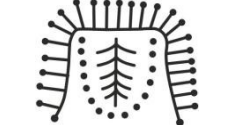
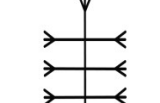
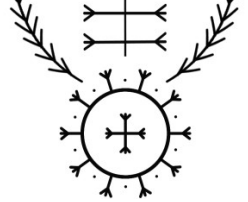
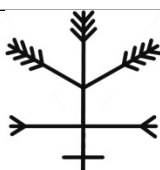
	
	To have the power of the Sun within oneself. <i>On the Middle Finger.</i>
	The nourishing power of the Sun. <i>On the Middle.</i>
	A powerful channel of the Sun's primal power. <i>On the Middle Finger.</i>
	The sun's rays dispel the night of illness. <i>On the Middle Finger.</i>
	To absorb the power of the Sun. <i>On the Middle Finger.</i>
	Absorb the power of the Earth. <i>On the Middle Finger.</i>
	To feed on the power of the forest. <i>On the Middle Finger.</i>
	Purification and calming by the powers of Mara. <i>On the middle of the back.</i>
	Healing, restoration. <i>On the Middle.</i>
	For a quick recovery. <i>On Yarlo.</i>
	Strengthens health. <i>On Yarlo.</i>
	Strengthens the body so as not to get sick. <i>On Yarlo.</i>
	The attacking spirits of disease get stuck in this image. You must wash the tattoo every evening, then you will not get sick. <i>On the outside of the left wrist.</i>
	From vain thoughts and parasites on the body. <i>On the outside of the left wrist.</i>

VII. SPELLS

	For the success of those who cause damage. <i>Under the left wrist, so that it is not visible under clothing.</i>
	Allows you to sharply throw out rēžu to jinx someone, shake their health, cause shock. <i>On the right index finger instead of a ring.</i>
	To successfully deceive. <i>On Yarl.</i>

VIII. MISCELLANEOUS

	To achieve what you want through willpower. <i>Above the navel.</i>
	The ability to squeeze through anywhere, to be welcome anywhere. <i>Above the navel.</i>
	For agility. <i>Above the navel.</i>
	Protection during travel, including travel between worlds. <i>On Yarlo.</i>
	From trouble on the road. <i>On the right side of the neck.</i>
	For good luck at sea. <i>Above the right buttock.</i>
	A talisman for sailors. <i>On the right side of the neck.</i>
	To prevent drowning in a river. <i>On the right side of the neck.</i>
	For fishermen, for a rich catch. <i>On the side of the right collarbone.</i>
	For mushroom pickers, so that they do not pick bad mushrooms and do not get poisoned. <i>On the middle finger.</i>
	To know which mushroom is for what and where it grows. <i>Between Seredets and Yarl.</i>
	For the success of gold miners and gold prospectors. <i>On the outside of the right wrist.</i>
	For accumulating anything. <i>On the outside of the right wrist.</i>
	For good ploughing and fertile fields. <i>On the outside of the right wrist.</i>
	So that the fields are irrigated with water. <i>On the inside of the left leg below the plough.</i>
	Wind that helps control the weather. <i>Between the middle finger and the ring finger.</i>
	Connection with plants, allowing you to make them listen to you and grow. <i>Significantly above the left heel on the back of the leg.</i>

	For herbalists. <i>Under the right nipple or right breast.</i>
	
	
	Subjugation of snakes. <i>In the groin on the left leg.</i>
	So as not to die from a snake bite and so that snakes obeyed. <i>In the groin on the left leg.</i>
	Good luck, winning. <i>On the right hand.</i>
	To drink in moderation. <i>Under the Ground.</i>
	To feel disgust for intoxicating drinks. <i>Under the Ground.</i>
	To make someone tell the truth, repent, and ask for forgiveness. <i>Under the Ground.</i>
	To be inconspicuous, not to stand out from the crowd. Useful for thieves. <i>Behind the right ear.</i>
	To avoid getting lost in bad company, to become a gangster in prison. <i>On the inside. Left wrist.</i>
	Develops leadership skills, allowing you to manage a large number of people. <i>On the right hand.</i>
	For the success of leaders. <i>On the wrist of the leading hand, so that the lower part of the sign falls on the crease of the wrist.</i>
	For creative thinking and the ability to compose poetry. <i>Above the nape of the neck on the back of the neck.</i>
	Helps inventors and scientists, giving them inspiration. <i>On the back of the neck.</i>
	So that a person does not "have their head in the clouds".

	Confessors are advised not to get this tattoo, otherwise it will be difficult to communicate with Pravya. <i>From Yarl to Tla.</i>
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Tattooing



Trypillian seals for tattooing



Tattooing in Bosnia

The main tattoos in the Balkans are done at the age of 4-6 or upon reaching maturity at 13-16, and new ones may be added later. Tattooing is performed only during the spring solstice, or more precisely, on the 19th of March, which is considered the eve of the "victory of Day over Night."

Only a woman or the youngest member of the family should be the tattoo artist. In the 4th century BC, Clearchus of Soli wrote that Scythian women tattooed Thracian women by pricking them with pins, so the practice of tattooing by women is a very ancient custom.

First, the ink is mixed. It is prescribed to make it from a mixture of crushed charcoal, soot, honey and milk from a nursing mother who has a son. A little water can be added to achieve the desired consistency.

The tattoo artist dips the needle into this ink and draws a pattern with the blunt end, then uses the sharp end to tattoo the pattern. If the prescribed location for the tattoo is unknown or, for some reason, it is decided not to follow it, then solar symbols are applied to the right hand and lunar symbols to the left.

When everything is ready, the tattoo artist covers the tattooed hand with wax or silk paper and instructs the client not to wash their hand for several days.

Creation

Runes are most often carved on amulets for specific purposes that have a more or less known time frame for fulfilment. Once the goal is achieved, the amulet is destroyed. Although a tattoo fades over time, it is not destroyed even after death. Therefore, a tattoo should be a sign with a long-term goal that will accompany you throughout your life; it should express a certain timeless idea.

It is best to express such ideas with images of animals, trees, plants, stars... Initially, the Slavs did just that, but over time, images of living beings were simplified into symbols, and symbols were complicated with other symbols. To create an image for a tattoo yourself, you should not get carried away with these refinements. It is better to simply think about which animal's qualities express your intended goal, and then apply its image to the appropriate area of the stigma.

For such a tattoo to work and not drain your energy, you do not need to recite spells to achieve your goal when getting it done, as all goals are finite. You should repeat: "*Power of <such-and-such a beast>, be mine, enter me!*" The tattoo artist should tune in to the animal being tattooed and whisper its name with each touch of the needle. As for the reason you have this particular tattoo, you should not tell anyone; only you and the tattoo artist should know, no one else.

CHAPTER 31: OPENING THE RUNES

Origin

What became a theatrical performance among other peoples in Etruscan times still retained its original meaning among the Etruscans. Even dances, which served as entertainment for almost all of Etruria's neighbours, remained part of the ritual for the Etruscans.

Titus Livius reports:

In this year and the next [364 BC], when Gaius Sulpicius Paeticus and Gaius Licinius Stolon became consuls, the plague did not cease. Nothing memorable happened during this time, except for the lectisternium, organised to appease the gods for the third time since the founding of the city. But since neither human understanding nor divine assistance mitigated the merciless pestilence, superstition prevailed in people's minds, and then, as they say, in search of ways to appease the wrath of the heavens, theatrical performances were instituted – an unprecedented event for a military people, for until then the only spectacle had been races in the circus.

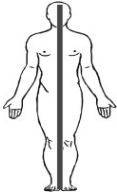
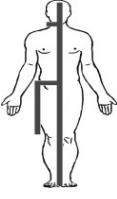
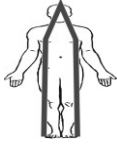
However, as is almost always the case in the beginning, this undertaking was modest and, moreover, of foreign origin. The actors, invited from Etruria, danced to the sounds of the flute without any songs or actions reproducing their content, and performed rather beautiful knee dances in the Etruscan style. Soon, young people began to imitate them, exchanging jokes in the form of clumsy verses and coordinating their movements with the singing. Thus, this custom was adopted, and through frequent repetition, it took root. Local performers were given the name "histrions" because in Etruscan, a performer was called "ister"; now they no longer exchanged clumsy and crude verses, like those of the Fescennines, as they had done before - now they performed "saturis" with correct meter and singing, calculated for the flute and corresponding body movements.

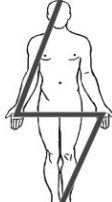
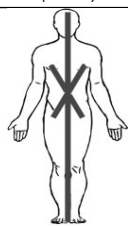
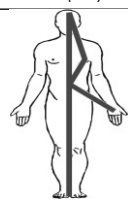
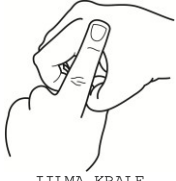
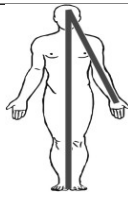
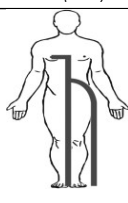
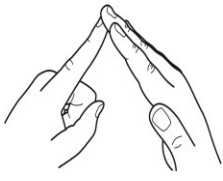
Valerius Maximus describes this event more succinctly:

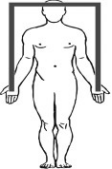
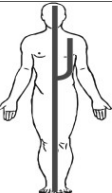
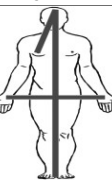
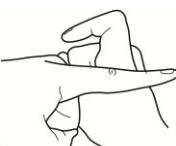
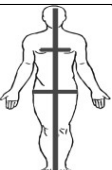
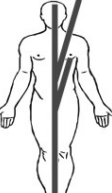
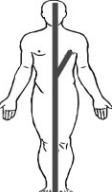
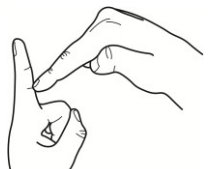
During the consulate of Septimius Beticus and Licinius Stolon, a terrible plague raged in the republic <...> To appease the gods, hymns were composed <...>, and young people began to perform indecent dances as a sign of respect for the gods. In this regard, the Romans borrowed from the Etruscans the custom of performing something like a grand and lively pantomime ... which was a pleasant innovation for Rome.

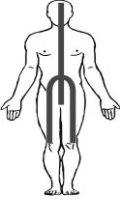
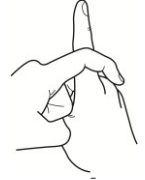
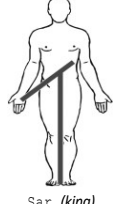
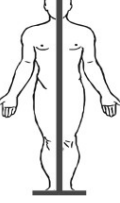
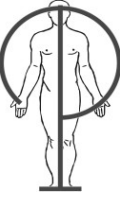
Titus Livius notes that after the Etruscan dances were performed, the plague in Rome ceased, and later Roman drama was born from such performances. In our opinion, the Wendish art known as the opening of the runes was born from these same movements. Rune opening is a way to achieve through body and mind movements the same thing that is usually achieved through the eight skills. During the Third Reich, under the influence of Indian yoga, this art was recreated in its own way by the Aryosophists and named "stadagald" (from Icelandic "stadha" – "body position" and "galdr" – "magical chant") and was used simply to tune into the runic rêzh. Similar recreations and later distortions include the dances of Russian mikolites, which were performed as a sacrifice to a particular saint (if it was St. Nicholas' Day, the dances were called "dancing for Mikola," and if it was St. Elijah's Day, they were called "dancing for Ilya").

Correspondences for opening runes

<i>RIGHT: rune and its name</i>	<i>YAV: overlay and Proto-Slavic name</i>	<i>NAV: posture and Proto-Indo-European Pey root</i>	<i>AKIAN: finger twisting and witchcraft</i>
 Is	 Death (<i>death</i>)	 Mer (<i>to die</i>)	 ARA VARRO
 Az	 Az (<i>I</i>)	 Me (<i>I</i>)	 ANO DORGNO
 Vyrey	 Y'Y (<i>warm country of happiness</i>)	 Kwen (<i>saint</i>)	 LIM UNITUMS

 Suvuno	 Sínko (<i>sun</i>)	 Sekhl (<i>sun</i>)	 KAVE KOISON
 Erok	 Dyrzhati (<i>to hold</i>)	 Keng (<i>hook</i>)	 UR LIR
 Haar	 Pta (<i>bird</i>)	 Heyvi (<i>bird</i>)	 AM ESSO
 Ratniki	 Orbotnikov (<i>workers</i>)	 Heu (<i>to help</i>)	 ORTO ORTOS
 Mother	 Wife (<i>woman</i>)	 Gwenech (<i>woman</i>)	 IILMA KRALE
 La'an	 Zem (<i>earth</i>)	 Dhgom (<i>earth</i>)	 DORSOLA SAGT
 Nyukh	 Nose (<i>nose</i>)	 Khnos (<i>nose</i>)	 RO OR
 Unyr	 Lov (<i>hunting</i>)	 Peisk (<i>fish</i>)	 TALO MOR
 Pye			

	 Piti (<i>to drink</i>)	Peh (<i>to drink</i>)	 KUPNAV
 Gorsta	 Neduug (<i>illness</i>)	 Heyg (<i>sick</i>)	 PLEŠMO ORDITSU
 Ouk	 Motherhood (<i>old age</i>)	 Senho (<i>old</i>)	 EYO ZOOT
 Dzyado	 Grandfathers (<i>ancestors</i>)	 Hen (<i>ancestor</i>)	 KERS KURS
 Ogn	 Fire (<i>fire</i>)	 Hegni (<i>fire</i>)	 LIIME OVO
 Fight	 Battle	 Kat (<i>battle</i>)	 KENABIS KONTO
 Fok	 Beast (<i>beast</i>)	 Gwer (<i>beast</i>)	 AARVO ROUTI
 Kitovrul	 Mogty (<i>power</i>)	 Hner (<i>strength</i>)	 KISS TOTT
 Lock			

	 Zavert (conclusion)	 Herg (to lock)	 ONOLE MÅLME
 Turs	 Sar (king)	 Hreeg (king)	 DISAY TERVO
 Tsorno	 Vorn (black)	 Svorodo (black)	 KAMR ORTUENVIS
 Blacksmith	 Blacksmith (smith)	 Heyes (crusher)	 MAGOL MAHENTUN
[24]	Gvezdá (star)	Hster (star)	ERTAN SHII

Although these correspondences were compiled for opening runes, they can also be used separately. Here are some of their individual applications. Proto-Slavic names and Proto-Indo-European roots are given to explain the meanings of the runes. They can be chanted during a dream to tune into the runes. Spellcasters give the best results when shouted at the height of nervous tension - if you're lucky, you can get the rune's power right away. A more gradual or temporary result is possible with their prolonged repetition in a trance. They work both when looking at the corresponding rune and without it. They can also be added to spells, for example: *"Fire! I conjure the Smolyan well to cleanse my shell from <such-and-such>! LIME OVO!"*

To better understand a rune and to be able to pass its energy through yourself, it is useful to spin around, then freeze in its posture and chant its spell.

When the stress is not indicated in the spells, it is placed on the first syllable. A distinctive feature of these spells is that they are taken from the common magic of all times and peoples, and therefore can be used not only by Slavs.

Finger twisting can be used before acupuncture treatment: while twisting your fingers, place your hands on the part of the body that corresponds to the given rune and pray to the deity of the rune for recovery.

Etruscan dances

There are two types of rune opening: Etruscan dances and Ruan exercises. Since we have already provided evidence of Etruscan dances, we will start with them. To do this, we will ask questions, find answers to them in Titus Livius and Valerius Maximus, and draw conclusions:

Question	Excerpts	Conclusion
What was the purpose of Etruscan dances?	"...for appease the gods...", "...to appease the wrath of the heavens...", "To appease the deity...", "...in a sign respect for the gods..."	They danced the rune of the deity that was angry, not the one that could counteract it. Thus, the dance was a sacrifice to the angry deity.
Which deity was appeased in the case described?	"...the sea did not cease," "...a terrible plague raged..."	If we are talking about cattle plague, then it is the Morna Cow. If we are talking about plague in general, then it is Trzibek and Chuma. In any case, it was the deity of the rune Gorst.
What it	"...something like a grandiose and lively pantomime...", "...stage plays...", "...it was a modest undertaking..."	There were several performers and at least one flute player. No one sang or showed the content of the supposed song. But since this

were Etruscan dances being performed?	"The performers <...> without any songs and without actions reproducing their content, danced to the sounds of the flute and <...> they performed rather beautiful knee bends	It was like pantomime, but they were showing something else, namely: postures and finger twirling (in this case, related to Gorste).
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Based on our conclusions and the images that come to mind during clairvoyance, let's try to describe the Etruscan dances that took place in Rome in 364 BC, as if the Etruscans used Wendish runes.

So. Plague and pestilence are raging in Rome, which means that the gods of the runes of Gorsta are angry. To stop the plague and pestilence, these gods must be appeased. To appease them, a special dance must be performed. The dance is usually performed to the sound of a gudba. The rar of Gorsta is re, which means that a flute player is needed to play this rar. There must be four dancers to represent appeasement in all four areas of the universe. They can stand in a circle (with the flute player in the middle and the dancers around him) or in a straight line (the dancers standing next to each other at a distance of two outstretched arms, and the flute player slightly behind on the left).

When everyone stands up, they perform a ritual called "Prabogovo Vozrastanie" (Primordial Growth), which is done to increase their power before any actions that require expenditure of energy, and in general to give themselves strength. You need to focus on a spot 3-4 fingers above your head, as if there were a stump there. After a while, vibrations will start from there, and you will see a golden ball above your head. You need to lower it along the arc of the right side of the Shell, pass it under your feet, and raise it along the arc of the left side of the Shell, so that the ball outlines the oval shape of the Shell. Then rotate it in this direction faster and faster until the Shell turns into a golden glowing oval. Then rotate the ball from your left shoulder to your right shoulder across your chest and from your right shoulder to your left shoulder across your back, i.e. clockwise around the front and back of the Shell, until the Shell turns into a golden egg. When every cell of your body is filled with a light humming, you can stop and let the ball disappear.

Then, the Nyuh rune is performed, thanks to which power begins to accumulate in the hands for drawing runes. On the left hand, you need to stretch and straighten your palm, and on the right hand, bend your fingers. Both hands should be held at chest level. Place the second phalanx of your right hand on the middle of your left palm (so that they form the Latin letter h). Stand like this for about 5 waves.

Correct. The flute player takes out the rar and plays it for a long time. The dancers draw a Gorsta in front of them and mentally chant its name 13 times, because it is the 13th in the order of the runes. The flute player falls silent. The dancers perform the Gorsta dance (3.7.4): they stamp their left foot three times, clap their hands seven times, and stamp their right foot four times.

Reality. The flute player plays the rar for the second time and holds the note for a long time. At this time, the dancers contemplate the rune drawn in the air, mentally. They bring it closer and place it on their body (as described in "Placement"). When the rune is felt on the skin, they trace its outline with their palms until they have mentally chanted its Proto-Slavic name 13 times. Then the flute player falls silent, and the dancers perform the tsyk again.

Now. The flute player plays the rar for the third time and draws it out for a long time. At this time, the dancers assume the posture of Gorsta, after taking a full breath. They hold their breath and mentally chant its Proto-Indo-European root 13 times. When the dancers exhale, the flute player falls silent, and they perform the tsyk again.

Akryon. The flute player plays the rar for the fourth time and holds the note for a long time. At this time, the dancers stretch their arms out in front of them, fold their fingers, press them against their left buttock (because that is where the Topcra is located on the body) and mentally chant the corresponding spell 13 times. When they finish, they take a deep breath and, with their hands clasped in front of them, bow to the left.

their fingers, press them against their left buttock (because that is where the Topcra is located on the body) and mentally chant the corresponding spell 13 times. When they finish, the flutist falls silent, after which the dancers perform the tsyk again.

Apart from the increase in Prabogov, everything else (including the burning of the rune Nyukh) is performed as many times as the rune being played, i.e. in this case, 13. At the end of each round, the flute player briefly plays as many times as have already been performed.

All this is a bit tedious and causes the performers some torment, but that is how it should be, because the performance of this dance is a sacrifice to the angry deities, and in order to warm their hearts, it is necessary to show how people suffer, only then will the gods take pity.

Ruyan exercises

Ruyan exercises are the opposite of Etruscan dances. Firstly, they are performed not to appease an angry deity, but to make it grant a request, i.e. this exercise is not a sacrifice, but a prayer or incantation. Secondly, it uses not just one rune, but a whole runic script. Thirdly, all the words are pronounced aloud, not silently.

To use carbons for Ruyan charging, one must clearly understand the division of runes into chrots and rezy. From one point of view, *chrots/chryts/cherts/chrys* are any signs, while *rezy/rezy/wrezy* are cuts, sticks on which chrots are applied. From another point of view, both chrots and rezy are runes, but chrots are carved on stones, metal, sand or earth, while rezy are carved on wood or embroidered on fabric - hence their names. From a third point of view, chrots and rezy are runes, but chrots are more often used to open spaces and summon spirits, while rezy are used to hold the summoned spirits. All three points of view are correct in their own way, but only the third is taken into account in the Ruyan charge.

For example, let us consider the carbic inscription "flight on the spirit": Haar + Pie + Ouk. Four performers, one flutist and one percussionist are required. Everyone stands before the idol of the deity from whom they desire the fulfilment of their plans.

First, the Prago-govo ascension and the radiance of the rune Nyuk are performed.

Since Haar belongs to the chrots, chrots are associated with summoning spirits, and summoning is associated with flying through the air, the flute player plays the rar corresponding to Haar. At this time, the performers assume the Haar posture and say, "Heyvi!", perform the overlay and say, "Pta!", then hold their fingers (without touching the body) and say, "AM ESSO!".

Since Pye refers to cuts, cuts correspond to holding the summoned spirit, and holding corresponds to nailing, the drummer beats the Pye cycle (3-5-7). Since Pye corresponds to spoons, you can beat them. At this time, the performers assume the Pie posture, then perform the overlay and hold the finger twirl, all with the appropriate words.

Finally, Ouk is played. Since this rune refers to chrots, it is performed not with a drummer, but with a flutist.

To find out how many times you need to repeat the exercise, add up the runes that make up the word: Haar = 255, Pie = 357, Ouk = 391. We calculate: 255 + 357 + 391 = 1003 = 1 + 3 = 4. Therefore, it must be repeated 4 times. As in Etruscan dances, everything is repeated except for the Prago growth.

Opening by touch

Choose a rune that expresses your goal, and with the index and middle fingers of your right hand, touch the places on your body that correspond to these runes, pronouncing their names. Let's say you chose Az + Haar. In this case, touch your right ear and say "Az," then touch your collarbone and say "Haar." Repeat this as many times as the number obtained by adding the numerical values of the runes used and simplifying the result to a single digit.

Legitimate event

Etruscan dances and Ruyan exercises are quite cumbersome and seem difficult not only to perform but also to remember. However, any goals achieved by them can be achieved much more easily. For this purpose, there is a ritual called "Legal Event," which is an internal volition for opening runes.

Once you have chosen your goal, determine which rune it corresponds to and enter that rune. Once inside, state your goal briefly, clearly and affirmatively, shaking the runic space with your words. It is important that you simply state the goal, but do not name the deities or spirits who are to embody it, otherwise they will charge you for fulfilling the goal. If you do not name anyone as the executor, the desired event will happen naturally, and circumstances will fall into place on their own.

Keeping in mind the vibrations of space you have received, enter the rune Dzyado, and these vibrations will penetrate there with you. In the space of Dzyado, pick up an imaginary sheet of paper and write down your goal, which you announced earlier. The colour you write with should match the colour of the vibrations carried over, i.e. the background colour of the rune from which you entered Dzyado.

Then enter Turis, unfold the sheet, say, "Perun, approve!" and imagine how a seal in the form of the Turis rune, shining like lightning, appeared at the bottom of the sheet.

From there, enter Vyrei and throw the sheet into the Lozokor River. It will then "go into effect" on its own; there is no need to monitor it. Now return to your world, passing

through the runes in reverse order.

When you do all this, do not focus on where exactly you are in the runic landscape. The important thing here is simply to enter the space of a particular rune, regardless of where you end up; do not think about it.

CHAPTER 32: THE WHITE MAGIC

Definition

The 24th rune itself has no name. But there are two types of acquisition:

- 1) for lay people - styk, which was discussed in detail in chapter 19;
- 2) Among monks, the personal rune of a sorcerer is called "peochtakh," meaning "seal," and in Old Russian, "beleg," meaning "a sign that testifies to something." We will use the word "beleg."

Lay people compose stuki themselves and use them as signatures on personal belongings and as marks for drawing lots. Monks can also have stuki for these purposes, but in addition, each monk must also have a beleg. A beleg cannot be composed by oneself; it must be bestowed by the gods.

The gift of the mark is bestowed after a monk has accumulated sufficient spiritual merit to earn a place among the spirits. The true ones have the mark from birth. Only a monk who has the mark can be considered a sorcerer and be a mentor.

Like the stuki of lay people, the belegi of monks vary, but unlike the stuki, they cannot be shown to anyone or applied to things that anyone can see. This is because enemies can apply a beleg to a yernichka and cause significant harm to the owner of the beleg. A styk can also be used for this purpose, but the harm from this is no greater than from writing a name...

Although beleg is called the 24th rune, it can look like tsnag or anything else. Most often, belegi resemble knots and seals.

Use of stykes by monks

Since monks can also have stuks, just like laymen, they can use them in the same way. However, sorcerers had another way of indirectly using stuks.

In John Vasilyev's book "A Review of Pagan Rites, Superstitions and Beliefs of the Votyaks of the Kazan and Vyatka Provinces" (1906), there is an interesting description of why Udmurt shamans, called "usto-tuno," used stuki:

The Votyaks bring the usto-tuno from afar so that he knows no one. He is taken from one village to another as needed. When he leaves his home, he demands a verdict from the village where he is invited. This verdict consists of tamgas: each householder carves his tamga on a stick. The fortune teller leaves this verdict at the housekeeper's house so that she can use it to demand the return of the fortune teller in case he goes missing; and when the fortune teller is taken from that village to another village, a similar verdict is required again, not by them themselves, but by those residents who gave such a verdict, so that when the fortune teller's hostess demands it, they can present it in their defence, that he was taken to another village.

In simpler terms, the shaman demands that the heads of families in the village where he is invited give the shaman's wife the tamgas of their clans, so that she can demand the return of her husband if he suddenly disappears. If the shaman is taken further, to other villages, the residents of the first village, whose heads of families gave their tamgas, demand that the heads of families of those villages also give their tamgas.

The Udmurts, of course, are not related to the Slavs. However, living in proximity to the Russians, they may have experienced a certain influence, and vice versa. In addition, clan marks were known to absolutely all peoples of the Earth, or at least to the overwhelming majority of them, and not only to the Udmurts, and therefore a custom similar to the one described could have existed among other peoples, including the Slavs.

We imagine how it was among the Slavs as follows... If the head of the clan who summoned the sorcerer doubted his abilities, he demanded that the sorcerer leave his styk, carved on a light oval board the size of half a palm, with him for the duration of his stay, which served as proof of his skill. The sorcerer, in turn, demanded that the head of the clan give the sorcerer's family his styk, carved on a dark square board of the same size, as a guarantee that he would be paid for his work and allowed to return home. If the sorcerer did not fulfil the purpose for which he was called (did not cure the sick, etc.), and did not advise whom else to turn to who was stronger than him, then the head of the clan first made a notch on his plaque with the styk, and only then returned it. The number of notches accumulated around the circle represents the number of failures the sorcerer has suffered in his craft, and the less respect he will receive. When the notches fill half the circle, the sorcerer is obliged to find a new teacher. If this did not help, and the entire circle was filled with notches, the krev-kryvayto publicly stripped such a monk of his title of sorcerer, breaking his board on a rotten stump and burning it along with the stump. If the sorcerer fulfils his duties successfully, but the head of the clan did not pay him, did not let him go or killed him, then the sorcerer's relatives raised a stryk against this head at a general meeting and declared him an outlaw or, at the very least, forced him to pay back many times over, as many times as there were honoured deities in the sorcerer's clan.

Using beleg

Only those to whom it has been granted can use beleg to its full potential. We will describe the methods of working with beleg in order of complexity.

1. If you don't want to be disappointed, never ask the gods to grant you a mark, and don't expect that they will finally grant it to you. The gods will decide this themselves. The only way to get a mark quickly is to go through the three stages of Ladokres, then consolidate your achievements and contemplate the fourth Seal of Ladokres from time to time, because someday your mark will flash at the top of it. A longer but more natural way is to pass through the Path of Hercle, express the characteristics of the 23 runes within yourself so that they merge and form the 24th. There are essentially two approaches here: either you perform some important action and are given a mark to work on until you achieve complete enlightenment, or you first achieve enlightenment and merge with Darna, as a result of which you receive an already earned mark. Although most people recognise only the second approach, in fact, both are equally significant.

The gift of the mark will come unexpectedly, but internally you will be ready for it. Usually, the gift comes in a dream, where someone shows you a sign and offers it to you or tells you that it is your sign. You may see the mark in real life when it suddenly flashes before your eyes and you understand with your inner sense that it is your mark and not some other sign.

2. When you receive the mark, the first thing you should do is sketch it and memorise it well so that you never forget it, for forgetting the mark is equivalent to losing most of the merits that earned it. Spend several evenings contemplating this sign, first looking at the drawing, then closing your eyes and reproducing it in your memory.

3. Begin to tune in to the ray of light. To do this, sit down, close your eyes, recall exactly what the ray of light looks like, and contemplate it. As you exhale, imagine that you are slightly bending it inward or simply pressing on it with your attention, and as you inhale, draw its radiation into yourself through your nose and send it to the bones of your legs, on the next inhale – to the bones of your arms, on the next – to your skull, on the next – to your spine, and so on, alternating.

4. Find the key to the mark. To do this, draw the mark in the air in different ways until you find the one that makes the mark light up red. This colour is important because it is the colour of life on Earth; it brings the mark to life, and therefore the method of drawing that makes the mark light up red is called the enlivening method.

5. Draw a beleg in the air with a lively stroke. The name by which you were known as an initiate when you received the beleg is called the beleg name, as it is also the name of your beleg. Pronounce the beleg name. Take a step forward, entering the beleg as if it were a rune. You have ~~any~~ your personal space. To exit, turn in the other direction, say the beleg name backwards, and take a step forward.

6. Once you are in your personal space, the first thing to do is click on "Who is here?" and get to know those who respond. Only those who are well-disposed towards you can respond, because as long as your personal space is known only to you, it is protected. If there were people in your family who were involved in witchcraft, they will be the ones who respond. If there were no such people in your family, there will be silence in response... If someone responds, ask who they are, what their name is, why they are here, what they want, how they can be useful to you, and how you can be useful to them.

7. Mentally fly forward to the limits of your space, and then do the same in other directions (including up and down). If you don't like something you see, want to remove it, change it, or create something new, imagine how it should look, say its name, and your idea will immediately come to life. It is advisable to find or create all 17 parts of the runic landscape. At the very least, a mountain, a city, a palace, and a garden are required!

8. Contemplating the mark, surrender to it as if it were the wind carrying you away. Continue until you feel yourself inside your personal space. Learn to reproduce this feeling without contemplating the mark. Achieve a state where you constantly feel yourself inside your personal space. From time to time, while observing your breath, remember that you are there and mentally feel the air around you – it should be slightly viscous. Being in your personal space always makes you feel warmer, improves your mood, awakens your strength and increases your awareness.

9. Imagine a red beleg above any stognya and let it rotate on its own, blurring. Compare the sensations and the effect produced above each stognya.

All sorcerers are different and all seals are different, so working with seals and their effects may vary from sorcerer to sorcerer. Nevertheless, on average, all this can be described as follows:

<i>Stoga</i>	<i>Rotation</i>	<i>Sensations</i>	<i>Effect</i>
<i>Ohlupen</i>	posolon	silence, tranquillity, sky above your head	invisibility, protection
<i>Burkalo</i>	opposite of solon	falling asleep, being in interstellar space	visions
<i>Background</i>	slowly back and forth	joy, blush on cheeks, swinging on a swing	tuning all diversity to Darna, enhancing perception
<i>Heart</i>	quickly back and forth	as if a thick ocean of blood stirs in the chest, laughter	destruction of various stagnations, sharpening of subtle feelings
<i>Yarlo</i>	quickly against the tide, freezes and again moves	rapid heartbeat, anxiety, increased awareness	indication of shortcomings: stings in the places that need to be treated, and thoughts arise about tasks that need to be completed
<i>Svybog</i>	rotation around its axis	confidence, regal, powerful, self-possessed	combat readiness, influx of strength
<i>Zarod</i>	The counter-spool is screwed into the swivel and rises up the the spine	warmth, joy, bliss, twinkling, renewal	putting one's strength into objects and important matters, the desire to create
<i>Podplyusna</i>	does not rotate, frozen	the desire to close your eyes, the feeling of falling into a dark abyss, cold, horror	calling spirits

Do not expect that everything will be exactly as described in the table! Some things may coincide, and some may not, because no two people are alike! Therefore, be sure to examine yourself, and do not try to fit into the table!

In general, rotating the belega above any sore cleanses and strengthens it. If you rotate it not above the sores, but above the sore spot, you will recover faster.

10. If you want to influence the people you interact with, imagine your mark in the sky during communication so that it covers all the space above you and those people. They will trust you and listen to you.

To exert an influence equivalent to suggestion, look at the flashing, indefinite signs above the head of the person you want to influence, use your willpower to knock them away, place your mark there, and, looking at your mark above their head, order that person to do what you want them to do.

If you want to influence events independently of people, imagine a scar in the sky above the place where the desired event should occur, and make a wish.

11. Create a thought form with the aim of influencing yourself. Enter the scar, launch the thought form into space, then exit.

12. Some sorcerers, in order to increase their luck, carve their stryk on a twig, which they insert into a ring instead of a stone, bring into their personal space, feed from there, take back out, wrap in red cloth with white markings on the inside, keep it in a dark place for three days, and then wear it as a talisman on the ring finger of their left hand. This is a dangerous method, because if you lose the ring and your enemy finds it, it will be equivalent to them learning your secret.

13. A mark can be used as a signature on contracts with spirits. Renowned sorcerers sometimes wrote spells in secret code on animal skins to ensure success in war, placing their mark at the bottom as a seal. Before battle, they would give the skin to the commander so that he would keep it with him at all times during the fight. The more merits and friends a sorcerer had, the more likely victory was.

14. If a sorcerer wishes to become the spirit of a certain kavar after death, he can bury his beleg there, thereby confirming an agreement with the local spirits that they will recognise him as one of their own and not drive him away. The buried mark will prevent the wizard's soul from disembodiment into too subtle vibrations after death and will bind him to the chosen place. If someone wishes to save him from this fate, they must dig up his beleg and destroy it, or replace it with their own.

If the sorcerer does not pursue such far-reaching goals, he buries the beleg only temporarily, for as long as he has something of significance taken from that place. When the sorcerer returns it, he digs up the beleg. In this case, the buried beleg is a pledge that the sorcerer is honest and promises to return what he has taken.

15. If a sorcerer wishes to join a clan, teaching, or school, he studies the mark of its founder or holder, and if he finds it suitable, he joins it, burns his mark written on paper, and takes the ashes to a crossroads. After that, the local spirits will protect him, and all their deeds will turn out well for him.

16. If a sorcerer has disciples who have received a mark, he writes this mark on paper, takes it into his personal space and burns it there, and takes the ashes to a crossroads. This is done to grant protection to the disciple and to expand the sorcerer's personal space.

Then, without leaving the space, one must call upon the soul of the student, use the power of the white name to assign him a place to live and give him work (it may involve performing tasks both in the spiritual world and in reality). That is why the presence of a runic landscape is so important, because it is there that students can be settled. This is how witch clans and the beginnings of separate teaching spaces are created.

17. Two people who have power should not live together, otherwise they will suppress each other, which will lead to constant quarrels and misunderstandings. However, if they are bound by marriage and do not want to divorce, the husband must burn his mark in his wife's personal space, and the wife must burn hers in her husband's personal space. This will balance their power and bring harmony to both.

18. In addition to people, you can instill runes, carbons, knots, and symbols of entire lectures by burning sheets with their inscriptions and again taking the ashes to the crossroads.

19. You can settle a person without a mark in your space. To do this, you need to burn a sheet of paper with their name on it in your space and, as usual, take the ashes to the crossroads.

A person subjected to such an influence will largely lose their personality and become like you, or will become so dependent and suggestible that you will be able to control them. Usually, sorcerers do this to those whose bodies they want to occupy.

It is better to settle such people in the palace, because they transfer their power of awareness to you and do not oppose you due to their small personalities. Well, those who have a mark are much more personal, and they should be settled outside the palace so that they do not harm you.

20. If you wish to evict someone from your space who has been placed there, focus on that person, say that you are disconnecting them, and pronounce the name of the scar in reverse.

Using a slingshot

If the owner of the mark is cautious and secretive, they will never show you their mark. But if you still want to get hold of it, there are several ways:

- 1) Once you have obtained a photograph of the desired person, enlarge it and try to see a shadow or something blurry next to them. Most often, this can be found to the left of the head at the top, bottom, or side. Trace the lines that appear on this formation to form a sign.
- 2) In complete darkness, sit in front of a small mirror so that you are not reflected in it. Light a candle behind the mirror. Close your eyes, think about the person you need, imagine or remember them in as much detail as possible. When their image appears red or reddish, open your eyes and look at the mirror, searching for lines that form a sign. The lines may not be on the mirror itself, but only appear to be there.
- 3) Look at the person you need, remember what they look like. Close your eyes, recall their image in your memory and look at them as if they were dead, as if they were no longer alive. If they have a mole, the image will crumble away, leaving only blackness, and a sign will light up in it.

All these methods are called branding, as is also the practice of branding sheep, because just as a sheep is subordinate to its owner, so too do you, to a certain extent, subordinate the person for whom you create a personal mark. The mark itself is called opromot, as branding is also called, which again speaks of subordination. A clairvoyant who has managed to obtain an opromet is called a karboval, as a worker engaged in cutting or slicing something is also called, for this clairvoyant, as it were, cuts through the natural course of events and intrudes into other people's secrets.

When you enter the received opromet, there should be a complete space filled with power inside. If different spiritual guides receive the opromet of the same sorcerer, then in the performance of each of them the opromet may look different, but if it is received correctly, the space behind it will be the same in each case. If there is no space (it is empty or images of thoughts flash randomly), then you have not managed to take the opromet, or that person is not actually a sorcerer.

Since an opromot is a substitute for a beleg, it is used in the same way as a beleg. It is impossible to fully enter someone else's beleg - the guards will not let you in, but anyone can enter an opromet. Therefore, opromets are often used to enter it and learn something important about a person, to implant a thought form there for suggestion or to sublet a mischievous spirit. When communicating with a person, you can mentally smooth the edges of their oprometa, and then their behaviour towards you will become softer, but if you sharpen the edges when they are communicating with someone else, they will become angry.

The most harmless use of oprometa is to apply it to a bay leaf or a leaf from a plant or tree that corresponds to the desired person, and burn it without entering any spaces. This will act as a call to that person, i.e. they will think of contacting you. Some mentors deliberately give their students their belegi so that they can use them in times of need, when they need to contact their mentor.

When beleg is one of the runes

Many sorcerers chose not to wait for the gift of a beleg, but to merge with one of the runes, thereby making it their beleg. To do this, one must simply work with the chosen rune as if it were a beleg, then write one's name on birch bark, enter this rune and burn it, and scatter the ashes at a crossroads.

Other runes cannot be added to such a space; they will not take root and may even push you away.

APPENDIX: How to work with Volume 1 of "The Devil and the Cutters"?

1. Read the book from beginning to end.
2. Think about which parts you found confusing. Reread them and think about them until everything becomes clear. If you can't figure it out, ask people who know more about it, or you can ask questions on our website forum: <http://forum.vedarun.ru/>
3. Switch to the frequency of Bychan's vibrations, change the outline of the Shell to a plate, and breathe with your feet. Reproduce these states whenever you remember them.
4. Check yourself from time to time for foreign connections and pull them out.
5. Connect to the Slavic lek.
6. Connect to mentors from any of the 5 Schools of Witchcraft. If you don't get a response from one School, try another.
7. Study the names and brief meanings of the Wendish runes in the chapter "The Ancient Order".
8. Undergo initiation into the runic system. If there is no one in your city who can perform this ritual for you, or if you cannot travel to where that person lives, then use additional methods of connecting with the runes.
9. Learn the location of the Worlds, States, and runes on the World Tree.
10. Learn where the Shells, Radiance, Words, Staves, and Souls are located and how they differ. Try to feel and see all these formations.
11. Following the instructions in the chapter "The Composition of Man," tune in to the main staves used in "The Tale."
12. With the help of the stamina knots, open and adjust your 8 stamina points.
13. Try exercises with the influence of colour on the stogny.
14. Three times a day, perform 10-20 waves of entering the rune Is, the next day - Az, and so on. Go through all the runes to feel their energy. Observe how one rune differs from another in terms of sensations.
15. Make and consecrate a lutare and a set of runes.
16. Learn to cast spells for yourself and others. Cast spells for a wide variety of questions. The more often you cast spells, the better and faster you will remember the meanings of the runes.
17. Play runic games alone and with friends. As with divination, the more you play, the better and faster you will remember the meanings of the runes, and the better you will feel their power.
18. Once you have mastered divining everyday events, start writing down your dreams and interpreting them using the runes.
19. Create a charm for yourself and apply it to your belongings that you do not want to give to others. You can start with your personal spoon, fork, mug, and bowl.
20. If necessary, arrange a lottery with like-minded people. You can do this as a joke with your family, arranging a fortune-telling session, for example, about who will wash the dishes today.
21. It would be a good idea to learn the "Runic Song" by heart so that it attunes you to the original source of the runes and gives you an understanding of their use.
22. Make a single-rune amulet. Try different ways to complicate the drawing of the rune on it to understand what you like better in this case: a simple or a complicated image?
23. Try out the methods of witchcraft and divination with a single rune that you like.
24. Remember the differences between single runes, carbopises, dravniks, v'yazanochki, v'yazanochki, and tsnaagi.
25. Using different methods of composing carbopises, compose several carbopises for the goal you want to achieve. Choose which of the composed carbopises is the most accurate and compose v'yazankas from it. Practise this with carbopises for different goals.
26. Try to substitute titles for the resulting carbon copies.
27. Select any passage from "The Book of Runes and Cuts" and write it down using angular and rounded secret writing.
28. Tune in to the tsnaag "Progenitor" and "Rune Reader," try asking them questions about runes and receiving answers.
29. To master the "8 skills of darrung," make and consecrate an amulet with a carbide or knitted pattern composed by you, and another time with one taken from our book. Compare which one is stronger.
30. If you wish, get one or more Balkan tattoos.
31. If "Opening Runes" seems too complicated, at least master "Legitimate Event".
32. Do not expect to receive a mark, but if it happens, start working with it.
33. Choose a picture of a famous sorcerer and try to get his opromet. Then enter the opromet you received as if it were a rune and check what's inside.

You have read the 4th preliminary version of the 1st volume of the book "The Tale of Devils and Cuts". This version will be supplemented in the future.

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Next up:

2. THE BOOK OF LIFE'S JOURNEY

(includes information about the rituals that accompany a person's entire life from birth to death and after death, including various initiations for warriors, priests, sorcerers, pustons, secret societies; it also covers Slavic mythology, holidays, ways of working with spirits and gods, spells, prayers, and letters)

3. BOOK OF TEACHINGS

(includes a description of some of the most significant pagan teachings that deviated from the main cult or complemented it in a balanced way)

4. BOOK OF YARILA

(includes the theory and practice of the Inner Path within paganism)

While reading The Book of Blood and the Tree, you have probably encountered some statements and concepts that you were not familiar with before. We assure you that you will find all the explanations in the other books.

These books are still being written, but once completed, they will most likely not be posted online. However, you will be able to read them when the paper edition is released.

"Lead the Devil and the Reapers."

Until then, only followers of our brotherhood and certain fellow believers who have been granted access can review the materials for these books and, if possible, participate in their writing. For more details, see <http://vedarun.ru/>

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