

THE MYSTERY OF HYPERBOREA



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BOOKS



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**THE SECRET OF
THE
HYPERBOREANS**

**LEGEND, MYTH OR
REALITY**

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Introduction

According to the ancient tradition of the peoples of the East, the Hyperboreans were a mysterious people whose land was the home and abode of the Delphic Apollo, the Doric god of light – the pure, radiant one – who is also depicted as the god of the Golden Age. Royal and priestly families traced their dignity back to the Apollonian land of the Hyperboreans.

According to ancient tradition, in an epoch of earliest prehistory coinciding with the Golden Age, the symbolic island or "polar" land was a real area located in the north, said to have been situated in a zone where the North Pole is today. This area was populated by beings who possessed that superhuman spirituality which was later expressed through the symbolism of their northern seat, and who formed that race which possessed the Uranian tradition in its pure and unified state. They were thus the central and immediate starting point for the various forms and manifestations that this tradition took on among many peoples and cultures.

The memory of this Arctic homeland is kept alive in the traditions of many peoples, either in the form of real geographical allusions or in the form of symbols of its function and original meaning, which often transcended a historical level or were related to other centres that could be regarded as repetitions of this Arctic homeland.

This is why we often find overlaps in memories.

and therefore also of names, myths and locations, behind which the trained eye can easily discern the individual components. Particular attention should be paid here to the overlaps and interactions between the Arctic and Atlantic themes, between the mystery of the North and the mystery of the West, for the headquarters that followed the traditional seat at the Pole was Atlantic.

It is well known that the climate changed from epoch to epoch due to an astrophysical *inclination of the Earth's axis*. According to tradition, this inclination is said to have taken place at a specific point in time, in harmony with a metaphysical fact: as if the order of nature wanted to reflect a spiritually determined fact.

Almost all historical accounts contain, to a greater or lesser extent, the assumption that people have always had the same state of mind, that they were simply more primitive in the past, but gradually acquired more and more knowledge and independence until they finally reached their present state. However, the question of how the enormous leap from the primitiveness of ancestors still living at a semi-animal level to the surprising heights of Indian, Egyptian, Sumerian and Chinese culture was possible remains unanswered. This is also a gap in the current theory of evolution. Many researchers do not see this leap because they identify the relatively late emergence of writing with the appearance of these ancient cultures.

Jacob Burckhardt (1818-1897) clearly recognised this. In his *Considerations on World History*, he wrote at the beginning of the third chapter: "History is, after all, the most unscientific of all sciences." It could not be stated more clearly that historical facts can only be collated and not subordinated. If research stops at compiling facts, it is still far from being a science. What, then, is history?

The majority of historians – Thomas Carlyle, for example –

of the opinion that a few outstanding personalities determine the course of history. In doing so, they imagine the state of mind of these leaders to be analogous to that which today's so-called leaders seem to possess. The difficulties that stand in the way of genuine historical research are therefore considerable. That is precisely the question: what is the history-making force in these personalities? Is it their ideas, their emotions, their instinctive powers, their deeds? Or does the "historical" element even come from the unconscious? It seems to be becoming increasingly clear that much more important than the study of the historical facts that have been created is the study of the state of mind from which these deeds arise. The soul no longer lives in the facts; there it can only be sensed, guessed at. But it lives in human beings. And it lives differently in human beings today than it did 5,000 years ago or even earlier.

Only the recognition that there are supernatural powers that influence historical events leads to a genuine science of history. Thus, the mystery sites were the educational centres of humanity. They guarded the sources from which the most important impulses for the guidance of humanity flowed, and in the earliest times they educated the leaders of the peoples and later their advisers. The proceedings in the mysteries were always shrouded in deep darkness. Today, we only know that pupils had to undergo difficult tests had to undergo "initiations" that gave them deep insights into the spiritual background of world and human development. The mysteries had to be kept completely secret. The reasons for this lay in the immaturity of the uninitiated.

's geographical aspect

Where was this northern region where the Hyperboreans lived? To understand this, we must bear in mind that the shape of the land masses on our planet Earth has changed several times over the course of millennia. The history of the Gulf Stream is of particular importance for our consideration.

The separation of the South American continent from the remaining structure of the Atlantis continent and its gradual separation from the African complex must have triggered a profound change in the flow directions of all waters. At that time, the current that would later become so important for development formed, which we call the Gulf Stream, but which initially took a significantly different course than it does today.

Due to the closure in the west as a result of the closing connection between North and South America, the warm water masses of the equatorial region now flowed northwards. Due to the different distribution of land, they moved much further north and east than later, i.e. they encompassed the then still connected land complex of what would later become Greenland and Northern Europe and then flowed eastwards to the Ural region. At that time, remnants of the former Ob Sea still existed there, through which the current then turned southwards to head southwest towards the region of what would later become the Mediterranean Sea, which also did not yet have its present form.

In that epoch, therefore, the area that was particularly significant for human development at that time was surrounded by a warm current that flowed up from the south, running through Baffin Bay towards northern Greenland and encompassing it, then flowed eastwards, gradually cooling down, then, at a time when Siberia and Russia had not yet risen to the earth's surface, flowed down into the Ural region and reversed direction, touching the eastern Carpathians, flowing into the region where the Sahara is today, and finally reached the Atlantic Ocean at the Bay of Biscay, thus forming a closed drainage basin.

Looking at the entire course of this current at that time, this also explains the geologically and palaeontologically researched fact that a warm, almost tropical climate with corresponding fauna and flora prevailed in Greenland and north-western Europe at that time, as evidenced by numerous findings. In that early Atlantic epoch, the early Tertiary period, areas of the Earth had thus become accessible to the development of living beings, which now became of the utmost importance for the further evolution of humankind during this phase.

This *centre of evolution*, with its peripheral areas, played a decisive role in the subsequent 'Atlantic' epochs of human development. For while in earlier epochs development had initially been initiated in the African, then in the Lemurian centre of evolution, i.e. predominantly in hot regions of the earth near the equator, more northern areas were now also included and became dominant for further progress, which steered the development of human types in physical, mental and spiritual terms in completely new directions.

The warm climate of Greenland and the neighbouring areas resulting from the aforementioned course of the Gulf Stream and the area thus opened up can be described, using the later Greek keyword, as the "Hyperborean" area.

With regard to the geographical aspect of this "Hyperborean" region of the Atlantic epoch, it should be noted that during that period of the Tertiary, not only did a completely different fauna and flora develop there due to the warmth, but the distribution of land and sea was also very different from what it later became. The landmass of what was then Greenland was still connected to that of north-western Europe. The North Sea in its present form had not yet been formed, and there was therefore a contiguous land area that included not only Greenland but also the area of what would later become Iceland, Ireland, the British Isles and Scandinavia.

A look at today's sea floor maps shows that coastal islands are connected to the neighbouring mainland under water. The Dogger Bank in the North Sea, for example, whose plateau lies only 20 metres below sea level, was dry land in the relatively recent past. Remains of forests and bones of Stone Age animals have been found there.

But the underwater plateau between Greenland and Iceland is also at a relatively shallow depth, so it is easy to imagine a former contiguous landmass between Greenland, Iceland, Ireland, Great Britain and Scandinavia.

Greenland, however, was probably the cultural centre of this area at that time. The town of Thule in north-western Greenland must have played a special role in this. Incidentally, there is a very well-known song, with lyrics by Johann Wolfgang von Goethe, which begins with the words: "There was a king in Thule ...".

In his book "Forgotten Worlds", French researcher and publicist Robert Charroux also reports on a continent called Hyperborea with Thule as its capital.

French researcher Louis Charpentier, who spent his life exploring the origins of human civilisation and its mysteries, points out in his book "The Giants and the Origin of Culture" that before the last ice age in the countries of the far north

and in times when the North Sea had not yet broken through, there was a large Hyperborean continent that had already reached a fairly high level of civilisation. -

He also believes that between the Neolithic and Mesolithic periods, there was a noticeable drop in water levels north of the

45th parallel, particularly in the northern seas. Therefore, may have originated the tradition that the

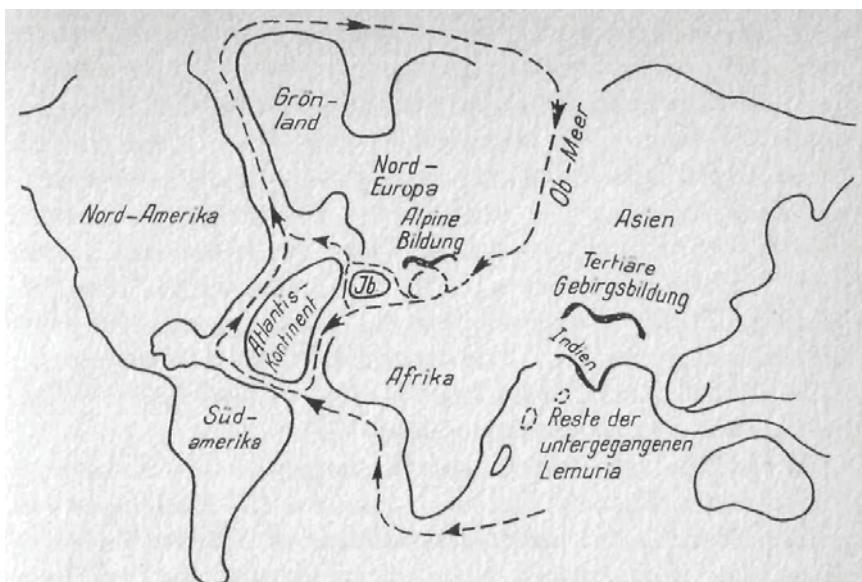
"Hyperborean region was more exposed to water and more illuminated by the sun". He also believes that this may be the explanation for the famous Piri Reis map, which shows the coastline of Greenland, currently unexplored under the ice.

The landscape around the Baltic Sea has changed significantly several times since the Ice Age. According to scientific findings, the tundra disappeared at the end of the Ice Age, around 10,000 BC. As the ice receded, a light forest of birch trees, mainly dwarf birch, was able to form, and this forest slowly spread from southern France to the Skåne region.

During this period, from around 10,000 to 9,000 BC, a glacial lake formed that stretched eastwards to Lake Ladoga. Central Sweden and Norway were still completely covered by ice. This epoch lasted until around 9,000 BC, when a warming period known as the

"Alleröd". Around this time, a gateway to the Atlantic Ocean opened up, known as the Billinger Gate. The water level of the ice sea was exceptionally high due to the many inflows from the glacial valleys. This high water level had to drain away, and as a result, the ice sea sank by around twenty-eight metres. Now the sea water could enter the ice sea, the Baltic Basin, . This period is archaeologically the epoch of the

"Hamburgian stage", a late Magdalenian period. The Ice Age hunters come from the south, from France to the north, and the direct continuation of the French Magdalenian culture is clearly recognisable.



Sketch of the formation of the Gulf Stream with its northern component. The early Atlantic phase. (Tertiary) The blockage in the area of Central America. According to Günther Wachsmuth

The ice continued to retreat in Scandinavia. Although there was a cold snap around 8000 BC, it was short-lived and overall the ice continued to melt. The land was greatly relieved and rose until the middle of the 8th millennium. The inflow from the Atlantic Ocean became stronger and the salinity of the sea increased. This period was known as the Yoldia epoch, named after the saltwater-loving Arctic mussel, *Yoldia arctica*. Archaeologically, it was the "Ahrensburgian stage".

In the period up to 6000 BC, the land continued to rise. Now the inflow to the ocean closed, creating Lake Ancylus, which later became the Baltic Sea. Many rivers fed into it, it lost its salinity and became fresh.

Warming now made great progress. The world's oceans, which had sunk by around 90 metres during the Würm Ice Age due to the strong accumulation of water in the form of ice around the pole, rose again.

The tidal wave penetrated through the Kattegat, and the two sounds were created.

At the end of the epoch, the Baltic Sea was reconnected to the world's oceans, it became salty, and the "Litorina" Sea was created. It takes its name from the small, saltwater-loving coastal snail, *Litorina littorea*. This was the period from 6000 to 1000 BC. Oak trees now dominated, later followed by beech trees. The deciduous forests of oak, elm and lime trees with lots of hazel bushes gave the landscape its character. Winters were mild and summers warm. The average annual temperature was up to three degrees higher than today. During the Litorina period, the climate was warm and humid, influenced by the Atlantic. The fact that the Gulf Stream also affected neighbouring areas is demonstrated by the discovery of ancient settlements of considerable size, almost as large as a city, for example at Point Barrow and Port Hope in Alaska. Finds at a site in Port Hope testified to the existence of a highly developed prehistoric Arctic culture. Skeletons were found in graves; ivory eyeballs were embedded in the eye sockets of the skulls.

It has been proven that part of the Arctic was covered with extensive palm forests and that amber, which is only found in the Baltic Sea, originates from Nordic forests that disappeared thousands of years ago. It has also been proven that all traditions about sun gods can be found in the *Hyperborean tradition, which is older than the Mediterranean one*. Thus, it seems proven that in prehistoric times there was an area where highly civilised people undoubtedly lived. As a result of an event about which we know no details, the Earth's axis shifted within a few hours in such a way that a tremendous rapid climate change occurred, which surprised the mammoths in northern Canada and Siberia as they were feeding on quasi-tropical vegetation; they were, so to speak, frozen solid.

They were found in this state.

The Nordic countries are still relatively unknown in terms of scientific research into their prehistory.

Scientific advances, such as radiation research, deep-sea exploration and improved techniques for interpreting ancient documents, show that ancient times were in reality very different from what we learn in school.

The cultural centre

The culture of the people who lived there, which showed unmistakable traces of a sun-centred worldview, can only have originated in the north between the 70th and 80th parallels. We can only speculate about them.

Geology shows that birch, oak, yew, maple and lime trees also thrive in Greenland. And this north is also the home of the apple. In addition, significant finds from ancient human history have been made in Greenland.

Greenland was probably also the land of King Atlas*, where he recognised with great acumen the mechanics of the heavens, the spherical shape of the celestial bodies, their orbit around the sun and their laws. He explored the depths of the sea and taught his subjects astronomy and shipbuilding. The word 'barque' or 'barka' probably originates from this early culture. The Greeks called it "barus", the Egyptians "bari" and "bara", "barca" in Sanskrit and throughout Europe it is still called "barke" or "barca" today.

This land under the constellation of the Great Bear, with its distinct seasons, summer and winter, gave people the opportunity to reflect. Just think of the long winter nights. With his senses sharpened by seafaring and fishing, he also developed

* Later, King Atlas was probably regarded as the king of Atlantis.

the ability to think abstractly and gain insights from observation. The two striking solstices helped him to engage in cultural creation and development. He soon realised that the departure of the swans and their return in spring corresponded to the course of the sun. What could be more obvious than to identify the swan with the sun? The swan is the sun bird par excellence. The departing and returning sun is also Lohengrin. Originally a story that has nothing to do with human fate or even tragedy, it is a sun myth and nothing else.

This knowledge about the swan was soon lost in the southern countries, where the experiences from the north no longer applied. The swan as the sun bird was replaced by the falcon, eagle, goose and duck, and even the dove appeared as a bird of creation, as did the peacock and others. However, the origin of these ideas lies in the swan of the north.

Of all the peoples who worshipped the sun god, the Hyperboreans were the first to establish the connection between swans – the birds native to their lands – and the sun and its course across the sky. Most Old Norse sagas also mention Apollo and his sun chariot. This is also evident in thousands of petroglyphs from the north.

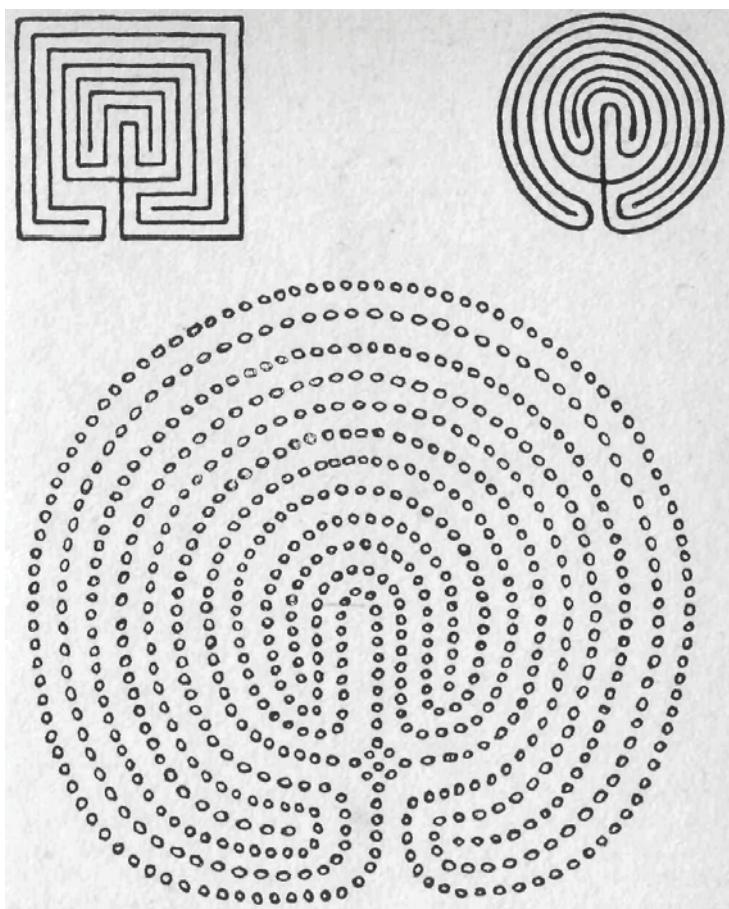
The astrological signs of the zodiac also originate from this people. During their nightly observations, they were astonished to discover that the movements of certain groups of stars behaved like twelve different groups. They arranged twelve stones in a circle, which they called a "cromlech". Each of these twelve stones was given its own special name. This is the origin of the zodiac and, at the same time, the origin of the special significance of the number twelve, which we find in many peoples and religions.

Among the Nordic peoples, going out into the macrocosm had been particularly developed in their mysteries. There, it was always a college of 12 initiates, led by a thirteenth, who served the mystery site. Each

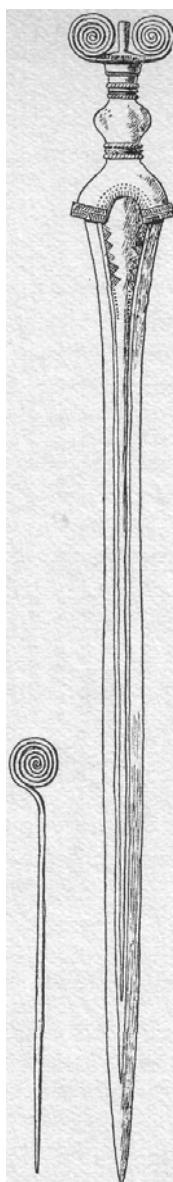
of these 12 initiates corresponded to one of the 12 constellations. Thus, in the Nordic mysteries, the effect of moving out into the macrocosm could be achieved by the presence of 12 servants of the initiator, who transferred their powers to the initiate so that he or she could develop the ability to think and feel in the way necessary to pass through the labyrinth of the macrocosm. This was the original meaning of the labyrinth.

Twice a year, the people of the north between the 70th and 80th parallels observed the spectacle of the solstice. At the summer solstice, they saw how the sun, which did not set, rose higher in smaller and smaller circles over a period of nine days, only to descend again in nine larger and larger circles after the solstice. This spectacle lasted 18 days until, on the 19th day after it began, the sun sank below the horizon again for a short time. This spectacle gave these people the idea of the spiral and, as a counterpart to the summer solstice, the idea of the Trojan castle and the labyrinth.

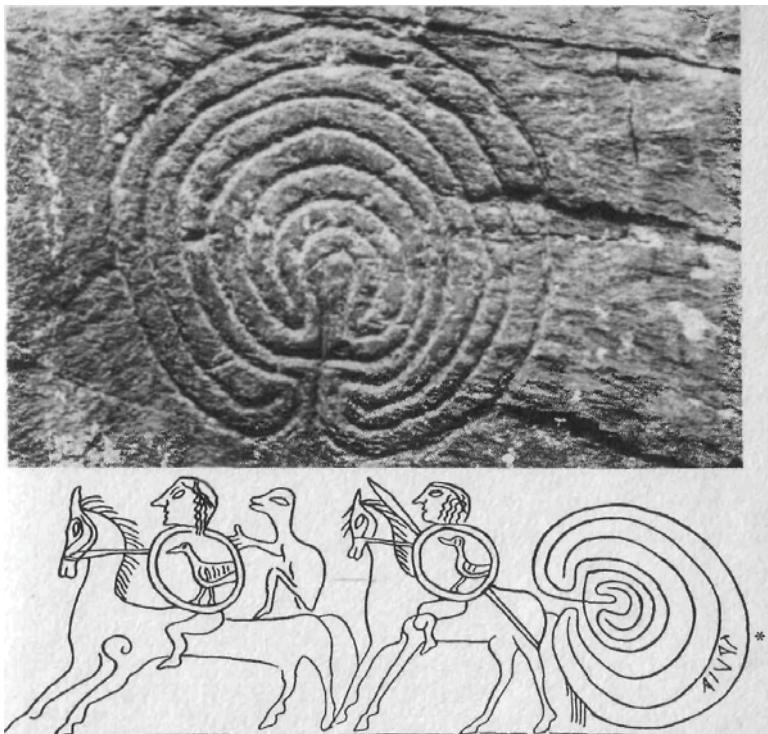
At the winter solstice, the sun did not rise for 18 days for the people living in these latitudes. Only on the 19th day did it appear in a short arc above the horizon. For these people, the sun was trapped in the Trojan castle, in the labyrinth, for 18 days. They devised blessings, incantations and prayers to help the captive sun. Man became a poet. The circular arcs on early Minoan vases and Trojan culture can be traced back to the influences of this man, who was forced south by the onset of the Ice Age. Sun observation was the root of this culture. But in this man's longing for the sun, we also find the source of his creative power, which demanded pictorial expression. The original meaning of the labyrinth was lost over the millennia, but instead of the sun's course at the summer solstice in the Arctic, the meaning has now been transferred to human life. Given the close relationship to death and rebirth, it seems only plausible that



These drawings show labyrinths on coins from Knossos in Crete, the third figure is a stone setting, a Trojan castle near Wisby on Gotland. This spiral, which corresponds to the course of the sun as observed in northern latitudes, finds symbolic expression in these Trojan castles, in these labyrinths. We also find these representations in the early French and Italian churches, all of which were built under the influence of Nordic immigrants. Just as the island of Delos, among others, became a place of worship for the Nordic Pohl, Bal-dur, A-polldienst, so too do the labyrinths in the south, especially in Crete, appear to be foundations of the Trojan castles originating in the north.



Germanic bronze finds from around 1500 BC. Sword with spiral decoration on the pommel and needle with spiral

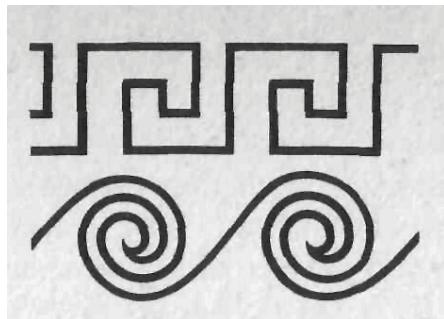


The lower picture shows the right-hand of the two labyrinths carved into a rock face in Rocky Valley, Tintagel, Cornwall. It probably dates from the early Bronze Age between 1800 and 1400 BC. The lower illustration shows two horsemen leaving a labyrinth after completing a "Trojan game". It exists as an engraving on the Etruscan jug of Tragiatella, around 620 BC. Among the labyrinths of the Bronze Age, the one in Crete with its Minotaur legend is the best known. There are a large number of such structures in Europe. In Sweden, the preserved labyrinths consist of large circles of small blocks of stone. They are usually called "Troja castles", a word that is not borrowed but is originally Nordic. A mountain near the large rock carving sites of Himmelstal in Sweden is named "Trojaburgberg" on 17th-century maps and has been used by the town since ancient times as a fortress, for theatre performances, fireworks and parades.

* The inscription reads "Troja", from top right to bottom left.



Spirals with hunting scenes on a grave stele in Mycenae



*Right-angled meander Spiral
meander*

Virgil, in his Aeneid (V.545ff), reports that the Trojan game, adopted by the Romans from the Etruscans, was celebrated on two occasions: at the founding (= birth) of a city and at funeral ceremonies. In the latter case, one can imagine a symbolic guide for the soul of the deceased – the labyrinth as a path to the underworld – or even a representation of the underworld.

This meaning can also be assumed when we hear – also from Virgil (Aeneid VI,27) – that Daedalus, the mystical builder of the Cretan labyrinth, is said to have depicted a labyrinth on the portal of the Temple of Apollo at Cumae: Cumae, seat of the Sibyl, where the huge cave, the throat and genitals of Mother Earth, opened the entrance to Hades.

Return to the womb, reparation to the embryo, being expelled again through the narrow twists and turns, the narrow gate: the interpretation symbolising birth is also supported by the shape and narrowness of the labyrinth's twists and turns. It was not by chance that intestinal loops – in the broadest sense – were associated with this.

It seems plausible that in India the labyrinth figure is supposed to magically facilitate childbirth; among the American Hopi Indians, too, the labyrinth symbolises birth and rebirth. Tantric drawings from the 18th and 19th centuries from the northern Indian regions of Gujarat and Rajasthan provide evidence of a custom of unknown age that is still practised today, in which the labyrinth is used to magically facilitate the birth process.

is used to magically facilitate the birth process.

May customs and fertility magic were probably also the defining aspect of the ritual in the so-called Troja castles, the extraordinarily numerous labyrinth-shaped stone settings, mainly in Scandinavia. The age of these structures in open fields is difficult to determine: how can one ascertain when fist- to head-sized stones were assembled into a labyrinth without any processing? However, everything suggests that the custom originated in the north and spread from there across large parts of the world through the migrations of the Nordic peoples.

The same applies to another symbol known throughout the world: the meander line.

It symbolises a continuous harmonious intertwining of the male and female principles. It was subsequently transferred to rivers.

The meander pattern is found not only in Europe and Asia, but also in South, Central and North America. According to Professor Marcel Homet, it seems to originate from a lost advanced civilisation, possibly the Hyperboreans. According to Homet, the pattern demonstrates the principle of evolution and involution of humanity or the material world.

Everything that exists reflects in its own way the rhythm of an eternal movement, for the cosmic law bridges the abyss that seemingly separates the infinitely small from the infinitely large. It contains the workings of an all-encompassing harmony that reveals itself to the mystic in his meditation. This was also what Pythagoras meant when he explained: "The secret of supreme intelligence is the ability to recognise and observe the connection between things that appear to be separate, for nothing in the world stands alone. An invisible bond unites everything that exists in the rhythm of the world soul: rhythm is the expression of pulsating life, whose vibration connects the smallest atom with the entire universe."

The meander line also corresponds to a saying by

Lao-tse, chapter 40: "Reversal is the function of the Tao. It presses down the high and raises up the low."

The word meander is composed as follows:

Maiander = maia = feminine principle, andr = masculine principle.

The north may also have been the home of the shadow stick, the gnomon, which we later encounter in Egypt as the obelisk. It is unlikely that the obelisk originated in Egypt.

The gnomon is a rod driven vertically into the ground to indicate the season and also the time of day from the shadow it casts. The rod became so important that it was carried by the Greek gods as a sign of dignity and became the symbol of knowledge par excellence. It is preserved in the king's sceptre as well as in the conductor's baton. Archimedes even calculated the circumference of the Earth using a simple shadow stick.

In those early days, however, this staff was an instrument for determining the solstices and equinoxes. Because this was the first and oldest function of the "time-measuring" staff, all other meanings in later times derived from it. It conveyed knowledge and thus also dignity.

While mainland Europe was still buried under a thick layer of ice, Greenland was a 'green land'. Greenland was also the original home of the apple. We can now recognise the deep symbolic meaning of the apple as a symbol of the Nordic people who were driven from their homeland.

In the biblical account, it is the apple that causes the expulsion from paradise. Heracles dedicates the apple to Hera, and Paris triggers the downfall of Troy by awarding the apple to the ancient sea goddess Freya-Aphrodite. The biblical account of Noah's Ark also becomes more understandable when we view it from our present-day perspective

and see Noah as a Hyperborean fleeing the rising floodwaters. Like him, they all built a barge, loaded it with seeds and livestock, and boarded the boat with their wives and children to entrust themselves to the wind and the ocean currents. They settled on islands or coasts and willingly shared their spiritual possessions. Eventually, they disappeared completely among the foreign peoples in foreign lands, but the traces of the culture they brought with them remained.

Homer probably meant nothing more than this with his accounts: just as the Nordic homeland lies beneath the ice and the floods of the sea, so too will the downfall of Troy take place historically; for Troy is closely connected with the castle of light, with the labyrinth as the place of the annual return of light. The downfall of Troy is the re-enactment of the fate previously suffered by the Hyperboreans.

Iona, a small island west of Scotland, was the main site of the Druid mysteries, a place of worship dating back thousands of years. The name Iona is found again in the Ionians and the Ionian Islands of Greece. The sanctuary of Apollo on Delos is considered to have been founded by the Nordic, Hyperborean cult leaders, who may have settled on Iona after gradually migrating from Greenland as a result of glaciation. The island of Delos was the federal sanctuary of the Ionian tribes, a circumstance that closely links the name of the island of Iona in the north with that of the Ionian Islands.

The Hyperborean-Atlantic-Aryan mysteries, from which almost all peoples of the earth derived their religions in order to preserve them in a more or less distorted form, seeped out over time and with the progressive mixing of peoples from the long-protected Grail vessels of the mystery schools throughout the earth into the only partially mature masses, whereby they took on other forms as soon as they became known.

The symbol of the cross, for example, is much older than the cross of Golgotha. The sign of the cross can be found on dolmens in Ireland long before the introduction of Christianity in the North

. The sign of the cross was also found in pre-Columbian America, and the Spanish conquerors were very surprised by this.

The famous astronomer Abbe Th. Moreux, founder of the observatory in Bourges (France), was convinced of the *uniformity of the primordial cult*, which can be illustrated by many examples. For example, in addition to the Bible, the Popul Vuh of the Quiche Maya, the Vedas, the Zend-Avesta, etc. speak of the sacrificed and resurrected Son of God, who was more or less "savior" everywhere.

The abbot also dealt extensively with the Pyramid of Cheops. He started from the King's Chamber and explained: "If you multiply the length of this chamber by the circle number pi (3.1416), you get 365.242, which is exactly the number of days in a year, which, despite all their scholarship, neither the Greeks nor the Romans could find. The stone blocks used to build the pyramid are 2.06 metres thick. If you multiply this number by the known volume of the pyramid, you get the number 5.52, which is the latest figure given by geologists for the density of the Earth."

When asked where the builders of the pyramid got their ideas from, the abbot replied: "It is impossible that even the most learned of the builders of the Great Pyramid could have measured the polar radius of the Earth – even indirectly – and its density, or determined the distance from the Earth to the Sun. Were not the prehistoric epochs of humanity separated from historical times by a tremendous natural catastrophe, even in the Quaternary period, which was by no means as peaceful as is generally assumed? Either the builders of the pyramids (and also the authors of ancient writings about the great catastrophes) possessed a science that was as advanced as ours, or they were the guardians of a tradition that dates back to the earliest times and wanted to imprint on the stone the scientific data that had been passed down from age to age by the privileged castes."

As can be seen, this view of Abbé Moreux is very

compelling and could also shed light on the Golden Age that has already been mentioned here.

According to the Italian philosopher Julius Evola, the Hyperborean stage can be regarded as that in which the luminous principle exhibited the characteristics of immutability and centrality, i.e. purely "Olympian" characteristics, so to speak. This is precisely the character of Apollo as a Hyperborean god, who, unlike Helios, does not represent the sun subject to the law of rising and setting, but is simply the sun as the dominant and unchanging nature of light.

The Roman poet and philosopher Seneca wrote the following in his *Medea* :

Venient annis saecula seris Quibus
oceanus vincula rerum Laxet et
ingens pateat tellus Tethisque novos
detegat orbes Nee sit terris ultima
Thule.

It is said that in later times centuries would come in which the ocean would loosen the bonds of things, the immense expanse of the world would be revealed and the sea would unveil new lands and Thule would no longer be the end of the world.

This shows that the concept of Thule as a Nordic cult centre also left a deep impression on the Romans.

The Mensch from the Norden

We must imagine the peculiar climatic conditions of that phase. The course of the Gulf Stream at that time caused a warm period in the northern zones, which were later rendered uninhabitable again by the Ice Age. The warm period in that early epoch had contributed to a warm, almost tropical climate, the reality of which has been proven by numerous geological and palaeontological finds. The human groups that originated in the equatorial evolutionary centres of Africa and Lemuria and were now developing further in more northern latitudes also found a warm climate here, but the different nature and climate of the northern hemisphere certainly contributed to the change in consciousness, vitality and physical form.

The Greek Pherekydes explained that the Hyperboreans were of the race of the Titans, a race descended from the earliest giants, and that the Hyperborean region was the birthplace of the giants. The commentaries on the sacred books explain that the region mentioned was the far north, now the polar lands, the continent that once comprised present-day Greenland, Spitsbergen, Sweden, Norway, etc. (according to Helena Petrovna Blavatsky, *The Secret Doctrine*).

The sudden climate change reduced the size of the race born there, but the descendants of the Hyperboreans are still generally of large stature.

The people who settled in Greenland at that time were exposed to a much

more moderate intensity of penetrating solar radiation; they experienced the strong variations of the changing seasons and came to observe the various influences in the phases of the year more intensely. It is this group of people who have retained an openness to spiritual and cosmic impulses. This also has an effect on their physicality in such a way that they retain skin that is more permeable to environmental radiation and a lighter complexion, and can therefore be described as fair-skinned types. This characteristic, which they then retained in the stream of heredity, cannot be completely overcome by the environment even today when staying in hot zones. The relationship to light is not only determined by external factors, but has been inherent in the members of the various human groups since ancient times.

Those people who lived furthest north at that time were most open to cosmic and light forces. From their circle emerged the Jupiter mysteries, whose influence then spread from the Greenland land complex to Scandinavia and also to the western European periphery. In this northern region, groups of "Hyperborean" people of the light-skinned type were predisposed, who later developed further through various changes in Aryan evolution.

The ice age events of the Quaternary period then pushed these groups of people further south, which had already led to contact with the populations of south-western Europe as far as the Iberian and Basque regions. Another branch migrated around the Caspian Sea in the north and ended up in the area south of the Caspian Sea, where a diverse mixture of different human groups took place, which became the starting point for a new expansion. From this melting pot of peoples around the Caspian Sea, essential components of those ethnic groups later emerged which then flowed back to north-western Europe together with the groups that had remained in the Caspian region for a time.

We must take into account the climate change that was necessary...

There were essentially two main waves of migration among the indigenous peoples of the North: one from north to south and the other from west to east. Groups of Hyperboreans first reached North America and the northern regions of the European continent, bringing with them the same spirit, the same blood and the same set of symbols, signs and words. Thousands of years later, a large wave of migration seems to have reached Central America and settled mainly in a country in the Atlantic that has since disappeared, in order to establish a centre there that was a reflection of the polar centre. This would therefore be the Atlantis of the stories told by Plato and Diodorus. The fact of this relocation and re-establishment explains the mutual influence of names, symbols and places. Essentially, we must speak here of a "Nordic-Atlantic" people and culture, as Julius Evola explains in his book *Revolt Against the Modern World*.

From this Atlantic seat, the peoples are said to have spread both to America (hence the memories of their ancestral homeland among the Nahua, Toltecs and Aztecs) and to Europe and Africa. It is highly probable that these peoples reached Western Europe in the early Stone Age. Among other things, they are said to correspond to the Tuatha de Dannan, the divine people who came to Ireland from Avalon, the island in the west, led by Ogma grian-ainech, the hero with the "sun-like face", who is mirrored by the white and sun-like Quetzalcoatl, who came to America with his companions from the "land beyond the waters".

Anthropologically speaking, this would be the Cro-Magnon man who appeared in the western part of Europe towards the end of the Ice Age – think of the Franco-Cantabrian culture of La Madeleine, Gourdan and Altamira – and who was superior to the indigenous Ice Age and Mousterian man in terms of cultural level and biological type. Therefore, not so long ago, it was also said that the Cro-Magnons

gnons were, as it were, "the Hellenes of the Palaeolithic". The relationship between their culture and the Hyperborean culture remains extremely significant for their origins.

Beyond Spain, other waves of population reached West Africa; still others later advanced between the Palaeolithic and Neolithic periods, probably together with peoples of immediate Nordic descent, from the north-west to the south-east towards Asia, where the cradle of the Indo-European peoples was believed to be, and then on to China.

Other waves roamed the northern coastal region of Africa as far as Egypt or travelled by sea from the Balearic Islands to Sardinia and on to the prehistoric centres of the Aegean. Particularly with regard to Europe and the Middle East, this is also the origin of the megalithic dolmen culture, which remains a mystery to positivist research, as well as the culture of the so-called "battle axe peoples".

All this happened in great waves, in a back-and-forth ebb and flow, in crossings and battles with indigenous peoples, peoples who were already mixed or who otherwise came from the same original tribe. Thus, from north to south, from west to east, through radiation, adaptation or conquest, cultures arose that were originally similar to a certain extent and *often displayed the same spiritualised heritage among the ruling elites*. Where they encountered deeply rooted peoples who were bound to chthonic demonism and mixed with animalistic nature, the myths preserved the memory of battles in which the contrast between a luminous, divine figure (of polar origin) and a dark, non-divine one is always emphasised. When the conquering peoples established traditional organisms, this resulted in a hierarchy that had both spiritual and ethical value. In India, Iran, Egypt, Peru, etc., we find fairly clear traces of this in the caste system.

It seems that originally the Atlantean centre was to take over the "polar" function of the Hyperborean centre

and that this was the reason for the frequent mutual influences that are evident in traditional accounts. However, these influences should not prevent us from noting a change in culture and spirituality in a later period, but still in the earliest prehistory, a transformation that leads from the first era to the second, i.e. from the Golden to the Silver Age, and in doing so already paves the way for the third era, the Bronze or Titanic Age, which strictly speaking should be attributed to "Atlantic", since Hellenic tradition depicts Atlas as a figure related to the Titans and as the brother of Prometheus.

Among the races originating from the Proto-Nordic tribe, anthropologists can already distinguish a large group that developed through intrinsic variation, i.e. variation without intermingling, a group that consisted mainly of currents of directly Arctic origin and ultimately emerged as the pure Proto-Aryan race. Then there is a second large group that developed through mixed variation, i.e. through intermingling with indigenous races from the south, as well as with Proto-Mongolian and Negroid races, which probably represent the degenerating remnants of the inhabitants of a second vanished prehistoric continent located in the south and referred to by many as Lemuria.

From both an anthropological and a spiritual point of view, we must distinguish between two components, one Nordic and one Atlantean, in the great tradition of the second cycle. One goes back directly to the light of the North and largely retains its original Uranian and "polar" orientation; the other betrays the change that has taken place through contact with the powers of the South.

A comparison of various reports leads to the assumption that the descendants of the Hyperboreans from the mysterious Thule in Greenland and/or the Aryans as descendants of the Hyperboreans, who refluxed to Europe after the end of the Ice Age

Europe, travelled back and forth between the continents of Europe and America several times.

This hypothesis is also confirmed by numerous traditions of the American Indians: the initiators of the Incas and Mayans, white and bearded "gods", returned one day to their country, to the east across the sea. And: according to Celtic tradition, the Tuatha De Danann, the ancestors of the Celts, came on 1 May from the lands beyond the western seas; they returned to their land and tried to settle in Ireland, in the kingdom that had once belonged to them. They also made pilgrimages to their old territories in Wales, Gaul, Iberia and Russia or Asia, where they probably formed initiation cells that marked the beginning of Druidism.

The greater the number of early human skeletons found, the more doubtful it seems whether the previous picture of the tribal history of human development is accurate. Noticeable gaps between the different forms, which were provisionally accepted, have not been closed. The special characteristics of each type are becoming increasingly apparent. It has also become apparent that these characteristics became more pronounced over time. This can only mean that the various groups of early humans were not stages in a series of development. Apparently, each of these groups had its own history, even though they may have originated from a common root. Although there were probably some interbreeding between them, there were obviously no actual transitions. They did not transform in the same way that a child becomes a young man who finally matures into a man. In any case, the majority of the "modern type" humans who appeared almost suddenly in Europe during the last ice age (and who also became the creators of the famous cave art) seem to have migrated from distant peripheral areas at that time.

Several tens of thousands of years ago, humans still possessed a certain clairvoyance and the ability to transmit thoughts. The decline of these talents can probably be attributed

mainly attributable to the perfection of language, which made communication much easier and effortless, so that extrasensory communication was no longer necessary.

Externally, humans have hardly changed in the last 30,000 years. Mentally, however, tremendous changes have taken place. In the Late Palaeolithic period alone, three cultural stages can be distinguished, named after the places where finds from these cultures were made. The first is called "the Aurignacian", named after a cave near Aurignac, 65 km south-west of Toulouse. The second is the Solutrean, named after the village of Solutre near Macon. The third of these stages is the Magdalenian, whose name comes from the rock cave La Magdalene near Tursac in the Dordogne and marks the end of the Palaeolithic period. It represents the finest flowering of prehistoric art.

Druids are the priests and leaders of ancient Celtic culture who, as part of their mystery cults, had retained their clairvoyance and telepathy and thus exerted enormous influence. However, when the druidesses abused their influence for their own gain, they lost their influence and with it the primacy of women in the matriarchy of the time, and thus arose the patriarchy as we know it throughout Indo-European culture.

It can be taken as certain that the last early humans already encountered modern humans. Neanderthals only disappeared from the stage of earthly life when modern humans had already spread in various racial variants. This relatively sudden disappearance of human groups that had asserted themselves for millennia is a strange and, in some respects, mysterious process. Something similar can sometimes be observed in the animal world within much shorter periods of time. For example, animal breeds introduced to a continent gradually displace related species that were native to that continent. Then it can happen that such apparently weaker forms eventually die out without actually fighting the newcomers.

. In other words, they were not exterminated, but slowly died out. Certain parallels to this can also be found in human existence today: for example, when certain indigenous peoples, without being decimated by persecution or epidemics, die out inexorably after superior human races invade their world.

There are many indications that the new humans of the later Ice Age were similarly superior to the ancient forms of early humans. The latter were physically stuck in a certain direction, as evidenced, for example, by the fact that the later Neanderthals embodied this basic type in a particularly extreme form. Compared to them, the steadily advancing human type was organically much less fixed.

Modern humans also marked the beginning of a new phase in human civilisation. One indication of this is the different technique of stone working that emerged throughout Europe and large parts of Asia at that time.

It should not be forgotten that almost everything that early humans created from other materials has long since decayed. This is especially true for wooden tools.

Certain signs reveal that skilled "craftsmen" already existed in the tens of thousands of years of the later Ice Age. Their task was to make weapons and tools from stone, bone, antler, ivory, wood and other materials. It is not only the extremely artistic craftsmanship that suggests this. Stocks of finished and semi-finished tools amidst work waste indicate that there were actual workshops belonging to Stone Age people.

Most human remains from the late Ice Age come from burials. They reveal that the dead were laid to rest in accordance with certain rites and cultic customs. Some of the things they had used in life were also placed in the grave with them. They were equipped as if they were about to embark on a great journey. Finally, they were covered with a thick layer of ochre, an iron-rich red clay. With this red, the colour of blood,

to give new life force to the stiff, cold body. All this shows that the people of the Ice Age believed in life after death.

The descendants of the Hyperboreans include, among others, the Indo-European peoples, or rather the Indo-European peoples, which also include the Celts and Germanic peoples. The leaders and teachers of the Celts were the druids. In his *Gallic War*, Caesar made the following observation: "Many Gauls devote themselves to this profession (of druid) of their own accord, or are encouraged to do so by their parents and relatives. Here they must memorise a large number of verses, which is why they remain in this school for twenty years. They consider it forbidden to write these down, even though they use Greek script in public and private affairs." (This is a gross misunderstanding. How could the Druids have come across Greek letters? The "Greek" script is the runic script, more or less unknown to the Romans, which is more similar to Greek script than Latin.) "In this, I suspect, they have two intentions: first, because they do not want their teachings to reach the (common) people, and second, so that their students do not neglect their memory by relying on the written word; for usually, with the support of written records, one neglects diligence in learning and memory. Their main doctrine is that the soul is immortal and wanders from body to body after the death of the body." (It is said that Pythagoras learned or found confirmation of his doctrine of reincarnation in the mystery schools of the north.) "They consider this to be the strongest incentive to bravery, if one does not fear death. They also teach many things about the heavenly bodies, their course, the size of the world and the countries, the nature of things, the power and might of the immortal gods, and they teach all this to the young."

As can be seen, he did not know much about this because there were no public schools as there are today. The institutions in Gaul correspond entirely to those in Germanic lands, which were similar in language, culture and race.

. Thus, the report can also be applied to the Germanic peoples, since the Romans saw no difference between the two peoples, the Germanic and the Gauls, in language, appearance and customs, except perhaps a greater primitiveness in everything among the Germanic peoples, an indication that justifies assuming that the cultic institutions were at least as old and peculiar as those of the Gauls.

In the north, solemn mystery plays were used to conceal "descendants of the gods" were bred, offspring of high priests and priestesses who were consecrated to Odin and Thor and who, in the procreation plays, represented the incarnations of these deities on the earthly plane. We must also assume that they equipped the embassies that were sent for millennia to the waves of peoples who had emigrated to the Far East, South and West, in order to renew their blood and spirit.

Herodotus, who had received sacred consecrations in the temples of Egypt that were similar to those of the Druids, wrote around 500 BC about the Skalds and Scythians, i.e. the Scots, saying that they were of the same descent and lived in the north.

"For thousands of years," he writes, "this distinguished land produced the lineage of those who were the 'kings of kings', that is, kings of worldly governments as well as kings of the nobility of mind and spirit."

And Herodotus confirms that this noble race had spread across the entire earth and exercised dominion everywhere. Herodotus further reports on these same "Scythians" as the northern Hyperboreans in the "blond land of Arimaspes," the oldest people on earth, as Callimachus says. Every year they sent envoys to the island of Delos in the Aegean Sea, where the national sanctuary of the Greeks, the spiritual and ecclesiastical headquarters, was located.

If the Scythians were assumed to be located exclusively on the northern coast of the Black Sea, this contradicts Herodotus' explicit statement "in the land of the Hy-

perboreer, in the northern Scythian land." The Scythians on the Black Sea are only offshoots of the actual Scythian tribe, the Skoti, on the North Sea. We have the same phenomenon here as that of the Goths on the Black Sea and the Baltic Sea. Indeed, the Goths, Skoti and Scythians are one and the same people, of the same descent.

Carus Sterne writes in his book *Trojaburgen* about the oldest preserved Apollo temple in Delos: "In fact, built from mighty unhewn boulders, it looks more like a Danish burial mound than a Greek temple."

Incidentally, the island of Gotland has preserved the memory that when the population grew rapidly, "a third of the people moved to Greece".

Wall erations in Asia after the glaciation

Of the Nordic peoples who migrated southwards after the onset of the glaciation of Greenland and the neighbouring areas, a smaller northern group, which did not go to the Caspian Sea region, turned northwards under the leadership of their leader *Manu* through the northern part of the Turanian Basin to Central Asia. They then moved further east between the Altai Mountains and the Tien Shan Mountains. According to Rudolf Steiner's research, this migration led to "an area in Inner Asia" located "near the Gobi Desert". This is where the *new centre of evolution* was formed.

At that time, the Gobi Desert region did not yet have the completely uninhabitable character it would later acquire, but it offered neither suitability nor protection for a self-contained, more intimate training centre. However, the Tarim Basin, located near the Gobi but enclosed by the protective walls of the Tianshan Mountains in the north and the Kuenlun Mountains in the south, was a unique, well-protected area of land that was suitable for this purpose. For it is protected not only by these two mountain ranges, but also on its western edge, where the arcs of the Tianshan, Kuenlun and Himalaya meet at the Pamir. Only in the east is there an opening into which the group of travellers could now turn at the eastern edge of the Tianshan.

To reach the Tarim Basin in the heart of Asia, the travellers had to cover a quarter of the Earth's circumference, or 90 degrees of longitude. The fact that this was physiologically possible with very primitive means is also proven by other migrations

, such as the later movement in the opposite direction of the Mongolian nomads of Genghis Khan, whose migration stretched from 110° to 20° westward, i.e. also just over 90 degrees of longitude.

However, the destination and motivation of the migration under the leadership of Manu was based on a spiritual orientation. This was, of course, not in the sense of our present-day geographical concepts. Being open to the cosmic and terrestrial environment, its ethereal structure and variations, and its influences on human beings, the spiritual leaders were able to select the region of the earth that was best suited to human evolution, provided the greatest assistance, and was capable of strengthening particular abilities. Thus, the wisdom of Manu and his leadership group chose the place on Earth where, in the protective shell of the Tarim Basin, preparations were made for what would then become the centre of new developments.

It is believed that this was the cradle of the Indo-European peoples, who later migrated westward and southward in large numbers.

Scandinavian tradition

In its fragmentary nature, the Nordic-Scandinavian tradition offers several jumbled testimonies. Nevertheless, analogous references can be found. According to these traditions, Asgard, the golden seat of the Aesir, lies in Midgard, the "middle world". This mythical land was equated on the one hand with Gardarike, a quasi-Arctic region, but on the other hand also with the "green island" or the "green land", which, even though it appears in cosmology as the first land to emerge from the abyss of Ginungagap, may nevertheless not be unrelated to Greenland, the green land.

Until the early Middle Ages, the idea prevailed that the races and peoples originated in the north. Furthermore, in the tales of the Edda, which refer to the gods' struggle against fate – rök – that ultimately overwhelms their land, there are also some references to the demise of the first cycle, even though in these tales the memories of the past are influenced by apocalyptic themes.

According to Norse mythology, Iduna, who belonged to the Aesir family of gods, was the one who kept apples in a box, from which the Aesir took a bite when they felt their age approaching in order to rejuvenate themselves. The apple plays an important role in the mythology of many peoples. Its origin is believed to be in Greenland.

Rata means root in Old Norse, the language of the Edda.

We still recognise this term in radish or, in dialect, radi, which means root. However, every word has two polar meanings, one spiritual and one material, one positive and one negative. The Old Norse word rata still fully contains the original spiritual meaning.

Rath and Rather are the names of the gods in the Edda. God is thus the rata = the root of everything! "A great one rides to the circle of the <Raters>". Ratha is also Old Norse for Rat, procreation, Hei-Rat. Hei-Rat (English *high*) can thus be deciphered as the High Council. In another myth from the Edda, Odin pulls his "drill" rati. Here, too, it is the "root" that grows from the primordial ground of all being and leads us back to the primordial ground. With this root "Rati", Odin pierces the "mountain of separation" to obtain the "drink of life", of enthusiasm and poetry, from Gunlade, which means intoxication and combativeness. Rata (= race) can be divided into the root syllables: ar or ra, which means sun, and the syllable ta, which means deed or procreation. Ra-ta is thus that which is begotten by the sun, and in reverse, Ar-ta = art, skill. Thus, the Edda describes the Aryans as the sons of the sun, the sons of the far north.

"Above all gods stands Allfather, he lives through all ages," reports the Gylfaginning. This Allfather is therefore not Wotan, who perishes in the twilight of the gods. The gods of the ancient Germanic peoples were always only manifestations of individual divine powers or interpretations of nature. Their initiates never "worshipped" Wotan or Odin, Donar or Thor, Freya or Frigg; it was, in a broad interpretation, a folk religion, or rather a folk belief, which was never an article of faith or a sacrament. The gods, heroes and monsters of the ancient world of imagination were only interpretations of the infinite diversity of divine primal power.

The twelve-fold circle of the Aesir, plus Wotan (Odin) as the thirteenth, was subject to a higher divine power. The heavenly twelve-part zodiac, actually Tyr = circle of rotation, was regarded as a revelation of the All-Pointers (= All-Creators). The gods, the Aesir, are merely images, representations of the higher omnipotence, which they called "alfothur" = All-Creator.

It is said that this All-Father was with the "ice giants" "before heaven and earth existed". This All-Father = All-Creator is the spiritual principle of creation. The ice giants refer to the elements, the primordial substance, matter, mater, English *matter*, = substance.

The realisation that the cosmos is subject to polarity was much more vivid in the consciousness of the Norse people than it is today. They knew that before the earth existed, there was nothing but " " ("Nebelheim") and "Flammenheim", which simply means two states, namely hot and cold, or rather positive and negative. This is a thoroughly modern scientific concept. All individual knowledge will never be able to replace the myth, the primordial vision, any more than a pile of bricks can assemble itself into an elaborate building.

Greek tradition

According to Greek legend, the Hyperboreans were a happy people living in the north, where Apollo resides in winter.

In Greek mythology, Boreas is the god of the north wind and the son of a Titan and Aurora. Herodotus, to whom we owe precise statements regarding the myths, assures us that the myths originate neither from Delos nor from Delphi, but solely from the Hyperboreans. And Pythagoras reports of a people who are said to have even mastered the art of flying: "The Hyperborean Abaris is a flying miracle worker who, with his golden thigh, presents himself as an incarnation of the Hyperborean Apollo." Hecataeus of Miletus confirms this and reports that the sons of Boreas in Hyperborea worship Apollo and that, at the moment of the ritual, swans consecrated to Apollo fly away.

What Cicero (126 to 43 BC) said is also interesting: "The third Apollo, son of Jupiter and Leto, comes from the Hyperboreans to Delphi."

Summarising the myths and legends of the Greeks, we arrive at the following conclusion: the Oracle of Delphi was founded by the Hyperboreans. It is said to be the exact counterpart of the one that belonged to Apollo in Hyperborea.

The Omphalos (Greek for "navel"), the sacred stone in Delphi symbolising the centre of the earth, was said to be an exact replica of the actual centre, namely the Hyperborean centre located in the immediate vicinity of the Rhipaeon Mountains, because the Omphaloi were literally the "navel

of the Earth", lying exactly beneath the Great Bear, which was referred to as the "navel of the sky". *

Most Norse legends mention Apollo accompanying his "singing swans". These tales are confirmed by thousands of Scandinavian rock carvings depicting a sun disc on a ship with a swan as its figurehead.

"Apollo, the educator of mankind, loves to dwell among them," as Eduard Schure (in *The Great Initiates*) wrote poetically. "He enjoys himself in the cities, among the young men, in the competitions of poetry and the palaestra, but he only stays there temporarily. In autumn, he returns to his homeland, the land of the Hyperboreans. It is the mysterious land of radiant and transparent souls who live in the eternal dawn of perfect bliss. There are his true priests and his beloved priestesses. He lives with them in intimate and deep communion, and when he wants to give mankind a royal gift, he brings them one of those great radiant souls from the land of the Hyperboreans and has them born on earth to teach and enchant mortals. He himself returns to Delphi every spring when the hymns are sung. He comes, visible only to the initiated, in his Hyperborean manner on a chariot drawn by melodious swans. He comes again to preserve the sanctuary where the Pythia proclaims his oracles, where the wise men and poets listen to him. Then the nightingales sing, the fountain of Castalia bubbles in silvery brightness, streams of dazzling light and heavenly music pour into the hearts of men and into the veins of nature."

The Greeks considered the Hyperboreans to be the most pious and just of people, the favourites of the gods. The gardens of the Hesperides are probably to be found nowhere else but in the garden

* The Greek meaning of "omphalos" refers not only to the concept of "navel", but also to the idea of "centre" or "point of stability".

of Iduna, who guarded the apples that gave the gods immortality. The Edda is much older than we assume. The Odyssey and the Iliad already existed in a pre-Homeric version.

According to Herodotus, the Hyperboreans sent five magnificent young men and two virgins with gifts to Delos * because Apollo had once moved away from them to the southeast. They were said to have descended from the oldest bloodline of all peoples and to have founded the cults of Delphi and Delos. The fact that they also founded the cult of Delhi in India is mentioned here only in passing, to show the greater context. They brought "instructions" about the oracle and religious worship, thus testifying that a supreme spiritual world leadership must have existed in the north at that time.

Homer's Odyssey ** seems to be nothing more than a spiritual journey home for man to the land of his ancestors. But because this land is now buried under ice and sea floods, the old sun god Poseidon, now reduced to a sea god, rages against Odysseus' journey home. Homer, however, no longer sees this homeland in Greenland, but rather on the island of Heligoland.

This raises the following question: if the Greeks in Homer's day knew of a Hyperborean land, a land beyond the realm of Boreas, the god of winter and storms, an ideal region that later Greeks and their writers sought in vain to locate beyond Scythia, a land where the nights were short and the days long in summer and palm trees grew outdoors

* Delos is a small, barren rocky island in the middle of the Aegean Sea. Delos gained its importance because, according to popular tradition, it was considered the mythical birthplace of the god Apollo ... In archaic times, it developed into the most important religious centre of the Ionians and became the venue for the magnificent festivals held in honour of the god Apollo.

** Homer, the mysterious writer from Ionia, described in detail the various aspects of his heroes' way of life in 28,000 verses of the epics Iliad and Odyssey.

grew up knowing about this, who told them?

In their time, and in ages before, Greenland must already have been covered with eternal snow and ice that never melted, just as it is today. Everything seems to point to the fact that the land with the short nights and long days was northern Scandinavia, beyond which lay the Promised Land. For the Greeks to have known all this, the tradition must have come to them from a people older than themselves, familiar with climatic conditions of which the Greeks themselves could have known nothing. We are satisfied with the finding, supported by many discoveries, that during the Miocene period Greenland was an almost tropical country and that a people lived there who are virtually unknown to modern history.

The Greeks are an Indo-European people. Before they settled in Greece, completely different people lived there. It is known that Indo-Europeans migrated to many parts of southern Europe. The Greek language is the end result of Indo-European proto-languages. The first migration of the Greeks took place between 2000 and 1900 BC. They came from the north.

According to Dutch archaeologist Prof. Jan G. P. Best, the tribes that reached Greece at that time were the same ones that settled in eastern Bulgaria and northern Greece in historical times as Thracians. For him, the Achaeans of the treasure-hunting period of the 16th century BC were the first Greeks on Hellenic soil. He sees them as war-hardened people and seafarers, well acquainted with higher cultures and with superior weaponry.

But Greece was also settled by Aryan peoples from other directions. Early on, advance parties of Aryans had advanced through Asia Minor to Egypt, bringing their culture with them. Later, they had to flee Egypt and sailed to Argos in Greece, as Aeschylus reports in the *Hiketides*:

Zeus, refuge in flight, may look with favour Upon our
band, who set sail
From the estuary, the fine sandy marshes of the Nile.
Leaving the sacred land,
near Syria, the land, we are now on the run, not because
blood guilt drove us into exile, through the decisive
judgement of the city folk,
No, because, being of a nature hostile to men,
We spurned marriage to the sons of Egypt, And detest
their wicked pursuits.
It was Danaos, father, counsellor and instigator
of the strife, who, directing the game, assigned
us the most glorious of hardships:
To flee without delay across the waves of the sea, To
land on the shore of Argos ...

The so-called "Treasury of Atreus" in Mycenae, Greece, is extremely interesting for our consideration: the inner lintel of the treasury consists of a block measuring almost

10 m long and 1.20 m high, weighing 120,000 kg. Like the beehive-shaped corbel vault of the room, it is still very much in the tradition of the gigantic megalithic burial monuments under hills that were erected thousands of years earlier from Iberia to the Orkney Islands in Western Europe, as archaeologist Sibylle von Reden points out. Many hundreds of years and several thousand kilometres of sea and land separate the accomplished architecture of the "Treasure houses" of the rough-built but no less impressive tholos tombs, which Iberian, Breton and Irish tribal chiefs erected in the 4th and 3rd millennia BC. Their basic layout sometimes corresponds astonishingly closely to that of the Mycenaean tombs.

The term "Indo-Europeans" was coined by linguists. It was intended to express the fact that most peoples from India to north-western Europe spoke languages that were fundamentally related since the days of early history. The question of a tribal relationship between the Indo-European peoples

peoples remained unanswered. But this term was also misleading in other respects. It gave the impression that the Germanic peoples were the actual core of this large ethnic group. In fact, however, they were only one of its many members.

As early as the middle of the last century, when linguistic connections were recognised, the question of an Indo-European proto-people and its homeland was raised. It was assumed that the ancestors of all Indo-European-speaking peoples once formed a single people within a limited area. With the division of this original people into numerous tribes, it was further believed that the multitude of Indo-European languages had developed from a common proto-language.

However, it must be emphasised that the peoples of Central Europe at the end of the Stone Age were neither identical with the Germanic peoples nor with the Celts or Slavs. These tribes of early history only gradually emerged during the 2nd millennium BC. This is also the reason why other countries refer to Indo-European languages and peoples rather than Indo-Germanic ones.

The first impetus for questioning the origin of the Greeks came from linguistic research, after philologists had established that Greek was by no means the original language of the country's inhabitants. Numerous place names such as Athānai (= Athens), Mukanai (= Mycenae), Parnassos, Korinthos, etc. are definitely not Greek and undoubtedly belong to one or more idioms spoken by pre-Greek peoples.

In the past, Homeric Greek was considered to be the original, unadulterated Greek. However, it has since been discovered that Homer's vocabulary is richly interspersed with foreign expressions, mainly of ancient Mediterranean and Asia Minor origin. The nature of these words, which were adopted by immigrant peoples because they referred to things that were unknown to them and for which there was therefore no equivalent in their own language, provides revealing clues about the original homeland of the immigrants and their living conditions.

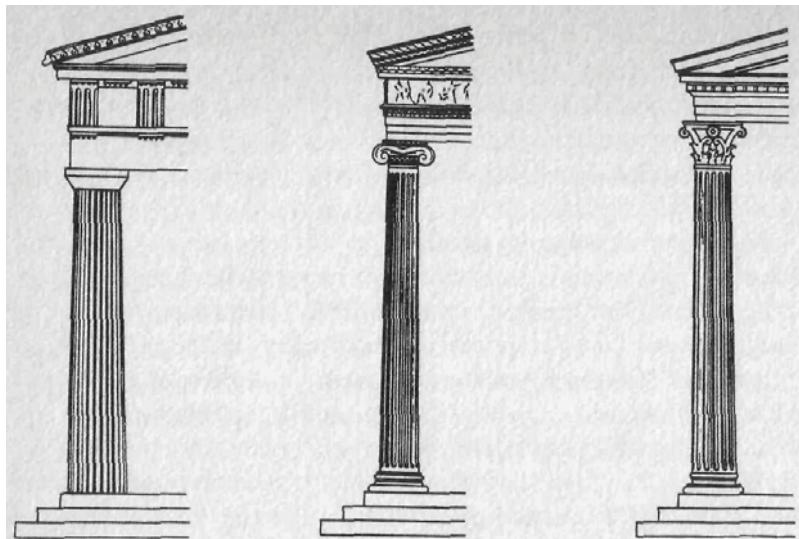
in their own language, provides revealing clues about the immigrants' original homeland and their living conditions. Among the loanwords are, for example, the names of two typical Mediterranean trees: terebinth and cypress. From this, it can be concluded that the climate in the newcomers' country of origin was harsher than in Hellas.

After the Ice Age ended, new peoples moved northwards again and settled in the almost deserted heartlands of Europe. They had set out from the south in search of new habitats. After thousands of years had passed, the pendulum swung back again and a reverse migration began. The same causes that had once led their ancestors northward now drew their descendants southward again. With the arrival of *these* multitudes in the world of the prehistoric empires of the south, true history began!

In Asia – in Iran and India – where the white races founded the Aryan civilisations, men gained the upper hand over women in terms of religious inspiration. Since then, women have been nothing more than priestesses at their hearths. But in Europe, there are still traces of the predominant influence of women among peoples of the same ancestry. It breaks through in the Scandinavian seeress, the Voluspa of the Edda, in the Celtic druidesses, in the prophetic women who accompanied the Germanic armies and determined the day on which the battle was to take place, and in the Thracian Bacchantes who emerge from the legend of Orpheus. The prehistoric seer found her continuation in the Pythia of Delphi.

Almost all of the ancient Indo-European religions have the same supreme deity. The name of this god among the Indians, Greeks, Illyrians and Romans is Dyaus, Zeus, Jovis, and the Germanic god Ziu probably also belongs to this group. Among the French, it became "Dieu". Because he has been known as "Father" since ancient times among the Indians and Greeks, "Dyaus pitar", the Romans called him

"Jupiter". This ancient tradition is the origin of the



Ionic order *Corinthian order*

thanks to the head of the household or progenitor, in accordance with the patriarchal social structure of the Indo-European peoples.

Modern researchers also recognise that the racial, moral and general cultural affinity of the Achaeans and Dorians with the Indo-European groups of the Celts, the Germanic peoples and the Aryans of India is a fact. The naked purity, the geometric clarity, the essentiality achieved through simplification in the Doric style, which has something liberating and at the same time powerful about it, as well as an originality that is absolute in form and cosmos. In contrast, the chaotic-organic and ornamental nature of animal and plant symbols prevail in the traces of Cretan-Minoan culture.

For Hellas, the heroic motif was typical alongside the Olympic one. According to the Hellenic view, heroes are freed from mortal and human nature and are demigods who share in Olympic immortality. And what characterises and shapes the Doric and Achaean heroes, if not the blood given by divine origin and thus a "natural" supernaturalism

is the *deed*. Like the figures of later cycles, his essence is entirely epic. He knows neither the surrender of the southern light nor the repose of the womb. It is victory, Nike, that crowns the Dorian Heracles at the Olympic seat. Here, masculine purity reigns, completely free of "Titanic rebellion". Thus, Prometheus is not the ideal, for to the Hellenes he is one defeated by Zeus, just as Zeus himself appears in some legends as the victor over the Pelasgian gods. Rather, the ideal is the hero who overcomes the Titanic element, who frees Prometheus and has sided with the Olympians: he is the one who destroys the Amazons, who wounds the Great Mother himself, who takes possession of the apples of the Hesperides after defeating the dragon, and who even redeems Atlas, because he takes on the function of the "pole" not as a punishment but as a test and bears the symbolic burden of the world until Atlas brings him the apples, and who finally, through "fire", makes the final transition from earthly existence to Olympian immortality. Deities who suffer and die, only to be resurrected like the plants produced by the earth, deities who embody the passions of the longing and divided soul, are completely foreign to this original Hellenic spirituality.

It should also be mentioned that the Delphi of Apollo, the traditional centre of Hellas, did not hesitate to abandon the "national cause" when it came into contact with cultures that embodied the same Olympian spirit: in the 5th century BC in favour of the Iranians, in the middle of the 4th century BC in favour of Macedonia. For their part, the Iranians recognised their god in the Hyperborean Apollo, and in Hellenism the equation of Apollo with Mithras was extremely common, as was the equation of the Iranian Ahura Mazda with Zeus, Verethraghna with Heracles, and Anahita with Artemis; there is more to this than mere syncretism.

The mysteries embody the primordial idea of life, the meaning of becoming, passing away and resurrection. Nowhere has this world of ideas found such clear expression as in

the mystery cults of the Greeks. The name "mysteria" first appears in Herodotus (around 450 BC). In the 5th century BC, the mysteries flourished in Greece. They now represent the thoughts of ancient times brought into logical forms.

Just as in the human body, movements and actions spring from the active soul, from thoughts, so in the eyes of ancient science, the visible order of the world was only an echo of an invisible order, i.e. of cosmogonic forces and spiritual monads, which bring about the evolution of life through their continuous *involution* into matter. While modern science only considers the exterior, the shell of the universe, the goal of the science of the ancient temples was to reveal its interior, to unveil its secret workings. It did not make the universe the product of a blind dance of atoms, but allowed the atoms to arise from the vibration of the universal soul. It did not allow reason to emerge from matter, but matter from reason.

The Greek miracle was a fundamental stage in Western history. To briefly illuminate this, let us consider Apollo, the sun god, the guardian of the seventh gate, which bars the secrets of nature from the uninitiated. Apollo, master of rhythm and harmony, which according to tradition can be attributed to the vibration of his seven-stringed lyre, was and remains the shining symbol of beauty, and no god was his equal in the Greek pantheon.

Apollo made Delphi not only the centre of the divine oracles, but also a sacred site dedicated to him. The famous words were emblazoned on the pediment of the temple:

"Know thyself,"

and today, as yesterday, they form the essential, necessary prerequisite for the inner journey.

When the great Greek sculptors created a statue of

Apollo, it was not merely a replica of a beautiful young man. The statue inspired the viewer, for Apollo represented the divine creative fire of inspiration in man in Hellas. The artist brought Plato's archetype to life in his work, and the sensitive Greeks felt this. Pallas Athena was not just a noble maiden with a helmet, shield and spear. For the Athenians, she was the archetypal idea of wisdom, boldness and the spirit of adventure. Zeus embodied the archetypal idea of powerful, unwavering justice.

For the great minds of antiquity, the gods were never anything other than a poetic expression of the hierarchically ordered forces of nature, a vivid image of their internal organism, and so these gods live on indestructibly in the consciousness of humanity as symbols of cosmic and spiritual forces.

The descendants of the Hyperboreans, the Indo-Europeans, migrated to the region of Greece in three main waves: the Ionians around 2000 BC, the Achaeans and Aeolians around 1400 or 1300 BC, and the Dorian tribes around 1100 BC. These main migrations, which may have been preceded and followed by smaller groups of immigrants, must be regarded as the advance and eventual settlement of land-seeking peasant warriors who brought their domestic pigs with them on ox carts.

The Hellenes found a native population in Greece which, according to skull finds and pictorial evidence of the race, appears to have been predominantly Western with a Near Eastern influence, a population with matriarchal beliefs. The invading tall, fair-skinned, blond, light-eyed Hellenes, with their patriarchal social order, practising cremation, using armour, greaves and the round shield (aspis) as weapons, now became the ruling class over the small, dark-skinned pre-population, who practised matriarchy, burial of the dead and long shields. A struggle, also in artistic styles, with the locals begins, a struggle of beliefs and customs, which

led partly to the transformation of the locals by the Nordic people, partly to a balance, and partly to a lasting struggle between the two, until finally, with the decline of the Nordic people in Hellenism, non-Nordic beliefs and artistic sensibilities, non-Nordic moral views prevailed.

Homer, Hesiod, Alcman, Pindar, Hippocrates, Bacchylides and also late Hellenic poets provide evidence that the Hellenes saw gods and goddesses, heroes and heroines as Nordic figures, but that they also reported on the Nordic characteristics of their contemporaries. The visual arts of the Hellenes always depict noble people as Nordic, while in their sculptures they attribute characteristics of the Eastern, Near Eastern and Negro races to people who are considered ignoble.

The Spartan state system shows the racial stratification particularly clearly: the population is made up of three classes: the Spartans, the class of Dorian tribal lords who called themselves the equals (*homoioi*), then the class of free men liable for military service but subject to taxation, consisting largely of the descendants of the Nordic Achaeans, who must have been less Nordic by the time the Dorian tribes immigrated, and finally the Helots, descendants of the pre-Hellenic, non-Nordic population already subjugated by the Achaeans. They were state slaves who could not be killed, sold or freed, and of whom the *perioeci* could have one and the Spartans seven transferred from the state.

The fate of the Dorian class was sealed when, probably at the beginning of the 4th century BC, the law of Epitadeus decreed the transfer of farmland from state ownership to private ownership and, at the same time, the free sale of inherited property, which together constituted state property. Now the ownership structure shifted so that the farmland fell into the hands of a few increasingly powerful Spartans and wealthy *perioeci*, while at the same time many Spartan families became so impoverished that they

lost their full civil rights and withdrew from public life. In 398 BC, Kinadon, a Spartan, attempted to instigate a conspiracy against the full citizens together with Spartans, perioeci and helots. This failed, but since then the Spartan state has never regained its prosperity and stability.

Racial stratification was never as pronounced in the *Athenian* state as it was in Sparta. The stratification of predominantly Nordic families belonged to an earlier period of prehistory in Athens than in Sparta. While in Sparta the ruling class always retained a certain sense of racial difference from the other classes, the Athenians, with the exception of the slave class, felt much more like a unified people.

The class within which the Nordic race had best preserved itself must be regarded as the nobility, the "eugeneis", i.e. the well-born, also "gennettai" = members of the same sex or

"homogalaktes" = people of the same mother's milk, a class that may originally have included the large farmers of the Attic tribe. It was this class that appeared in Homer as the "oristoi". Below this class was another class of freemen, the free farmers who appeared in Homer as the "demü andres", comparable to the "common freemen" of the German Middle Ages. This class may have been less inhibited than the "eugeneis" by traditional views about mixing with the non-Nordic pre-Hellenic population of Attica.

The non-Nordic pre-Hellenic population in the structure of the Athenian state must be sought among the craftsmen who appear in the legendary constitution that Theseus is said to have given to the state. The non-Nordic class also included slaves, who were numerous in Athens from its early days and became increasingly numerous over the centuries through immigration, mainly from Asia Minor, i.e. from areas predominantly inhabited by the Near Eastern race. In Athens and other Hellenic city-states, slavery had a much

greater significance for racial change than in Sparta; the perception that slaves and their freed descendants were racially alien persisted until the late period of Athens.

For all Hellenic states except Sparta, the period of the 7th and 6th centuries BC brought internal upheavals that broke the aristocratic rule of early Hellenic history and, at the same time, contributed to a radical eradication of Nordic blood through the rage of the other classes against the ruling classes. It was the age of the tyrants. Although often of noble origin themselves, these tyrants hated the nobility and knew how to win the favour of the people through cleverly calculated behaviour, thus ultimately securing state power for themselves as autocratic rulers. The tyrants were generally lenient towards the lower classes, but ruthless towards the nobility and the upper classes, as well as towards any man or woman whom they believed to have energy and leadership qualities.

Aristocratic rule, which had developed from a monarchy characterised by Homer, had lasted for centuries in Greece and laid the foundation for the heyday of the Hellenic city-states; tyrannical rule lasted only 100 years in Sicyon, and less than 100 years everywhere else, after which full popular rule promoted the decline of Hellenism in less than 200 years, leading to the loss of Hellenic freedom. In the upheavals of the tyrannical age, in some cities of Greece almost all the nobles and rich were killed, their property confiscated, their wives and children left to the lowest class of people. When the tyrants were overthrown, first here and later there, the most energetic among their followers were exterminated.

The advanced civilisations that formed along the great rivers of the Indus, Nile, Euphrates, Tigris and Hoangho were theocracies, meaning that all human thought and action was ultimately related to a national deity through a strictly hierarchical system of officials, priests and rulers. These classes were a guarantee of state, cultural and religious

unity of the people, if not considered the very root of it. Everything that we today attribute to the personal freedom, intelligence, initiative and morality of the individual human being was, in those distant times, not located in human beings themselves, but in the superhuman realm of the deity.

With the immigration of Indo-European tribes to Greece, something fundamentally new began: humans took the place of deities – to such an extent that, in contrast to the ancient Orient, the human form now even became the appearance of deities. Homer was thus regarded by the ancient Greeks as the "father of Europe" because he was the first human being who, trusting in his human abilities, dared to describe events in the cosmos and earthly nature, as well as the fates of peoples and individuals, in a superior manner. Man as spectator and observer, man as thinker and judge entered human history and marked a new step in the development of consciousness, an awakening from the dreamlike, mythical-magical consciousness that had prevailed until then.

In his book *Bridges to the Imperishable*, Kurt Herberts writes the following on this subject: "Knowledge liberates us because we distance ourselves from the power of the immediately given and face reality as spectators. The ability to 'know' in this sense distinguishes humans from animals, but also modern humans from the humans of the ancient Oriental theocracies, since the latter were completely at the mercy of divine inspirations, revelations and commandments. Where only authoritarian leadership and submissive obedience apply, personal freedom is unnecessary, but also impossible, because the individual human ego has not yet awakened and people still need guidance. Therefore, what our personal, autonomous conscience advises us today once had to be given heteronomously as God's commandment to a still immature humanity and made subject to God's punishment."

Elsewhere, he points out the following: "It is no coincidence that almost all terms in modern natural science

and technology have Greek names, because it was the Greeks who first thought about the universe and attempted to conceptualise its order. Nor is it by chance that the first great thinkers, such as Thaïs, Heraclitus, Parmenides, Empedocles, came from the coastal cities of Asia Minor, southern Italy and Sicily, i.e. from areas where land and sea met intimately, trade and shipping flourished, citizens' assemblies made decisions in a democratic manner, in short, where intellect, planning, initiative and individual responsibility could flourish for the first time in human history. It was only later that Athens took the lead and, with Aeschylus and Sophocles, Socrates, Plato and Aristotle, as well as the artists at the Parthenon, brought the Greek era to its peak.

But those who seek to observe and explore the world and, to a modest degree, conquer it through trade and seafaring, must not forget one thing in the face of these outward-looking initiatives: their inner spiritual life, the exploration and mastery of their character traits, their drives and passions. in short: they must not neglect 'being', humanity, humanitas, in favour of global knowledge and achievement.

This renunciation of essence began with the semi-mythical figure of Orpheus. Ancient depictions show him with the Apollonian lyre in his hands, surrounded by wild animals. For the Greeks, the 'zoological garden' outside of humanity was a symbol of

"Zoological garden" within one's own human interior. When Homer speaks of lions, bulls, boars, but also of thunderstorms and floods, they are described in parallel with the passions of humans, especially the fighting heroes of Troy. The aim of Orpheus, Homer and their successors, the Greek philosophers, was to dampen these uncontrolled, elemental, destructive passions, to organise them and channel them into positive, humane, cultural creations in the state, art and science.

In this way, the Greeks achieved what we lack today, but which nevertheless forms the true substance of Europe: combining the outward orientation of human knowledge and skill with the inward orientation of moral self-reflection and character building, and using both areas to turn towards the superhuman and divine. For despite all their progressive departure from the ancient Oriental theocracies, the Greeks remained highly pious: no drinking party was celebrated without offering a libation to the gods, and important decisions were made by consulting the oracles.

Like everything else in this world, Greece has had its dawn, its bright day and its decline. Orpheus is the initiate of the dawn, Pythagoras that of the bright day, Plato that of the twilight of Hellas.

The sublime principles of Doric theogony and Delphic wisdom are inscribed in "golden letters" in the Orphic fragments and the Pythagorean synthesis, as well as in Plato's dialectical presentation. Finally, the Alexandrian school provides us with useful keys. For it was the first to publish part of the mysteries and interpret their meaning amid the decline of the Greek religion and in the face of growing Christianity.

Greek-Roman tradition

According to Greco-Roman tradition, Thule is said to have been located in the sea named after the god of the Golden Age, namely in the Mare Cronium, which corresponds to the northern part of the Atlantic. This is precisely where, in later traditions, it is said to have been located in symbolic and supra-historical form as the "happy islands" and the "islands of the immortals" or the "disappeared island" in later traditions, about which Honorius Augustadumensis wrote in the

12th century wrote that "it hides itself from the sight of men and is sometimes discovered by chance, but as soon as one seeks it, it immediately becomes untraceable".

Thule thus merges with both the legendary land of the Hyperboreans, located in the far north, from which the Urachian tribes brought the Delphic Apollo, and the island of Ogygia, "the navel of the sea", located far out in the vast ocean, which Plutarch says is actually located in the north of Great Britain, very close to the Arctic region, where Kronos, the king of the Golden Age, still lives in deep sleep and the sun sets for only one hour a day for a whole month, although even during this single hour the darkness is not complete, but rather resembles a kind of twilight, just like in the Arctic. The vague concept of the bright night in the north was also the basis for the view of the land of the Hyperboreans as a place of eternal light and without darkness.

This idea and this memory were so vivid

that it continued to resonate until late Roman times. Constantius Chlorus is said to have equated this original land with Great Britain and to have advanced there with his troops, not so much to win trophies of military glory, but rather to reach the "holiest land closest to heaven". There he hoped to see the father of the gods, Kronos, and to experience "a day almost without night", in the sense of anticipating the possession of eternal light, as befitted the imperial deification after death.

The research of Michel Jakob, whose doctoral thesis on Greek and Latin texts submitted to the University of Liège was made available for review by the well-known publicist Professor Marcel F. Homet, showed that the study of the Hyperboreans was of great benefit to the understanding of Greek religion, as Hyperborean texts frequently refer to Delos and Delphi in Greek mythology. All the documents cited by Michel Jakob are authentic. One could even say that they are known to specialists in the field. However, as they are in stark contrast to what is taught at universities, they are rarely used, if not carefully buried in various drawers.

For example, Pliny the Elder (23-79 AD) recounts the following: "The Hyperboreans living behind the Rhipaean Mountains knew a day that lasted six months, and they were located at the "Angel" (pivot point of the world) with the Isedones and Arimaspes. It is a land where terrible cold prevails, with snow and thick fog in a night that lasts six months." Pliny concludes with the words: "There is no doubt about the existence of this race!"

The historian's statement is confirmed by Pomponius Mela, the geographer: "At the borders of Asia, in terrible cold, live the Scythians called Belcae. Then, beyond the Rhipaean Mountains, come the Hyperboreans, just below the pivotal point of the vault of heaven."

Another famous geographer, Ptolemy, speaks of the "Arimaspi", who are encountered on the way

from south to north before the Rhipaeans, behind whom are the Hyperboreans.

Pausanias, who lived around 170 AD, mentions a report by a woman named "Bolo" who wrote a hymn to the Delphians in which she said: "The Oracle of Delphi was founded for the god Apollo by men who had come from Hyperborea, and this god was the first to sing in hexameters."

In his *Politeia*, Plato (428-348 BC) tells of a Golden Age in a land with a temperate climate and a Hyperborean people belonging to the race of Titans. * And Pherenikos explained: "Among the Hyperboreans, who live at the far end of the world at the foot of a temple of Apollo ... They sing the praises of those in whose veins the blood of the primordial Titans flows ... They live in the land of Borea with their leader Arimaspes."

Among others, Aeschylus, Pindar, Pliny the Elder, Pomponius Mela and Solinus in the "Orphic Argonauts" told of the great fortune of the Hyperboreans, which is as proverbial as their legendary remoteness.

The differences in the climatic data can certainly be attributed to the different eras, some of which predate the glaciation and some of which follow the onset of glaciation in Greenland and the neighbouring areas.

The golden age of antiquity, as recounted in ancient traditions, lies beyond the threshold at which all written tradition and thus actual history begins.

The researcher and publicist Gert von Natzmer, who was particularly interested in the great cultures of the past, had this to say on the subject: The Bible's story of the lost paradise is only a variation of a myth that spread in early history from the Mediterranean to India and beyond.

* Here we find a reference to the Titans, the giants of a lost age, but we also find evidence of them among the Maya, in the Middle and Near East, in the Bible and in many other places.

This myth tells of a lost *Golden Age* of former perfection and blissful innocence. Everything that came after it appeared to be an inexorable decline, the history of humanity thus a path leading ever deeper into darkness.

This idea was still familiar in Greco-Roman antiquity. Hesiod (around 800 BC), the singer of early Greek times, captured the legend of the Golden Age in a great poem about the fate of the world. From the hand of the gods, a human race had emerged that inhabited the earth in blissful harmony. This dawn of the world (Golden Age) was followed by three ages, in accordance with the declining value of metals, called the Silver, Bronze and Iron Ages.

Similar ideas recurred in the world myths of the Iranians. Indian mythology also knows the legend of the four ages. The doctrine of the four ages of the world also determined the existence of the ancient cultures of Central America. The Aztecs – whose cult was perhaps the bloodiest of all time – told of distant, happy days when the gods demanded only fruit and fragrant flowers as offerings. But hope had not yet died that these blissful early days would return. When Cortez landed on the coast of Mexico, ancient prophecies seemed to be fulfilled. He was welcomed as a returning god who would remain with the people from then on to bring about a better age. A cruel paradox of world history decreed that this would mark the end of the Aztec empire and the cultures of Central America, which in many respects remain mysterious to this day.

From around 2000 BC, various waves of Italic tribes migrated from the northeast across the low passes of the Eastern Alps to the Po Valley, from where they spread further during the Bronze Age – with the exception of the Etruscan areas, which only succumbed to the power of the Italic tribes around 300 BC. to the power of the Latin tribes of the Italics.

The pre-population that the Italics encountered during their advance

must have been predominantly of Western race, in northern Italy probably a mixture of Western and Eastern races, perhaps with minor Dinaric influences.

According to legend, Rome was founded on 21 April 753 BC. Its founders were mainly of Latin descent, with a smaller number of Sabine tribes. A confederation of small and tiny farming towns formed the nucleus of the Roman Empire. The population consisted mainly of peasant families of Nordic origin, who later became patricians. Every peasant family of Launic origin seems to have had a number of unfree "clientes", descendants of the non-Nordic pre-population, who were obliged to work in the house and in the fields. In the city of Rome, another class of non-Nordic origin eventually formed, the later plebeians, whose ancestry is still disputed. Some of them probably descended from the clientes, others from immigrant merchants and tradesmen, and still others from the pre-existing population of Italy, whose territories the Latins had conquered and continued to conquer. Overall, the patricians, as descendants of conquerors of Nordic origin, and the plebeians, as descendants of the Western or Western-Eastern indigenous population, must have regarded each other as two racially different and separate classes. The origin of the plebs is also revealed in their matrilineal family relationships, which were despised by the patricians, who followed patrilineal customs. The plebs buried their dead, while Indo-European cremation of corpses was preserved among the patricians and the upper classes who imitated them until the imperial period.

The Roman Senate of the early Republic could be described as an "assembly of kings," as "the most brilliant aristocracy that world history has seen, apart from perhaps the great council of Venice." In the Senate of the Republican era, the Nordic character repeatedly expressed itself in statesmanship: prudent boldness, controlled demeanour, thoughtful, concise speech, well-considered decisions,

and the high regard for the characteristic Roman-Nordic virtues: manliness, bravery, wise deliberation, self-discipline, dignified demeanour and reverence (pietas). It was moral values that built Rome and whose violation undermined Rome.

These moral values corresponded to the principles of Roman chivalry. The original tradition of chivalry itself was much older than the Roman tradition; it is based on sacred texts which state that a knight is above all someone who remains faithful to his obligations, who strives for spiritual maturity, who rules his kingdom with freedom, justice and wisdom. He is also someone who, inspired by genius, shows true understanding in all his actions. In accordance with the sacred texts, the knight defends and protects the people in the name of justice and *the law*, not *his own* justice or law, and does so with the approval of the gods.

The sacred texts find their special significance in one point: when yesterday's enemy, when the enemy as such, when the enemy of the past moment is defeated and therefore feels lost, it is the knight's expressly emphasised duty not only to help him, but even to sacrifice his own existence for him.

Unfortunately, over the centuries, these values were gradually lost, even in ancient Rome.

Indian tradition

Under the leadership of their leader Ram (or Rama), the Aryans also conquered India, which was then populated by a Negroid race. According to archaeologist Herbert Kühn (in *Aufstieg der Menschheit [The Rise of Humanity]*), it was the Munda people. The story of this conquest is told in the *Ramayana*. These Aryans are said to have been the founders of the high language of Sanskrit, Brahmanism and the social organisation according to castes.

The name Ram (or Rama) means "ram". It can therefore be assumed that this conquest took place during the age of the zodiac sign Aries.

Indo-Aryan texts such as the *Vedas* and the *Mahabharata* preserved the memories of their ancestors' Arctic homeland through astronomical and calendrical allusions that can only be understood in connection with such a location. In the Indian tradition of "द्विपा" (dvipa), the term "dvipa" (द्विपा) is often used to refer to various cycles, whereby the spatial concept is transferred to a temporal concept. In the doctrine of "dvipa", one finds many significant references to the "island continent", which is interestingly often used to refer to various cycles, whereby the spatial concept is transferred to a temporal concept. In the doctrine of "dvipa", one finds many significant references to the "island continent", which is interestingly often used to refer to various cycles, whereby the spatial concept is transferred to a temporal concept.

"island continent" is interestingly often used to refer to different cycles, whereby the spatial concept is transferred to a temporal concept. In the teachings of "dvipa", there are many significant references to an Arctic homeland, even if they are often mixed with other concepts. The "cveta-dvipa" or "island of splendour" is relocated to the far north, and there is often talk of the Uttarakara as a primordial race of the north, which was led by a "polar island continent", which is the centre not only of the first dvipa, but also of all the others. This reference is mixed with the reference to the saka-dvipa in the area of the "white sea" or "milk sea", i.e. the Arctic Sea.

In Sanskrit, north means "uttara", also the "sublime" or "highest region", and "uttarayana", northern path, means the path of the sun between the winter solstice and the summer solstice, which is also an "ascending" path.

In the ancient tales of India, the Vedas, we find something strange: the god Hamsa is represented by a large Hyperborean swan. The word Hamsa can be divided into two parts, "Aham", which means "I", and "Sa" or "divine word". Hamsa is thus the divine word, connected with the sacred swan, the companion of Apollo. Hamsa therefore represented both the Hyperborean swan and the divine word, but his cult consisted mainly of meditations aimed at kindling the "divine fire" in the soul of man.

It should be noted that this swan does not exist in India at all. This symbolism comes only from the north, from the Nordic countries, i.e. from Northern Europe!

Around 1400 BC, a special tribe appeared in northern India, calling themselves "Hari", meaning "the blond ones". As in ancient Indian legends, gods and heroes are often referred to as "the blond one" (Hari). In the Rig Veda, the fire god Agni and the sun god Surya are described as having golden or blond hair, as are the gods Vishnu and Shiva in *the Mahabharata*. According to their traditions, the ancient Indians also saw their thunder god Indra as blond and red-bearded, and according to the descriptions in the ancient hymns to the gods, he could be seen as a truly Nordic warrior figure, referred to in the Rigveda as having "fair-skinned friends". The idea of the gods having fair skin and light hair must have persisted until the end of the 18th century, because the Indian art historian Coomaraswamy (Kumaraswami) includes in his work *Rajput Paintings* (1916) a depiction of the god Shiva and a mortal woman, Parvati, dating from the end of the 18th century. According to Coomaraswamy, the god has "has a light complexion and golden brown hair".

An ancient Indian legend points to the valleys of Kashmir as a temporary settlement area for the Aryan Indians. The battles described in the Indian Rigveda poetry point to Afghanistan as their setting (cf. Brunnhofen, *Arische Urzeit*, 1910). From there, immigration to the Indian lowlands took place and spread from the Indus Valley in an easterly and south-easterly direction. The immigrants brought with them timber construction and cremation, and had a relatively well-developed social order. In the oldest Indian accounts, the immigrant tribes of Indo-European language are described as "tall", "white", "fair" and

"beautiful-nosed" and are also simply referred to as "arya varna" (Aryan colour). - *Rigveda* 268.9 - refers to; "varna" here, in the *Rigveda*, does not yet mean "caste", a meaning it only acquired in India after the races had become stratified. The indigenous population encountered is described as "black-haired" (krishna varna, e.g. *Rigveda* 130.8), also summarised as "dasa varna", i.e. non-Aryan colour, and as "small", "black" and "without prominent noses" or "noseless", i.e. flat-nosed (*Rigveda* 3.29.10). The immigrants, on the other hand, cite long noses as their distinguishing feature. The natives are sometimes described as "red-eyed", which probably refers to their dark brown eye colour as opposed to the light colour of the immigrants.

The Vedas testify that the early (Aryan) Indians considered having many children to be a sign of great happiness. It can be assumed that infant mortality was quite high among the Nordic and predominantly Nordic immigrants, as Nordic children are more vulnerable in southern Europe in summer than children of darker races. It also seems that the Indians were well aware of the dangers of racial mixing in an area to which they were least adapted. The strict caste legislation that had since been introduced was intended to prevent any further mixing between the predominantly Nordic masters and the natives. The *Manu Smriti*, the most important law book of the Indians (dating from the beginning of our era, but preserving the oldest traditions), contains laws against the mixing of castes and a series of remarkable regulations on hereditary health. For a long time, it seems that the Nordic children were already more vulnerable in southern Europe in the summer than children of darker races.

Manu, the most important law book of the Indians, contains laws against the mixing of castes and a series of remarkable hereditary health regulations. For a long time, racial mixing seems to have been more or less restricted.

The still relatively purebred times produced heroic songs, Indian Brahmanism philosophy and Indian poetry, those lofty testimonies to the Nordic spirit in a uniquely Indian form.

Time and again, Indian intellectual creations deserve close attention and repeatedly inspire enthusiasm. In those early times, the Indian language – handed down to us as Sanskrit – unfolded its full richness and found expression in Indian linguists whose works are unrivalled and unparalleled in their grammatical spirit. According to Indian tradition, *Varuna*, the white god, is the administrator of wisdom, ruler of justice, and together with *Mitra* administers *Mâyâ*, which in this case does not mean "illusion" but magical powers, mana.

Indra, son of heaven and earth, is also a white god and the god-king of the Aryan race, the nobles, the warriors, nature, wisdom and the Justice.

In India, thoughts deepen and feelings become more refined. In Greece, passions and ideas are surrounded by the aura of art and the magical enchantment of beauty. But no poetry surpasses certain Vedic hymns in ethical elevation, intellectual height and breadth. There lives the feeling of the divine in nature, of the invisible that surrounds it, and of the great unity that permeates the universe.

The Vedas proclaim the immortality of the soul as strongly and clearly as possible. "There is an immortal part in man; it is this, O Agni, that you must warm with your rays and inflame with your flames. O Jatavedas, in the glorious body that you have formed, lead him away to the world of the blessed."

The idea that God, infinite truth, beauty

and goodness, reveal themselves in conscious human beings with a redeeming power that shines back into the depths of heaven through the power of love and sacrifice, this particularly fruitful idea appears for the first time with *Krishna*. *Krishna* was the second of the great initiates of India. It was *Rama*, the first of the initiates, who brought civilisation to the white race from its then still partly wild nomadic state, which *Krishna* then ennobled and elevated to a high religious state.

The conquest of India by the Aryans gave rise to one of the most magnificent civilisations on earth. The Ganges and its tributaries saw the emergence of great empires and vast capitals such as *Aryodhya*, *Hastinapura* and *Indrapetshta*. The epic tales of the *Mahabharata* and the popular cosmogonies of the *Puranas*, which contain the oldest historical traditions of India, speak with dazzling clarity of the royal opulence, heroic greatness and chivalrous spirit of those distant ages.

Iranian tradition

The Aryans of Iran preserved precise memories of their ancestral homeland. Their country of origin, which they called "Ayrianem Vaeja" and which, according to their tradition, was created by the god of light, where "glory" reigns and where King Yima is said to have encountered Ahura Mazda, is a land in the far north. And there is also a precise reference to it. Tradition reports that Yima was warned of the approach of "deadly winters", that at the instigation of the god of darkness, the "serpent of winter" rose up against Ayrianem Vaeja, and then "ten months of winter and two months of summer prevailed" and it became cold "for the waters, cold for the land, cold for the plant world. Winter descended with its worst plagues." Ten months of winter and two months of summer: this is precisely the climate of the Arctic.

The historical Zarathustra, who is commonly referred to, is also regarded in a certain sense as the original *Hyperborean* Zarathustra.

Mithras, the sun-like hero, victor over the telluric bull, formerly god of the light ether – similar to Indra and the Indian Mithra – also embodies the Nordic-Uranian spirit in a characteristic way. At least in some Iranian circles, he was equated with the Hyperborean Apollo, the god of the Golden Age.

In Hindu and Iranian mythology, Aryman is the forefather of white people, the Gwyon of the Celts.

Where does the name Mithras come from?

In Iranian, "Mihr" simply means "sun".

in Iran, Mithras is considered the creator of sun worship. Therefore, sun, fire and light worship form the cult of Mithras. Mithras erected obelisks in honour of the sun god, whose son he was considered to be. A parallel can be found among the Hyperboreans, who erected large menhirs in the middle of plains and dedicated them to their sun god.

In Iranian tradition, there is also a sacred tree called Gaokerena or Tree of Immortality, whose fruits are said to help defeat old age. This tree is related to the Norse Yggdrasil, the ash tree whose branches reach up to the sky and whose roots to in the . Their tribe was the world axis. This Hyperborean world axis also plays a role in the "Irmisul", the sacred tree of the Saxons, and has a connection to the tree Dad, in which the sun god Osiris let the sap rise, which is the origin of life. In Aryana Vaejo, the legendary land of origin of the Iranians, Zarathustra's predecessor mentioned in the Avesta, the primordial king of the Aryans, Yima (later called Dsemshid) settled there.

The homeland of the first, oldest Zarathustra was in the east, in what is now Turkmenistan and Afghanistan. Vivdevat 3.30 describes how Zarathustra asks Ahura Mazda:

O Creator of the world, venerable asha!
What is the core of the Mazdean religion? Then Ahura
Mazda said:
If one cultivates grain diligently, O Spitama Zarathustra!

There, in that region, the transition from nomadism to settled agriculture took place. Zarathustra was the founder of peasantry. *

On the cultic side:
The Iranian teachers said: Let us make humans

* Archaeological investigations by Louis and Nancy Dupree in northern Afghanistan (near Ak-Kupruk) brought to light evidence of agriculture and animal husbandry from 7000 to 9000 BC.

aware of the solar powers (= divine powers) dwelling within him, he is Mithras, who defeats the bull (= the animalistic nature of man).

This was their cult image, as we know it from Roman times, for the Romans had originally adopted the cult of Mithras.

At the beginning of their history, the Persians display the conditions of early history, as do the Germanic peoples in Tacitus' description. A change took place at the turn of the 7th to the 6th century BC, when a king rose above the Persian tribal dukes. The unification gave them the strength to expand their power. At the same time, the Persian people were still predominantly Nordic until the 6th century BC. The researcher de Ujfalvy (in "Iconographie et Anthropologie irano-indienne", *L'Anthropologie*, Vol. II, 1900) came to the conclusion: "They were almost all blond or reddish like the Greeks."

At the end of the 7th or beginning of the 6th century BC, the great figure of Spitamas, known as Zarathustra or Zoroaster, rose among the Persians and created for them, from the spiritual heritage of their early days, a doctrine of God – even before Buddha – which assigns a moral order to the whole of world affairs and the state order, and sees man as participating in this broad moral context through his behaviour. If the religious teachings of the Indo-Iranians could be seen as the "highest moral concept of the world" and of humanity at that time, this is especially true of the Persians, and here particularly of Zarathustra. Zarathustra's teachings are recorded in the Gathas of the Avesta. These teachings are directed at a people of farmers and settled cattle breeders and permeate every action of the farmer throughout the day and year with a spirit of piety – as did the ancient Roman faith, the latter in a more sober manner, the Persian faith of Zarathustra in a more ambitious way.

Mazdanism represents a high achievement in the creation of faith, and the figure of Zarathustra, about whom little is known historically, can be imagined as one of the most sublime figures among these peoples so rich in creative men.

Never has the moral tension in human beings been captured more deeply and passionately than in Mazdanism. The Great King honoured Persians with many children every year with gifts, following ancient Persian beliefs that were further deepened by Mazdanism, according to Herodotus, and Plutarch recounts that parents who had fathered tall, capable children were praised.

The customs of the ancient Persians repeatedly reveal a Nordic character: simplicity and upright strength distinguished this people in its early days. Herodotus (1.139) describes the Persians as tall, strong and proud in appearance, and Heraclides of Pontus calls them "most manly and generous of the barbarians". Xenophon mentions the beautiful, tall women in his *Anabasis* (111.2.25).

The ancient Persians were renowned for their chivalry, generosity and daring, as well as their freshness and even childishness. Above all, they were said to have a deep moral faith, which was reflected in their education in gratitude, strict truthfulness and defence.

The rule of the Arabs and with them that of Islam over Persia began in 631 AD and brought with it a wave of Oriental blood. Mazdanism was suppressed by the Arabs through bloody persecutions. In the process, the leading and most steadfast families probably suffered the heaviest losses.

chinese che tradition

When Chinese tradition speaks in mythical form of the giant Kung-Kung breaking the "pillar of heaven", reference must be made to the event of the inclination of the earth's axis, to which there are even clearer references in Chinese tradition, such as the following, which, however, also includes later upheavals:

"The pillars of heaven broke. The earth shook to its foundations. The heavens in the north sank lower and lower. The sun, moon and stars changed their course. * The earth opened up, and the waters trapped inside burst forth and flooded the lands. Man rebelled against heaven, and the universe fell into chaos. The sun was eclipsed. The planets changed their course, ** and the harmony of heaven was destroyed."

Then, with the necessary migration from this area, the first cycle came to an end and the second cycle began, the second great era, the Atlantean cycle.

In Chinese tradition, the Nordic region, the land of the "transcendent men" and the land of the "race with soft bones" often coincide. In connection with an emperor of the first dynasty, it is said that

* I.e. their course appeared altered due to the pole tilt that had occurred.

** In the aforementioned perspective sense.

this land, which is located in the north of the North Sea, has no borders and no storms, and has a symbolic mountain "Hu-Ling" and a symbolic water source: a land that is

"Far East" and that "Mu", another emperor, leaves with great regret.

According to the findings of the excavations so far, during the Ice Age, ice covered the whole of Siberia and China almost as far as Beijing, reaching as far as the Black Sea and the Caspian Sea. After the Ice Age, the entire area was flooded with unprecedented amounts of water. The melting glaciers caused excessive wetness in the valleys and plains. At that time, people must have retreated to the more habitable areas of the Gobi Desert, which in the post-Ice Age was a friendly, habitable land with many animals. However, the neighbouring Tarim Basin seemed even more suitable for the purposes of *Manu*, the leader of the Nordic peoples.

Not long ago, traces of a great prehistoric culture were found in China, similar to the Egyptian and Mycenaean cultures and probably created by the Hyperborean peoples.

German research expeditions sent to East Turkestan between 1902 and 1913 discovered documents in an Indo-European language in the oasis of Turfan, linguistic remnants that probably date from the 7th century AD and point to a people of the Tocharians who had advanced to the western border of China. Chinese historical records mention a people called the Wusun in 200 BC, who are described as having light eyes and reddish-blond hair and are compared to the Indians and Persians of that time. A Chinese traveller of the 6th century AD, Pan-Ku, also reports on the Wusun: "This people had red hair and blue eyes. They were very different from other foreign peoples." The temple paintings in the Turfan oasis depict such a fair-skinned, narrow-faced race of people. Around 140 BC, the Wusun repelled an attack by a Mongolian people of the Inner Asian race. The Russian researcher Grum-Grshimailo compiled information

information about such tribes that had penetrated Inner Asia and describes their physical appearance as follows: medium to tall stature, strong build, elongated face, fair skin, red cheeks, blond hair, light eyes, high, straight or curved nose.

Tibetan Ü tradition

In Tibet, the memory of Tshang Shambhala, the mysterious "city of the north", the "city of peace", which is also regarded as an island, has been preserved. The hero Guesar is also said to have been born there. And the masters of the Tibetan initiation traditions claim that "the paths of the north" lead the yogi to great liberation.

In Tibetan tradition, there is also the so-called "Western Paradise" with trees full of golden fruit, like those of the Hesperides.

In the teachings of the lamas, it is sometimes said that Shambhala, the mysterious northern seat, "is only in my mind". Thus, the testimonies of this seat took on a supra-historical value and at the same time provided symbols for stages beyond life that can only be reached through initiation. This resulted in a significant overlap between metaphysics and history. In this way, the symbol of the West, like that of the pole, can take on universal validity beyond any location-based limitations.

Indi an tradition

The Native American tradition stretching to the Pacific Ocean and the Great Lakes region speaks of the sacred land of the "far north", by the "great waters", from whence the ancestors of the Nahua, Toltecs and Aztecs came. The most common name for this land, Aztlan, like the gveta-dvipa of the Indians, includes the idea of white, a white land. In Nordic traditions, there is still the memory of an area inhabited by Gaelic tribes near the Gulf of St. Lawrence, called Great Ireland or Hvitramamaland, meaning "land of white men"; the names Wabanikis and Abenikis, which the natives there give themselves, come from Wabeya, meaning "white man".

Some legends from Central America mention four ancestors of the Quiche tribe who still want to reach Tulla, the region of light. However, they find only ice there, and the sun does not show itself. They then separate and move to the land of the Quiche. This Tulla or Tullan, the original homeland of the ancestors of the Toltecs, from which they probably derive their name and after which they also named the centre of the empire they later founded on the Mexican plateau, was also understood as the "land of the sun". This is sometimes considered to be located in the east of America, i.e. in the Atlantic Ocean, but this is probably due to the influence of a subsequent seat that took over the function of the original Tulla (which perhaps

in the more specific sense) for a certain period of time, as ice and snow began to prevail there and the sun no longer shone: Tulla, which is apparently equivalent to the Thule of the Greeks, although this name was also used for other areas for reasons of analogy.

The Toltec tradition describes with wonderful vividness how the gods first gave the people of primeval times the ability of clairvoyance: "They perceived, and immediately their gaze reached its goal ... When they looked around, they could immediately see and survey the vault of heaven and the interior of the earth from the heights to the depths ... They did not need to wander if they wanted to observe the world, but remained where they were when they looked around. Their knowledge was comprehensive ... In the end, they knew everything they had seen at the corners of the sky, at the edges of the sky, in the vault of heaven and in the interior of the earth." But the gods took this clairvoyant ability away from humans: "How shall we deal with them now? Their vision shall only reach as far as their immediate surroundings! They shall see only a little of the earth's surface ... Then they (the gods) once again tampered with the nature of their creatures: their eyes were only touched by the breath of the heart of the heavens. Then they clouded over, as when a mirror surface is breathed on, so their eyes clouded over completely. They could only see what was nearby, only that alone remained visible to them. In this way, their knowledge was lost, and with it their mental power."

This loss of the supernatural organs, the "spiritual eye", is depicted in Mexican writings by an arrow or dagger that the gods thrust into the centre of the forehead, as shown in many illustrations. In today's commentaries, this is sometimes explained as a sacrifice of the physical eye. It may be that this was also true here and there in the decadent cults of the late period, but the original meaning lies in the loss of the spiritual eye and the power of perception, as the myth also explains.

The same motif is found, completely independently, in Celtic-Germanic traditions, for example in the myth of

Baldur, who loses his former clairvoyance. A final knowledge of such developmental processes in humans still shines through in the Grail cycle, albeit expressed in the later imagery, where Amfortas, as a result of his earthly life, wounded by the spear, must live confined in the "castle" as a sufferer until Parzival, as the representative of the pure spiritual world, brings redemption.

The possession of the sixth sense is also described in the oldest written document of humanity after the Flood, the Epic of Gilgamesh:

"It was he who saw everything to the ends of the earth,
Who experienced everything, learned all things,
He who saw through all the deepest secrets, The veil of wisdom
that covers everything.

He saw what was hidden, he revealed what was
concealed, He brought news of ancient times
before the Flood,
He travelled a long way, toiling and suffering, He wrote
down all his hardships on a tablet.

He Hess built the wall of walled Uruk; From sacred
Eanna, the pure temple,
He laid the foundation."

Gilgamesh, a leader, was still able to perceive the supernatural; his fellow men, the Sumerian people, could no longer do so. Therefore, he had his vision written down in the cuneiform script of the time. * The sixth chakra is also referred to as the "third eye". The word chakra comes from Sanskrit and means wheel. Every human being has seven chakras. To those who can see them, these chakras appear as wheel-like openings in the etheric body within the overall area of the various layers of the body. The chakras work in a certain way

* The Epic of Gilgamesh in: The Religion of the Babylonians and Assyrians, Jena 1921

as transfer points from which energy is channelled from the higher planes into the physical body. The sixth chakra, or forehead chakra, is directly connected to vision in the broader sense; not only in the physical sense, but also in the mystical sense of seeing behind the veil, i.e. clairvoyance and other paranormal abilities of perception.

The people of earlier millennia still possessed this "third eye". With the increase in intellectual intelligence, they lost this ability, which now only functions as an atavistic relic in rare exceptional cases.

Quetzalcoatl was regarded as a god of the Toltecs and Nahuas, but was also worshipped as the representative of the morning and evening star, Venus. This deity, which was actually foreign to the Indians, is described as white-skinned and pointed-bearded. Was he also a descendant of the Hyperboreans? According to tradition, he came one day from the sea and then sailed away again after a long time. No description of Gilgamesh's appearance has been handed down to us, but it is considered certain that he had received an initiation from the Asian centre of evolution, the starting point of the Aryan migrations.

The mounds of Ohio, Illinois, Mississippi and Wisconsin (USA) are also a great mystery. There, a prehistoric people built giant snakes, spirals and geometric shapes out of earth. We know nothing about these "mound builders" who left us circular, elliptical constructions as well as bears, otters, moose, buffalo, foxes, lizards and occasionally even humans.

Typical examples are an alligator (75 m long) and the Great Serpent in Adam County (Ohio). The latter, which is 33 m wide and over 300 m long and has its mouth open as if to swallow an egg, is made of rubble covered with clay.

According to traditions that seem more authoritative to us

, as researcher Robert Charroux believes, these earth constructions were built by members of an unknown race from "beyond the ocean" whose culture was destroyed by the indigenous peoples of America.

The poet William Cullen Bryant comments: "People of a long-lost culture built these monuments, members of an advanced, disciplined race ... But then came the red man and with him the warlike savage tribes of hunters. And the mound builders disappeared from the earth."

These mound builders, referred to by prehistorians as "Adenas", were descendants of the Hyperboreans, also known as Pre-Celts, who emigrated to America shortly after the Flood, around 10,000 years ago. Their mounds and embankments appear to have served religious purposes and burial rites. However, classical archaeology dates them to shortly before our era.

The aforementioned tradition seems well-founded and therefore deserves to be taken seriously. In any case, according to Irish sources, 3,700 years ago the Tuatha De Danann came from the "Islands of the West" and the "Land of the Mounds" and landed in Ireland, where they cultivated the land according to their ideas.

These invaders, who were of "divine" origin, built mounds and pyramids similar to those in Mexico in the land of the Celts before returning to their homeland "beyond the ocean and the islands of mist" (Newfoundland, Prince Edward Island, Anticosti).

These Tuatha De Danann were undoubtedly people of white race who had once emigrated to America, as they themselves claim and as the *Popol Vuh* of the Quiche Maya confirms. One need only think of the white drawings on the chalky ground of the Dorset hills, the "giants" surrounded by graves in England and Peru (near Arequipa), the geometric figures of Carnac, the artificial ponds in the shape of ducks on the flight path of wild fowl in Canada, or the mounds and "pyramids" in Brittany, the

USA, Mexico, Peru, Patagonia, the "pockmarks" in the Andes and the USA, etc.

Even though they are understandably adapted to the technology available in each region, all these monuments and drawings reveal a basic idea and thus suggest a common originator: an unknown race of builders, who may not seem so unknown to us once we recognise the connection.

In any case, it is indisputable that the Maya civilisation was based on Pythagoras' philosophy of numbers and its symbols. However, we now know that the Pythagorean theorem, for example, was already known to the Sumerians, as has been revealed by cuneiform translations. It can therefore be assumed that Pythagoras' philosophy of numbers originated from an older, now lost advanced civilisation that can no longer be traced. And the oldest advanced civilisation was probably that of the Hyperboreans or the Atlantis civilisation that followed them.

When Cortez visited the Aztec capital, he was told that the temple built on the platform at the top of the pyramid was called "Theocalli", which means "temple of the gods" in Greek. Other signs also point in the same direction. However, we now know that the ancient Greek language is closely related to Sanskrit, the ancient Indian high language, i.e. languages that belong to the Indo-Germanic or Indo-European language family. These, in turn, are related to other ancient high languages that must have belonged to an even older advanced civilisation that left its mark all over the world. There is a treatise on this subject by Gustav Zollinger entitled "TAU or TAU-t-an and the Mystery of Linguistic and Human Unity", Bern 1952. The subtitle reads "Monotheistic conceptions among the *ancestors* of the Indo-Europeans. Origin of terms from cosmic designations. Origin of words for soul, spirit. Harmony of word and symbol."

According to Pythagorean tradition, one of the main symbols of the "great work of nature" was the five-pointed

star, the pentagram, symbol of the reflection of the macrocosm in the microcosm. According to the same tradition, five is the symbolic number of man. With the hands stretched out horizontally and the legs slightly apart, the human body fits into the five-pointed star. The head at the top dominates the four limbs, symbolising the spirit to which the four primordial elements are subordinate.

Nine pentagrams are clearly visible on the Aztec calendar stone. Here, too, nine is the number of creative perfection and, in a figurative sense, of all-encompassing divine wisdom.

In Greece, nine muses embody the total knowledge of mankind; nine circles form the preliminary stages to Dante's paradise; the nine-day devotional is a religious conclusion; according to Aztec tradition, one must pass through nine stages to attain eternal peace; and the sun moves through nine heavens, the same tradition adds. According to the *Popol Vuh*, the sacred book of the Quiche Maya, nine symbolises divine energies. The first is that of the creator, the ninth that of the accomplished mystery.

Review

The groups of people who migrated across Africa from the sinking Lemuria to Atlantis and its surrounding areas initially spread out across the southern and northern regions of this continent. In the various regions of Atlantis, training centres were established where intensive training was provided. These were mystery centres that served to initiate the most advanced human beings into the cosmic secrets, but where, on the other hand, the guidelines for mastering earthly tasks were also obtained.

Some of those who had migrated to the Atlantean region from Lemuria via Central Africa remained in the southern region, which was most similar to their previous life in the equatorial zone. There, the type of people developed who later became the Indian and Toltec tribes.

The groups that concentrated in the centre of the Atlantean region cultivated mysteries in which the teachings of the etheric world and the workings of the forces in the liquid-water element could develop strongly. These rites later became known as the "Poseidon" cults. It is therefore also characteristic that in the traditions of the ancient Egyptian mysteries and in Plato's account, Atlantis was referred to as the island of "Poseidonis".

The groups that remained most open to the cosmic and light forces developed furthest north. Here the Jupiter-Apollo mysteries developed, whose influence then spread across the land area of Greenland

and northern Europe to the western European periphery. In this northern region, those groups of "Hyperborean" people of the light-skinned type were predisposed, who later developed further through various changes in Aryan evolution.

On the southern side of the Mediterranean region, especially in North Africa, peoples emerged from the remnants of several evolutionary phases. While the peoples around the Mediterranean remained at their previous stage of development for a long time, the new influence of the inner Asian evolutionary centre already came to bear in the Hamitic region of Egypt at the beginning of the post-Atlantean period. From the emissaries and leading groups that went out from there to India and Iran, groups that advanced further reached Egypt and brought with them the wisdom of regulated agriculture, for which the Nile Valley was particularly favourable. However, they also brought mystical impulses, which then began to emerge in the first priestly hierarchies and state foundations as early as the transition from the 5th to the 4th millennium BC and reached their zenith in the construction of the pyramids.

The steles of Thebes and Memphis and the chronology of Manetho also prove that the priests of Thebes and Memphis professed the same high metaphysics that was also taught in other forms on the banks of the Ganges. Like the midnight sun, which is said to have shone in the mysteries of Isis and Osiris, the idea of Hermes, the ancient teaching of the solar logos, was rekindled in the tombs of the kings and sheds light on the papyrus scrolls of the Book of the Dead, which protected four-thousand-year-old mummies.

The early introduction of a calendar, in Egypt as early as 4241 BC, in Mexico dating back to the 4th millennium, was also a striking symptom of a common mystery origin.

The ancient theosophy taught in India, Egypt and Greece forms a universal science that was usually divided into four sections:

1. Theogony, or the science of absolute principles, identical to the science of numbers or mathematics applied to the universe;
2. Cosmogony, the realisation of eternal principles in time and space, or the involution of spirit into matter, world periods;
3. psychology, the structure of man, the evolution of the soul through the chains of existence;
4. Physics, the science of the earthly kingdoms of nature and their properties.

In these various sciences, inductive and experimental methods were intertwined and mutually controlled, and each of them corresponded to an art.

Research has often shown that the stories of ancient peoples were not fairy tales or legends, but that they recounted real events. Even the great poems and songs of early times – the Indian Vedas, the Epic of Gilgamesh and the Homeric poems – were initially passed down only orally: feats of memory that amaze us and seem almost incomprehensible. With the development of writing, some of the faculties of the human mind gradually atrophied. Thus, every gain must be paid for with a loss, and every advance in many areas of existence inevitably entails a step backwards. All living things are subject to this fate! Something similar happens more than once when we look back over the path of humanity through the immeasurable periods of the past to the present day. Here, too, the law of polarity applies: there is no plus without a minus!

The oldest documents of *historical* existence do not tell of youthful peoples and cultures. They are often testimonies of later times, marking the end of an epoch of human history. It is true that the beginning and the end are often inextricably intertwined. As in nature, birth and death are always intertwined: when one cycle of existence comes to an end, a new cycle of becoming begins. Often, the political

and social order of the peoples of early times was already established when they entered the light of history.

We have no scientific evidence for the existence of the Hyperboreans, but we didn't have any for Troy either before Heinrich Schliemann excavated it based on tradition. However, the traditions about the Hyperboreans are far more comprehensive than those about Troy.

To quote Theodore Roszak:

"The suppression of myth is, so to speak, an own goal. Myths have been given to us so that we can understand our personal and collective experience. They illustrate the dramatic and didactic structure of history. They provide us with the paradigms we need to understand the meaning of human life."

It should be noted at this point that there are no longer any pure-bred peoples today. Every people, every race has advantages and disadvantages; there is nothing in this world that can be fulfilled unilaterally. The universal law of polarity also has an effect on human affairs at all levels. Just as the development of writing has had a negative impact on memory, every other advance must also be paid for with a disadvantage. As an example, it should be remembered that the development of the intellect was accompanied by the loss of the extrasensory organ of the

"spiritual eye", as pointed out in ancient Mexican writings.

All peoples together form humanity. If we consider the whole of humanity as one large organism, it is obvious that damage to one part of this large organism must damage the whole organism.

So let us strive to maintain the health of this organism called 'humanity'!

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According to the mythology of ancient peoples, the Hyperboreans were a mysterious people whose land was the home and abode of Delphic Apollo, the Dorian god of light – the pure, radiant one – who is also depicted as the god of the Golden Age. According to ancient tradition, in an epoch of early prehistory that coincided with the Golden Age, the symbolic island or polar land was a real northern region, said to have been located in an area that today corresponds to the North Pole. It was populated by beings who possessed extraordinary spiritual powers.

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