

**UNDERSTANDING  
INDO-EUROPEAN  
COSMOLOGY, THEOLOGY, AND  
METAPHYSICS**



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**HAMMER & VAJRA**

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# Hammer and Vajra

Understanding Indo-European Cosmology, Theology, and Metaphysics  
By Zachary Gill



Image: "Der Wolkenwanderer" by Hermann Hendrich (Public Domain)

# Dedication Poem

The Wandering Pilgrim by Zachary Gill

Once I had become lost, having faith in truth in an environment devoid of it

In my seeking for truth, I started to wander

This seeking sent my soul (Od) far and wide chasing a glowing thread of truth

This vein like thread ran throughout the world, wrapping around it like a serpent

I sought the answers it provided through books, media, poetry, and scholars

Tracing this thread from the thinning ends of my homeland was difficult

Thus, I latched onto the thread and followed to lands even further away

In some lands it grew thicker, more vibrant and clearer..... though sometimes more cryptic

In other lands the thread no longer even connected

It had been brutally attacked, stamped out and cauterized

There it may never grow back.

I traced the glowing warmth of truth back to the source

I was overwhelmed with the wisdom and knowledge I had gained

Filled with excitement and ecstasy I hurried back bringing all I could carry with me

And once I had returned, I realize that the source was no different than where I began

It too had changed with time, but was allowed to be nourished

All my thread needed was to be nourished in the same manner

I began to cut the weeds that were choking and sapping the truth from it

It was then I learned

Sometimes one has to seek wisdom, and wander, in order to make the connection

## Introduction

The word apologetics is defined by Merriam-Webster as a “systematic argumentative discourse in defense (as of a doctrine)”. However, it is the second definition that applies most aptly for the purpose of this book, “a branch of theology devoted to the defense of the divine origin and authority of Christianity.” This definition is important for our goals here, apologetics within this context defines a whole school of Christian thought, its main purpose, and goal to defeat other faiths, and non-believers, in debate, and thereby weaken their spirit, causing them to be more susceptible to conversion. This is done under the guise of defense but is more often used as an offense in application. The goal of this book is to provide Pagans, Heathens, and those of Dharmic faith (Vedic Heathenism for those who follow the Hammer and Vajra project), ammunition for defense, as well as clear-cut answers for their own questions. The second function will be to provide believers with a skillset to reach others of their folk, tribe, community, or Indo-European leaning peoples and help guide them towards a more structured, and stable belief, though one that is still freer with its expression and connection to the greater picture than that of other faiths. For those who aren't of Indo-European faith, or heritage, I hope that this book unveils a deeper understanding of our faith through an apologetic defense, allowing us to speak for ourselves, instead of those who chose to persecute us, to put the words in our mouths, and set their own stage.

This book is meant as a companion, and second part to my first book *Syncretic Indo-European Faith (Hammer & Vajra)*. That being said, the information found within this book can easily be read as a standalone and utilized for the purpose mentioned previously.

# Part I: Simple Answers/Indo-European Apologetics

Christians frequently have apologetics that is defensive of their faith. These are often used for debates, or to teach children. Regularly these come as quick questions that are generally asked by those seeking or doubting. They are paired with set answers that are easy for believers to use in these encounters, as well as for them to be able to fortify their own beliefs.

While these types of questions are by no means an alternative for deeper theological understanding, esoteric practices, or closeness with the divine, they do help those who are seeking answers, or beginners trying not to be tripped up.

So, in the spirit of this, I created a few of my own, based on a conversation I had elsewhere, in a group focused on an Indo-European branch.

1. Why did God/Divine create the Universe? What was his purpose in doing so?

Answer: The ultimate function of the highest aspect of divinity is to create. This is the same spirit within humans. Be it to create a family, civilization, or tools and society. You express your love in your creation.

2. Why did God create Humans?

Answer: To have them worship Him and for Him to guide them to Him and in the same way partner with them. This answer goes for any aspect of the creator/Sky Father.

3. Why has God chosen ( x ) as the place where His message shall be conveyed to mankind?

Answer: He (the Supreme expressed via the Sky Father and Pantheon) didn't choose a specific culture alone. It was more of a people of a certain region. Many think these people originated up north others think they originated in the Caucasus. At least where the Indo-European faith is concerned. Each IE culture's Godhead, and/or Pantheon, were born from pre-understandings that were derived from Proto-Indo-European understandings of Dyaus Pter. Possibly connected to Mesopotamian, and Sumerian cultures, as well. The IE tree has branches, and each Pantheon of these branches is their evolved folk interpretation or understanding of that same Indo-European Sky Father. The wisdom in Iran, India, or the West, is due to those who sought the divine, and interacted with them/Him. Though each one is in the line of a tradition that ultimately goes back to one, or a group, of a few close ones.

4. Why did He specifically choose (x) prophet/book for this purpose (being the person proclaiming true faith)?

Answer: I would say while there is such a thing as destiny, and fate, God/s chose their prophets, gurus, wise men, etc, by those individuals seeking God/s out, not the other way around. For example; Zarathustra was of a priest class, most likely and was already trained, or of the understanding of, how to seek out Ahura Mazda, he just enacted on his understanding, and training, where others had not. Zarathustra could be replaced here with any prophet, seeress, or wiseman depending on the tradition. Often God is there for those who seek to discover, or connect, it is us who have to make that commitment (Not saying there are special circumstances where the divine chose an Avatar or leader).

5. What happens to all the people who lived and died never hearing about the message of (x)?

Answer: Karma, in Indo-European faiths, doesn't condemn others to hellfire just for not believing or for not accepting the specific interpretation of the Sky Father. One's afterlife is based on how people live, and their own actions in seeking God, and living proper lives. Piety, and devotion, only get one closer to the divine, and a higher afterlife, or incarnation. From what I have studied, it is primarily only Abrahamic faiths (and maybe only modern understandings of them) that punish people for not having heard, or believing, specifically.

6. If humans possess an individual soul which is to be judged, then what about animals? Are they being judged as well?

Answer: This is an orthodox question. In Indo-European faiths, I would say that animals do have the same, or similar spark of divinity, as they come from the same creative seeds. They may not be karmically on the same level of existence as humans, but this goes into the vegetarian vs non-vegetarian dichotomy within many faiths. I eat meat, but I think we should treat the animals fairly, and respect them, thanking them for their loss of life, and sacrifice, and not go beyond what is needed in consumption to the point of gluttony. Though I can respect those branches, and people, who refrain from meat altogether.

7. God existed before the universe came to be. Is He eternal and if not, why did He begin to exist?

Answer: Most Indo-European understandings of the Supreme would be a form of divinity that runs through all things, as well as the Godhead/Creator (and the aspect of the Sky Father) and this sense of divinity would be both before Him, after Him, and beyond Him. The Father is one of the highest functions, or expressions, of greater divinity within the cosmos, as are all divine aspects (Aesir-Vanir, Yazata, Deva, Olympian Deities, Angels, Gods), and even humanity. This too is from within my interpretation, from my learning, and understandings. This

interpretation comes from a cross-analyzed understanding of the Indo-European faith as a whole as well as specific faiths.

I understand there is much more nuance and depth to these topics and answers, than I provided here, but I feel such things are a simple tool for understanding.

# The Indo-European Pantheon

Understanding the Pantheon, Cosmology, and Functions, of the layers of the divine is extremely significant to anyone who is of an Indo-European faith. Not only does it help you with your own understanding of the cosmos, and your place in it, it also allows you to process, and understand, metaphysics of events both spiritual and mundane, that happen in the world around you. In addition, having such knowledge readily on hand will make debating, and presenting, your own religion to others much simpler, and straight forward. I have provided a simple outline of the general understandings for the multifaceted complexity of the layers of divinity, as well as streamlined charts. My goal is that this will help guide your own worship, and faith, as well as aid you in defense of your beliefs.

1. The One (Monad/Brahman/Allfather/Tathāgatagarbha and Dharmakaya) Trinity/Trimurti
2. Creator + Destructor + Sustainer
  - a. Five Wisdom Kings/Mahākāla
  - b. Emanations/Incarnations (Avatars and Demi-Gods)
  - c. Bodhisattva
3. Sky Father + Earth Mother (Ruler/Magician Function)
  1. Messengers, Angels/Apsara/Helper Deities
  2. Psychopomps
  3. Divine Child
4. Twelve primary Gods as a counsel.

a. Seven Gods of the Week

5. Princely/Kingly ruler/Thunderer/Striker (Warrior Function)

a. Four cardinal directions (Warrior Function's guardians)

6. Divine Twins + Solar/Dawn + Moon (Cosmological Function)

7. Progenitor tribal God/Goddess (Fertility/Farmer/Craftsman function)

8. Death/Judgement

9. Local Elemental, Land spirit, or tribal deities/Demi-Gods + Tribal/National Heroes/Ancestors.

10. Chaos Agents or Embodiments.

1. The primary existence of the universe of which all Order and Chaos extends. The emptiness of nothing and everything at once. Those which experiences life through us. That which is to destruction, enlightenment, reincarnation, and the Sea of Souls. Brahman, Valhalla, Moksha, all at once. That from which Life, Prana, Ki, Vril, divine breath stems from and returns to it.

Examples: Odinic force, Trimurti, Brahman, Bodhi, Tathāgatagarbha, the Tao itself, Tengrii, and Ahura Mazda.

2. The three separate aspects of the One. The Creator, The Sustainer, and The Destroyer. (Though different views of sects will interpret each of the three as representing all three functions at once which is an acceptable way to approach them as part of a whole).

The trinity of divine beings that give rise to the psychical universe, maintain it through its cycles and destroy it when the time comes

Examples: Odinic trinity (Odin, Vili, Ve) , Shiva-Rudra/Brahma/Vishnu, Zeus/Poseidon/Hades, Triple Goddesses of Fates.

1. Five Aspects of the destroyer (Rudra-Shiva) as seen within the Wisdom Kings of Acala/Trailokyavijaya/Kuṇḍali/Yamāntaka/Vajrayakṣa who together are represented as One by Mahakala. They are male but have their female consorts (Devi) much as Shiva does.
2. Also, includes (c): Incarnations of an aspect of the trinity such as the guises of Odin, and Bodhisattvas who are extensions of the One/Dharmakaya and Buddha nature. Saints (including the Christian definition), Kings Avatars/Khaganate incarnations.
3. The so-called “Demiurge” creators, and rulers, of the known physical world. Sky Father who governs, and/or gives rise to the rest of the divine, and humanity, as an extension of the One. Earth Mother, who gives rise to life on the planet, and governs birth and rebirth, on Earth, in both a heavenly, and chthonic manner. Usually, the Father and Mother to the Savior figure is either born from both, or is a Demi-God who is born from the Sky Father’s copulation with an Earthly, and nearly perfect female (Earth Goddess by extension). Ultimate rulers of, the court, and counsel of all Gods, and Earthly creation. The Sky, or the Earth, of creation, may be represented by water as well.

Examples: Uranus and Gaia/Cronus and Rhea/Zeus and Hera, Ahura Mazda, Mithra-Varuna and consorts, Odin and Frigg/Freya, Tengrii, Tyr/ Zio/Tiw, *Dyáuṣ Pitṛ/Deus (Dios) + Consort; Brahma (Buddhist and some Indian sects)* The Dagda and Danu, Anahita (earth Mother).

Note: Both may have a Chthonic aspect. Since Christianity was formed by merging Indo-European religion with Abrahamic faith the God El and his Elohim would be listed here as well. The Christian Holy virgin would similarly be the Earth in representation.

1. Sky Father usually has messengers. Be they Angels, Valkyrie, helping deities

2. Psychopomps are beings who, in the service of a God, or the Gods, lead the human soul to judgment, or their respective afterlife/A Gods' Hall (presence).
3. The divine Child will frequently fulfill the role of the right hand of their parent. Fulfilling oaths or performing deeds in their name. Often number 5 is a divine child themselves.
4. The counsel of 12 may include the Sky Father or may be numbered at 13 while including him. Within the Vajrayana Buddhist, context this is covered by the 12 Devas who govern the cosmological directions, elements, the Chthonic world, and the Heavenly realms. This is also aligned with the 12 Zodiac, and 12 months of the year. In the west, they align with their cosmological functions as well. Another common number is the number 7 which we see reflected in the days of the week for most Indo-European religions. These follow a similar pattern between what Gods are reflected on each day, and their functions. These 7 are thought to be the primary divine. While some say this might be influenced by either Sumerian, or Persian religion, and or mysticism. It is deeply influential in astrology, and astronomy. In addition, the numbers 7, and 12, are strongly represented in the Hebraic, and Abrahamic, religions in general. This is possibly due to influences by Babylon and later Persia. In Christianity, most of these numbered divines are associated with Saints, or Angels, who reflect the same aspects of their respective God.
5. Thunderer is the right hand of the Sky Father. Is usually seen as the Sky Father's successor or primary general and may be considered Princely, or a King of the Gods in his own right. He is as worthy of worship as the Sky father (as seen with Ahura Mazda and Mithras or Dyaus and Indra) and as the Thunderer who brings the rains, protects the people, and combats the Serpent of Chaos, and brings forth Order. A.K.A the Chaoskampf.
6. These are functional positions of elements that make up the cosmos, universe, and metaphysical forces that hold everything

together. These divine beings serve a role with their duties, being the maintaining of these functions.

7. The tribal progenitor God is usually considered the first king, or chieftain, of a tribe, or of a race of mankind. This does not usually refer to the first man, or woman, in existence but more of a divine Kingly being who starts a royal lineage. Usually, it is via this being that a tribe will trace their identity back to the Sky Father, or God, and creation. Often times this God is associated with agriculture, farming, fertility, governance of the people, and the souls of the ancestors. This God, or Goddess, is core to cults of tribal identity.

Examples: Gaut, Woden/Odin, Freyr/Freya, divine horse twins, town genius (Greco-Roman).

Note: In the Abrahamic faiths the line of king David is said to be divine as Jesus was born of it. Some studies have shown possibility that David was of Indo-European tribal origins. A lot of Sumerian, and other Semitic Kings, as well as Persian, and Roman Imperial cults, could be viewed as related. Though those delve more into the honored heroes, and/or demi-god, aspect in number 9.

8. The functional deity of death is often both Judge, decider of destination for reincarnation, and the keeper of the lower realms of incarnation. In the Vedic and Germanic tradition this deity is associated with twinness, being a combined force of life and death represented as one like the Goddess Hel, or the God Yama, who is the twin to Yima (who may be a river Goddess). He is said to be the first man to have died, and therefore, the first one to understand the Karma of death, and its flow for reincarnation. Yama was an important God in the Vedic and Pre-Vedic, religions of Kalash, and Nuristanis, as well as the Indo-Iranians in general. While Greco-Roman religion has this as the role of Hades, it is also a function of his spouse the Goddess Persephone.
9. Local Elemental, Land spirit, or tribal deities/Demi-Gods + Tribal/National Heroes/Ancestors.

10. Those who represent Chaos, and its spread. Either via creativity, ambitions, lust and enlightenment of certain freedoms. Free will in itself. You cannot know light without dark. You cannot have love without hate. You cannot have Order without Chaos. Examples would be Satan, Loki, Mara, Veles, and others. They are not evil in themselves but unchecked Chaos results in an imbalance. From this imbalance emanations of pure chaos are formed which will take the form of Leviathan, Fenrir, Jörmungandr, Vritra, Balor, Grendel (and mother possibly Angrboða).

Within true living Indo-European faiths, the Gods exist as individual beings, but are connected to a greater divinity. These metaphysical functions/positions they hold are both metaphorically reflective in nature, and within metagenetic archetypes that live divinely within mankind, allowing for potential apotheosis, or oneness, with the divine through sacrifice, devotion, works, and dedication.

### *Why believe in the “old” Gods?*

This is a question that those of an Abrahamic faith and Atheists will often ask.

Simple answer is the same answer Christians themselves offer.

It's faith, there can't be a why.

The same answer that Muslims often give can be an answer as well.

They state that everyone is Muslim originally and are either corrupted or forgot Allah.

I agree, I think everyone is a form of Pagan who has the capability to understand the Dharma, the divine, and the greater complicity of the world. They have the genetic connection to the “old” Gods, and the greater divine as a whole. There are also the genetic, and psychological, aspects. The “old Gods”, which are the gods of your heritage, are within you, as well as external to you. You are both genetically connected to them, as well as metaphysically connected via psyche, archetypes, cosmological, and physiological functions.

Atheists tend to complain regarding “You believe in a Sky Daddy?”, or, “if God is so powerful then why does X happen?” sometimes they state that “If God isn't real, then none of those matter”

I find that Atheists, generally, only have arguments regarding Abrahamic religions. Usually, because they themselves are ex-Abrahamic and think of those faiths when they think of religion. The funny thing is these are the same people who herald or religiously follow science as having answers to everything without question, having what could basically be seen as faith in science. This is ironic since the point of science is to question things, and find answers through hypothesis, and theories, not to state something as a fact, and believe it without argument. Also, most Atheistic arguments are uncreative, and deny the complexity or multifaceted, aspect universe/divine. Science itself doesn't inherently defeat Dharmic, Folk Pagan, or Animistic faiths.

Faith in the Old Gods (I would say true Gods of one's heritage) are a way to maintain a bond with the ancestral tradition of your ancestors, and reconnect with the perennial tradition, and the powers that put the world in motion. Everything from the society you live in, to the words you use, all have origins in the words of your ancestors, and their faith in the divine.

The more we look into the universe the more we realize how interconnected it is. We interact with it, like a matrix with programming. This programming language is the words of the divine, and the key to real progression and ultimate Dharma.

Ultimately this belief is also faith. Without actual faith in what you practice you are just going through motions that mean nothing to you, though they meant the world to your ancestors who accomplished great things. Without meaning to your actions there is no point. This nihilism is adharmic and a self-destructive spiral. Honor your ancestors and their culture. Revere the Gods and the divine pervasive greatness. Work towards a future Golden Age after the fall of this current era degeneration

In the meantime, keep your head afloat while Surfing.<sup>[1]</sup>

## *Who is the Supreme God?*

There are those who quote the Bhagavad Gita, and claim that Lord Krishna is the supreme, and being the Avatar of Vishnu, that Vishnu is the ultimate reality, or way to Narayana/Brahman.

In the Ramayana it is interpreted that Sri Rama is wholly a devotee of Krishna. However, in the Ishvara Gita it is Lord Shiva who is deemed as the ultimate and one who Rama prays to and has dialogue with. The concepts of worshipping, and adoration, of the Lingam, Advaita metaphysics, and Lord Shiva's Omnipotence is touched upon.

The Gaṇapaty Atharvaśīrṣa states that Gaṇeśa is supreme, even though he is the son of Rudra-Shiva. Then the Devī Upaniṣad, which states the same for Durga. There's one of this kind of scripture for almost for all of the important Gods in the Hindu, and Vedic, pantheon. The same thing can be seen in Buddhism. Many Sutras, and Tantras, will praise Avalokiteśvara as the ultimate, and one with Narayana, Brahman, and the Godhead, and whose presences, and power, frightens even the Varjapani. Then there will be those that praise Mañjuśrī, or Prajñāpāramitā, as the wisest, even more so than Avalokiteśvara. Another will say that Vajrapāṇi holds the powerful vajra and has strength beyond the power of all of them.

In Zoroastrianism Ahura Mazda is the Lord of Wisdom and Light, and is the most powerful benefactor, and is their understanding of the Sky Father. However, in the Avesta texts Zarathustra implies that Mithra is the mediator between the light of Ahura Mazda, and darkness the of Angra Mainyu, Mithra is the son of the Goddess Anahita who is the said to be the purest, and he is said to be the Lord of Wide pastures, and worthy of the highest offerings.

In the Greco-Roman context Zeus, is the Sky Father who is king of Olympus, and the Heavens, though he can still be threatened by other forces, and must operate by certain rules, even among Gods of whom he gave rise to as part of cosmogony. This can be very confusing for people who are coming from an Abrahamic monotheistic understanding where "God" is 100% always referred to as supreme and all is beneath him. It can also be hard for newly minted Celto-Germanic "polytheists" who approach Indo-European faiths from a previously Christian, or a hard polytheistic understanding as they don't realize that this is only explained by Monism/Panentheism.

The thing is, the most supreme is the aspect of divinity you are hailing during the time you are hailing them. This praise, and adoration, can be seen as any slight towards other divinity, or aspect of divinity. The only time it is a slight, is when it has been manipulated to be so via organizations, and certain cults who are intending it, and depending on who is writing them. Usually, this is in the more recent periods and not ancient texts. If one checks the original spirit of the Indic/Vedic texts that are the most ancient, the Gods are all seen more as aspects of a greater divinity, and sometimes interchangeable in parables, depending on the intended message and moral of the prayer, or story. This is especially so in the Puranas, and Mahabrahata. In the Rig Veda, when a chapter is dedicated to a Deva, that Deva is often the most high, strongest, most pure, and savior-like of them of all.

The Greco-Roman understanding often follows this motif as well. From my interpretations, Germanic faith is also like this. While Odin/Wotan is supreme, as he represents the great Will, Odr, and the position of the Sky Father, each aspect of divinity is often praised as the highest during the ritual, and prayer, in which they are dedicated. In this way, during praising any of the Trinity, the divine feminine consorts, Mother Goddess, God of War, or clan progenitor, is the highest aspect of the greater divinity (Brahman, Monad, Narayana, Dharmakāya) for what they are needed for, being praised for, and being dedicated to via tutelary or tribal worship.

## *Indo-European Sky Father, and Cultural influence on World Religion*

When researching how Zeus/Jupiter had an influence on both the Semitic faiths (including Abrahamic ones), and ultimately both the Christian understanding of, and even merger, or rather return to the Celto-Germanic understanding of the Sky Father. In my opinion, and studies, it seems to me that the Sky Father of Indo-European, and possibly Proto-Indo-European, peoples had a heavy influence on both East and West at the same time met in the middle. It is my theory, that Christianity's understanding of God is a direct development from the Greco-Roman, and then Celto-Germanic, understanding of the Sky Father, the progenitor God, and/or related divine Son. While the divine feminine/Earth Mother is easily seen as well via other aspects (such as the Cult of the Virgin Mary; later Queen of Heaven). In the same way, I would argue that the Byzantine understanding of God met with the Arabic-Semitic understanding, along with Tengriism/Scythian faith and shaped what would later be formed to be Islam. This isn't to say that there wasn't both Canaanite, Babylonian, Persian, and later Greek, influence on the Hebrew/Israeli understanding of Elohim/Yahweh. We can't also rule out the Scythian element possibly interacting with the Hebrews as well, and later Khazar, adoption and influence. In the East, we have the Sky Father/God in more of an openly, and less esoteric, monist view (monism being in plain sight). This results in Hinduism, and later Buddhism, and Jainism, with the Buddhist influence spreading much like the Christian one did, until challenged by Islam. Persia, I would theorize, is a middle ground between East and West. I find this a rather interesting topic, and one that I contemplate being my personal path is primarily Vedic focused with Germanic, Celtic, and Slavic folk religion, though I often walk to places where Zeus, or Jupiter, were worshipped here in Europe.

It appears that these connections are easily there throughout, and that the Abrahamic faiths are being viewed through a syncretic lens that many are in denial of, which causes a dichotomy, and inner strife, which is taken out on so the called "non-believers".

Personally, such a topic would be rather interesting to discuss in both a theological/metaphysically manner, as well as from a historical perspective.

This isn't meant to insult, or cause tension to or between, any group.

Nor is this a statement of universalism, as I have stated previously regarding how one can see perennial truths, and comparative religion, but have a tribal faith that is much like a light beam through a prism, as it is expressed uniquely.

The primary Sky Father (possibly in a trinity), divine Mother, divine Son, and/or Striker, are of Indo-European origins (though it has some ties to Sumer), and have the most important, and directly visible influence on all major religions, including the current era mainstream ones.



Image: "Scene from Wagner's Ring", 1928 by Hermann Hendrich (Public Domain)

*The Nature of God (Via Odin and Zeus)*

Often those who leave the Abrahamic faith state that the harshness of the, admittedly, “jealous” Abrahamic God is their primary reason for leaving. These same people are then met with a faith breaking surprise when they are faced with the reality of the harshness that the Indo-European Sky Father can represent. They then will either turn towards denial, and continue to practice as they please, no matter how hollow it may be, or they will turn away from Indo-European branches altogether. I find this amusing as it usually is the reaction of what I would call a spoilt or frightened child hiding from reality as they don’t want any rules, restrictions, or consequences for their actions. They can’t see that the Sky Father holds the title of father for a reason. This means he does what is in the best interests for his people, and domain, as well as makes corrections, via what may be punishments, in order to correct what has gone awry. Due to this, practitioner see the metaphors of the Father having multiple consorts within the cosmology, and/or taking them by force as some sort of vile chauvinistic misogyny, instead of a metaphysical allegory of spiritual connection, and creation. While it is unabashedly patriarchal, it isn’t an example of abuse. In the same way the divine issuance of a flood, or other disasters upon the Earth, as Zeus was known for, as well as the Biblical God, isn’t an unjust punishment when understood correctly. Nor is any curse that is laid upon mankind, who approaches apotheosis (deification or enlightenment/Oneness with God) without going through the proper steps or failing out of their own folly. Writings in the Eddas, or the various Greek myths that depict the Gods as having human attributes, or making mistakes, isn’t an excuse to say the Gods are just like humanity or equal to us. Instead, these represent allegorical and metaphysical morals, and ritualistic examples, for us to learn from. Like a parent teaching their child. Yes, the Indo-European approach to God contains much less of an arbitrary punishment than the Abrahamic understanding of “believe, serve, or burn” as one is expected to have a walk with the Gods, as their ancestors would, only taking it further, via servitude, when called to. That doesn’t mean that Adharma, extreme chaos, or vile actions aren’t punished. Though what is considered a vile action in Indo-European faith isn’t strictly as rigid as that of the Ten Commandments, where sin, if not forgiven, is rewarded with eternal damnation. Damnation within Indo-European faiths is always escapable with time served, and reincarnation.

I will focus on Odin as my example of the Sky Father in this example, and in much of this book, as I do within my path. As some think that Odin only wants those who are capable warriors, with the potential to be Einherjar, train in Valhalla, and fight in Ragnarök. It is very much true that this is an aspect of all understandings of the Sky Father who seeks to enforce proper balance to his creation. However, it has been perpetuated further by misinterpretations, and media. Odin is God/Gaut. Not being directly useful to him as an Einherjar doesn't keep one from worshipping him or revering him and the other Gods. People misunderstand, thinking everyone needs to be some sort of Einherjar. I once spoke to an Asatru fellow who stated that Odin is "in this for himself". To think that the one who creates man, sets up protection for man, and wants to stop Ragnarök in order to maintain his creation, is somehow selfish, such thoughts are inaccurate, and typical of people who claim to follow Odin because it is popular. There is a deeper esoteric connection with Odin, which will be a method of proving yourself to be more like him, and willing to sacrifice for wisdom, strength, and esoteric knowledge. This is the same as a deep walk with any of the aspects of the divine. If this results in one being chosen as Einherjar, that is up to the Sky Father.

As previously said, one who created mankind, gave mankind a Middle Earth just for them, as well as protects them from unbridled Chaos via his own actions, and the actions of his Son, provides them with wisdom via the Hávamál, and other texts, as well as gives them the runes via self-sacrifice, seems to be one who cares for his creation. The desire to have an all loving, peace promoting, tolerant, and embracing, Father who is altruistic, is a delusion that hurts all people, and produces no true progress in humanity. As progress is found via challenge, setbacks that are overcome, and effort. Altruism is a weakness, a lie created by Christians, and those of later liberal mindsets. Altruism is giving to others, to the point of hurting yourself, in an attempt to make oneself feel better, or feel moral/holy. The Sky Father has no need for altruism. Tolerance, is how much one can endure a poison that is harming them, corrupting them, or ultimately killing them. A certain amount of tolerance can show strength. However, too much tolerance, till it is a detriment to oneself, and one's own people/domain, is stupidity. When one is looking for God to be loving, the word they are searching for is benevolence, and I think I captured that above quite well. Even in the Prose Edda, most of the actions of "God", or the Allfather, being depicted are that of a loving

father. Within the continental aspects, he isn't much different than what could be seen as a mixture of Jupiter/Zeus, and Mercury. Which isn't to say they are inherently selfish either. The many names of him give those that are both of death and torment, and of life and giving. Gaut/Gautr is literally the one who pours forth (blessings). He also has names related to one who gives out rings, Ein sköpuðr galdra "Sole Creator of Magical Songs". Gautatýr God of the Geats/Goths. Olgr "Protector" or Hawk. In the Gothic bible God/Odin is equated with Gaut, just like he is in the Eddas. A loving God who creates and loves his creations. That doesn't mean he isn't one to stir wars (as the Romans equated the German "God" with Mars) or seeks those who battle in his name. He is more complex than the "Brosatru" Einherjar larpers want to think, but also can be just as brutal, and cutthroat as the depict him as well.

To amplify the points made above I will compare the European (Germanic) understanding of God, as reflected in the Prose Edda. While some detractors use the opening of the book, where it reflects Genesis, then goes into an allegory of Troy, and Asgard, with Odin and Thor being Trojan Heroes/Demi-Gods as proof that Odin isn't "God". However, upon further analysis one can easily see certain connections. All-Father is considered God, Maker of Heaven and Earth, and is then said as one of the 12 primary names of Odin.

The Odin of which they mention in lineage may not only be of the goal to give credence, and legitimacy, to Norse, Gothic, and Anglo-Saxon royalty, but also correlates with a founding king in many genealogies, of Germanic tribes that list Odin as a progenitor. These often also list Gaut as well. While this may be a form of euhemerism, it is also an attempt to tie legitimacy to Troy. Going down the rabbit hole of Trojan connections, one can see a lot of Indo-European tribes that tie their heritage directly to Troy, or at least related to the events of Troy. There is even Eastern Hindu stories that align with allegories of Troy.

While the story of the Trojan war did spread with Greco-Roman culture in the west, attributing to the widespread associations with it and being of noble blood, it is also implied that this was an important, early, Indo-European city, and place of an epic battle of divine proportions.

A focus on Troy aside, we come to the fact that the merger of Biblical retelling of Genesis, with the Trojan legacy, is then combined with the Trinity of High, Just as High, and Third, (Odin, Vili, Ve/Odin, Hoenir, Lodur), explaining to Gangleri the nature of the All-Father, who is Odin. They, by

proxy, in a cryptic manner, explaining their own nature. In this, Odin is equated with the same God that is the creator of the Heavens and Earth. In other parts, he was said to have split the rule into 12 domains, not unlike the 12 primary Olympian Gods (this is a pan Indo-European concept as well). In this, one can see, Odin corresponding with an almost Zeus-like ruling figure. The trinity of Brothers not being that unlike Zeus, Poseidon, and Hades.

One can easily see here how the Germanization of Christianity already contained elements of Greco-Roman influence, as well as was merging what would become the understanding of the Christian God, into the Germanic God/Gott/Gaut (Gautr) all combined within Odin.

One will start to understand how the West took Zeus/Jupiter, Gaut/Odin, Celtic deities, and merged them into what would become more tribal, national, and later, larger implicated understandings of God. That, how even today, Christianity still reflects these understandings, making it just as European in nature as it is “Judeo” (This is not an endorsement or condemnation of the faith, but in the spirit of deconstructing, and reverse engineering, to discover the European spirit of theology.)

## *GYLFAGINNING*

III. Gangleri began his questioning thus: “Who is foremost, or oldest, of all the gods?” Hárr answered: “He is called in our speech Allfather, but in the Elder Ásgard he had twelve names: one is Allfather; the second is Lord, or Lord of Hosts; the third is Nikarr, or Spear-Lord; the fourth is Nikudr, or Striker; the fifth is Knower of Many Things; the sixth, Fulfiller of Wishes; the seventh, Far-Speaking One; the eighth, The Shaker, or He that Putteth the Armies to Flight; the ninth, The Burner; the tenth, The Destroyer; the eleventh, The Protector; the twelfth, Gelding.”

Then asked Gangleri: “Where is this god, or what power hath he, or what hath he wrought that is a glorious deed?” Hárr made answer: “He lives throughout all ages and governs all his realm, and directs all things, great and small.” Then said Jafnhárr: “He fashioned heaven and earth and air, and all things which are in them.” Then spake Thridi: “The greatest of all is this: that he made man, and gave him the spirit, which shall live and never perish, though the flesh-frame rot to mould, or burn to ashes; and all men shall live, such as are just in action, and be with himself in the place called Gimlé. But evil men go to Hel and thence down to the Misty Hel; and that is down in the

ninth world.” Then said Gangleri: “What did he before heaven and earth were made?” And Hárr answered: “He was then with the Rime-Giants.”

Translated by Arthur Gilchrist Brodeur [1916]



Image: “Godan and Frea look down from their window in the heavens to the Winnili women in an illustration” by Emil Doepler, 1905

# Relationship of the Sky Father and Earth Mother

In many Heathen/Pagan or Indo-European groups I have seen discussion of the Earth Mother, and Sky Father's relationship.

These questions/concerns usually are something like the following.

1) Are all the Earth Goddesses the same? (Usually this is a Wiccan, Hard Polytheistic, fueled question, wanting to maintain a Pantheon as they have been told, or deem fit)

2) The Sky Father had too many mistresses and wasn't faithful. (This is rather funny, as the hypocrisy of this statement juxtaposed with the following question).

3) The Sky Father forces himself on unwilling "mortals" and other divine females. (Usually this is being promoted, and pushed, by those who are against some perceived evil "patriarchy".)

I'll address each of these.

For all intents and purposes, the Sky Father with the Earth Mother (who also may be the personification of river/water Goddess), who is then raised up as the Heavenly Queen, is the primary motif. Odin, and all his consorts fits this. Zeus, and all consorts fit this. Shiva-Rudra, and/or Vishnu and all consorts fit this. Celtic Gods as well follow this. As does Ahura Mazda, or Mithras, and Anahita (though this coupling isn't stated clearly).

Most all Indo-European, and some Sumerian/Mesopotamian, understandings of the Sky Father and Earth Mother, God couples all fit this motif both spiritually, metaphysically, and in the lore/myths.

So, in this understanding, regardless of merging of some pre-existing European peoples (who studies have shown weren't that far different from the Indo-Europeans) with Indo-Europeans, to merge different Goddess concepts, they are the same cosmologically, and metaphysically. This could also be seen with pre-existing Dravidian, or Indic groups, in South Asia when Vedic peoples entered the scene.

Almost like different names or Epithets. Odin and Frigga/Odin and Jörð/Odin and Rindr, or even Óðr and Freya, are all different understandings, and aspects of the same conjoined divine couple.

Therefore, this answer both the first, and second questions points. The Sky Father doesn't have too many mistresses' as they are all divine aspects of the same cosmological function. In addition, technically all the divine sons are offspring from these Goddess. Even if the Goddess is a "human", or Earthly creature, she still represents the Earth itself (which is why her purity, and/or virginity, is often maintained within the understanding). Even Christianity follows the same pattern and understanding via the God and Mary creating Christ/divine Son.

For the last point of the Sky Father forcing himself, which is one that was only perpetuated by Abrahamic apologists to tear down Pagan understanding, and by modern political agendas to further tear down Indo-European constructs and hierarchy by making the Sky Father some evil "male" who commits heinous acts against the always pure female. This is a gross misunderstanding, and misrepresentation, of these couplings. Anything remotely violent within these tales regarding the coupling is to show Chaos, and Order, coming together in the bounds of sex (which isn't a passive act but an act of passion) to bring forth life.

Anytime it was implied the union is completely against the Goddess' will, or an assault, it was either a misrepresentation, a lack of deeper moral understanding of the issue, or a translation/cultural awareness issue. Applying corrupted, and degenerated, modern morals, and understandings, to the ancients doesn't help you understand them. Also, not applying a more nuanced, and metaphysical focused approach, to these symbols and signs, is ignorance.

Lastly, while understanding the divine is the primary goal of theologians, and philosophers, there will always be a stark answer that the God/s are divine, and fully understanding them is possibly beyond man, which is why they are God/s.

To become one with God, or fully understand God, is sometimes an endeavor of multiple lifetimes, and may not be achievable right now. It still should always be sought after, and this shouldn't dissuade anyone from marveling, and revering the divine.

## *The "Germanic" Trinity*

Since Indo-European cultures are often that of a tripartite understanding, this normally breaks down culture into threes/trinities.

While in my general writing I discuss the trinity/trimurti that is within the Godhead itself, reflective of Odin, Villi, Ve/Zeus, Poseidon, Neptune/Shiva-Rudra, Brahma, Vishnu, etc, as well as the corresponding female aspects, what doesn't get spoken of is the more societal, and tangible, trinity that has a stronger influence on society.

This would be the First Function, Second Function, and Third Function. Which was first discussed in depth by Georges Dumézil, whose work I suggest you read for further deeper understanding.

## *First Function*

This function is a shared, or split, function, and usually fulfilled by either the Sky Father alone, or the Sky Father and a trusted second. These two functions are that of the Judge-King and Priest-Magician. While this one position, or function, works with the theory put forth by Julius Evola regarding the Divine King as the King's original role was to be the intercessor, or divine sword of God, as well as the priest of the people. While there may have been a head priest who trained, advised, and informed the King, it was the King/Tribal chief's role to lead others in the rituals.

In the Germanic, it is thought that Tiwaz/Tyr is the Judge-King aspect, while Odin is the Priest-Magician aspect.

In other Indo-European faiths, this can be seen within Zeus and Hermes, and Rudra-Shiva, as well as within Vishnu-Krishna. Mithra-Varuna (Tyr-Odin) works like this, which is interesting as Varuna is theorized to be a source for Ahura Mazda, and Mitra-Ahura is a Zoroastrian, understanding of this same function. His worship and sovereignty would be understood, and respected by all, but the cult of personality would be understood and embraced more by the elite, and the priesthood.

## *Second Function*

In the Second Function, we see the warrior. This warrior is often the divine Son of the Sky Father and Earth Mother. He represents martial power, and the military, as well as protection of the tribe. He usually has the elemental aspect of storms (including rain), and lightning, which is a power bequeathed to him via his father. In the Germanic, this corresponds to Thor.

The Princely (still royal, and ruling) son of the Sky Father, protector of mankind, and offeror of boons of strength, and blessings.

Regularly, he is the honored general, and hero, who is the first to be revered, or worshipped, by mankind making his cult, and adoration, the most widespread among the common man. In other Indo-European cultures, one can see this primarily in the Vedic Indra. Others are Heracles, Taranis, Cú Chulainn, Perun, etc.

### *Third Function*

The Third Function is that of the farmer, or royal craftsman, this is the producer, fertility giver, progenitor, lover, and harvester. His worship would be the most common among the people even if not heralded as highly as the warrior due to heroic deeds, but worshipped in everyday life for both mundane, and important, daily necessities, and blessings. He would often be considered the founder of certain tribes, due to his fertility, and founding among the people. In the Germanic, this can be seen in various deities, but primarily within Freyr/Ing Frey. He is worshipped for harvests, associated with the forest, growth, as the god of love and fertility. In the Germanic aspect, his “twin”, Freya, is the female counterpart of the same domains, though she is the Earth Mother representation of this function (each of the other functions also have a core divine female consort/queen). In other Indo-European understandings this function is possibly Vishnu within the Vedic, however, there are others that have similar aspects. So, with this, we have what is considered the “Germanic” trinity of Thor, Odin, and Freyr. This corresponds directly with the description of the Temple at Upsala that Adam of Bremen gave. In his description, he states that the mightiest Thor sat in the center throne, with Wodan (Odin), and Fricco (Freyr), seated on thrones beside him. Thor is said to have a Mace (Vajra), Fricco an Erection, and Wodan armor “as our people depict Mars”. (1) I believe this reflects a Pan-Indo-European tripartite.

To compare to the Rig Veda.

Odin = Rudra-Shiva

Thor = Indra

Freyr = Vishnu

Questions may arise from this such as the follows.

Why is Thor depicted as center?

Answer: As mentioned previously, Thor was the primary intercessor for mankind, much like Heracles, and others, he was seen as almost a savior like figure who governed other Gods beneath him, and of whose strength, and greatness, was tremendously respected in the Heavens, and other realms. The same could be said about Indra, whose name is mentioned in the Rig Veda more than any other God, though by much reasoning, he is the Son of the Sky Father.

Why not mention Brahma in this tripartite?

Brahma, while being the creator aspect, is rather lacking personality, much like either Vili, or Ve, who he may correspond similarly. He is almost seen as an absent energy of creation, and sometimes a chaotic figure (as life itself is), and easily corrupted. Many of the forces of chaos or Adharmic, are born from a corruption of his creation (especially in Puranic texts). He is respected, and revered, but rarely a worshipped aspect because of this. In my own personal theory, I think he could correspond to Loki who some have theorized was a part of the creative trinity, and yet while having a catalyst function, needed for creation, is also corrupted to bring forth destruction.

## *Societal Caste systems*

Without going into too much of the realm of controversy, the Indo-European tripartite of religious understanding also reflects the caste systems found in Europe and India.

First Function = King/Priest > Jarl > Brahmin

Second Function = Warrior > Karl > Kshatriya

Third Function = Farmer/Craftsmen > Thrall > Vaishyas

There was possibly something in between a thrall and a Karl; in the Germanic, a Karl hold both the governing and farming. The thrall would correspond to the Shudra in some ways. In this same way, Brahmin is primarily a priest, while the Kshatriyas were warriors and the rulers. However, in the totality of a tripartite, this aligns. Of course, this is not to condone any mistreatment, or forced servitude of others. With this, one can easily see the importance of the three functions, and their reflections on Indo-European society, even today. Each of these functions need each other to survive in society, and each of these spiritual functions, and divine aspects of Godhood, are to the whole. [2]

# Worshipping the Divine Son

## *On Krishna, Heracles, and other Indo-European Gods, in the context of the Divine Son(s).*

I will speak candidly. This isn't meant as a slight towards any Vaishnavism, or Krishna devotee. Nor is it an endorsement of Christianity, in any sense. Within the Indo-European faiths, there is the concept of the Divine Son. This is a topic I have spoken about many times. Yes, other forms of Paganism have this as well, primarily Sumerian, which I feel is directly related to Indo-European.

The overall setup is that the divine Sky Father, who is either The One or an aspect of The One, God/King of all the Gods, has a child with the divine Earth/Water Mother (divine feminine aspect), who also may be represented by a pure corporeal human. This child (or children) usually functions as the embodiment of strength, heroicism, and as a protector of man. He is wild, but learns wisdom, and pursues his inner divinity, so his life functions as an example for mankind to follow in order to properly worship, and become one, with God.

Heracles, Dionysus, Perseus, Hermes, Thor Baldr (maybe the Volsungs), Perun, Persian Mithra, Indra, even Krishna, and Shakyamuni Buddha, all fulfill this role. Though it may not be popular among Pagan groups. Jesus Christ also an example of this motif. Jesus Christ, in this, is an amalgamation of the Demi-God who seeks his father's favor, and the path to Oneness with him. The sacrifice on the cross is no different from that Apotheosis of Heracles on the pyre, or Dionysus being twice born. Christ is Near East, and Egyptian, faith merged directly with Greco-Roman understanding, then later underwent a Celto-Germanization. The Hebrew origins, or Jewishness, of Christ is rather relevant, though the church hyper focuses on it, when compared to the overall concept of Christ's divinity, which is much more Greek in origin than Hebrew.

similarly the Dioscuroi/Ashvins, or the Divine Twins, are also within this understanding but in a different attribute. These "figures" of the Divine Sons are guiding lights of attributes, and examples to how one devotes

themselves to the Sky Father, and The One (Monod, Narayana, Trimurti, Odr) that is beyond him.

The reason why they represent salvation for mankind isn't just that of worship, and clearing of one's sins, but as examples that one must follow to seek to improve oneself in all aspects, and achieve apotheosis, Enlightenment, Bodhi, and power of purified Will. This gets confused by many who want to either take the way of selfish, and atheistic, understanding with these Divine Sons, and all Gods, being archetypes. Examples in which you must adjust your lifestyle, and psyche, in order to emulate, and achieve, this connection to divinity. Others, primarily churches, temples, certain Hindu, and Buddhist, organizations, promote these figures as beings one must worship, and offer complete submission to, in order to have one's sins, and karma, cleared of all wrongdoing, and be taken to heaven or, a place where achieving enlightenment is easier. Of course, this is an effortless endeavor of saying words, paying tithe/offerings, and obeying just what the organization tells you is "the way".

The thing is, both approaches have the truth in them, and the path one must adhere to is a mixture of both. However, both ways are corrupted by organizations to either promote adharma, unbridled chaos, selfishness, or strict order with a stifled, unexpressive, way of seeking the divine that will not allow for a proper connection. No, I am not saying that all of these figures are the same. Though I think they are understandings of the same divinity with varying levels of corruption, cultural evolution, and additions, or subtractions, of scripture.

Time and again people get hung up on the two most common savior figures within the East, and the West, being Jesus Christ, for the Abrahamic and European side, and Sri Krishna on the Vedic side (Though I admit the Buddha falls into this motif for people arguing for the East as well). I won't speak of the other Abrahamic religion that has gripped the Near East, as though it has its own savior figure, it is apparently forbidden to speak on such topics within the social spheres.

However, what many people often overlook, is how wide the Thunderer/Striker cult, and understanding, was. Thor, among the Germanics, was worshipped more widely than that of the Sky Father, Odin, as he was the protector of man. Perun was seen amongst the Slavs in much the same fashion. For the Greco-Roman sphere, we have Heracles. I have personally been to many temples, and shrines, both Roman and Greek, in Europe that are

dedicated to one of the Sons of Zeus/Jupiter, but most prevalently, it was to Heracles.

Heracles is the Striker, club/vajra, wielder who fights chaos to defend mankind, and to prove himself to his father. The Deva Indra, who is Son of the Sky Father, Dyaus (Rudra/Shiva), is the most praised, and mentioned, God in the Rig Veda. In the Aitareya Upanishad, Lord Indra is the only one who can see that Atman (the divine spark of self) is the same as Brahman (the sea of the oneness of all souls, and with the Godhead of Narayana). He is the first one to embrace this and serves as an example for this. Hereby, he serves not only as the Prince of Heaven, and King of the Gods, but also as one who grants boons to Heroes, and Demi-Gods who protect the Dharma, or path/teaching, that leads one to God.

In the Buddhist context, he is called Śakra, and it is his elephant who is said to have visited, and blessed Shakyamuni Buddha's mother while she was pregnant. Lord Indra, in this teaching, is also the first to embrace Bodhi, and protect the way to enlightenment, thereby becoming a Dharmapala.

Megasthenes, a Greek philosopher, historian, and diplomat, who lived from 350 BC—290 BC, wrote a book called Indica which, compared Krishna directly to Heracles. In the Greco-Buddhist context, this is taken further, as the Buddha is protected by Vajrapani, or Indra, represented as Heracles with a vajra or a club.

Now we will shift focus to Lord Krishna. Krishna is the Son of Vasudeva (who may be understood as either a divine hero or the embodiment of Lord Vishnu). Krishna is the realized avatar (divine son of) Lord Vishnu, who is one aspect of the Godhead (Trimurti), who are segmented representations of Narayana, or in some ways Brahman. He is the primary focus of much of the Mahabharata, the Bhagavata Purana, the Brahma Vaivarta Purana, and ultimately the Bhagavad Gita, which is often treated as the one-stop-shop for those who are devoted to him.

Different phases of his life, from birth to death, and ascension, are presented in each of these. The majority of these tales regale the various adventures he went on, battles he assisted in with the 5 heroic, Pandavas, miracles he performed, and ultimately his guidance, and wisdom, provided to the hero Arjuna during the Kurukshetra war. After the battle, Krishna is killed while resting in the forest when a hunter mistook him for a deer. Krishna forgave the hunter, and his passing away is interpreted as him allowing himself to finally ascend, as his mission had been accomplished.

It is the Bhagavad Gita that contains most of his guidance, and works, as his sermon and thesis of understanding karma, Brahman, and connecting with Narayana. It is, what I would prefer to say, a mixture of metaphysical allegory that explains how he is the Avatar of Vishnu, is one with Brahman/Narayana. However, this can also be seen as him explaining to Arjuna how Arjuna himself can embrace this connection via Krishna's example and connect to the divine himself.

In this way, when one worships Krishna, they are worshipping the Son of Vishnu (an aspect of the Sky Father, a part of Narayana), and showing reverence to the example he led. This is embraced as one seeks to make themselves more like him, to connect even further with God. This shouldn't be misconstrued as Krishna being God himself, or above God, or above any other divine function, or aspect of the cosmos. In the book, *Classical Hinduism* by A. L. Basham evidence is provided that the more divine supremacist interpretations of Krishna's divinity are later additions to the overall Mahabharata.

My understanding as of now is that the Bhagavad Gita, despite having very important truths (regarding reincarnation, and worship), is usually taken, and promoted out of context. These same people/organizations have tarnished the name of Krishna. When I am reading Scriptures of him it seems to me, he preached no different than the Buddha to a degree but in a Vaishnavism way. I feel that all of the hyper-theistic supremacy and ultimately monotheistic aspects about him were added by later cults. I get no feeling that he is above all or the Supreme God, even within his own word, and that which he points to that is Narayana. He isn't above Narayana, but the guiding post to the divine. Meaning, Krishna is below Avalokiteshvara, Ishvara, Vishnu, and the combination of the Trimurti. He should be seen as a Bodhisattva, or Vajrapani, or Dharmapala, much in how he is seen in Buddhism, but also, in the same way as the Divine Son like Heracles, Indra, or Thor.

Does this mean he isn't worthy of worship? No, he absolutely is! Much like Heracles, Thor, Indra, Perun, and later, through amalgamation, Jesus Christ, Krishna should be seen as the way to God, the shining example, and worthy of emulating, praising, and providing an offering to. There are reasons why these cults, and temples, were some of the most widespread, aside from the divine Sky Father, and Goddesses.

I'm sure that many devotees, and followers, of certain groups will pull out a few verses of the Gita, or other Puranas, and create a whole sermon of

personal gnosis, and dogmatic monotheistic understanding, to attempt to prove what I am saying here is wrong. I, by no means, intend this to demean the divinity, or holiness, of Krishna, as unlike many Krishna devotee groups, and promoters, I would never demote the divine in order to push my understanding above another's, so long as theirs is not Adharmic.

I'm not saying that all of these, for example, Christ and his cultural Judeo-Christian context, are compatible with each other, and Indo-European Paganism, as a whole. However, what I am arguing for, is embracing the examples that Krishna, Heracles, and others, represent in the Indo-European spirit, and adjusting one's devotion to what can be changed in one's life, to lead a more Dharmic life. As well as how one can promote what is right.<sup>[3]</sup>

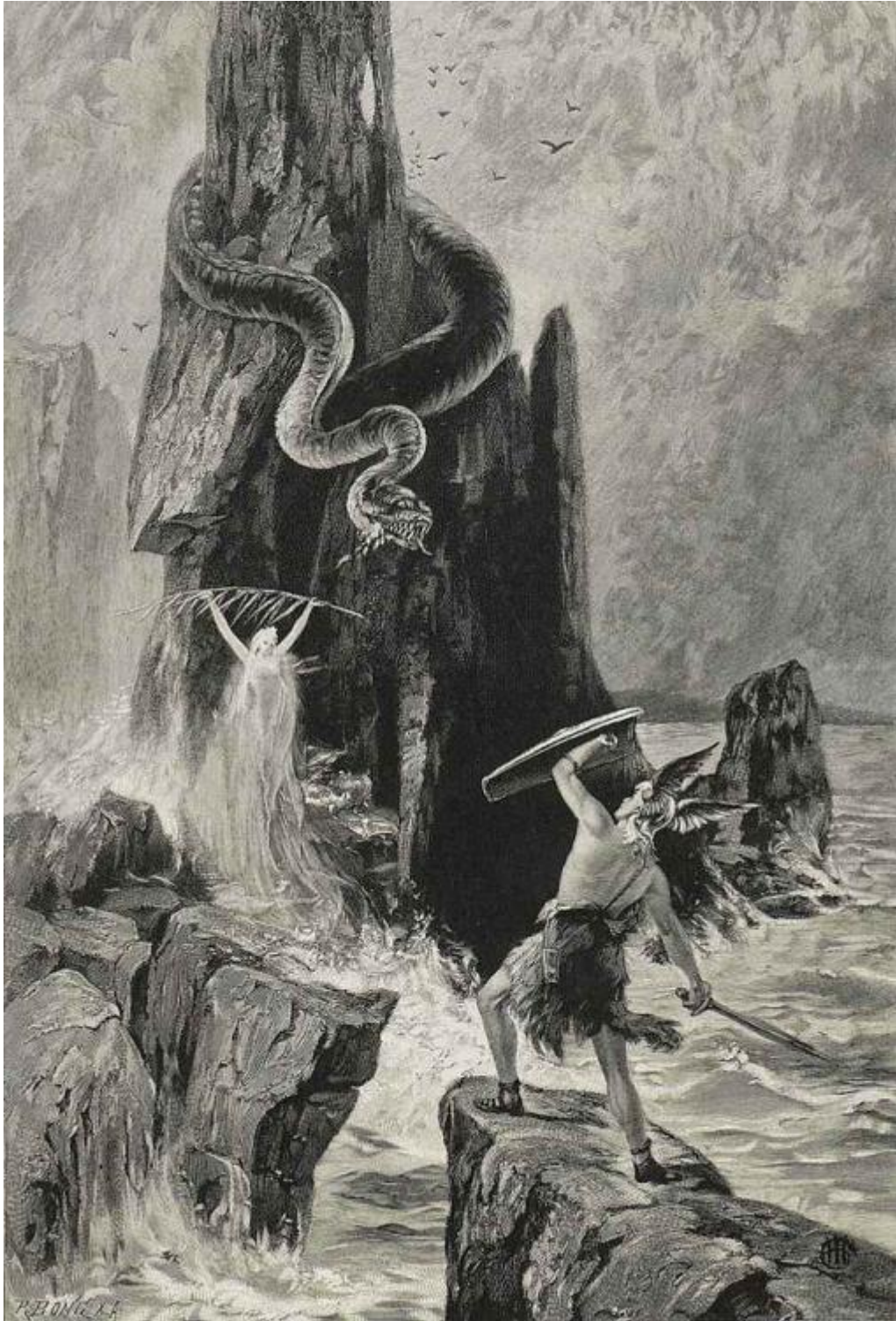


Image: "Der Kampf um den Ruhm," 1895 by Hermann Hendrich (Public Domain)

*Further Clarity Regarding the Thunder God*

It seems like this poor understanding regarding the Sky Father is spreading around again. I will admit that, until I had a proper understanding, I too made this confusion some years back. This is being in regards to Indra being the King of the Gods. The Thunderer/Striker is not the King of the Gods. Nor is he the Sky Father. Instead, he is the Son of, or “right/sword hand” of the Father. His power is lent to him as an extension from the Sky Father. This is indeed a primary dominion, and principality that is of a ruler. More often than not, he is more popularly worshipped by the common man, or by certain sects of warriors. The weapon of the striker is the vajra/hammer/club/(Slavic) axe, which have become a cult symbol to represent the belief in the Gods. This position can make it confusing, to some, of who may appear to be the true King of the Gods. A prince is still above most nobles, but Indra is the Thunderer/Striker, not the Sky Father.

The Sky father is Dyaus, or Dyauspitar, who can be seen reflected in Varuna, but primarily in Rudra-Shiva, with a Trimurti of Brahma, Shiva, and Vishnu, similar to Odin, Vili, and Ve or Zeus, Poseidon, and Hades. In the Slavic this is Svarog and in the Zoroastrian, Ahura Mazda. One of the primary issues is that people use Jupiter/Zeus as the baseline understanding, however, they are the odd ones out, as they didn't grant the thundering powers from the Sky Father to the Son.

Some state that Indra has had sons, or has blessed Avatars, as an example. Indra having a son is irrelevant, just as Heracles, and Thor, had children. Heracles is said to be the progenitor of certain Scythians, but that doesn't make him the Sky Father or creator deity. Heracles is the Striker, and son of the Sky Father. In the Greco-Buddhist equivalent (Bactrian), Heracles was depicted as Indra/Vajrapani. In this, the role of the striker isn't reduced, instead, it shows that Greco-Romans didn't focus on him as much as others. However, the Cult of Heracles was similarly popular to that of Thor, and Indra, and Perun, with a club pendant being associated with the worship of the striker. You will also notice that the Striker has a penchant for drinking soma/mead/wine, and is known to slay demons/giants, and combats the Chaos dragon.

All of this is in no way meant to diminish any praise for the Thunderer/Striker, and Prince of Heaven.

Some notes on further confusion:

Slavic: Yes, it is argued between Slavic Paganism, in the same way, if Perun is the supreme, or if Svarog is. However, Perun's aspects line up quite well with that of Thor, and near to that of Indra. More confusion is made with the fact that Perun's Father is Svarog, whose name is thought to be connected to Svarga, which is the first realm of Heaven and the domain of Indra.

Thundering power of the Father: In many ways, the Son reflects the father, where it is like a lesser form, this can be seen in most of the sons of the Sky Father.

Yahweh: Since the Hebraic God Yahweh was absorbed into the Christian concept of Deus, and later Gaut/Gott/God, merging with the Odinic understanding, people tend to misunderstand that Yahweh was, by most accounts, a lesser God, or the son of El (Sky Father), and comparable to Baal (which is why they are competing for cults throughout the Old Testament). Due to this, Abrahamic faiths merged El with Yahweh, and added a son for Yahweh, via Christ, this fact becomes blurred. So, when Yahweh fights the Leviathan in the manner of a Chaoskampf, they concluded that the Sky Father is the one doing it. However, as said previously the Son/Striker/Thunderer performs much of the same actions in the shadow of the father. This is a Proto-Indo-European and Sumerian concept. The Sky Father also fights a dragon, or slays a twin, or Chaos embodied, being during the act of creation. In the slaying of Tiamat, it is Enki/Ea's son, Marduk (Striker/Thunderer/vajra wielder), who performs the act. In the same way, Elohim slays the depths (Tehom). Tehom is a cognate of the Akkadian word "tamtu"/Ugaritic "t-h-m" meaning depths (of the Ocean) and these are also connected to the name Tiamat who was the dragon of the depths. So, in this Tiamat was defeated to give rise to the world. Similarly, Odin and his brothers, defeated/sacrificed Ymir to create the world. I mention this not to give credence to Abrahamic faith, but to show that it was based on the Mesopotamian, which had a direct cultural exchange with the Proto-Indo-European.

### *The Sky Father/Thunderer (Son) confusion issue (elaborated)*

Addressed again.

This is an issue I see a lot of people discuss or have confusion with.

The problem lies in how the Creator and or Sky Father is the source of the Storm/Thunderer God's power as that God is his direct offspring in most faiths. Usually through a power of succession, depending on the cultural inputs, the Son/Striker will either be gifted the power of the storms and thunder, as well as the rule of the heavens and its armies.

Often this will end up being a full succession with the Son rising up to full power or ruling in the Father's stead. In some cultural contexts this is done by force with the father overthrown or bested.

In some ways this may seem like a violent patricide (though it is more metaphoric than that) it usually is the role of the son to best the father and show that he is worthy of succession and rule.

This cycle that has been depicted with the majority of faiths is also reflected within the general cycle that is understood within a ruling family or even the family in society.

While some may argue otherwise, I will say that Ouranos and Kronos don't cease to exist and being a power within the universe it is just the benevolent side and primordial Sky father power has been handed down to Zeus and are a part of him. Which is how the Sky father can have the role of the Thunderer Striker before he ascends.

This is how people who do comparative mythology/religion, and Wikipedia contributors, make the mistake of equating every Thunder God/Striker with Zeus.

Other Eurasian, both Indo-European and Semitic/Sumerian follow a similar pattern and understanding.

Indo-European Examples:

Dyauspitr/Rudra > Indra

Zeus > Heracles

Odin/Woden > Thor/Donar

Svarog/"Rod" > Perun

Also, in the Hittite and Luwian:

Anu/Dyaus Pitar > Tarhunt/Tarḫunz/(DEUS) TONITRUS

For Near east examples

El > Ba'al Hadad

Anu > Ea/Enki

Ea/Enki > Marduk

Anu/Enlil > Teshub

Teshub > Sharruma

Judeo Christian: El > Yahweh Yahweh > Yeshua

Other Examples in Asia

China: Tian > Jade Emperor

Japan: Ame-no-Minakanushi > (Via 7 lines of generations) Izanagi

Izanagi > Susanoo

I will say this, though it is from my own spiritual understanding and may not be how other's traditions view it, for the majority of rituals and for all intent and purpose the Sky Father is usually approached by the priestly class and in esoteric approaches. The Son/Striker is the primary God approached by the general people and warriors also is by station the leader of the heavens.

There is no issue seeing the Thunderer/Striker as the Leader and primary God though it should be understood that his station is beneath the Godhead and the cosmological primordial beyond.

Yet again, this isn't some all religions are the same statement, though perennial facts remain among Cradle of Civilization and Eurasian faiths.

I hope this clears up some things.

Feel free to discuss and provide any amplifying information you may have.

Note: Hadad also uses an Axe and Thunder Bolts.



Image: “The giants seize Frey[a]” by Arthur Rackham 1910 (Public Domain)

# Giants, Asura, and the Nature of Chaos vs Order in the Current Era

In a group discussion this statement was presented to me. “The Gods are agents of order and stasis, the giants are the essence of chaos and change, for chaos has no agency. When in balance there is progressing flow” First, to address this I would suggest that Chaos and Order as mentioned here lends itself to easily be misinterpreted. Ultimately, we want to see things through the lens of Dharma vs Adharma for a clearer understanding.

To address the “Giant” in the room I will say that, yes, Giants/Jötnar are mostly agents of Chaos. However, they are also regularly classifiable as higher spirits, or lesser gods. Remember, many of the Gods, and/or the proto-deities that the Gods are derived from, were considered jötunn. Not all Giants are Adharmic though. In the same way an Asura (असुर) isn't Adharmic by default (Asura being the Vedic equivalent to the Giants within the Buddhist and greater Vedic understanding). Instead, they are often seen as a more primal, or elemental, lesser class of deva. Sometimes similar to the Greek Titans.

Good Asura are linked to the Adityas to be led by Varuna, and often Rudra-Shiva. Agni is considered an Asura, as is sometimes Indra, and the Murats he leads under Rudra-Shiva (Sky Father). Does this mean the Sky Father is Chaos? Actually, he is the balance between, and contains, Chaos and Order within him and his consort (the joining of the two), and operates in harmony like a yin-yang. In the Germanic, this can be seen with Odin's lust for wisdom and power versus Frigg's advice, love, and consoling. Within the Völsung saga, their counteracting each other for a proper balance can be seen.

In the Vedic, context the Adharmic Asura are defined as Danavas under the command of the serpent like Vritra, who is born from the River Goddess Danu.<sup>[4]</sup> The son of the Sky Father (Indra/Thor) therefore combats and defeats these Asura. As their bringing of imbalance is adharmic. In the Post-Rig Vedic context, many Asura are labelled with a “demonic” antigod title, and associated with Yakshas, Rakshasas, and various “evils”, while those who were good are included into the grouping of the Deva.

I consider this a great misunderstanding. If one was to invert this, the Asura (possibly linked to the name Ahura) become the, Yazata and the Amesha Spenta of Zarathustra's path that would become Zoroastrianism. From these two, we can easily see the connection of development with the Scythians, Saka, Kushan, Alan, and Germanic groups. The Celts also have a similar understanding between the two groups Gods.

With this Chaos doesn't mean Adharma. Adharma is the imbalance of Chaos, and Order. If either Chaos or Order is taken to the extreme, tipping the balance, it causes Adharma, Sin, or "evil" and gives rise/birth to the so-called "demonic" or Adharmic forces.

The Feminine (Earth/Water and sometimes Fire) is often considered the element of Chaos. Emotional, changing, rapid growth, unstable, but also nourishing, providing life and growth, but most importantly, loving. There is still wisdom, ecstatic spirituality, and a different form of strength within it. The Male element (Sky/Fire sometimes Water) is thought to be stable, steady, strong, and unchanging. Negatives of this are an inability to grow or rigidity, a harsh spirit that can stamp out creativity, and a lack of compassion and emotion. However, the positives would be strength, warfare, protection, the ability to stop adharma, and stable useful logic that can be taught to others.

Both are needed for a proper society, spirituality, and growth. The growth of the feminine would be out of control if not held in check, while the male energy would be stagnated if not given the fuel for the fire of spirit and creativity. Something to fight, and grow for.

For positive Chaos, this is more often than not represented by the Mother Goddess. Chaos is born of the Earth (Earth Mother), with examples such as the Titans, Jötunn, and Asura, as well as those who are considered the Gods of Order. Within the creation energy of Chaos, Order is harnessed. If you go by the Hermetic understanding, the Earth is ever changing, growing, dying, and being reborn/healing, while the Sky/Space element is unchanging except through its interactions with the Earth.<sup>[5]</sup>

The Earth Mother is also represented as both the Womb, and the waters of life, that need to be filled with the seed of the Father to create. Looking to Tiamat, Mokosh, Danu, and others we can see examples of the Earth Mother who creates and nourishes, though some of her creations rise up to cause an imbalance. Angrboða is an example, as she gave birth to being that would grow to become extreme imbalances of Chaos. In this understanding of Chaos

being from the Mother, we can see the end of imbalance, and resetting to a proper Dharma coming from the Mother as well. The Thunderer and Divine Son is born of the Earth Mother and enacts his mission to subdue Chaos. Kali is the aspect of the Proto-Indo-European Earth Mother that destroys, and recycles, all life.

When humanity embraces the extreme, feeding into it, causing imbalance, the combined efforts of Order (Father), and Chaos (Mother), have to perform this reset. That's my initial point on why to use the words "balance/unbalance" instead. Today, we are essentially in a period of order, more order than any other time in human history, but this order isn't Dharmic. Order itself can be either Dharmic or adharmic.

If every good intentioned young man on earth flooded the streets to destroy a tyrannical, and oppressive, government, it would be chaotic, but definitely Dharmic in nature. The divine representing this effort would take a wrathful form, such as Bhairava, Kali, Vali and Víðarr, the One-Eyed dancing Lugh, or an angry Zeus that floods the Earth and fights the Titans. Sometimes one who is highly focused on Dharma seeks Order only.

This is where properly understood Vamachara, or Left Hand Path (LHP), and the esoteric, come into play. Allowing young men to understand the Chaos and harness it for dharmic purpose. However, in the reverse, it would be beneficial for young women to seek Order as well. Seek to rebalance the Adharma around you.

# Atem/Ātman and the Human Soul

The soul is breathed into being by Gott, giving man a fragment of pure, divine, essence. Giving us inner connected spirit with Gott himself, and the greater divine connection with greater existence (Monad). In other words, the divine lives within you.

“From Middle High German ātem, from Old High German ātum, from Proto-West Germanic \*āþm, from Proto-Germanic \*ēþmaz, from Proto-Indo-European \*h<sub>1</sub>eh<sub>1</sub>tmén-. Cognate with Old English æþm and Dutch adem.”<sup>[6]</sup>

“Ātman (Atma, आत्मा, आत्मन्) is a Sanskrit word which means “essence, breath, soul.” It is derived from the Proto-Indo-European word \*h<sub>1</sub>eh<sub>1</sub>tmó (a root meaning “breath” with Germanic cognates: Dutch adem, Old High German atum “breath,” Modern German atmen “to breathe” and Atem “respiration, breath”, Old English eþian). It can also be linked to the Greek word “atmos”, which is the derivation of the word atmosphere”

In the Germanic, Odin breaths in the life/spirit to mankind.<sup>[7]</sup>

Old Norse:

Qnd þau né áttó, óð þau né hqfðo,  
lá né læti né lito góða.

Qnd gaf Óðinn, óð gaf Hœnir,  
lá gaf Lóðurr ok lito góða<sup>[8]</sup>

Benjamin Thorpe translation:

Spirit, they possessed not, sense they had not,  
blood nor motive powers, nor goodly colour.

Spirit gave Odin, sense gave Hœnir,  
blood gave Lodur, and goodly colour

Pseudo-Hyginus, Fabulae 142 (trans. Grant) (Roman mythographer C2nd A.D.) :

“Prometheus, son of Iapetus, first fashioned men from clay. Later Vulcanus [Hephaistos (Hephaestus)], at Jove’s [Zeus’] command, made a woman’s form from clay. Minerva [Athena] gave it life, and the rest of the gods each gave come another gift. Because of this they named her Pandora. She was given in marriage to Prometheus’ brother Epimetheus. Pyrrha was her daughter, and was said to be the first mortal born.”

Athena was born from Zeus' mind. She breathed life into mankind as an extension of Zeus.

Anu the primary Sky Father of Sumer (Hittite, Babylon, and Assyrian, are related as well) was represented as AN (Sumerian AN "Sky", "Heaven") The Dingir AN can be the same as the term Deva/Deity, but also represented as the stars. The Gods of the Near East, and many Indo-European cultures such as Persia, Hittite, and Greek, were represented by the stars as well.<sup>[9]</sup> The Magi in the biblical narrative, who were Persian priests, followed the star to the Christ. While this was most likely a political writing, it's usage of a divine star was just as symbolic.

It is interesting to note that Ea/Enki, who was the son of Anu and Ki, was said to be the lord of water, breath, and spirit. This spirit is thought to be the spirit of mankind. In the Canaanite/Hebrew, this would correlate to the God El. In Zoroastrianism, Ahura Mazda is most likely an equivalent to Anu. This isn't just a comparative myth journey, and slew of correlations, but a meditative study. If you are worried about things in the world these days, remember, Gott is watching over you, and lives within you. The divine will give you courage. Act upon it, and do what is right in the eyes of Gott/God/Gaut/Odin/Trimurti/Anu/Zeus-Jove/Ahura Mazda, and what you know is in tune with proper worship.

## *Symbolism within Odin's Death at Ragnarök*

A question that a lot of people find themselves faced with in regard to Indo-European faiths is, "Do the Gods die?" This is a question that is often weaponized by those who don't believe, to point out that Heracles, Krishna, Baldr, and even within the Norse context, the Sky Father Odin, all die within their narrative. I find this ironic, as the same people who ask these questions usually believe that Christ died and was resurrected, or that prophets from the Bible, or saints of Christianity, Islam, etc., can come back to influence us, or intercede on our behalf.

First off, there are higher workings within the Cosmos, it's not as simple as a God passing away, especially an incarnation. During their incarnation, they are the personage of the divine Will, or The One, expressed through either an avatar or demi-god. Almost all of these are acts of self-sacrifice, that's also an act of apotheosis. Apotheosis is the phase when a being has

accomplished the rights, or actions, in order to be elevated to divine status. You may wonder why these Gods would need apotheosis if they are already divine, or in the case of Odin, and his hanging on Yggdrasil, a core aspect of the Father God, and Godhead, himself. The thing is, much of this is an act. A demonstration by the divine, via their functions and roles, to pass on knowledge, and wisdom, to humanity, and thereby lay the ground work for morality and the understanding of self-improvement. A sense of seeking divine wisdom yourself, and making oneself like the divine in your own internal spiritual emulation of apotheosis.

This isn't a statement, or endorsement, of suicide. Though sacrificing oneself to save others, or for the tribe, or greater good, can be honorable depending on the context. Instead, it is to be viewed that every ounce of training one does, every book one reads, every Sadhana, ritual, meditation, prayer, etc., are all an act of sacrifice. It takes personal sacrifice to improve, to gain strength, to gain wisdom, to have a strong family and tribe. Just like offerings, libations, and blood, it is through sacrifice that the divine recognize one's potential for ascension, and greatness. There by, offerings, and sacrifice, are met with boons.

Next, we will discuss the twilight of the Gods, or Ragnarök. While there will be another section in this book that goes into the end times a bit more closely, in this section we will be focusing on the meaning behind the Gods dying in Ragnarök.

Many will claim the amount of death of the Aesir and Vanir, within the Norse understanding, is euhemerization to Christianize the people, and represent the remaining Gods, and new humans that are present after Ragnarök being, united under the Christ like resurrection of Baldr as a conversion tactic. While there is some merit to this claim, it isn't quite true. Ragnarök follows a pattern that is very Indo-European in nature. The concept is that all of life is in a cycle. Birth > Life > Death > Rebirth. Everything in the cosmos is susceptible to this rotation, and ultimately falls, or bows, before death to give the energy for the renewed life/rebirth. With this, there is a succession, and the new role of Sky Father is passed along to the son who represents the Sky Father both genetically, and via Will or divine connection. In this, since they are the same God, or divine energy, and function, but with different personages. Ouranos > Kronos > Zeus, Ymir/Buri > Odin > Baldr (and the sons of Thor). It isn't the case that Odin is killed by Fenrir, but that the cycle of Order vs Chaos has come to a close, and is starting anew with

balance. Odin/Odr (Odic energy), Will, Gaut, the divine spirit of the Sky Father, and his role, continues on with Vidarr, Vili, and Baldr.

# COSMOLOGY

## *Hard Versus Soft Polytheism*

In my opinion Hard polytheism doesn't work because of the functions of the Gods. Most Hard polytheism is like fantasy for children, and fairy tales for people who don't understand religion (not trying to be rude). It is a way to play down any Pagan interpretation, and makes them appear as tribal idol worshippers only. Here is an example; El/Ea/Enki (an extension of Anu) and Odin cannot create the same world. They are interpretations of the same function of divinity, the issue is cultural interpretation.

There can't be 10 divine Sky Fathers all ruling over the cosmological functions of the Earth. However, this isn't not a claim against different local, folk, or tribal deities, for lakes, forests, or that of national heroes, or the spirit of a peoples. There is also the esoteric Buddhist/Indic grand cosmology concept (which is seen in some other faiths as well), that there are more Gods in various cosmos, our cosmos is within that greater multiplicity of cosmos. This is irrelevant, in my opinion, as we aren't in these other cosmoses, or realities. We are in ours and it is ours that matters.

Existence in Monism proper is like the human body. There may be many larger cells, like local daemon, or tribal spirits/gods, but ultimately there will only be so many organs with specific functions. Blood will not be pumped by more than one heart (mutations in humans aside), and you will only have one Brain (Godhead). Hard polytheism has no real logic, unless you take it to be a fantasy. People who are Pagan because of Dungeons and Dragons, Marvel comics, or they are a Neo-Pagan, like Wiccan. It is in this, and possibly only this, that I will agree with the likes of Varg Vikernes, in saying that if one literally believes their God is a hammer wielding bearded man in a chariot, pulled by goats who fly in the sky, they are believing in something that is a fallacy, is easily proven incorrect, and doesn't have enough depth to stand up to deeper forms of theology. It is due to this that many Pagans have a hard time debating those of Abrahamic faiths. Rejecting everything that may seem a bit "Hindu" or a bit "Christian" actually is rejecting the deeper interpretations of the divine, which is multifaceted.

Another theory that does work is frequency theory. In frequency theory everything is a frequency and GOD (Big G/The One/Monad/Brahman/Dharmakaya) is the full spectrum and source of all frequencies. The Gods are different frequency bands, with different powers, and functions, and within these bands there are even more, minute, vibrations. Some speculate that different people receive the frequencies at different levels, resulting in different interpretations of the divine, and the spectrum they are a part of. Combining this with a more in-depth metagenetic it would account for different racial make-up, certain vast cultural differences, and a difference of interpretations of the divinity between groups. Meaning everyone is worshipping the same source, but receiving the frequencies differently, as they are a genetic and karmic radio tuned to a different frequency in the same band or within the same spectrum. People can study and understand each other, but these differences will always be present in some form. This makes the world truly diverse, and instead of becoming one gray mass for a slave class without any flavor, which is being pushed as agenda in recent times, the world is naturally a reflection of the spectrum with various frequencies. Abrahamic faith, for all its struggles against the likes of Communism, is just a theological representation of the same and advocates for a monoculture and mono-faith. This is unnatural. However, as unnatural as it may be, the opposite take that represents multiple or all Gods and realities, or “truths”, as valid is unnatural and a fantasy. Regardless of certain differences in frequencies there will always be perennial truths within spirituality, within the natural world, and in biology and even metaphysics. You can have a multiplicity of interpretations or a “diversity” of thought towards the same truth.

An Example: I am not saying that Thor is Freyr. I am saying that Thor is Indra, and both him, and Freyr, have cosmological functions and are a part of the greater divine.

This is the same in Buddhism, and some Hindu sects, as you have Atman (or in Buddhism, the lack of Atman) and interdependency which ties you to the whole. Divinity is a part of you, and you are a part of it. I am not you, and you are not me, but we are of similar (depending) ancestry, and are of humanity as a whole. For another example, the only way the Sky Father would be another God would be if his function was different, or the people were from a different cosmos, or existence. Embrace the multiplicity, and

depth, of the divine as well as its wholeness. However, ultimately realize that certain differences are natural and normal. [\[10\]](#)

## *Cosmological Simulacrum*

Warning this is Unverified Personal Gnosis and theory craft, for the most part, but I do present references for others to come to a similar understanding. I have come to understand something that finally clicked, though I knew it all along. The Womb Realm, the inner divine sacrificed upon the world tree looking to the waters below, and the Cosmic Egg are all one. I was reading the Rig Veda Mandala 10, which is to the Unknown God of the Womb Realm. This conceptually, and theologically, puts Buddhism in alignment with that of the Vedas.

This realm itself, or what makes it up, is whom Odin sacrificed himself to. That is to say Himself, the unknown greater One of which Yggdrasil looking over the Norns well is the tree of the cosmos connecting to the Womb Realm.

As you will may know, I am not a fan of the methods of which the infamous Varg uses to explain his “theology”, however, in this aspect he may be right, as nature will reflect the programming of its creator, via code (frequencies/energy and DNA). The Womb is a well of liquid, in this sense, and the placenta would be the tree, in the same way Odin is pierced in the side or the “belly” and hanging on the tree before the Womb. The Tree is the Cosmos itself, coming from the Womb realm of the One.[\[11\]](#) Odin/Shiva-Rudra, or the “Sky Father”, is our Chief, and leader, of sentient creation. His guidance is needed to understand this connection, with existence and the One Itself.

Just like the concept of the Womb realm in Buddhism. In the Womb is God, and Light or the first Greek God of Light, Phanes. In the Greek Orphic interpretation of the cosmogony, we have Prōtogenos/Phanes. Phanes is a hermaphrodite being of light that creates existence. He is born of the Cosmic Egg, which in essence, is both a metaphysical euphemism for the creation of the Earth, and impregnation, as seen in nature. This impregnation euphemism strengthened as Phanes is depicted as being entwined with a Serpent, which can be seen as the sperm that joined within the formless egg. The world Egg is the Womb.

It is thought that the earliest mentioning of the cosmic egg comes from Sanskrit, and Vedic sources. In Sanskrit, there is the terms Brahma (ब्रह्मा) , the Creator god, and Anda (अण्ड), egg, which together form Brahmanda (ब्रह्माण्ड). In some Purana literature such as the Brahmanda Purana, this egg is detailed further. In the Rig Veda (RV 10.121), a concept that is rather close to that of the Brahmanda is used as well. This is Hiranyagarbha (हिरण्यगर्भ), which means the “golden womb” or “golden fetus”, it is intrinsically associated to Brahman and the energy source from which all of existence is thought to be supported from. According to the Upanishads, Hiranyagarbha floated in the formlessness, or emptiness, of space before it broke into two forming Dyaus (the Heavens/Sky Father) and Prithvi (Earth/Mother).

Within Zoroastrian/Persian cosmology, there was a period of treaty between Ohrmazd (Ahura Mazda) and Ahriman (Angra Mainyu), as Ohrmazd had recited an Avestan prayer, called Ahuna Vairiia, which revealed Ahriman’s defeat in the future, stunning him and sending him fleeing into the darkness. Establishing the time period of peace, creation could be established by Ohrmazd. When establishing creation, Ohrmazd gave everything material form (gētīg) through a celebratory “spiritual yasna”, or sacrifice. All of creation was assigned one of the seven Amahraspands (Avestan: Aməša Spənta). Much like the Biblical seven days of creation, each form of material was created in seven steps. First was the sky (under protection by Šahrewar/Xšaθra Vairiia). With the sky, he enclosed the world like the shell of an egg. Second was the creation of water (under protection by Hordād/Haurvatāt). This water the bottom half of the “egg.” Third was the creation of the Earth (protected by Spandārmad/Spənta Ārmaiti), it was said to be shaped like a flat disk, floating on the primordial waters. Both the Earth, and the Waters, are considered the domains of the Goddess Anahita. On the Earth stood the fourth, fifth, and sixth, creations, respectively, a single plant, or tree (protected by Amurdād/Amərətāt), a sacred bull (protected by Wahman/Vohu Manah), and the first man called Gayōmard (Gaiiō.marətan), of whom Ohrmazd himself protected directly. In the seventh act of creation, fire (under the protection of Ardwahišt/Aša Vahišta/Atar), is said to have permeated all other creations, in a similar manner to the spark of life or breath of life in other creation tales.

While I tend not to focus on the Sino/Chinese religious context much within this book, if you have read my previous book, *Onmyodo: Spiritual*

*traditions across Asia to Japan (Hammer & Vajra)*, you will understand that Chinese religion wasn't completely isolated, or mutually excluded, from influence by Tengriism and Indo-European faith via Buddhism. This brings us to one form of the Chinese creation story, in which the universe begins as an egg within the condition, or physical state, of Taiji. A primordial hermaphroditic giant called Pangu is born from this egg, and splits it into two halves, with the upper becoming the sky, and the lower the Earth. As he grew the sky, and Earth, became further separated, until he died, where his body fell apart into other parts of the Earth making the mountains, and his blood and liquids the seas.

When we analyze the Biblical approach of the creation myth, we must understand the context in which it was written. The Old Testament, or Torah, has influences from greater Mesopotamia, and later from Indo-European religions, such as the Persian faith/Zoroastrianism. With this, one will notice that the Earth being without form is equitable to the Egg/Womb of the Earth Mother. The Darkness is the void, or emptiness, and in the Hebrew the word used for Deep is Tehom, which is related to Taimu, or Tiamat, the Goddess of creation, and Chaos who is sacrificed as a catalyst for creation itself within the greater Mesopotamian understanding. Knowing these influences, one can analyze the book of Genesis, and other Biblical stories, from a Pagan perspective.

“1 In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Although the opening phrase of Genesis 1:1 is commonly translated in English as above, the Hebrew is ambiguous, and can be translated at least three ways:

1. as a statement that the cosmos had an absolute beginning (“In the beginning God created the heaven and the earth.”);

2. as a statement describing the condition of the world when God began creating (“When in the beginning God created the heavens and the earth, the earth was untamed and shapeless.”); and

3. essentially similar to the second version but taking all of Genesis 1:2 as background information (“When in the beginning God created the heavens and the earth—the earth being untamed and shapeless...—God said, Let there be light!”).”

Another parallel to be seen above is that Ahura Mazda was the Light, Angri Maynu was the Darkness, and Mithras was the mediator of both Order and Chaos in the Zoroastrian concept, of which might have influences on the above. In the Christian concept of the Holy Spirit similar ideas are played into with the divine nature.

To understand Buddhism, one must first understand that it originated out of the context of Vedic spirituality. Much of the concepts, and ideology, which Buddhism builds upon, or often scrutinizes, is the Vedic approach. With this, we will look at an example of creation via Vajrayana Buddhism. The Womb Realm (Sanskrit: garbhakośadhātu, Japanese: 胎藏界 taizōkai) is the metaphysical space inhabited by the Five Buddhas of compassion (primary Buddhas within Vajrayana) who govern the realm. The understanding of the Womb Realm comes from the Mahāvairocana Tantra. The Womb realm is also a Mandala (a geometric image, or painting full of spiritual symbols) that depicts the multiple Buddhas, Bodhiattvas, and Devas. The Womb Realm Mandala is named so based on chapter 2 of the Mahāvairocana. Here Buddha Mahāvairocana (a form of the Dharmakaya) reveals the mandala's esoteric teachings to his disciple Vajrasattva, from his "womb of compassion". Often, instead of Womb, the word Matrix is used, and is sometimes mentioned as the Matrix Realm or Matrix Mandala. Another form of realm is called the Diamond Realm (vajradhātu), and it along with the Womb Realm, form the Two Realms. These two realms within the core of Japanese Tendai, and Shingon Buddhist rituals, are a part of the abhisheka "initiation" ritual. With this ritual, initiates are blindfolded, and toss a flower upon a mandala. The being which the flower lands on is to be the beginning divinity that the student should will devote themselves to. In Shingon tradition, the Womb Realm Mandala is hung on the east wall of a temple, which symbolizes the young stage of Mahāvairocana. The Diamond Realm Mandala is hung on the west wall, symbolizing the ultimate final realization of Mahāvairocana, and the Dharmakaya (God).

Basically, this isn't a picture of just Multiple Gods, and Buddhas, but also "God/Cosmos" itself. The Womb Realm, Cubes, Fibonacci spiral, Shiva worship, Buddhist Womb cosmos, Saturn, Ymir/Buri/Odin, Phanes, Ahura Mazda and Mithras, all of these concepts are together. I'm not pushing universalism. Instead, I am promoting the idea that ancients, and Indo-Europeans knew the "God/s" more than anyone, and we are rediscovering these links. You may be thinking the Womb, and Egg, are just spiritual

concepts of actual physical science, but are we not reflections of the creator? If we have God/s within us, then we are reflections of this divine essence, and the world will reflect his dream, or his Body.

In Buddhism it is said that we all have the inherent Buddha-nature that's ever present in the Dharmakaya of the Ādibuddha. In the Vedic traditions this is represented by Atman Brahman. In the Greek Pneuma. The breath of life, breath by Odin himself, as well as the "himself" Odin sacrifices to.

Language is the key to a lot of things, much of my spiritual discovery was finding out that different words were connected, what titles people called the Gods, and how ritual was performed. Language is the code. If we are in the simulacrum, the Womb of existence, the dream of the One/dreamer/God, then learning the Code is the key to understanding the cosmos, and divinity itself.

[12]

When we perform mathematical equations, write code, blacksmith, train and exercise, love and create offspring, are we not delving into the execution of what we were programmed to do within our divine coding? Guido Von list once wrote, and I paraphrase, that God (Monad) experiences existence through us, and evolves, or learns, as his creation (children of the world/existence) live, die, make mistakes, and achieve glory.

# The Rig Veda Creation Story in focus

## RIG VEDA

### HYMN CXXX. Creation.

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,—

This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.

2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it.

These pegs are fastened to the seat of worship: they made the Sāma-hymns their weaving shuttles.

3 What were the rule, the order and the model? What were the wooden fender and the butter?

What were the hymn, the chant, the recitation, when to the God all Deities paid worship?

4 Closely was Gāyatrī conjoined with Agni, and closely Savitar combined with Usnih.

Brilliant with Ukthas, Soma joined Anustup: Br̥haspati's voice by Brhati was aided.

5 Virāj adhered to Varuṇa and Mitra: here Triṣṭup day by day was Indra's portion.

Jagatī entered all the Gods together: so by this knowledge men were raised to Ṛṣis.

6 So by this knowledge men were raised to Ṛṣis, when ancient sacrifice sprang up, our Fathers.

With the mind's eye I think that I behold them who first performed this sacrificial worship.

7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Ṛṣis.

Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

—translated by Ralph Griffith 1896

When I read this hymn, I notice certain things. Man's connection to the divine, himself a part of the cosmos of the creation. That the deities

themselves pay worship, and tribute, to this same “God” and energy force. The God’s portions of the cosmos their functional domains are carved out, and parsed out to them via this divine One. They offer their own hymns, chants, and prayers as we offer to them and to The One. This One who stated in the previous verse is both existence, and non-existence. Beyond our understanding of what it means to exist. Very much the same as the Dharmakaya.

Here, in this verse, the Ṛṣis/Rishi are the forefathers who are the first to teach the ways of worship, and lead us to the divine. Of these, Sages/Yogis/Gurus, or to some they are Bodhisattva, there are seven in number. They are Godlike, and are the founders of spiritual traditions. One of the keys to understanding this versus is to know the vocabulary mentioned. Therefore, I’ll give a small keyword outset for this understanding.

Sāma-hymns: Hymns from the Samaveda.

Gāyatrī : The Goddess of Hymns, the feminine energy, and personification of the Vedas. Another name for Saraswati, the consort of Brahma, or the consort of Shiva in his Sadasiva (Supreme being) form. This could be relevant to Shiva-Rudra being linked within the Rig Veda. Within the Gayatri, as a classification of Hymns there are Rishi’s (Sages), and certain Devas who are associated. Most of the ones listed in this Hymn are among these.

Agni: Lord of Fire, Pyres, and receiver of all sacrifices and intermediate for the Gods.

Savitar: A male personification of the sun as the Dawn, or Sunrise, who after sunrise is Surya. Though Savitr/Savitar can also be a class of Gods, who serve as agents for other Gods, this includes Dhatṛ, Traṭṛ and Tvastr.

Usnih: A 28 syllable metre for singing hymns.

Ukthas: Another name for Agni or hymns associated with Agni

Soma: Both the word for sacrificial offering and as the personification of the psychedelic offering/drug that is partaken during ritual.

Anustup/Anuṣṭubh : A four lined, eight syllable, meter for chanting.

Bṛhaspati: While this is the name of a Deva, who like Agni, is associated with fire, and may be a euphemism for Lord Agni. He is the personification of the planet Jupiter, and is considered be the carrier of the string for the bow of Rta, to establish cosmic order, and allow the teachings of Dharma. He is considered the Guru for the Devas, and a teacher. His name can often be a title for a Rishi who contacts the Gods.

Brhati: Hymns in a metre associated with Brhaspati

Virāj: Viraj is a primordial energy that is formed to continue creation in the next step, in extension to the creator. Which is why he is mentioned in this second part. Every so often Viraj is depicted as a cow. One can see the connection here with the primordial cow, such as the Germanic Auðumbla. Depending on the tradition, Viraj is associated with either Brahma, Shiva-Rudra, or Vishnu, and by extension, sometimes Indra. It is through this primordial force that the Earth is given form as well. One can see this as the Sky Father being formed as the creator, and proxy/extension of the One in the role of Governor, and King.

Varuna: God of the Oceans, though through metaphor can be seen as God of the blue sky, and maybe interrelated as that within the Zoroastrian context later, when amalgamated into understandings of Ahura Mazda. This can be seen as associated with the Mesopotamian God Abzu, but also through the Zoroastrian/Persian context, the Sumerian God Anu, and extension of the Sky Father and creation. This association with the creation of the waters is why he could be mentioned here in the Rig Vedic creation as one of the establishing primary Gods that are emanations of The One. He works in partnership with Mitra (who in the Persian context is Mithra), and are often worshipped as a dual God. He governs Rta (Justice and Cosmic order), and Satya (Truth). Through this, his rise, and absorption, into Ahura Mazda makes sense with the association of Asha, which is the Persian form of Rta. Georges Dumézil associated him with the Greek God Ouranos, which within the association of the Sky Father Succession that I have previously mentioned, he is a manifestation of an original primordial creator energy, and ruling.

Mitra: The Indo-Iranian God of Oaths, Sacrifice, solar worship, and sometimes salvation of humanity. His name, and personification, are within the Buddhist Bodhisattva Maitreya where, like the Zoroastrian Saoshyant, he is seen as a semi-Messianic figure who will return to bring Order, and teach Dharma. Within the Irannic context, he was the intermediate between the Primary God, Ahura Mazda (see Varuna above), and humanity as well, as sometimes a Chaoskampf over the forces of Angra Mainyu (personification of darkness and chaos). He is one of the most mentioned deities within the Rig Veda, and his Persian worship, gave birth to the Roman cult of Mithraism, which spread throughout western Europe. Being a God of oath, and binding contracts, he was invoked often during ritual initiation and oaths

therein, as well as in diplomacy between nations or tribes. He is most popularly known in the west in the depiction of the tauroctony (slaying of the primordial bull), which depicts salvation, the turning of the epoch, or era, and creation. This makes some sense, seeing the using of the cow via the concept of the Vīraj, and Auḍumbla, who thereby doesn't die, but is used for creation and divine parsing connecting energy.

Triṣṭup/Trishtubh: 44 syllable metric hymns.

Indra: Prince of Heaven, Ruler of Svarga (Primary Heaven of the Devas) striker, Chaoskampf, son of the Sky Father. Thunderer/Storm God. Leader of the Rudras/Murats army.

Jagatī: Another Metric for Hymns.

# The End of Times

Various forms of religious expression have the end of an era, or age, that changes much of what came before it making the current society feel like a ghost, or far off memory, to what comes ahead. In some ways, this is represented by death. The death of society, the death of the world. Usually, an extreme Chaos, and imbalance, has occurred, and forces this death. The rebirth of the world is heralded by a victorious, heroic, “shinning” and holy figure. A “savior” who defeats the Chaos, and brings forth a Golden Age. This may be symbolic, a metaphor for a real war, or a spiritual battle. Within Indo-European beliefs this is a cycle which will then repeat.

Some will say this is a psychological disposition toward change, or toward large shifts in society or global situations. In that way, they will say these ideas are coping mechanisms to make sense of the change. In others, this may be a Jungian way of interpreting the “Rise of Wotan”<sup>[13]</sup> within the spirit of the people, in order to set forth a large change. Jung saw this as what led to the rise of National Socialism; however, it could be seen as the concept that leads rise to counter change as well.

This consciousness is also considered an aspect of the singularity theory, where all humanity is joined together in their subconsciousness, where “God”, or unity, resides and which actually brings forth this change. This too can be seen as either a Golden Era, or the extreme end of an era as it cannot last.

Not going into political realms, but you will notice a new trend among the “governing bodies”, and the elite of society, in putting forth a new “reset” of structures, and a tendency towards socialism/communism or populism. This can be seen being promoted via the dopamine addiction, censorship, and various psyops, such as advertisements, and subliminal media. Politics aside, there are thousands of years of spiritual scriptures that depict a similar idea.

I will only focus on the Indo-European ones as it is where my area of study resides. Be aware, there are non-Indo-European ideas that reflect this as well (Mayan, Semitic etc). Starting, we will discuss the most popular term among various Indo-European leaning groups, the Kali Yuga. The Kali Yuga is the last of the four stages (Yugas), and is a part of the cycle. This is the

reigning of the Kali (not the Goddess Kali, who Shiva uses to end the world before its rebirth), but a being of Chaos, who reigns until his defeat by the Kalki, who is the incarnation of Vishnu (of the Godhead), who brings forth the Golden Age (about 10,000 years).

The Vishnu Purana (4.24) says:

“When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon the earth. He will be born as Kalki in the family of an eminent brahmin of Shambhala village, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the barbarians and thieves, and all whose minds are devoted to iniquity. He will then reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age, the Age of Purity. As it is said, “When the sun and moon, and the lunar asterism Tishya, and the planet Jupiter, are in one mansion, the Krita age shall return.” (Wilson 1840)<sup>[14]</sup>

Others see Shiva (Rudra) as the primary restorer of order after he has unleashed destruction against the Chaos filled world. Haidakhan Babaji is a Northern Indian Guru who lived and taught publicly, from 1970–1984, and is quoted teaching this.

“Once Parvati asked Lord Shiva, her husband: ‘You have done good work for the people in all ages, but I am afraid for the people in the Kali Yuga; how will they safeguard themselves?’ Then Lord Shiva told Parvati: “I will appear in the Kali Yuga and I will create a new state, a new center of religion - a most important place, where I will live and establish all the Gods there.”

Some say Lord Shiva performs this purifying destruction by emanating his divine female aspect, the Goddess Kali (Kālikā)

With Vajrayana forms of Buddhism, Mahākāla (the great time/death) is the protector of all Dharma, and the Enlightened Buddhist manifestation of Shiva. With his consort, Mahākālī, both are performing a similar function to that of Shiva and Kali, and are worshipped as ultimate manifestations of Dharmic will, and divine practice.

Bear in mind, in the Kali Yuga there are small pockets of Golden Ages that are brought about afterwards, which are considered times of enlightenment, growth, and peace.<sup>[15]</sup>

In further Buddhist beliefs, there is that of the Maitreya, the Buddha who will incarnate during a time when all true understanding of Dharma has been lost, and will achieve enlightenment, bringing a new Golden Age to the world. It is said that his name is derived from maitrī, meaning “friendship”, and is associated with Mitra, “Friend”, and directly correlated to the Vedic, Persian, and later Roman God, Mithra/Mithras. Mithras, in Rome, performs a roll similar to that of Christ, providing a path to divinity (Cosmic understanding) and “salvation”.

Speaking of Persia, the Zoroastrian Avestan hymns, and Gathas, tell of Saoshyant, “one who brings benefit” who spurs the time of Frashokereti, a rebirth of the universe that destroys evil, and brings unity with God (Ahura Mazda). In this battle, the Saoshyant will wield the weapon of Verethragna (Persian Indra) which would be that of a Vajra. He will lead the other good Yazatas (Gods/Angels/Divine Spirits) against the Chaos, and evil, of Ahriman (avatar of Angra Mainyu). During the Frashokereti, there is a concept of the resurrection of the dead, who will have their souls judged by wading through a river of molten metal, which will purge out the wicked. Some have speculated that this is directly where the Christian concept of the rapture, and the lake of fire, originate from. In addition, the Messianic concept of the Messiah is also speculated to be sourced from Persian, and Indo-European beliefs in a Savior who comes to bring order, and was an influence upon the Hebrew writings via Persia during their emancipation from Babylon, during the building of the second temple.

“(1) good will eventually prevail over evil; (2) creation was initially perfectly good, but was subsequently corrupted by evil; (3) the world will ultimately be restored to the perfection it had at the time of creation; (4) the “salvation for the individual depended on the sum of [that person’s] thoughts, words and deeds, and there could be no intervention, whether compassionate or capricious, by any divine being to alter this.” Thus, each human bears the responsibility for the fate of his own soul, and simultaneously shares in the responsibility for the fate of the world.” (Boyce, Mary 1979)<sup>[16]</sup>

This brings us to the Biblical book of Revelations. It is claimed to have been written in 95 A.D. by Saint John the Evangelist, but it is thought to have been written by a “John of Patmos” as well. This author is said to be exiled

to the Island of Patmos, where during his prayers he had ἀποκάλυψις (apokalypsis) or “Revelation” from God. In what is probably the most Indo-European styled book of the bible he proceeds to pen a narrative of a future to come. This is paired with all sorts of predictions, mystical, and divine forces of Angels and Demons (almost like a Pantheon), a rise of a Dragon of Chaos, a “Beast” who leads the Chaos, and the second coming of the Christ. Christ will defeat the Chaos, and emancipate the people, bringing Order, and a Golden age. While some speculate that it was more of a sociopolitical essay, using allegory to take a stab at Rome, and the Empire, the correlations between other concepts of the time, and various divine mysteries and symbolism, are undeniably spiritual in nature, and fit other spiritual scriptures we have mentioned here.

### *Ys and the Return of the King*

While this may be a bit less known than that of the others mentioned in this book, the tale of the Breton Kingdom of Kêr Ys fits this concept. It tells of the King Gradlon, who ruled over Ys city, that was extremely rich in all types of gems, precious metals, and medicines. It was a city that was surrounded by the sea, and a dike was built to allow ships to dock during low tide, but closed so that the city wouldn't flood. He has a daughter, Dahut, who he puts in charge of the city, and either due to her negligence, falling in love with a man who means harm, or extravagancies of the peoples' sin, she ends up opening the dikes when she shouldn't, and submerges the whole city. She is either drowned, or offered up as a sacrifice to atone for this. It is noteworthy that there is a legend that Ys will rise again, and a new King will bring peace, and prosperity, to the land, ruling from Ys. Some tales pair Ys with Paris.

“Pa vo beuzet Paris

Ec'h adsavo Ker Is”

“When Paris will be engulfed

Will re-emerge the City of Ys”<sup>[17]</sup>

### *Wolf Age and Ragnarök*

Lastly, we are brought to the next, most popular term as of late, which is that of the Wolf Age. This time frame is set within the Germanic scriptures, and belief, that during this age, Chaos will reign before the advent of Ragnarök. In the *Völuspá*, the Seeress whom Odin raises from the dead to tell him the future (despite himself already knowing it, as she tells him over, and over, it is for a narrative setting) informs him of this coming age, framing it thusly:

“Brothers shall fight | and fell each other,  
And sisters’ sons | shall kinship stain;  
Hard is it on earth, | with mighty whoredom;  
Axe-time, sword-time, | shields are sundered,  
Wind-time, wolf-time, | ere the world falls;  
Nor ever shall men | each other spare.”<sup>[18]</sup>

The word time here can be interpreted as an age, therefore for the popular term Wolf-Age emerged. It also corresponds with the various wolf imagery that is depicted with Ragnarök. An example is that Sköll and Hati, who chases Sól (Sun/Goddess) and Máni (Moon/God), respectively, every day, and are able to catch up to them during this time, and eat them, plunging the world into darkness. Next, there is Garmr (Garm) who is the guardian of the gates of Helheim (similar to Cerberus). His howl, much like the horn of Heimdallr (Heimdall) signals the start of the end.

Last example is that of Fenrir, son of Loki, and the embodiment of the will of Chaos, who is also attributed to the eating of the Sun, and the final battle, defeating of the Sky Father/God King Odin himself. Fenrir is the weaponry, revenge, of the God Loki who, is the element of Chaos itself. Loki leads an army of Chaos beings, made up mostly of Jötunn, and the children Angrboða bore unto him. Loki and Heimdallr slay each other. Thor slays Jörmungandr, the dragon of Chaos, before dying after 9 steps. The flaming giant Surtr will rise, and threaten to purge the world with flames, but will be defeated by Freyr as they slay each other. Odin is avenged by his son Víðarr<sup>[19]</sup>, whose sole purpose of being is to defeat Fenrir during this battle. This is also juxtaposed by his brother Váli, who was said to be of the same purpose, but to avenge his brother Baldr. Georges Dumézil theorized a connection with Víðarr and the God Vishnu (both having an Indo-European root word for wide in their name), and therefore, it could be derived that he is the Kalki. He further theorized that he was a cosmic figure who mediated between Chaos and Order, to allow the world to return, or be reborn

(Lindow 2001). Surtur is said to envelope the earth in fire, that is then doused by a deluge, and is reborn, similarly to how it was born, between Fire and Ice. The Gods Baldr, Hod, Hoenir, Magni, Modi, Njord, Vidar, Vali, and the daughter of Sol, are stated by Snorri to have survived. One will notice that within these lists of Gods are all the attributes, and cosmic functions of the original Gods are still present.

Some will say that this myth was embellished by Snorri, who was a Christian monk, in order to kill off the Norse pantheon, and implant a Christian like rebirth God, represented by Baldr as Christ. I would argue that there might be some truth within this, however, given the influences, and overt connections, to other Indo-European concepts, there is more truth to it being Pagan, than Christian, in origin.

The question here, is do the Gods die? The answer is both yes, and no. God is existence itself, and cannot die, the Sky Father, and the Pantheon, are the expression of this divine existence. Personal aspects of the Gods will die (their “individual self”), but as the cosmos can’t exist, or function, without them, new beings will arise, taking their position becoming one in the same. Therefore, the Gods, the Godhead, and divinity never fully dies.

In the past I have spoken about divinity in a metaphor using the human body. The Corpus Hermeticum<sup>[20]</sup> speaks of it in the same way. I will delve further into this topic, and creation at a later time. However, just like bodies die, and are reborn from the Egg and the Sperm in the cycle, so too does creation die, and is reborn via the Monad through his divine aspects of Sky Father and Earth Mother. The Austrian spiritualist, Guido von List, was focused on Wotan being the accumulation, and representation, of God. He describes that God experiences life through us, like a body. Via these experiences, he lives life, and death, and is reborn in a cycle, to which he evolves and learns.

The Ragnarök isn’t the Death of the Gods in finality or the end of the world, instead, it is but a cycle, and an end of an era (age/Yuga), to begin the rebirth within another era. One may look at this with the return, and rise of Paganism and Dharmic faith in the current era. The form of Ragnarök starting, and what will lead towards the death of the last era, of possibly Abrahamic rule, and the birth of Paganism. Though some may articulate this another way, and show the rise of some One World Order as this change. I see it as Chaos versus Order either way you frame it.

I feel that this is why an awakening will happen, and is happening. People are beginning to look to where their ancestors looked, and returning to the Gods, because they know that only the Gods have the way forward, and that if their ancestors survived to bring them forth, then they can survive to bring others. People find the answers and truth, in the past whereas the current society has failed.

This is why there is a boom in Paganism, and Indo-European spirituality. Don't fear the age of the wolf. Embrace it, harden yourself, and the push forward. Nothing truly ends, and ending is just a new beginning.



“Vision of St. Hubert” by Wilhelm Carl Räuber  
(German, 1849 - 1926) (Public Domain)

# Animism and Animal Representations of the Divine

## *What is Animism?*

Animism comes from the Latin word Anima, which means breath, life, or spirit. It is often said that animism is the belief in the spirit, or divine essence, that is within everyone. This would include all of the world around oneself, even inanimate objects. Some forms of spirituality are labelled as this, such as Tengriism, Shintoism, Native American faiths, and most “tribal”, or so-called indigenous faiths. I think this is laziness on the part of the researchers, and/or an ulterior motive by peoples of other faiths, or political reasoning (either left, or right) to either paint these religions, and their people, as “other”, or to uphold them as some sort of noble savages who have a deeper, and more spiritual, understanding than whatever the audience reading or listening currently have. The truth is, most “Pagan” faiths were, and are animistic, seeing a multiplicity of spiritual/divine energy flowing through all things, as well as lesser, and greater spirits, who are beneath Gods, or are more primal, and elemental, in function than the Gods. By this definition, all Pagan faiths are animistic, yet many of the “native”, or tribal, faiths that are labelled as animistic, have what could be understood as Gods, and have influences from other theistic groups thorough their histories.

Animism isn't something that is somehow purer, and more separate, or “original”, when compared to theistic faiths, nor is it something that should be seen as separate from Pagan, and theistic faiths (Indo-European/Semitic or otherwise). These aren't mutually exclusive understandings. A return to the animistic understanding can be an oversimplification, but often in a primal sense, it is restarting one's understanding from this simplification that can reframe the deeper theological grasp as well.

*Animal representations of the divine.*

Animism doesn't inherently mean animal worship as many seem to think it does, but it does include an understanding that animals have a form of spirit, or at least the spiritual energies of the divine within them. With this, the spiritual, functional, and/or archetypal aspects of the divine can be seen in animals, and therefore these animals have come to represent deities themselves. Here I will list a few roles of the Gods, and examples of the animals that represent them.

Sky Father: Eagle (Hawk, Crow), Wolf, Bull

Earth Mother: Bear (See the Bear cult), Wolf, gentle Birds, Heifer

Dawn Goddess: Swan, Dove, Hare/Rabbits

Striker/Thunderer: Bull/Elephant, Ram,

Tiger/Panther, Eagle (via association with the Sky father)

Progenitor/Fertility/Tribal (Racial): Boar, Stag,

Divine Twins: Horse

Death: Raven, Dog

Hunting: Deer, Wild Boar, Falcon, Hunting Dog

Chaos: Serpents, Dragons, Corrupted Wild Wolves/Dogs

God/Goddess of Wisdom: Owl (Athena), Snakes/Serpents (they can represent both wisdom and magic as well as Chaos)

This isn't a complete or exhausted list and adjustments would have to be made for cultural evolution, and varying interpretations.

In the end, sometimes it is important to acknowledge the energy that is around you, and within the world, as well as the more primal, and simplified, understanding of the divine, as it can help one see the totality of things. With all of these conservationists, and their politically "eco-friendly" totalitarianism, they often miss the true spiritual aspects of taking care of the Earth, and the environment around them.

## *Should the Divine "Love/Protect" Everyone and be for Everyone?*

Here is an interesting conversation that happened in the Hammer and Vajra group, between two members, that they have allowed me to release publicly.

Member M: Alright, so the guy who insists a Gothi should love all of mankind says it's because Thor protects everyone. I reminded him that at

least in the Old Saxon tradition, Thor flings his hammer at least one (human) person.

Member C: Thor is a very cultural deity, deeply tied to the Germanic psyche. A Gothi should first and foremost care about his immediate clan, then the broader Germanic ethno-cultural sphere as a whole, then the rest.

Member M: I'm thinking this dude might be a little too deep into the Vaishnava side of things.

Member C: Of course, the Indo-European Codes of Hospitality are greatly present in Germanic religion and should be followed, but that's not the same as what he proposes. [Also, it] is ironic since Krishna essentially stems from the same IE root that Thor does (although bearing a little bit of syncretism with local Indian deities). He should understand that Dharmic religions operate in a different scale than Tribal ones, you can't ask Shaivism to be folkish, and can't ask Germanic religion to be broadly open.

Member M: I think on a larger scale, a networking of sorts between all serious, based Germanic practitioners would be ideal. I'm all for the Germanic codes of hospitality. But if, say, (enter horrible adharmic person here) sought my hospitality.....

I think the conversation above is great, because it has a genuine, natural, flow toward conclusions that touch a lot of hard-hitting topics. With the folkish versus universalist debate, I have always left it up to the practitioner, and groups, as I state in depth in my writing, I think forcing a group faith to be allowed to be followed by anyone shouldn't be mandatory, even if it is a branch of a greater root faith that has a "diverse" group of followers. In the same way certain branches of Indo-European, and other faiths, have purposely opened their doors to all, and should be respected for being both Indo-European and open faiths (certain Buddhism and other Vedic faiths of India have this approach, though not all). In addition, being closed/folk centered shouldn't detract one from having certain levels of hospitality, or conducting themselves honorably, nor should being open/universal adjacent force them to be open to certain adharmic principles just because they are open.

So, is the divine Thunderer/Striker a protector of all of Mankind? Sure, in some ways. However, in the same manner, his distinct energy/frequency that resonates in the metagenetics, and folk soul, of each group of people is still, in many ways, distinctly theirs.



Image: "God Speed," 1900 by Edmund (Public Domain)

# Chivalry is European. (A study on Chivalric rules and the Nine Noble Truths)

Chivalry is Indo-European Sourced. While it is associated with Templars, Teutonic Knights, Arthurian lore, the round table, and various sects of Christendom as well, being developed as a Christian warrior Code. Most of what was developed as Chivalric code isn't based on Biblical scriptures. Instead, it could easily be seen as an Indo-European honor system, founded on tribal laws, protectorates, and nationalism. As seen in Greece, Rome, and in the Celtic, and Germanic, peoples (different flavors of each), honor was highly regarded.

Léon Gautier laid out 10 commandments of Chivalry as such.<sup>[21]</sup>

1. Thou shall believe all that the Church teaches and thou shalt observe all its directions.
2. Thou shall defend the Church.
3. Thou shall respect all weaknesses, and shalt constitute thyself the defender of them.
4. Thou shall love the country in which thou wast born.
5. Thou shall not recoil before thine enemy.
6. Thou shall make war against the infidel without cessation and without mercy.
7. Thou shall perform scrupulously thy feudal duties, if they be not contrary to the laws of God.
8. Thou shall never lie, and shalt remain faithful to thy pledged word.
9. Thou shall be generous, and give largesse to everyone.
10. Thou shall be everywhere and always the champion of the Right and the Good against Injustice and Evil

Now, if you replace the Church with your folk and faith, of which the church should be in support of, and Gods teachings with proper communion with the Sky Father, Divine Mother, and various spirits, and saints, then you have a code that fits the Gothic concept as well, and could be adopted into modern day Heathenism, Paganism, and Dharmic faiths.

This goes well with the current Nine Noble Truths/Virtues that are used within the Asatru/Odinic<sup>[22]</sup> context, and ring true regardless of what one

thinks about the political sidings of those who codified it.

1. Courage
2. Truth
3. Honour
4. Fidelity
5. Discipline
6. Hospitality
7. Self-Reliance
8. Industriousness
9. Perseverance

The Odinic Rite had codified something similar as this.

1. To maintain candour and fidelity in love and devotion to the tried friend: though he strike me I will do him no scathe.

2. Never to make wrongsome oath: for great and grim is the reward for the breaking of plighted troth.

3. To deal not hardly with the humble and the lowly.

4. To remember the respect that is due to great age.

5. To suffer no evil to go unremedied and to fight against the enemies of Faith, Folk and Family: my foes I will fight in the field, nor will I stay to be burnt in my house.

6. To succour the friendless but to put no faith in the pledged word of a stranger people.

7. If I hear the fool's word of a drunken man I will strive not: for many a grief and the very death groweth from out such things.

8. To give kind heed to dead people: straw dead, sea dead or sword dead.

9. To abide by the enactments of lawful authority and to bear with courage the decrees of the Norns.

Such virtues, and commandments, can easily be supported by verses in the Hávamál, works of Plato, and various other Pagan works. Especially those of Dharmic faiths, as found in various Buddhist Sutra (Example Arya 8-Fold Path)<sup>[23]</sup>, Manusmriti (Laws of Manu), and Zoroastrian (Avestan Persian) ideas of the 3 Goods. Many original Military Ethos have similar sets of rules, and the remnants can be seen today within the various Creeds of the U.S military services and even some remaining European ones.

These virtues don't just dictate how a man should act, but when meditated on, and taken further, lay out how to be a good person of Noble

(Arya) value, how to properly rule/manage (even small business), how to raise children with virtue, and how to treat one's spouse. During this current era, it is something young men need more of, and ultimately will last the test of time.

It is important to take pride in one's European heritage, be it Christian, or Pagan, and allowing oneself to understand that the European concept of God/Gott, in its purity, is an Indo-European understanding. One of which has had various controlling factors, and impurities imposed on it, causing it to become something it shouldn't be.

# On Magics

## 1. What is magic?

Magic is the flow of energy. Simple as that. The same energy that flows within the Cosmo/creation, flows within you, and around you, in the form of a set Code. Be it considered atomic, electric, black matter (Higgs Boson), Prana, Ki, Chi, Vril, Mana, etc. it is all a part of you, and you are a part of it. The same energy flows through the divine as well. Just like you have the Breath/Atem/Atman of the Gods, so too do you have the energy that makes up the realms. Think of this like the movie *The Matrix*. The scrolling text itself is a stream of energy, the small portions of it are the code. This code is where we get magic from. Be it linguistic via Mantra, Tantra, Galdr, Hymns, written prayers, characters, or runes. All of these are the words, keys, or language, for the code, where we get spell crafting, basic religious ritual, and liturgy, or magic from. If this sounds too mead like computer language like to you, it's because it is. Computers, electronics, coding, Pythagoras cult of mathematics, chemistry, alchemy, carpentry, golden ratio, Seidr, even those wacko cube, and Saturn cult people, or the Hebraic Sefirot/Greco-Hebrew Numerology, all of it uses this.

Next you have the act of putting the formula into practice. This is how you transmute, or express, the energy of one's instructed coding into a stream that can be received, and intercepted, by the Gods, spirits, or forces of nature. This is where one would get the rituals for a spell in the occult, and/or mythical understanding, or the set up for the experiment, or execution of a hypothesis, in the scientific understanding. In this way all science, magic, prayer, and worship, operate within the same capacity, and realm of execution.

## 2. What is Occult/spiritual warfare?

Often, this is considered a form of black magic. In answering this I will address warfare, and combat. What is a curse, or a hex, but spiritual

warfare?

Execution of the magic, as per the description above, when wielded in defense of one's people, selves, family, or in the attacking of one's enemies, is warfare.

Examples

When one prays for blessing for their people.

When one conducts a curse against their enemy.

When a self-improvement is conducted to strengthen oneself in a physical, or spiritual, manner to defend against, or attack an enemy.

When psychological, or fear tactics, are conducted towards an enemy to scare them, usually in the form of a curse.

The spreading of demoralizing information, or propaganda, that can harm the enemy (Black pills<sup>[24]</sup> are a good example, used on Europeans in today in political spheres.)

### 3. What is Positive Magic?

Positive Magics (Frequently this is considered a form of white magic)

Here are some examples of positive magics.

Positive magics are similar when using good information or uplifting news.

Presenting self improvement tips, or spiritual awareness, and historical facts (yes, memes can be a form of spiritual warfare)

Prayers, offerings, or rituals to the divine, ancestors, or spirits for protection, healing, or strength.

Will to power concepts of using the Runes, Tarot, self help psychoanalysis, energy manipulation (breathing, and mediation) to strengthen oneself, and one's connection to the divine, or a cause.

Meditation within itself, and training one's psyche.

Medicines, skill crafting (any kinds) and positive scientific improvements.

Now for the protective aspects. Make runic warding on your body somewhere, or an amulet, bless it via ritual, and prayer; other amulets around your house, or around your car. I would say to do a prayer, offering to the sacred 4 corners of your domain, invoking the guardians of those directions according to your tradition (Dwarves for the Germanic), and lastly invoking,

and/or offering, prayer to Thor for protection from Thursas, which will be where some of this energy may be feed into or executed from, even if coming from an actual human adversary, the spirit form of their negativity will be assisted by agents of Chaos. Also keep positivity in your life. Some of the things I listed above are ways to heal, but also ways to steel oneself from attackers.

## *Tree of Life of Caucasus Origins?*

The Nakh peoples of the Northern Caucasus are related to Circassians and Ossetians (Sarmatian/Scythian connected), and modernly seen as Chechens. The tribal spiritualism often revered an Axis Mundi, in the form of a tree. This is very much seen in other Indo-European contexts, such as Yggdrasil. The trees are thought to contain spirits, or connections to the Gods, and their fruit was of great significance. Rituals were conducted, and stories about the trees were told. The obvious connection can be seen with that of Donar/Thor/Perun, who were worshipped via large trees, and/or in groves. Of course, Yggdrasil, and Irminsul, will come to the minds of Germanic Heathens.

In this region the Nart Saga, one of the more important collections of tales, including tales ones of the sacredness of trees. It is similar in nature to the Poetic Edda (Elder Edda), and functions as a guide to the spirituality, culture, and tales, of that region of the Caucasus, and the Caucasian peoples. Various peoples may be influenced by this region's ancient origins. In particular, Indo-European faith groups, however it could be speculated that other Near-Eastern faiths, such as the Hebraic and Sumerian Tree of Life, were also possibly influences by these beliefs.<sup>[25]</sup>

From Armenia, to Georgia, the Persians, and various other Caucasus originating peoples the Tree of Life is a symbol that is integral to their faiths. This seems to have crossed directly from the Caucasus, and into both the Near-East, and Indo-European, faiths. Though some may claim it is the other way around. Though the connections of these regions cannot be denied.

## *Metagenetics*

With this section, I will be reacting to, and building on the concepts that the famous, or possibly infamous, Varg Vikernes has stated regarding Odin, metagenetics and his/his wife's theory that most of Paganism boils down to genetics, placenta, birth, and coming of age allegories. I had made a post online refuting some of his concepts, I see much of what he says I see as atheism, and I had received blow back from a few of his fans. This was to be expected, as he is a popular author, musician, and public figure, even though his personal record is rather infamous for issues that are his own, and not part of my discussion here.

Let us clear the air a bit. First, and foremost, I am not going to speak on his views towards those of certain ethnicities within this book. Second, I am not going to discuss if his actions that landed him in prison were justified, or not. I have my personal views on it, but they do not fit the spiritual topic at hand.

I don't disagree with everything Varg has said. I actually own every book he has published, as I do a lot of cross referencing, and research, and I want to know what different philosophers think. Like it or not, he is a philosopher. While I don't agree with his views on genetics, especially regarding other Europeans, I do agree with his view on the divine and ancestor worship. That God/Odin is within us, and connected to us as are our ancestors. With that much of spirituality, metaphysics, and/or magics are all connected to the psychological, and genetic memory within our ancestral links. This portion I think he get correct.

Now on to the placenta stuff. Yes, I think humanity, and the placenta understanding, along with the nature of the universe and Yggdrasil, are directly connected. Metaphysics, and allegorical symbolism, when compared across Indo-European understandings proves, this to be the case. The tree motif in the Eddic scriptures, even in other Caucasian scriptures (Persian, Nart Saga, and even the Biblical, or Sumerian faiths) proves that humanity, the cosmos, and God, are connected via a divine tree linkage. The depth of this understanding is much greater than that of the general Varg follower, or even STJ followers, heck some who follow my pages, that are not willing, or have the time, to actually ponder. I think you all are wonderful, and are above any other's followers<sup>[26]</sup>.

The Sky Father and Earth Mother represented by the Sky coming to the Egg of the Earth (sometimes as a serpent) to create life, reflects nature in its general inception. This spiritual focus on the placenta, and the womb in

general, makes sense when compared to the Buddhist/Dharmic understanding of the Womb Realm, a matrix of consciousness that is inner connected, both on the atomic level, as well as the genetic, and is beyond the self to spiritual, and divine, realms.

Death, in this way would be going up the roots of the tree Yggdrasil/placenta/earth, and to the cosmos to various realms of existence via your karma (based on one's conduct in life, or psychological, and spiritual conditioning). There are both good, and bad outcomes to this, giving rise to different reincarnations, or forms.

Next, I will talk about archetypes. Indeed, the divine via this Womb Realm, and matrix, would be a part of us, and our ancestors, and would manifest in, and with, the DNA. Therefore, Gods cosmological functions over nature, and/or aspects of life, would 100% be manifested within the Jungian style archetypes, and therefore would be within you. These are for one to embrace, and become aware of, and can be strengthened via devotion to that aspect of the divine which reflects within that archetype as well.

This does not mean that the Gods are just our ancestors, DNA, or archetypes, as that leads towards Promethean style atheism. Instead, they are our DNA, ancestors, archetypes, divine functions, and beings within the Cosmos of the Womb Realm/Matrix. Through, mediation, prayer, exposure to one's ancestral connections and heritage, and devotion to the Gods, one can awaken the archetypes of the Gods within them, and traverse to join the divine in reincarnation.

So, in this breakdown of cosmology, I think that Varg is, and can be, correct and this world view can lead towards a proper understanding of faith I know the above is my take on it, and maybe not what Mr. Vikernes himself has expressed, but I see it as the best approach.



Depiction of “Duckman” from Lascaux Caves in Montignac, France<sup>[27]</sup>

# Honoring the Pre-Indo-European religion of Europe

Recently, and in the past, I have been accused of only focusing on Indo-European faith, and not the culture, and faith, of what some have labeled the “Old Europeans”, or the Neolithic Europeans. In this, I would state that I indeed do primarily focus on Indo-European, and Proto-Indo-European, faith, culture, religion, and genetics. This is due to various factors, one of which is that I am not an expert, nor am I versed in the subject, of Pre-Indo-European, or Neolithic Europe, to the extent that I am able to speak on it in an authoritative, or scholarly manner.

This does not mean I am in denial of the impact of these peoples, in both cultural mixing with Indo-Europeans to create Europe as we know it today, nor in the genetic impact they had which sets Europeans apart from, for instance, Indians who were a mixture of Indo-Europeans, Dravidians, and/or South Asians. In the same way we can look to Anatolia, and the Near East, to see Indo-Europeans, Caucasians, and Turkic, as well as ancient Mesopotamians, all contributing to the regions in a similar manner. Oddly, this gives commonality between these groups, as well as uniqueness between each.

Much of what sets the differences of Indo-European peoples, or culture, in the West, Near-East, India, and greater Eurasia, is due to these evolutionary, and cultural/genetic, influences from the Neolithic peoples that were formulated to create their own specific understanding. Each being a variant of Indo-European from Proto-Indo-European+Neolithic peoples. This sets us apart. This being said it should be understood that when I speak of Pan-Indo-European beliefs I am never saying that the faith of Celto-Germania is 100% the same as the faith of the Post Rig Vedic India. What I am saying is that the faith of which Celto-Germania brought in, via PIE, is sourced from the exact same faith that the writers of the Rig Veda believe. When we compare, and highlight, the commonalties of these cultures, we should remember that the differences, and autonomy, of each region should be respected as well.

I do not think the wisdom of those of the Mesolithic to Neolithic eras should be dismissed. In fact, I think we owe a lot to them, and should embrace them as well. They helped form the primordial, animistic, and raw elemental forms of our spirituality. Not to mention many of the basis of early culinary, hunting, and common-sense skills. While I am not a proponent of the Out of Africa theory, which, I believe is a dogmatic faith, I do believe in a common perennial understanding that humanity has via connection to the divine, and to the Earth. In addition, though it may irritate some, I believe in something similar to a common religion of Mesopotamia and Eurasia, together during a period similar to the Abrahamic understanding of the Antediluvian period, as well as a certain Urheimat period.

Here are a few things that I find interested regarding Pre-Indo-European regions of Europe, and Eurasia. Many of these directly influenced the Indo-European groups of their respective area.

### *Bear cult*

While I have touched on it in the past, the Bear Cult is one example of Pre-Indo-European religion that has been found across Eurasia, and at least upper North America, in almost a perennial fashion. This is the reverence of the Bear as the representation of Mother Earth, and the ritual hunting, reverence to, and cultural focus on the Bear (specifically the She-Bear). This was directly absorbed into many Indo-European groups, and embraced to the point where its separation from Pre-IE to IE seems unfathomable. The influence most likely came from Northern Eurasian peoples, as it can be seen in Sami, Nivkh, Ainu, Finns, Slavs, and some Turkic groups, but also was fully integrated into Celto-Germania, Gaul, Britain, Thracians/Dacians, and Gaet (with possible links to Goths, and Scythians).

While I haven't read the book, so I cannot vouch for it, there is a book called *The Secret of the She-Bear* by Marie D. F. Cachet (wife of Varg Vikernes) of which I have heard many people praise.

### *Stones Structures*

Stone Age structures that were erected/built, and potentially used for ritual purposes, and religion, can be found all over Eurasia, but specifically

in Europe. While there are a lot of theories regarding the origins, and usage, of each ruin, possibly the most famous being Stonehenge, we can easily say they should be revered. Not just for their mysteries, but for their representation of a connection to the ancient ancestor's ingenuity, and prowess.

## *Cave Paintings*

Cave paintings all around Europe have been the source of many theories, and adoration, for years, with the oldest cave painting to date being the Maltravieso Cave, Cáceres, Spain. The observational skills of the ancestors showing through their astrological mapping, depictions of man and animal interactions, and potential ritual connections, not only shows their wisdom, but has fueled many theories of how the progression of these forms of thought directly evolved into many of the core cultural, and religious, understandings we have today.

## *Theory on Goddess worship?*

A rather famous researcher, Marija Gimbutas, put forth a theory that, in short, states the Pre-Indo-European peoples of Europe (and possibly elsewhere) were Mother Goddess worshipping, matriarchal, societies until, the patriarchal Indo-Europeans migrated/invaded, and imposed patriarchal worship of a Father God. While I respect a lot of her research, such as the Steppe theory, I do not think this is the case at all. We see very little evidence for actual matriarchal societies in history at all, and the ones we do were not of any remote success. When there was evidence of a Queen leader, the society around her was still very much the same format, and often caste or class based, even possibly before the Indo-European influence. Goddess worship is found even in the oldest forms of Indo-European faith, and within Indo-European faith it was never extinguished, or looked down, upon until later adoptions of Abrahamic faiths. Even then, through the influences of Indo-European peoples, we have the return of such worship via the Maria Cults. We can easily state without feminism, propaganda, or extremism, on both sides, that both Old Europe, and Indo-European societies, were and are,

better for the treatment, and respect, of women, as well as the adoration of Goddesses, as in accordance with nature.

## *Fertility cults*

In line with the previously mentioned Bear Cults, and Goddess worship, we have the fertility aspect of our ancient ancestors. Unlike the current era, where it seems that agenda and conditioning, has brought Europeans to hate all masculinity, and desire to sterilize the society from natural sexual interactions, and the joy of bringing forth life, and lineage, via metagenetics (as we should be doing), our ancestors, both Indo-European and deep ancestors, embraced fertility. Fertility was one of the primary understandings of how to secure one's future, grow one's place in the world, and reflect the divine act of creation between the Sky Father and Earth Mother. All original faiths, of at least Eurasia, was highly focused on this primal, and sacred, act of copulation, and child bearing. Motherhood, and fatherhood were respected, highlighted, and seen as a glorious thing. These influences from cave paintings, to eccentric curves on Goddess idols, even to the Shiva Lingam in India, the phallus on the God Freyr, or the Goddess worship, Greco-Roman statues, and adoration of the mothers, is all-natural progression from the ancients till today.

I find it odd that certain Neo-Pagan groups have embraced Goddess worship, but ignore the male aspect of deity, within their seeking to make some sort of equality, they have caused an imbalance. The same could be said by groups that focus only on the God King, Sky Father, and heroes, but never the Goddess, or mothers. To me, this is against the spirit, and understanding, of what natural belief should be.

## *Other Commonalities*

Lastly, as not to go in-depth into things far outside my realm of understanding, we have other commonalities between Indo-European groups and Pre-Indo-European peoples. Examples of these can be the adoration of the natural elements within a spiritual level, such as equating weather phenomena to a function of a God. Also, the seeing of spirit in all natural things via animism, which could be connected to later monist, and

interdependency<sup>[28]</sup> understandings in theology. In this, we also have the natural association with the Gods, and animals who represent their functions, and aspects of their personalities. We can see more than just the Bear Cult as we see the Bird of Prey/Eagle, along with the Wolf, worshipped for the Sky Father, the Lion for the Striker, and Son of God, and even the lamb, or goat, for the slaughter and sacrifice. We also have the astrological and star chart mapping, adoration, and desire to explore, that not only can be reflected in flight, and space travel endeavors of Western peoples today, but also in the spiritual approach of Lunar, and Solar, cycle worship, time keeping, and agriculture.

Many of these commonalities have deep connections to us via genetics, culture, language, and, I'll say, the metagenetic divine spirit. These lines are within all peoples, though varying for each grouping, and with these we should honor our deep, and ancient, ancestors as their blood flows through us.

# A Call to Initiation for the West

Why initiation and lineage are important.

The primary issue I am discussing here is ultimately the need for Pagans of the West to seek training from and embrace understandings of unbroken Indo-European religions. I am not for the insulting and self-deprecating idea that western Paganism is dead and lost. The fact that people have returned to it openly and with strong support shows that it is alive and the divine are receiving the prays of and listening to the pagans in the west who are returning. I am of the mindset that a portion of Indo-European faith in the west was absorbed within Christianity, and certain Occult teachings, and was preserved and still practiced in some form throughout the years. However, what I will admit is that a lot was lost and it isn't an unbroken lineage. On the other hand, we have in the east a set of unbroken traditions that have been preserved, studied, and expounded upon in the same lineages from the Proto-Indo-European to the Vedic to Shaivism and Buddhism. (Not saying that certain branches don't have local and non-Indo-European influences to a varying degree depending.) The issue with western Paganism is that it had its resources and lineage cut off. It wasn't allowed to evolve and grow into an all-encompassing worldview with a path to even higher ideals, understanding of Enlightenment, and the manifestation of the divine within a personal walk and in tribe and group via initiation, lineage, and Esoteric understanding. Yes, I understand that Odinism (which is probably the most compatible with Tantric paths) and Greek philosophy are both mystery schools, methods of becoming one with the deity, and paths towards enlightenment within esoteric and occult concepts. And yes, we know more about Greco-Roman philosophy and expression of theology than possibly any other Western Paganism. However, most of what we know is based on reconstruction and comparative studies.

This brings us to the idea of initiation training and rekindling the fire. The Indo-European faith of the west is like a sacrificial fire to the Gods and the beyond as well as to one's ancestors. While those of us in the west have the metagenetic DNA links, spirit, and history to our ancestors (something that cannot be taken from you), our fires were doused with the waters of Abrahamic faith, Atheism, and modernism. The flames only survived as

embers that were hidden away and relit in secret or an altered form. Those who desire a deeper walk, a form of priesthood, and especially a role in spiritual leadership for Indo-European faiths of the west, should seek initiation and training from the unbroken lines in the East.

Take these torches from the same original flames and relight the embers in the west strengthening them into a Blaze that comes from the same source. This doesn't mean that one should abandon their heritage. As one can see the branched east and west, and even the southwest, evolved into distinct cultures. Though with true diversity, they should be allowed to be distinct, they should also be seen as coming from the same source and inner connection. One can go to the east, learn how to connect with the divine, learning paths to enlightenment, learn rituals from those who have continued to light sacrifices fires, pray to Indo-European Gods in an ancient Indo-European language, and offer libation continually since the beginning. Then one can take these methods, wisdom, paths, and understanding of theology and enlightenment that have been allowed to nourish and bring them to their histories, language, and heritage. Honoring your ancestors' history and traditions as well as offering libation, for instance, a Blót can be done without initiation, and should be encouraged. However, religious leaders who want to channel the words of the Gods, and bring others to a path of deeper Esoteric understanding and enlightenment or apotheosis, should receive the torch of this unbroken line so they can start up their flames again and pass new torches on to other religious leaders via new initiations. They should do so by keeping the understandings and traditions of the east they received as well as the methods and honor them while stoking the newly started fires. Thereby the Indo-European religion of the west will be allowed to thrive again and develop further on its own back to a form similar to that where it started before its flames were doused.

One may call this having Dual faith. Dual faith is a poor example in my opinion as it is usually defined by Slavic Christianity where they have Orthodoxy on the surface or exoterically and Rodnovery/Paganism in their folk faith or esoterically. I am not calling for this. This is a combination of oil and water. I am calling for the joining of water from different streams but the same source. One can honor a higher calling and understanding found in Buddhism, for example, and still have their local traditions and folk faith. It isn't hard to understand that one's local gods are Epithets of the Enlightened Arya Gods, Bodhisattva, and even understandings of the Buddhas within

Buddhism. One does not need to speak the language and so-called “LARP” as another culture, but one should embrace the Indo-European sources they learn there, Sanskrit Mantra and words, theology/cosmology, and liturgy/rituals. Like an onion, it will provide depth of Indo-European religion that gets closer to the source as one peels back the surface.

For this, I am calling upon those within Indo-European faiths who, in earnest and true calling, want to become spiritual leaders, to initiate at minimum or even ordain within one of these traditions who have kept the flames alive.

Honor your own by rekindling your embers and respecting those who have preserved the flame.

# Lineage, Folkish, and Grassroot Efforts

In this stream of consciousness writing, I will be openly discussing further elaboration on the need for spiritual action, priests, and the topic of “Folkish”.

## *Folkish*

I have written to the full extent in my first book regarding the political concept of the word “Folk” and “Folkish”. I honestly think we need to rip the Band-Aid off and acknowledge the NSDAP usage of “Volkish” and get over it. It doesn’t make the term or the concept of being for one’s tribe first and focusing on one’s people, and their problems (both positives and negatives) isn’t bad. Constantly holding this over people’s heads in a way to keep them down and keep them from loving their people and gatekeeping their culture and protecting themselves.

As I always say one needs accept themselves (and the weaknesses they need to overcome) before they can love their folk. And love their Folk (including understanding their shortcomings) before they can appreciate and work with others.

One can still be “Folkish” and enjoy other cultures. It doesn’t have to mean hatred, but protection. You cannot love everyone and accept/tolerate everything. You have to acknowledge what isn’t good for you and yourself no matter what group you are a part of.

I spoke previously about receiving training in Indo-European religions from those who have maintained the lineage. This would mean going to a welcoming country or people who are not your own to learn from them and their connection to the same original heritage/religious group (Indo-Europeans).

I have received a lot of my Vajrayana training from Tibetans and Japanese, and my Shaivite training and guidance from Indians, some of who are Dravidian. They all have taken these Indo-European/Eurasian sourced faiths and made them their own and been amazing stewards of them.

However, If I were in Japan and was told to get out of Japan because the people had decided that Japan was to become “Japanese only” or their

Temples became “Japanese only” I would respect it. I have encountered this in India where they had a temple that was ethnic Hindu only and I was denied entry. I wasn’t going to argue with them how their Gods are my Gods and originally Proto-Indo-European. Instead, I accepted their approach.

I only ask that others respect Europeans when we do the same, especially against those who wish us wrong.

You don’t see too many Europeans and Americans who are like “No more Japanese tourists or businesses” (though you might see some), it is usually a rally against immigration to those who want to do us wrong and the governments who want to play us and them against each other like pawns.

Yes, some take this extreme and hate all other people in a racist manner. This is both harmful and ignorant of genetics and history. However, that doesn’t mean one doesn’t have a right to support and protect their culture, genetics, and heritage/faith.

In addition, going to receive training elsewhere. without even having a racial component, it’s a question of jurisdiction.

I wouldn’t go to Nepal, Tibet, India, or Japan and run a monastery or temple or even expect to.

And once they transfer the dharma/Indo-European training to the practitioner, they should leave it to the folk of the region to run their Temples for their folk. Though continue to have amicable connections and trade.

The priests of your village, folk, tribe, or “Nation” should be from your region or at least associated with it.

## *Initiations and lineage*

By NO means am I ever saying that local traditions are bad or efforts put forth are wrong/false.

I believe the Christian concept is right when it says. “Where two or more are gathered in my name I’ll be there in their midst.” I think it applies to OUR/Indo-European Gods.

Especially those of our ancestors.

However, liturgy and training in a deeper Indo-European method are needed.

Holding up a horn, drinking booze, and just going “uuuum hail brother”, isn’t going to suffice, or pass down proper training and spiritual connection to future generations

Rituals, training, initiations, priesthoods, and proper living tradition is what we need to be striving for. Our Gods do not die by not being worshipped, it is our worship and honoring them that died, and so too did some of the blessings which is why we are in the situations we are.

So I do agree with others on here, Pagan groups, and other Indo-European groups that get together without a priesthood at first just to call to the Gods in ritual with Frith, Folk, and Faith. The Gods do hear these prayers.

After this is the time to become more dedicated. Dedicated to.

More elaborate and appropriate Rituals

Scholarly work and studies of Scripture and Archeology

Liturgy and Prayers

Initiation and Rites/coming of age

Building new statues temples, sites

working with other Indo-European folk.

But maintaining your folk faith and identity.

## *On Keyboard Pagans/IE Faith Practitioners*

I grow tired of keyboard pagans/IE faith practitioners. I'll include keyboard warriors of any faith groups. Half of these individuals are wrapped up on specific pronunciations, spelling, dates, etc, don't actually practice, or believe in, what they are speaking of. They end up being "historians", and electro-priests.<sup>[29]</sup>

Personally, I'm all for being as accurate as possible. I'm all for delving deep into Indo-European, and specific tribal studies. However, it is between arguing if something is 100% accurate, or practicing at all, then I don't even give two shits if your dates are a bit off. Do you praise the Gods? Do you honor the ancestors? Do you do self-improvement? Do you care about your culture? Perform ritual? Pray? Read philosophy? Meditate? If not then BUG off.

Quit Larping as a historian. The movement we all have built in various different groups, and tribes, for Paganism, Indo-European faiths, and Dharmic faiths, didn't come this far from just arguing over dates. It is the practice, and belief, that matters first. If you are alone in the woods, or the mountains. You don't have a clock, and you are there for months, or years. You don't know what the day is. Who cares if it is April or not when you

praise the sun as the snow melts and spring begins anew? Some just want to complain, to tear people down from their keyboards, while myself, and others, are teaching our children and practicing daily. Sowing seeds for the future. Yes, it is important to be as accurate as possible, but not over belief itself.

Don't get me wrong, I run three pagan pages, telegram, and an online group/website while writing a book. Not saying that I haven't done my fair share of supporting, preaching, and electro-priest activities online as a platform, but one must live as they preach and have grassroots outreaches. So, I'm spreading via key board as well. And I play/Larp my share of historian in order to gather interest as well. Ultimately, however, if I don't practice what I preach what good is any of this?

# Conclusion of Part I

The goal of part one was to be theologically challenging, but succinct in the answering of potential questions, and the aiding in, and guiding of, the spiritual journey for those within Indo-European faiths. It is my hope that after reading this first part you have gathered streamlined knowledge that has cut the fat, and in a focused manner, has provided you with both the defense you need, as well as a sound mind, and spirit, via a method of apologetics that will work for own practices. Take this and go forth in pride, understanding in your heritage, faith, and respective folk, as well. As the strength to defend them, and your beliefs.

## Part II: Further Essays

In this second part of the book, I will be presenting various essays, and deep dives, on different spiritual, linguistic, anthropological, and historical topics. One of the highlights is my focus on the Scythian religion, and culture, within this section. However, there are portions of deep esoterica, spiritual relativism, and other topics, that work well with providing more heavy caliber rounds for the apologetics in the previous section. In addition to this, there is a section for ritual, and self-improvement, that will serve as an outline for future projects, and/or your own tribe/group/organizational.

### *The Word Aryan*

This is a word that I tend to avoid over-using. As others have, due to its connotations, and the fact that the hyper conditioned, and poorly educated, masses of the world on both sides of the current political spectrum latch on to the word, and associate it with a political ideology, (the modern political spectrum doesn't hold up when compared to ancient cultures). I tend to use the word Indo-European, because it more appropriately encompasses the multiple meanings that could be connected to the term Aryan, in a good light as well.

To people who have an issue with the word Aryan. Words are symbols, just like the swastika, when you give someone a word they have adopted, and you don't agree with the usage of, or their representation, you only continue to feed that usage the more you let them have it. Japan, and India, don't have issues with the swastika, as they don't allow it to be only used by people "larping" as NSDP, or "larping" as communist. The same thing can be said about the word Aryan. If, to you, it means a "race", then genetically, that is a rather diverse race, and culture of peoples, and unlike the term "white", it is much more appropriate. Though to some degree, Eurasian isn't inappropriate either. So, for those of you too ignoble to don't understand the word Aryan, its origins, and usage, here is some information.

Root word:

\*haerós ("members of one's own group, peer, freeman").[\[30\]](#) [\[31\]](#)

You will notice Free/Noble, and one's own group, is the tying factor.

The Hittite prefix arā- meaning member of one's own group, peer, companion, and friend;

Celtic \*aryo (“freeman”),

Old Irish: aire, “freeman, noble, chief”,

Gaulish: arios, “freeman, lord”,

Avestan airya- meaning Aryan, Iranian in the larger sense

Old Indo-Aryan ari- meaning attached to, faithful, devoted person and kinsman

Old Indo-Aryan aryá- meaning kind, favourable, attached to and devoted

Old Indo-Aryan árya- meaning Aryan, faithful to the Vedic religion.<sup>[32][33]</sup>

The Alans also used the word Aryan as their tribal name. It could be seen that the words Ireland, and Iran, come from the term Aryan.

This isn't just a tribal, or “racial” designation, but also a in-tribe spiritual term.

In Vedic culture, the Āryāvarta (Sanskrit: आर्यावर्त, abode of the Aryans) was also considered Northern India. Therefore, when Buddhism, arose and later the Bactrian kingdom (Greco-Indo) was formed, them and their language were called Ἀρῖαο (Aryao), by the Greeks. The Saka, and Scythian, were known to use the term Aryan, and in Buddhism, many of the primary concepts revolved around the term. The Buddhist “Noble” Eight-Fold Path is actually said as ariya aṭṭhaṅgika magga (Sanskrit: āryāṣṭāṅgamārga) This first word meaning Aryan. Whether the Buddha (who was actually promoting his faith to be followed by Brahmin, and the Kshatriya) was meaning for the followers to be that of his people only, or that of “Nobles”, and those of noble attitude, only is up for debate. It doesn't negate the enlightenment, and beauty, promoted by the faith.

Given the word noble, it used to mean something a bit deeper than this current “revolutionary” concept, which sees it just as meaning one with a lot of monetary standing and power who should be “toppled” by the will of the people, for the people. Instead, while it implied power, it also implied a sense of pride, and a sense of moral conduct. It is sad that the second definition is always “having or showing fine personal qualities, or high moral principles,” and that this isn't the first definition.

Another usage of the word is “Freeman”. Those within their own community, regardless of having a caste system, were not slaves (Not bringing into the idea that they may, or may not, have had slaves). They often

fought for the freedom of their peoples, and sometimes the freedom of others, who, when freed, would be considered freemen. Therefore, when a slave is emancipated, and referred to as a Freeman, they are indeed, by the usage of the word, being allowed to be considered one of the Aryans in certain ways. One shouldn't see noble as something that oppresses them but something for them to strive to become.

So, were the NSDP completely wrong with their usage of the word Aryan? No, but did their conduct, and those who currently use the word, reflect a Noble spirit or a Freeman? That is up to you to decide.

I will end by saying the current thoughts that surround the word Aryan are spoon fed by ignoble, modern, education with an agenda. The term shouldn't be shunned, instead it should be held up with high regard. Those who use it should be scrutinized by the measurement of whether or not they are acting out of a Noble spirit.

Note: The word Aristocracy comes from ἄριστος (áristos, "best, noblest") + -κρατίᾱ (-kratíā), from κράτος (krátos, "power, rule". While this might not be 100% connected to Arya (though it seems obvious to me) it does imply proper ruling. Not tyranny and totalitarian. Though I would say being tough for the people when they need it is good as well.

# Odic Force

Baron Carl von Reichenbach (Karl Ludwig Freiherr von Reichenbach) was a German chemist, metallurgist, naturalist, and philosopher, who was well known for many discoveries in chemistry that are still used today. Examples of some of these were Eupione, paraffin, pittaical, and phenol (antiseptic). However, he became dedicated to a theory of electromagnetism, heat, and energy, which he saw flowing through, and emanating from, all of life. He called this the Odic Force.

His theories were that the pathology of the nervous system in humans show this energy working similar to electrical conduits. He theorized that electromagnetism could actively affect all aspects of life, and directly effect humans, and this energy or Odic, was the life principle, or life force.

This Odic Force was named after the Germanic God Odin. The force has also been called Od, Odyle, Önd, Odes, Odylic, Odylic, or Odems. Though it is thought that his works in this may have influenced others, such as Guido Von Lists' understandings of energy, Rita, and later concepts, such as Vril. Despite any political baggage these terms may have attached to them today, inherently they are philosophical approaches to metaphysics, no different than the Qi of China, Ki of Japan, Prana of India, or Aether.

This force is used, and referred to, by many Germanic Heathens, Pagans, and Odinists today, though they may not realize the history of it. In esoteric circles, it has been linked to general magics, from the Greek/Hebrew influenced Solomonic magics, to the later Alchemical, and Hermetic, structures, as well as general shamanistic Indo-European, and Turkic (also Uralic) expressions.

Von Reichenbach thought that the Odic force had positive, and negative, polarizations like a light, or dark force, and they were either in flux, or balanced. He thought that it emanated from humans via the hands, mouth, forehead (most likely similar to the Indic third eye), and people could learn to use it, and apply it. Unfortunately, like other western mystics before him, and of his time, some of his experiments were deemed by his contemporaries as hoaxes due to their inability to recreate them. Much of his theories were written off as pseudo-science or quackery. Sadly, in a hypocritical manner, some of these people who dismissed him probably still believed in the

Christian God, and/or followed the rules, and beliefs, set by the church, but somehow found his Odic Force, which could be seen as God moving through all things via electromagnetic energies, as quackery.

Interestingly enough, theologically his theories are easily supported by many faiths, especially those of Indo-European origins, and modern science has discovered much about the electromagnetic spectrum, and different forces of energies, that much of what he discussed doesn't seem so beyond reason by some standards today.

My opinion and gnosis, regarding this are that the Odic Force that guides humanity is both a positive, and negative, and should be approached in moderation via a balance. Much like Chaos and Order. This energy emanates from "God", and guides our DNA, our breath (Atem/Atman), and is expressed via our actions, and Will. While its source, and nature are the divine, it is up to us to use it appropriately as well. This does not mean the Gods, and spirits, are subject to our will, but that they are subject to the same Odic power. It is our choice to connect with the divine, and their guidance, to create glory, progress, and/or peace. Sometimes this connection is Chaotic, sometimes it is strictly Order based and correctional in nature.

Let us take these concepts of Odic Force, and go forth to make honorable decisions to correct the imbalance in our communities, lives, and spiritual connections to the greater divine.



Image: “The Abduction of Europa” by Jean François de Troy (1679–1752) (Public domain)

# Sacred Bull, Sky Father, and Tauroctony

The Tauroctony is the slaying of the cosmic bull. This is a term used often in regards to the God Mithras, and his slaying of the bull to change the cosmos, by turning the era from one Zodiac (Taurus ♉), to another. It can also be viewed as the Son overtaking, or succeeding, the Father (with his blessing), as a challenge. While this brings in the age of Ares, it can also be interpreted as a depiction of cosmic sacrifice, and salvation. I thought it would be interesting to analyze other bulls, which are fought, sacrificed, or brought forth from Heaven. This bull is provided by Heaven, and could be related to what is called the “Bull of Heaven”.

In the Epic of Gilgamesh, the Sky Father Anu sends a Heavenly Bull to fight Gilgamesh, and Enkidu, after Gilgamesh curses, and insults Ishtar. Possibly related culturally to the Epic of Gilgamesh, in the Biblical story, the Hebrews turn to worshipping a golden idol in the form of a calf image, and after receiving the Ten Commandments from Mt. Sinai, Moses is so upset by this idolatry that the statue is burnt, ground into powder, and the people are forced to drink it as punishment. It is also said they are cursed to have their “line” restarted. It is interesting to note the irony that the Hebrews are said to have fled from Egypt at this moment where the Goddess Hathor, who was very much a Queen of Heaven in her own right, was revered via Apis<sup>[34]</sup>, who was said to be her son, and was a Sacred Bull. In addition, the Canaanites, whom the Hebrews were directly related to, worshiped the God El who was often depicted as a bull. This too is ironic, since for a large portion of the Bible, El is the name of the primary deity, and Sky Father, whom the Hebrew, and many others, are said to worship, and his name, and epithets, of him are continued to be used even till today.

The “God” Ba’al is well known throughout Christendom as he is often a stand-in for “Satan”, or the devil, as he is considered the rival God to Yahweh in the Old Testament. This is through much scholarship; has shown they were closely related. Ba’al was a Phoenician/Canaanite God whose name is understood across Semitic languages (Phoenician, Hebrew, Amorite, Aramaic, Arabic, etc) as “Lord”, “Master”, etc. It is thought the name links back to the Akkadians in origin. He is associated with the Sky Father, as well

as the Storm God. As previously mentioned, it is thought El was closely associated to the Canaanites. Often, you see him as Hadad (a Storm God), and referred to as Ba'al Hadad. Hadad was also equated to Zeus/Jupiter, and the Hittite Teshub.

To do a whole breakdown of Ba'al, Hadad, Hammon, etc would fill a whole book on its own. It isn't hard to see the Sumerian and other Mesopotamian connections, of the Sky Father, and the Thunderer by extension, and other Caucus regional understandings (for instance Indo-European). Though controversial, my primary mention of this God here is his connection to the Hebrew, as frequently the Israelites had terms that were connected to Ba'al, showing that this separation of Yahweh, or El, being good, and Ba'al being evil, is more of a tribal conjecture, and less of an actual separation. Ba'al's primary symbol was that of the bull which is connected to fertility, and storms, but also as the Ram which is the same as Yahweh and El.

Marduk is another related God to the Sky Father connection and the Heavenly Bull. He is more akin to the Indo-European Striker, or Thunderer, as he is the Son of the Sky Father or Supreme Sun. His name in Sumerian is Marduk (Cuneiform: dAMAR.UTU; meaning "calf of the sun; solar calf".<sup>[35]</sup> While being primarily a Babylonian deity, he was known/revered, or at least thought of as the equivalent to the prince-like son of many other local cultures.

Molech was said to be a God who was depicted in the shape of a bull. Unfortunately, the God Moloch/Molech is conflated with Ba'al, and other bull deities. This God much like the understanding of Ba'al, has been tainted to a degree, however, we do not have much information about this God outside of the Biblical context, and information regarding child sacrifice in Carthage. Since Phoenicians, and Canaanites, are related (Carthage being Phoenician in origin) there is a possibility of these sources being true. However, it could also be the Greeks, and Romans, painting their enemies as viler than they were. Though there have been some archeological speculations. In the Biblical account, it seems that the Canaanites worshipped Molech, to whom they offered their children as burnt offerings. Though through the texts it appears that the Biblical authors were more concerned with the popularity such acts had become among the Hebrews/Israelites. It should be noted that some scholars propose that the Hebrews were offering these sacrifices to Yahweh at this time.<sup>[36]</sup> This could

make sense, as it relates to the acts of Isaac offering his son Jacob as a Sacrifice, until God stops him. Needless to say, hurting children in any way is condemned by Hammer and Vajra.

## *Indo-European Records*

In Greek, the Queen of Heaven, Hera, is referred to as the Cow Eyed One, and is often depicted, or associated with, cattle. In her jealousy, she instigates strife against Zeus' son, Heracles (Indo-European Stricker), and, interestingly, in his Seventh Labor, he is to capture the Cretan Bull.<sup>[37]</sup> In another telling Zeus, in the form of the Bull of Heaven, abducts/seduces a Phoenician Princess name Europa.<sup>[38]</sup> It is said he took her from her followers, who were gathering flowers near the water. He took her across the ocean to the Island of Crete, where he revealed his true identity and presented her with gifts of Talos, lealaps, and a javelin that never misses (similar to Odin's Gungnir). He also gave her a necklace, commissioned by Hephaestus. He made her queen of Crete. Then took the shape that he had first met her in (a white bull), and formed it a constellation creating Taurus. It was her that Europe was named after, and the children she bore for Zeus became renowned, and divine heroes.

Teshub/Tarhunna/Tarhunz was the Hittite and Luwian understanding of Sky father/Thunderer and Striker to a degree. He rode on the bull Tilla, similar to Shiva's bull Nandi, or more closely to Indra's Parjanya. While the Hittite religion was very syncretic (mostly with Hurrian, and the Hittite Indo-European tradition) many of the Hittite Gods were very Indo-European in nature, but also Mitanni influence may have allowed for the worship of Rudra via their God Rudras. However, the majority of the hierarchy of Gods followed other Indo-European formulas, which included bull riding and what seems like vajra wielding.

Indra's Parjanya is the as God of rain or thunder in the Vedic tradition. It is thought that he takes the form of a bull (the Bull of Heaven) and is under the control of Indra (Thunderer/Striker). He may also be just an epithet of, or extension of, Indra himself. He is often called the "prize bull", or "bullish", with his power being something to fear but also a means of protection for the people, and the bringing of boons. His function is the personification of elemental, cosmological, and nature-oriented biological functions. With this, the rain he brings/produces is spoken of as semen fertilizing the fields, with

many sexual epithets, and allegories, being used regarding the fertility the rain brings. Of course, this applied to the Thunderer himself, and can be seen across other Indo-European connections, to both the Thunderer, and the Sky Father. Connections to the name Parjanya, and other Indo-European names for the Thunderer, have been theorized. Such as Perkwunos, Slavic Perun, Lithuanian Perkunas, Latvian Perkons, the Finnish Perkele, and even the Gothic Fairguni (given the P and F connection between IE languages). Invocations in the Atharvaveda are made to him in order to bring forth rains and blessings.<sup>[39]</sup> In the Rig Veda 5.83 and 7.101 are dedicated to Parjanya whose name is Sanskrit for “Raincloud”. In the Vishnu Purana, he is considered to be a member of the Twelve Adityas and associated with the month of Kartik.

#### RIG VEDA 7.101

“SING forth and laud Parjanya, son of Heaven, who sends the gift of rain. May he provide our pasturage. Parjanya is the God who forms in kine, in mares, in plants of the earth, And womankind, the germ of life. Offer and pour into his mouth oblation rich in savory juice: May he for ever give us food.”

translated by Ralph T.H. Griffith

Nandi (नन्दि) is the guardian of Mt. Kailash, which is thought to be the home of Lord Shiva. He is incarnated in a bull form, but sometimes his depiction is waivered between being a mount for Lord Shiva, or as an anthropomorphic Deva himself. In his anthropomorphic form, he may operate more like an extension of Shiva, rather than as his being. His worship, and association with Shiva, have become pan-Vedic, Hindu and Buddhist. It has spread to the point where the Hindu of Vietnam (called the Cham) believe that he is the psychopomp that will guide their soul after death. His worship could be a synchronism with pre-existing Tamil faith, and that of the Indo-European faith that came into India, which formed both the understanding of Rudra-Shiva, and possibly the association with Nandi. It doesn't make his attributes any less Indo-European in nature, but possibly connected it to greater Eurasian, and even Sumerian faith. Many of the Indus Valley seals, such as the Pasupati seal, are also associated with bull seals, which implicates an association with the bull going back that far. Nandi, and even a flag depicting him, has become the official symbol of Shaivism.

In Buddhism, since it is thought that Nandi guards Shiva's abode, you often find Nandi statues in front of Buddhist temples, as they guard the entrance, but looking towards the temple. It should be noted that various Japanese temples, and even Shinto shrines, depict him as well. He is usually petted by visitors and devotees for good luck, or healing. It should be noted that many of the Buddhist deities, and even Bodhisattva, are connected to understandings or aspects, of Shiva. One of the primary examples would be the Five Wisdom kings. Yamāntaka (Sanskrit: यमान्तक Yamāntaka) or Vajrabhairava, would be one of the most primary examples of this. The Japanese Gozu Tennō (牛頭天王, lit. "Ox-Headed Heavenly King") is another good example.

In the Persian/Avestan, Gavaevodata is the Primordial Bovine who was created by Ahura Mazda (Zoroastrian godhead), and is killed, with animal life being born from his body. His soul, called Geush Urvan, is thought to be reincarnated into livestock. This could be connected to other interpretations of Indo-Irannic reverence for cattle, and most likely stems from early Indo-European cattle raising. The dark God, Angri Maiynu, is said to have been attempting to destroy all primordial creations of Ahura Mazda, and is responsible for the death of Gavaevodata, however, the energies of creation within him were removed from him before the attack. Afterwards, to make things right, Ahura Mazda allowed him to be used to give birth to the animal kingdom. Though Ahura Mazda tells Zarathustra to protect the cattle (keeping them sacred), the slaying of the cow, seen in Mithraism, reflects the creation story above.

It is said that the image of Mithras slaying the bull is that of the turning of time, as it is often accompanied by the twelve zodiacs, and the zodiac of that era was that of Taurus the bull. Yet, the slaying of the bull is also considered to be the creation of the universe. Slaying the cow is more of a metaphoric concept of the creation of the world. Life ends in death, and from death, comes life, this is to denote the cycle. As the Middle East was undoubtedly influenced by that of Persian, and Indo-European religions, the God Ba'al (worshiped in Canaanite, and Babylonian, regions), whose name is the title for Lord (Who is closely related to Yahweh in many ways, and was worshiped on, and off, by the Hebrews), and the great Kujata (who holds up the world) in Arabic mythology, who are represented as cattle, may have Persian influence as well as vice versa.

As the bull in Indo-European faiths is often associated with the cosmic bull, such is represented by the Germanic Auðumbla, who the great progenitor Ymir feeds from, before he (Ymir) is slain by the trinity of Odin, Villi, and Ve, in order to create the world. The parallel with Auðumbla, and other Indo-European faiths is obvious, especially with that of the Persian. Ymir (the first, and primordial creation) nurses on Auðumbla within the void. The spray of milk is said to have made the stars, and the nourishment that Ymir receives allows him to produce the Giants from himself, as well as have the energy that is required to create Midgard from his body when slain by the Odinic trinity.

In the Celtic context, on the Pillar of the Boatmen (a Gaulish Celtic stone pillar depicting their Gods), a figure called Tarvos Trigaranus, or Taruos Trigaranos, is depicted as a bull with three cranes on its back. He stands under a tree. The word Tarvos/Taruos is Gaulish, meaning “bull”. This word is connected to the Gaelic Tarbh, Welsh Tarw, and Latin Taurus<sup>[40]</sup>. Trigaranus means “three cranes”. On the opposite of the Tarvos, is the God Esus who is depicted chopping down a tree with an axe. For Esus, not much is known officially. Though speculations of a Trinity of Esus, Toutatis, and Taranis, have been a subject of debate in the past.

Aurochs were Eurasian cattle that are now extinct (also found in North Africa, and the Middle East). They were considered one of the earliest bovine, and were much larger than other cattle. They, and their size, are thought to have directly influenced Neolithic man via interactions, the meat/milk they provided, and their association with strength. When the ancients spoke of cattle, there is a high chance that it is aurochs they were thinking of. Aurochs, and the concept of the sacred cow, have been an important symbol to the Indo-European people. Representing strength and resistance, as well as fertility and life. Ymir nursed on Auðumbla, whose sustenance allowed for the birth of the Germanic Gods. Mithra’s slaying of the sacred cow as a symbol of sacrifice, and manhood. The sacred bull/bovine has represented many things of importance throughout our history, and is still significant in our daily live through dairy, leather, and meat. They are revered in India via Vedic faith, and Iran due to Zoroastrianism. In Spain the art, or sport, of bull fighting is a major cultural component. Even in North America, where folk legends of Paul Bunyan, and his Oxen Babe<sup>[41]</sup>, are still taught to children, and the culture of cowboys/cowhands are the ideals of manhood, and are still extremely

popular. So, when you are out there working hard, lifting, or fighting, remember the aurochs, and do your ancestors proud by being as strong as a bull!

# Phoenicians, the Near-East, Mesopotamia, and Egypt

There seems to be a cloud hanging around those of us who are into history, heritage, faith, and, especially, Indo-European spirituality, that we instantly hate all peoples, groups, heritage, or spiritual influences, from the Near East, or Northern Africa. While I can't speak for everyone, this is not the case for me, or my group whatsoever. I do not, by default, think that all of the spiritual, and cultural achievements, of Egypt somehow had no influence on Europe (where they obviously did, look at the Greeks and Romans), or weren't great. Or that the Phoenicians, Babylonians, Assyrians, and other Semitic, groups who weren't Indo-European, didn't have an influence on Western groups, Indo-Europeans, and other Mesopotamian culture. Some language, writing, science, metallurgy, and certain cultural achievements, were all influences that Indo-Europeans received from these peoples. Of course, the Sumerian influences were towards both Indo-Europeans, and other Near-East peoples.

I have mentioned many times before, that Europeans, Semitic peoples, and other Eurasian, and Near-East, have similar origins from the regions of the Caucasus mountains, to the Steppes, and even to the Mesopotamian region. Similar writing systems, religious understandings of God/Gods (originally), and similar cultural motifs (flood stories, mountain reverence, fire offerings, Tree of Life etc). However, we must not conflate or mistakenly overlook a few topics.

1. Indo-Europeans had major influences on the Near East. Persia ruled a majority of the Near-East; Hittites, Luwians, Greeks, and Mitanni, were all Indo-Europeans who spoke an Indo-European language, and had Indo-European religion, and peoples. You then have the Sea Peoples, who, evidence shows had heavy Indo-European influences, and may have spoken an Indo-European language (judging by their names), and could be linked to the Philistines. Both the Philistines and Hittites had a major influence on the Canaanites, and early Israelites. Then you have Sumerians, who didn't speak a Semitic language, but had major cultural concepts that were similar to both of them (maybe one of the earliest evolutions out of protoculture/religion).

2. Abrahamic culture and faith, while being Semitic, doesn't equate to all Near-East, and Semitic, culture. Abrahamic isn't all-encompassing of Mesopotamia. It isn't indicative of all heritage, and history, from the Middle East. If one thinks the Abrahamic understanding of the Canaanite El, or their own later derived Yahweh, reflects the rest of Mesopotamian, or even other Semitic-based cultures, then you should re-examine it again. Also, Persians, Sumerians, and Assyrians had an influence on the region, and their faiths weren't of the same origins, or understanding as Abrahamics were.

So, why do I focus primarily on Indo-European, and not Abrahamic, and Semitic faith? The majority of the languages, ethnicities, spiritual understanding, heritage of Europe, and Eurasia, minus a few regions, is Indo-European, and Turkic. This is also why I talk about Turkic, and Far Eastern, peoples in my studies as well. However, I have often times talked about the heritage, and influences, from the Near-East. From comparative myth with Mesopotamian, Hebraic, and even Biblical narratives, to Muslim mystics, and philosophy. I never have Ignored their influences on this project, and never once have I denied the influence of Phoenicians, Mesopotamian, or so-called Semitic peoples, on Europeans. Nor do I say they are bad in general. However, the word Semitic then, and the word Semitic used today, aren't the same, so one should keep that in mind.

So, why do I sometimes rag on Abrahamic faiths? Well, for one, they make themselves, via their own ideologies, the enemy of all Indo-European faiths, and other indigenous faiths, by default. Also, much of what they preach is Adharmic. Phoenicians slaying Children? Adharmic. Not allowing a greater connection with God, via certain esoteric expressions? Adharmic. Slaying one's own Kinsmen to forcefully convert them to a foreign faith? Adharmic. I don't see every aspect of Abrahamic faith, or traditions, as adharmic, but the best aspects, I personally think, were derived from other faiths and cultures.

# Sufism, Suhrawardī, and Tengriist Conversion

I don't profess to be a scholar of Islam, or of Sufism, so I apologize if I make mistakes, or misinterpret anything. It may seem odd for me to speak of an Islamic scholar, and philosopher, in a book that is focused on Germanic Heathenism, Vajryana Shugendo, Shaivism, and Pan-Indo-European culture. However, Sufism is often considered heretical among fundamental, and primary, Islamic groups, and Abrahmic circles in general. Having been of Persian origin, and having many Indic influences from the east, and sometimes Kabbala, Hermeticism, and Gnostic influences, the Sufi religion historically converted the foundational Zoroastrianism of Persia, with mystic understandings from Abrahamic magic, and Indic philosophy.

Now, the majority of mainstream, and modern, Sufism has absorbed, or hidden, among general Islamic belief for long enough that, in regards to surface level belief, none of it will be compatible, for the most part, with Indo-European faiths. However, on the deeper level, you will find the understanding of Platonist cosmology, Indic focus on self-realization, and interconnectivity with the divine (or, lack of self in the similar path via Buddhism), all present in heavy allegory, if not directly in ritualized expression.

It is within this context we find “Shahāb ad-Dīn” Yahya ibn Habash Suhrawardī, a 12th century Persian Sufi Mystic, and his “*The Philosophy of Illumination*” or “*Kitab hikmat al-ishraq*“. He was a visionary of his time, who looked back to Aristotle, and Plato, as his foundation, through his own traditions, and borrowed heavily from Platonists, as well as his own Persian traditions, paying homage to Zarathustra, and even speaking of more Eastern traditions, to which one can gather, he meant Buddhism. In his *Philosophy of Illumination*, he describes the inner self, and knowing the self, as the only true understanding one can have, aside from experiencing, or “tasting”, something. This is a Sufi expression of experiencing the divine through actual ritual experience, and sometimes takes place with taboo breaking, similar to Sadhu/Sadhana, and Aghori, or Tantra. When one is experiencing something,

they are experience themselves “experiencing” and nothing but that experience truly exists.

In his teachings, he proceeds to elaborate on the “light”, and the quality of light. How light itself is self evident, similar to us knowing ourselves, it doesn’t need to be defined to exist. That the true light is the divine, or “God”, and that many rays of reflective light, or beams, of self-evident light that stem from it are extensions of God. One can easily see the possible inspiration he may have had from Manicheans (though their teachings, I would personally put beneath that of the Sufi) when looking at East, and West, and joining them with the “light”. As well as the Indic understanding of Atman/Self. But the denial of these experiences being a true existence outside of the experience is also a rather Buddhist understanding.

Harkening back to his Persian cultural context, he was known to compare Yazata, or Amesha Spenta (Persian Zoroastrian deities/spirits/angels), as examples of carriers of “light”, and inferred that man also had this light. In many ways, he was performing thought to be a “project of reviving the philosophy of ancient Persia”<sup>[42]</sup> and Indo-European understanding of spirituality. Maybe Sufiism itself was attempting such an act, or still can be in some ways.

This is a rather Pagan understanding, and his mystical philosophy made him famous, but also ultimately lead to his demise.

Living, and operating, during the Seljuk Empire, he had become the teacher of al-Malik al-Zahir, the son of Saladin (Al-Nasir Salah al-Din Yusuf ibn Ayyub), of Crusades fame. This worked well for him for a while, until his teachings grew too popular, challenging the power of other religious leaders, and ultimately bringing Saladin to see him as attempting to corrupt his son, al-Malik al-Zahir. Suhrawardī was executed for heresy. While he wasn’t the founder, or primary, Sufi, he was a very influential Sufi, and mystic, who brought a wider understanding of spiritual expression to the Islamic faith.

It is obvious to me that Sufism in itself draws back from many older cultures which took refuge within it. So, within my studies, and advocacy, for Paganism, and Indo-European culture, I see philosophers like René Guénon turn to Sufism, or Turkic Tengriist tribes convert to “tribal”, and “mystical”, forms of Islam, it makes a bit more sense in retrospect. For René Guénon, Sufism most likely was the middle ground culturally, of what he must have seen as a Far East of the Hinduism he studied, and the local

Catholic of his homeland, for an approachable esoteric tradition for himself. As it wouldn't deny his understandings of either.

In regards to Tengriism, one can see the layers of spiritual realms, the monistic, and monotheistic expression of Tengri, along with the hero worship that would lead a more Sufi-like, or tribal form of Islam, to form, and grow, among Turkic peoples. Though I'm sure Turkic speaking groups that later created the Ottoman Empire, aiding its expansion, helped as well. In studying Sufism, I have come to have a bit of respect for it, and for some of the early aged Islamic philosophers, alchemists, and mystics. One of my favorite books written about Persian faith, and Mithraism, was written by a Sufi. This being said, I will not concede my view that this Abrahamic faith is not compatible with Indo-European peoples, or Indo-European culture/philosophy. However, it is interesting to see how, when seeking a deeper, or esoteric, understanding of the divine, the two aren't always at odds, and can meet in the middle.

#### Indo-European connections with "Islamic" Prayer

Salah is the prayer that is performed in Islam, usually 5 times a day, that consists of bows, and raising one's arms to heaven/sky in praise of Allah/God while facing the direction of the Kaaba. This isn't really the focus, or point of this essay, as I will rarely speak on the faith of Islam (except in the ways that it builds on Indo-European and Mesopotamian Paganism). However, that I found the most interesting is that in Persian this action is called Namāz نماز. This term for the prayer has become popular outside of Persia/Iran and has spread among various practitioners (spread by Turkic speaking people, bringing it from Persia).

Its origins are that of the Proto-Indo-European word \*némos.

\*némos

1. sacrifice, worship

2. place of sacrifice, clearing

Other words that connect to it are as follows.

Namāz: Persian

Namas or Namah नमस्/Namaste: Indian/Vedic (used in prayer, chants, and salutations)

Namu/Namo (南無)/Japanese adapted from Chinese/Indian for Buddhist prayers and used the same as in Vedic.

νέμω némō: Greek (meaning woods, pastures, glades)

Namas: Latin (same meaning as Greek)

This term is used in various different religious traditions but usually in the same meaning.

Indo-Iranian: Used in the Zoroastrian/Avestan as praise to Mithra, and Ahura Mazda

Used in Vedic faiths as the start of prayers, or chants to a Deva.

Used in Buddhism for meditation chants or bowing prostration prayers (similar to Islam), for Bodhisattva, or Deva. (Sometimes, in Vajrayana traditions for local spirits as well).

European:

In Mithraism, for descriptions of Gods and praises.

In Islam: As described above.

Without any intention to insult anyone, it is interesting to note that the Vedic, and Avestan, usage of this term predates other usages. The point of this is mostly the purpose of spiritual/linguistic “food for thought”. Sometimes linguistics can reveal history and connected spiritual practices.



“Old Christmas”, Illustrated London News 24 Dec 1842 (Public Domain)

# Odin as Santa

This was originally written as a reaction/rebuttal to a video from Prof. Jackson Crawford, who created a video stating that Santa is not representative of Odin. In some ways he is correct, because Santa Claus, and the many myths that surround the Christmas time, aren't just about Odin, instead they are amalgamation of various Norse, and other Indo-European culture (along with some original Christian, and Near-East concepts.). Especially given the Germanic Northern, and Western, influence on the Santa myth, which is the primary influence in the North American concept, one can begin to understand how Santa is both various Christian Saints, and Pagan concepts, merged together.

Here I am going to list a few of the rather Pagan connections to Christianity vice versa. First, I will address some of Prof. Crawford's points.

1. Sleipnir has 8 legs, and Santa has 8 reindeer: First he debunks this arbitrarily. Obviously 8 legs don't equal to 8 different beings, but I suppose he hasn't heard of allegory before. Also, when two of the reindeer are called Donner, and Blitzen (Thunder, and Lightning), it is a connection to Thor (Donar/Thunor). Yes, the eight reindeer are a newer addition, as he used to have 1, and sometimes more than one, that pulled his sleigh. What he doesn't do is delve into the various connections to the Wild Hunt. Jacob Grimm popularized the term *Wilde Jagd* ("Wild Hunt"), and wrote about it in his *Deutsche Mythologie* (1835), as proof of surviving Germanic Pagan beliefs. The Wild Hunt is thought to ride through the clouds, or mist, in the night sky, and claim lost souls. They would be appeased by offerings, much like leaving offerings for Santa, and his reindeers. Other figures, aside from Odin, that were euhemerized into the tradition, were Theodoric the Great, Angel Gabriel, the Devil, Charlemagne, or the Welsh Gwyn ap Nudd. Those who were associated as hunters accompanying their leader were usually the spirits of the dead, who either returned, or arose, with his passing by, the Fae, or Elves and sometimes Valkyries, or psychopomps. If you haven't noticed the theme is that of death, and passing, as well as one's ancestors as the Fae, or Elves (Alf), are ancestral spirits. Often, the death of the year, or the sun, is seen in winter (Baldr's death, for example). No, this isn't

inherently an Odinic concept, but one can see that it is connected to the Old World, and both Paganism, and folklore, in general.

2. Santa wears red but Odin wears blue, grey, or spotted clothing: Yes, but he also is said to take various disguises. Santa also doesn't always wear red. He has been depicted wearing blue, or white, in many cases, especially in Slavic regions. It is true that Santa is depicted more akin to his saintly/religious priest clothing in various European countries, especially down south. No one can say for sure where the red suit, and a rather Phrygian cap, as well as the holly, and the pipe, come from originally. However, I will state that they are rather Scythian in design. The cap, the buttoned-up suite, and pipe, are very akin to various groups in the Steppe lands, and Persian cultural influences. Artwork of Odin has often included a pipe and one can see within Tolkien's Odinic figure of Gandalf (Wand Elf), that pipe smoking fits the motif. As for the holly, there are a lot of euhemerized concepts of holly which can imply a Christian allegory, but also the concept of the Greenman of folklore, or the mistletoe of Baldr's death.

3. Odin is not a figure associated with gifts: This is accurate, as long as one is speaking of gifts in the method of Santa, however, to say providing offerings to the Gods, or Odin, for blessings, or a boon in return, is very much within Pagan belief. Being naughty, or nice, could be implying being pious, and serving the Gods. This may be a much more Christian aspect of Santa, but one implying that Odin, or the Sky Father, does not provide blessing, or providence, over mankind would be a gross misunderstanding. Yes, in the Saga's, and Eddas, Odin isn't overtly kind, or selflessly giving, but that shouldn't be interpreted as "evil", or a lack of empathy for mankind, as Odin is concerned primarily with the balance of Order and Chaos. Also, Santa's helpers, such as Black Pete, or his counterpart Krampus, haven't always been represented as the kindest, and benevolent beings.

4. Odin is associated with the winter solstice holiday of Jól, or Yule, which is the Proto-Germanic word \*jehwla, meaning "joke", or to play (joy), but has also been considered to possibly be connected to a word for wheel, like the turning of the year. Odin is called the Jólnir (the Yuler), as Prof. Crawford points out. You may also hear the word Yule Father, from time to time. This is, in my opinion, in direct correlation, to where the association of Father Christmas would come into play.

In addition to the point, he mentions I'll go into a few other points. The three "Kings" of Christianity are Magi (singular Magus), or Magoi, of

Persian religion. Their seeking of Christ, and divining his arrival via the stars, is a direct attempt to merge Indo-European faith, and divine Son/God-King worship, with that of the Hebraic Messiah<sup>[43]</sup>. Meanwhile, there is plenty of scholarly speculation of Mithraic connections to this worship. The Magi had their own cultic following within Christian mysticism, and in the esoteric, alchemical, practices. You will sometimes still see an adoration of the three Magi, almost as much as one would the Christ child. Though it is not needed to be mentioned here, as I have mentioned ad nauseum, the Sky Father, divine, or Holy Mother, and God, or Demi-God son, is a pan-Indo-European, and even Near-Eastern, motif. The tale of the angel coming to the pasture to inform the shepherds of Christ's arrival is very similar to the visit of the Goddess to the shepherd in Hesiod's *Theogony* where they (the Muses) tell him of the lineage of the Gods, as well as the creation story. On a sidenote, much of the Christian interpretation of myth, or understanding of the cosmos, is directly comparable to that of the *Theogony*. These aren't the only connection that Christianity has to Pagan religions, especially regarding Holy Days (Holidays), as a whole article could be written about Saturnalia alone. Nor is this even a full encompassing article on all of the various details, and local folklore, that is associated with Yule.

In Regards to Dr. Crawford himself. He is a linguist, and historian. His translations are good, however, too many Pagans follow him like he knows everything because he knows more about language, and history, than they do. They flock to him regarding religion, which he isn't an authority on. This is not an insult to a man who understands Indo-European languages extensively, instead he should be looked to and learned from for Old Norse linguistic information. It is a statement that one should not look towards one linguistic "scholar", as a bastion of all knowledge on their own heritage, or on Indo-European spirituality. Authorities are good to refer to, but should be cross examined. Do not let one person's conclusions rule what you believe without doing more digging as well.

It can be easily mentioned here that Euhemerism, attempts at conversation, the Germanization of Christianity, and the merging of faiths, results in this Odinic, and general Pagan-Christian appeal, that Christmas, and Yule, have. While much of the modern additions, such as Misses Claus, elves, candy, Coca-Cola, and various other elements, are often added for product placement, or joyous myth creation from the Americas, it doesn't change the source of these myths being that of a predominately Germanic

origin, with greater Indo-European implications. In conclusion, we can say, Odin is as much Santa, as Santa is Saint Nicholas, and that Christmas is as Pagan, as Yule is Christian.

In this current climate where all holidays and traditions are being threatened, it is good for us to enjoy the practice of our heritage, and embrace a sense of spirituality, and joy, during the holidays.

# Trolls and Trolldom

“Welcome to Moomin Valley, where we simply detest the very sight of dwarves (uncooked).”

People seem to love trolls, be it the multicolored Lucky Troll dolls, the whimsical, but smart mouthed, Moomintrolls, or the fungus like regenerating Dungeons and Dragons variant.

But, where do trolls come from? Are they just fantasy or do they have a spiritual essence to them?

First, I'll give a little background on trolls. A troll is most associated with Norse folklore, but can be found in Northern European sources in general (including Britain, and other Germanic regions).

The Old Norse word troll has many meanings, but it is usually used for malignant forces, such as demons, werewolves, or jötunn. The High German word troll/trolle is used in the exact same way. There is a Norse verb, trylla “to turn into a troll, enchant” which Vladimir Orel claims may have been connected to the Proto Germanic term trullan.<sup>[44]</sup>

In the Orcadian, and Shetland, dialects of Scots, troll is sometimes pronounced trow, which is also the origin of the word Drow, which J.R.R Tolkien described as Dark Elves, and to which the popular Dungeons and Dragons roleplaying game series turned into what could be their most popular race, and set of, characters/societies.

The connection to jötnar should be stressed, as in most ways they are viewed similarly. However, there is often a misunderstanding with the Jötunn, as people seem to think they are always evil demons, or just mythical “giants”, when the case is more that jötunn are lesser deities, or greater spirits, and not always evil. In the opposite, a troll is almost always viewed as malicious. Trolls, and thurs, are usually malicious, while Jötunn may be beneficial. For those not of a Germanic faith, think of this similarly to the Near East Djinn/Ifrit. In the Prose Edda book, *Skáldskaparmál*, trolls are mentioned in praises of Thor, with lists of adversaries that he wards off/fights.<sup>[45]</sup>

IV. “What figures should be employed to periphraise the name of Thor? Thus: one should call him Son of Odin and of Jörd, Father of Magni and

Módi and Thrúdr, Husband of Sif, Stepfather of Ullr, Wielder and Possessor of Mjöllnir and of the Girdle of Strength, and of Bilskirnir; Defender of Ásgard and of Midgard, Adversary and Slaver of Giants and Troll-Women, Smiter of Hrungrnir, of Geirrödr and of Thrívaldi, Master of Thjálfí and Röskva, Foe of the Midgard Serpent. Foster-father of Vingnir and Hlóra.”

XVII. “Now an account shall be given of the source of those metaphors which have but now been recorded, and of which no accounts were rendered before: even such as Bragi gave to Ægir, telling how Thor had gone into the east to slay trolls”

Furthermore, the poet Bragi describes within this book in an interaction with a troll, and how she describes herself:

LIII. “How are the uninvolved terms of poesy made? By calling each thing by its proper name. What are the simple terms for poesy? It is called Poetry, Glorifying, Song, Laud, and Praise. Bragi the Old sang this, when he was travelling through a forest late at evening: a troll woman hailed him in verse, asking who passed:

Old Norse

“Troll kalla mik  
trungl sjotrungnis,  
auðsug jötuns,  
élsólar bøl,  
vilsinn völu,  
vörð nafjarðar,  
hvélsveg himins –  
hvat’s troll nema þat?”

“Trolls call me  
moon of dwelling-Rungnir,  
giant’s wealth-sucker,  
storm-sun’s bale,  
seeress’s friendly companion,  
guardian of corpse-fiord,  
swallower of heaven-wheel;  
what is a troll other than that?”<sup>[46]</sup>

Trolls are mentioned throughout Skáldskaparma and other texts. Usually, they are associated with the rocks and stones of the forest, and dwellings near or in mountains.

In later Christian Scandinavia, the word troll began to be associated with anyone who used magics, talked to spirits, or was in general not Christian. However, after a while, the word became associated with nature spirits, and in Anglo-Saxon regions, overlapped with the concept of the Fae, and fairies, from Celtic faith. Trolls are thought to be scared of lightning, which could be derived from Thor battling them. Sometimes, smaller trolls have been said to live near burial mounds, and operate more like gnomes.<sup>[47]</sup> This, hypothetically can place them similar to Alf/Svartalf, being associated with the realms, and spirits of the dead, and thereby furthering the association with the Fae via the burial mound. This was also theorized by John Maculloch to be associated with Vættir.<sup>[48]</sup>

So, this brings us to the spiritual aspects of trolls. Are all trolls bad?

This seems to depend on your source, and/or point of view. While they have been turned cute, via various media, and children's tales, even the benign or beneficial ones, can't be fully understood as "good", and definitely aren't cute. The better word for them would be dangerous. There are reasons why the different spirits of the dead, and/or the land, have different titles, and a troll is referred to separately from Alf, or Vættir. However, the Fae, and fairyfolk, are often understood to be a chaotic force that is both natural (in line with or a part of nature), but malignant if you disturb them, or approach them wrongly. I feel trolls should be seen much like this.

Trolldom (Old Norse: trolldóm) Is the classification of the tradition of wives' tales, folkmagic, and spirit divination, in a Pan-Scandinavian context. It is given this title via the association that Christianity gave non-Christians with the word troll. Sometimes Trolldom was associated as a legal term for having practiced witchcraft, or sorcery, but is now synonymous with the living tradition of Nordic sorcery. Sometimes it is associated, modernly, with illusionist, and stage magic, where the male practitioner is called a Trollkarl (meaning wizard) and female, a Trollgumma (witch), but these may be folk magic roles in origin. Some use the word for Trolldom as a connection with the primordial, elemental, and natural forces, of the cosmos. This is still practiced today via Nordic/Germanic faith groups within Heathen practice, and/or within Seidr, and Galdr.

Presently the, term troll has been used as slang for the foreign, and unknown, and can be used as a derogatory term towards Sami, and Romani. Though in the Viking era, Sami might have been referred in this way as well.

A Troll Cross, “trollkors”, is a piece of iron worn as a necklace, or amulet, that is bent circularly with curled legs. It is worn to ward off, and protect from, trolls, and black magic. While this is common folklore now, it is said the first one was created in the 1990s by a blacksmith called Kari Erlands, who claimed to have based it on a protective rune found at her parents’ farm. Most likely, this was the Othala rune. While the authenticity of what she is saying is up for debate it shouldn’t stop Heathens, and Pagans, from proudly wearing such a symbol associated with Odin, and faith. In conclusion, trolls are everywhere, strongly associated with the dead, and mountains, and may be preparing to kidnap, and cook you if you anger them...or am I just trolling you?



Image: The Wolfsangel on an old field boundary stone in the Deister in Lower Saxony by Axel Hindemith (Public Domain)

# The Man of the Wolf

When most people think of the term werewolf, they imagine tales of a man who is cursed by a Romani/witch, by drinking a magically imbued potion (sometimes Soma/Hoama, or laced mead for Warriors), and/or some other “evil”, to which he transforms into a half-wolf half-man every full moon, terrorizing the townspeople. The myth of the werewolf is very popular in modern culture, being popularized by 1800s writings and early 1900s films. Common popular culture of video games, and film, places the werewolf, and vampire, as related, rivals, or adjacent creatures. However, here I will delve a bit deeper into the potential origins, and lore of the werewolf, especially as it related to Indo-European and other Pagan cultures.

The term werewolf comes from the Anglo-Saxon/Old English “werwulf” meaning man-wolf (Anglo-Norman “garwalf”, Frankish “wariwulf”, High German “werewolf”). Regularly, the term lycanthrope is used, which is derived from the Greek “lukánthrōpos” or wolf-human. There are many Slavic terms for werewolves, which probably derive from the Norse “ulfhéðinn”, meaning “wolf-skin”, and inherited from the Rus, or other Indo-European contexts.

While there are a few cultural stories regarding wolves in the Greek setting, here we will only discuss one for the sake of brevity. In lore, the Sky Father, Zeus, was being offered a sacrificial meal by Lycaon, the king of Acadia. Lycaon, who is often considered a hero of sorts, being that he established the city of Lycosura, a cult temple to Zeus, and the Lycaean games, which are thought to be the original inspiration of the Panathenaic games (later Olympics). He is also the subject of a moral story, and example of what not to do. Lycaon, possibly thinking highly of himself, in a way to test the Sky Father, offered Zeus a sacrifice of Lycaon’s own son Nyctimus, in hopes to test if Zeus was indeed omniscient. Zeus, disgusted by such a horrendous act, cursed Lycaon to be turned into a wolf, and killed his offspring, but restored the sacrificed Nyctimus back to life. Often in occult, and popular culture, Lycaon is considered the father of werewolves, and a symbol for child sacrifice, and cannibalism.

Next, I will discuss the Scythian connection to Werewolves through the ritual usage and understanding Haomavarga/Haumavarga, however, I will

address Scythia more in detail elsewhere in this book.

“All former proposals which had started from the reading -varka- (common until 1911) have to be abandoned, i.e., the connections with Ir. \*varka- (Av. varəka-) “leaf” (Justi, p. 401: “[boiling] the hauma-leaves”) or Ir. \*vr'kta- (Av. vəhrka-) “wolf” (AirWb., col. 1735: “hauma-wolves,” specified by Wikander, pp. 64 f., as “[people] who change into werewolves while drunk with hauma”). Even if one could accept an etymological interpretation of this name as “praising Hauma” or the like, this would not allow one to connect it (as Holzer, p. 208, did) with the “function” of the priest according to Georges Dumézil’s theories about the trifunctional social structure of the ancient Indo-European peoples.”—Iranicaonline

While the general Scythian culture, and lore, doesn’t revolve heavily around wolves, it isn’t a far stretch, to theorize that their geological position, tribal lifestyle, and greater Indo-European context, as well as later Turkic influences, would make wolves a part of their folklore, and understanding.

The legendary founders of Rome, Romulus and Remus, were twins (similar to the Indo-European divine twins) who were the offspring of the Vestal Virgin Rhea Silvia and the God Mars. Due to her status, as both a Princess, and a Vestal Virgin (Priestess who were required to stay pure), she abandons them on the riverbank of Tiber, due to an order to have them killed by King Amulius, who had displaced her father Numitor. They were saved by the God of the river Tiberinus, and were raised, and suckled into health, by a she-wolf sent by Mars in a cave called Lupercal. Later, Romulus kills Remus over a disagreement regarding the divine mandate, and Romulus goes on to found the Roman Kingdom, and what is later considered, the Roman Empire, with the imagery of the wolf forever being intertwined.

In the Roman legions, there was a standard (signum) bearer who was called a signifier. They were used to organize troops and often were seen by outsiders as a sign of the army’s arrival.

In artwork and sculptures, they are prominent, to represent the Roman military’s power, and presence. While frequently depicted wearing wolf pelts, and furs, this has been debated among historians. Though what is known is that animal pelts were worn, and that this was possibly inherited from the Greeks, as well as the fact that Rome used Germanic, and Celtic, men among their elite guards. Culturally, this has led to a theory of such warriors being the original inspiration for the werewolf.

The Dacians were located in the Carpathian Mountains, and the Black Sea (modern Romania, and Moldova primarily), and also had strong connections to Scythian groups, and possibly the Huns, during different migrations, or invasions. The Dacians had a form of warrior that was similar to the berserker from the Germanic, which wore wolf pelts like the Úlfhéðnar. They were considered elite warriors, and, much like the Úlfhéðnar, were thought to have a spiritual ecstasy that would overcome them during battle.

Their banner was said to be a dragon, and was called Draco. However, it has been noted that it resembles more of a merger between a wolf and a serpent. The serpent banner is an interesting note, as it relates directly to many Scythian banners, which were that of the dragon, which is a Celtic, and British, symbol as well. This was directly the source of a certain Wallachian Prince, Vlad Tepes', family "clan" symbol, and where the title Dracula (the dragon) comes from. This connection between the vampire, and the wolf, might further fuel the rivalry, or coexistence/servitude relationship, between, the two in folklore.

Odin's Wolves

“Wir rufen Deine Wölfe  
und rufen Deinen Speer,  
wir rufen alle Zwölfe  
vom Himmel zu uns her.  
We call upon Your wolves  
And upon Your spear  
We summon the Twelve  
From the heavens to us.”

Original poem by Friedrich Hielscher

Within the Germanic lore, the Sky Father (Allfather) Odin is said to have two wolves in attendance at all times. These wolves are named Geri, “ravenous”, and Freki “greedy”. It is said they feasted on flesh, while Odin alone required no sustenance save the drink of mead. Metaphysically, this is an understanding of the aspects of God, while his warriors, the wolves, or Úlfhéðnar, fought valiantly, exercising his power on Midgard, while he consumes the offering of the people via libation of mead/soma.

“Freki and Geri does Heerfather feed,  
The far-famed fighter of old:

But on wine alone does the weapon-decked god,  
Othin, forever live”

Grímnismál—Translated by Henry Adams Bellows

“The warriors forth to the battle went,  
The field they chose at Logafjoll;  
Frothi’s peace midst foes they broke,  
Through the isle went hungrily Vithrir’s hounds.”

Helgakviða Hundingsbana I, verse 13—Translated by Henry Adams Bellows

The Ulfhéðinn (“one in wolf-skin”) were thought to be a common Pan Germanic concept of spear, and sword-wielding, warriors as well as a Männerbund, with platoons of tribal men who operated much like a wolf pack. They were thought to be spiritually devoted to Odin directly. They were associated with the idea of the berserkr (bear shirt), who would wear bearskins, and drink mead, or other substances that were psychoactive, allowing them to enter a stage of uncontrollable battle rage. There are many attestations of the wolf warrior in artwork depicting Germanic peoples, as well as Dacian people, and this connection is thought to have also been found in the Gothic context. Tribally and spiritually the wolf, werewolf, and spirit of the wolf have been continually connected to Odinic worship and Germanic culture/religion. Something that continued in a different shape within the wolf hunting and werewolf understanding Christian era.

While Slavic culture reflects the Germanic in much of the North, in the East you have Turkic, and Tengriism influences, and in the South, there are Greco-Roman influences. This results in a Pan-Slavic smorgasbord of wolf culture, and werewolf understanding. Therefore, we will discuss the spiritual aspects of wolves in Slavic. Within the Slavic Pagan faith, the God Veles, who operates similar to the Norse Loki, and the Greek Hades, is said to be connected to the animals of the forest, and can take the form of a wolf. The God Simargl (Semargl) is one who is thought to be two deities in one, of Sim and Rgl, and is depicted as a winged dog (sometimes a lion or a griffin). He is said to be chained to the star Polaris by the Goddess Zoryas (similar to Vedic Surya), daughter of Dazhbog, to keep him from breaking free, and destroying the Ursa constellation. It was said that Prince Vladimir I of Kiev had an idol of Simargl. There is also a possible connection to the Persian Simurgh, which is depicted as a griffin, or a phoenix and helps the hero, Rostam.

Wusuns were Indo-European peoples of Iranian origins that were displaced by another Indo-European people called the Yuezhi during the Xiongnu (Turkic/Indo-European) expansion. During this time the Wusun King, Nandoumi, was killed and his son, Liejiaomi, was left in the wild. Similar to the story of Romulus and Remus, he was suckled by a she-wolf, and in addition, he was fed meat by ravens. The Wusuns had quite a bit of integration, and influence, from Turkic peoples, and an on-again off-again rivalry/alliance with the Chinese. Their understanding of wolves thereby, in theory, reflects that of both greater Indo-European, but also Turkic, peoples who worshipped the God Tengri, in the form of a wolf.

Tengrism is the worship of the Turkic Sky God Tengri. It is a tradition that is heavily shamanic/animistic focused, along with ancestor worship. Much like Indo-European religions, the Heaven/Sky Father (Tengri/Tenger Etseg), and the Earth Mother (Eje/Gazar Eej), are primary deities, or aspects, of Tengrism. According to some Altaic etymologists, the word Oath T'angiri could be used as God as well. Speculatively, this is interesting, seeing that the Sky God Tyr is considered the Oath God as well. This would be a distinct connection to the Indo-European Sky Father Dyeus. Though within the Germanic/Norse context Tyr is related to a term meaning "a divinity/god" and is the Son of Odin (explained previously in this book), however, his association with the sacrifice of his arm in order to bind the wolf Fenrir. This association of wolves via both Odin and Tyr could be interpreted as related to the Tengrism belief, and possibly, greater steppe influences. It is said that Blue Sky "Tengri" joined with the Earth (Goddess) to create humanity and life. Other Gods, spirits, and even demonic entities stem from this creator as well. Tengri is depicted both as a wolf and an eagle. This association with the Sky Father, and wolves, and birds, is possibly related to Indo-European Pagan belief as well, with warriors, and hunters, finding the wolf as a tribal connector.

It is said the Oghuz Turks continued to venerate wolves, even after their conversion to Islam.

Oghuz Khan once said.

"I have become your Khan;

Let's all take swords and shields;

Kut (divine power) will be our sign;

Gray wolf will be our uran (battle cry);

Our iron lances will be a forest;

Khulan will walk on the hunting ground;  
More seas and more rivers;  
Sun is our flag and sky is our tent.”

It was said that Tengri visited him in the form of a wolf.

A Turkish Nationalist party calls themselves the Grey Wolves, based on the idea above. In the future, I would like to go more in-depth on Tengriism, and its influence on Islam, and vice versa.

While I do not find myself qualified to speak on the Native American cultural connections, as I have done only minimal studies on it, I will say that via migrations it has been theorized that Northern American Natives crossed over from Upper Asia to the Americas. Many tribes have revered the wolf, or the coyote, culturally, in similar ways to that of Tengriists, or even Indo-European tribes. Someone more versed, or qualified, than I should speak on this but needless to say it, is a very interesting topic and potential related migrational holdover.

It must also be noted that the idea of a Lone Wolf was one who had left a tribe, and was acting on their own accord, or was rejected by the tribe. Outlaws in Northern Europe were often said to be “outside the protection of the law”, and were thought to wear wolf pelts. Hunters, and poachers, often fell into this as they sometimes were known for smuggling (this continued into North America). The association with outlaws, smuggling, and thieves, became conflated, as they were “wolves” that preyed on others.

Lastly, in our Tour de Loup, I will speak on the more modern folklore that surrounds werewolves. Though there are many ways one can become a werewolf, either a curse or by being a witch/wizard themselves and performing a spell to “shape shift”. The Vampire Dracula, based on Vlad Tepes, was said to turn himself into a mist, or the shape of a wolf. Werewolf hunting was engulfed into the witch hunt era of Europe, and superseded it, continuing with the vampire hunting fervor as well. Much like witches, there were books written on how to find a werewolf, or hunt one/slay one, exorcise one, or the various different physical and behavioral, attributes that denote that someone is a werewolf. Due to how Christianity, and the Bible, mentioned wolves in the context of those who prey on the believers, or who are ravenous and vile, they became associated with evil. It is interesting to note how Indo-European, and Turcic, cultures were highly associated with the wolf, so in a rival, or antithesis, the ideal was the Christian was a sheep

under the shepard hood of Jesus who protected them from the evil of the wolves, and thereby the Devil.

An interesting counter-story is that of a man named Thiess in Jürgensburg, Livonia, who testified under oath that he was a werewolf, and that he, and all werewolves, were the Hounds of God. They were warriors of God who fought against evil witches, and demons. He was sure set in his belief and wouldn't deny it, even after receiving ten lashings for idolatry, and superstition.

The Wolfsangel was a German symbol of heraldry that is thought to represent wolf traps, but could also represent a swastika, or a bindrune. It has been said that it denoted a family who were wolf-like, or who historically hunted wolves. It shows a relationship with the wolf. It became common among municipalities to have it as the coat of arms for the region. During WWII it became associated with the National Socialist German Workers' Party, to where it represented both a special force group, Werwolf, as well as nationalism in general. Currently, there are various groups around the world who use this symbol for their nationalist parties.<sup>[49]</sup>

Ultimately, reverence, or fear, of the wolf is probably a tribal understanding that reaches back to early man. The association with wolves, violence, war, and/or tribal cohesion, is a part of our culture, and heritage., as is the fear of the wolf.

### *Popular werewolf culture*

- Powerwolf: A metal band that uses werewolf imagery in a manner similar to Thiess's concept of wolves of God.
- Modern Germanic faith movements: Wolves and Germanic faith go hand in hand.
- Warhammer 40K: A Viking-like group of soldiers called the Space Wolves who wear wolf pelts.
- Werewolf the Apocalypse: A popular roleplaying game series that has inspired many video games and the film series Underworld.

- Wolf Totem: A Chinese novel about a man who is sent to Inner Mongolia and compares their lifestyles to that of a wolf pack.
- Jin-Roh (人狼): A anime movie based on a manga called Kerberos Panzer Cop. Which has a group called The Wolf Brigade who is an extreme special police unit that handles anti-Terrorism. The unit is associated with wolves and a lot of wolf imagery is used.



*Le Vampire, lithographie de R. de Moraine, tirée  
des Tribunaux secrets.*

Image: “Le Vampire”, engraving from Les tribunaux secrets - publ. 1864  
by R. de Moraine (Public Domain)

## Draugr and the “Undead”

This time we will speak briefly on the Draugr. Due to pop culture, the term zombie has been widely used for the undead. However, a zombie is a distinctly Haitian/African folklore being, which sometimes refers to the undead, and sometimes refers to those enthralled in a trance. Both were sourced from the magical tradition of Voodoo. I won't speak much further on this as it isn't my realm of expertise, nor the focus of this book, but rather interesting if you research it past the typical zombie movie, or game culture.

Instead, I will discuss the Germanic/Norse lore of the Draugr. A Draugr is thought to be a spirit that protects grave mounds, especially those of chieftains, and/or royalty, and protects the bodies, or the treasures. Much of this centered culturally around the Pan-Indo-European, and Steppe, cult of burial mounds, sitting upon the mounds, communicating with the spirits, and the belief that the fallen protect the mounds, or continue to communicate with the tribe via the mounds, or cairn. With this, the mounds become a liminal space that links the “thereafter” with the realm of the living.

In the Icelandic saga of Grettis, he encounters and battles, a Draugr of a man named Kar the Old who was guarding a burial mound against looters.<sup>[50]</sup> In English, this was translated as barrow-wight, and later J.R.R. Tolkien used this term within his writings. Barrow is a burial mound, and Anglo-Saxon “wiht” (wight) is a being of sentience. The word wiht/wight might have a connection to the land spirits, or vǣttr, in Norse.

“Suddenly he saw, towering ominous before him and leaning slightly towards one another like the pillars of a headless door, two huge standing stones... He had passed between them almost before he was aware: and even as he did so darkness seemed to fall round him.” The Fellowship of the Ring, book 1, ch. 8 “Fog on the Barrow-downs” by J.R.R Tolkien.<sup>[51]</sup>

Though it should be known that in his translation of Beowulf he used the word barrow-wight for the orcneas, or hell-corpses, and demons, born of Cain via Grendel's mother to produce many demons, including Grendel. In my theory, Cain and Loki have a very similar pattern within the Germanic understanding, and like the occult theory regarding Cain and Lilith, Loki and Angrboða produce Grendel (as well as a host of other Chaotic entities). This

connects the Draugr to the Orcs of Tolkien in more ways than one. As this may seem like a stretch to some, one must remember that in the Christianized Beowulf the Elves/Alf (honored pagan dead) relegated Orcs and Elves as evil cursed by “God”.

þanon untydras ealle onwocon  
eotenas ond ylfe ond orcneas<sup>[52]</sup>  
swylce gigantas þa wið gode wunnon  
lange þrage he him ðæs lean forgeald  
—Beowulf, Fitt I, vv. 111–14

Thence all evil broods were born,  
ogres and elves and “evil spirits”  
—the giants also, who long time fought with God,  
for which he gave them their reward  
—John R. Clark Hall, tr. (1901) <sup>[53]</sup>

The word Draug may be related to drög in modern Swedish, and the English drag meaning “one who is slow, a downer, or pulls themselves along”. *The Encyclopedia of Indo-European culture*<sup>[54]</sup> theorizes the PIE connection is through the word \*d<sup>h</sup>rowg<sup>h</sup>os, meaning “phantom”, and the word \*d<sup>h</sup>rowg<sup>h</sup>os, meaning “to deceive”, which would be connected to the Avestan Druj. Druj is almost similar to the word Adharma, where Asha is what is right, or true, and is connected to the Vedic word Rta, thereby Dharma making Druj meaning “a lie, or deceit” in Avestan to refer to Adharma, or “evil”. This is said to be connected to the German Trug “fraud” and the Irish airddrach “a ghost or specter”. Foxfire, or Will’o Wisps, are often said to be the presence of spirits near graves, or burials, and connected to Draugr. In some ways, the Fae, and the burial ground, may be connected in the same way with liminal connections, and the holiday Samhain. Unironically, an apt connection for the Halloween holiday.

Draugr, much like a lich or a vampire, are said to have shapeshifting abilities, magical powers, and sometimes thought to eat flesh, or suck blood. Interestingly enough, it seems that much of what we have been discussing from the vampire, the striga, to the Rakshasa, and now the Draugr, might be related to a similar Indo-European origin. Many ways of defeating a Draugr are similar to that of a vampire, or other “zombies”, usually with decapitation. It appears that the Draugr, just like Asura, or Hungry, dead in the Vedic/Buddhist sense, are those fallen who weren’t at peace, but remained attached to the realm of the living due to their intense greed, and

probably karma. Though it seems their attacking grave robbers is also a means of a self-inflicted curse by the looter as they are being dishonorable by looting the corpse.

By most means, the Draugr, like a Rakshasa or Vampire, should not be confused with the honorable dead of the Elves, or Vedic Fore Fathers. Instead, they should be viewed as forces of karma as the result of Adharmic actions, and resolved via proper Dharmic rites.

The one thing I have learned with this study is that the connections of Indo-European faiths, are endless, and boundless. Like webs connecting to each other, and even influencing other faith groups Indo-European faith is a treasure trove of history, and culture, that persists in the modern era, despite many attempts by some to destroy, or erase it.

Interesting note: The word Draugr had mostly fallen out of popularity until the game Elder Scrolls V: Skyrim reintroduced it with the fantastical setting based on the Norse regions. In addition, The Witcher game series has a spirit called the Draug while other grave protecting undead beings which play a similar role to the Draugr.

# The Thracian and Dacian Indo-European connection

Thracians were an Indo-European group in East and Southeast Europe. The Greeks, and Romans, wrote about them as they had various interactions with them through, what was primarily, conflict. They were absorbed into the Persian Empire for a period of time, and then subjugated by Alexander's Macedonians, then the Romans, and lastly, the Ottomans, before having their various dances with Communist powers (mostly Russian).

The proto-Thracian peoples gave birth to Thrace, and Dacian cultures, and currently reside in what would be considered the Balkans today, though some in Asia Minor can trace their cultural heritage back to them as well.

They were often considered tribal, war-like "barbarians" whose culture, in my opinion, easily reflects that of Germanic tribes, Celtic tribes, and Scythians. All of those whom they had interactions with. Plato was said to have considered them to be a part of the Scythians themselves. From Plato's *The Republic*: "Take the quality of passion or spirit; —it would be ridiculous to imagine that this quality, when found in States, is not derived from the individuals who are supposed to possess it, e.g. the Thracians, Scythians, and in general the northern nations;"

They were known for their warriors, who despite being subjugated, made strong additions to the militaries of the empires they were a part of. This being prominent in more recent history with the Ottoman Janissary, which made up the bulk of the front lines, and whose cultural wear was a mixture of Turkic and Caucus in design. The curved swords the Janissary used were mostly the Turkic Yatagan, but could also have been similar to the Thracian/Dacian Falx and Sica which are related to the Scimitar and Falchion, and may have origins in the Persian Shamshir, or earlier Scythian and Turkic groups.

The Dacians were located in the Carpathian Mountains and the Black Sea (modern Romania, and Moldova, primarily), and also had strong connections to Scythians groups, and possibly the Huns during the different migrations, or invasions.

The Dacians had a form of warrior that was similar to the Berserker from the Germanic, which wore wolf pelts like the Úlfhéðnar.<sup>[55]</sup> Their banner was said to be a dragon and was called Draco. However, it has been noted that it resembles more of a merger between a wolf and a serpent. The serpent banner is an interesting note, as it relates directly to many Scythian banners which were that of the dragon, this is also used as a Celtic and Pan-British symbol as well, and was directly the source of a certain Wallachian Prince, Vlad Tepes' family dragon "clan" symbol, and where the title Dracula (the Dragon) comes from.

Both the Thracians and Dacians were thought to have been absorbed into the greater Gothic culture at one point. My argument for this is that most Germanic groups were highly related to these regions, and peoples, originally to begin with, so such relationships go together well.

Of course, later and most recently there was the Soviet subjugation of these modern descendants of these groups.

Being that the focus of Hammer and Vajra is that of spirituality, I will speak briefly next on the Gods, and understanding of the divine that these peoples followed. Unfortunately, like many ancient cultures, what we know about their spirituality is through the eyes of the Greeks and Romans, as well as comparative religion with those two. While I would rather compare groups to that of the Vedic, Scythian, or Germanic, as it would correlate to Proto-Indo-European functions more clearly, having a Greek comparison is better than nothing. I am going to primarily focus on the divine and not local spirits, rituals, and magic, though I have heard there are some rather good books out there on the subject of Thracian magic and spirituality.

Presented here are the Gods that are worshipped, as we know them:

- Sabazios: While it is thought that this God is Dyeus, due to the "Zios" that would make him "Zeus/Deus", the Sky Father, he is also said to be Heros Karabazmos "Thracian horseman", as he is usually depicted on horseback. Later he is considered the ChaosKampf as via Christian incorporation he was merged with Saint George the Dragon Slayer, who is often depicted on horseback. The Phrygian Sky Father is of the same name and was worshipped as well. References to him are well known in the Georgian, and Romanian, cultural context. He was culturally merged with Zeus for the most part but often was seen as Dionysus

as well in the Roman era he was merged into Jove Sabazius. Though Romans saw him as YHVH Tzevaot (“sa-ba-oth”, “of the Hosts”) which was possibly an esoteric merger, one that would later be seen via Kabbalah, and Geotic, concepts within the magical synchronisms. This correlation might have been a mistake but was seen by Gnaeus Cornelius Hispalus as a corruption of Zeus which he accused the Jews of.

It is interesting to note that God was worshipped via a hand sculpture that had various symbols carved on it, and is doing the hand gesture/mudra that is most commonly seen performed by Christ in paintings. Other cultic worship may have involved ritual handling of snakes, which is a common motif in the imagery within many Indo-European cults and can be seen in the Celtic Cernunnos, as well as images of the Thracian Goddesses/Priestess, and potentially could have caused the further connection between the Hebraic Moses snake imagery, Dionysus, who was associated with Moses, and Yahweh. It is my opinion that he was the primary God of the Thracian peoples.

- Zibelthiurdos: (“Zbelsurdos”, “Zibelthurdos”) Another God where the Greco-Romans conflated the Thunder/Striker with that of the Sky Father. This God too was considered Zeus, and called Jovi Vrii (Iuppiter Urius) by Cicero. Cicero also claimed he was the most ancient and venerated in barbarian temples. The name is related to the Latvian Zibele, “lightning” and mostly means Thunderer. It has been said that another name for him is Gebeleizis, who was worshipped by the Getae. Herodotus equated Gebeleizis with the Dacian Zalmoxis. I am of the opinion that Zibelthiurdos/Gebeleizis is a primary candidate for the Thunderer/Striker who is an extension of the Sky Father.
- Kotys: was said to be the Goddess of war with her name meaning “war” and/or “slaughter”. It was thought that a cult dedicated to her was in classical Athens, though this could have been just a dedicated variant Athena worship. Other claims state that her priests were called baptes and would perform purification rites that involved bathing before rituals. Some state her worship was

associated with late-night orgies. One must remember that these are accounts, mostly from Greeks, and from historians using Greek information. I would personally take that with a grain of salt. However, I also would personally see this Goddesses role regarding war as similar to that of Germanic Freya, in some ways.

- Pleistoros: Little is known about this God aside from being one to whom war prisoners were sacrificed. Herodotus claimed he was worshipped by the Gauls.
- Bendis: This Goddess was associated with the lunar cycle, and hunting. Correlations are that of Artemis mixed with Hecate.
- Zemelā: This Goddess's name is thought to be connected to the Lithuanian Žemyna and Latvian Zemes Māte. She is the Earth Mother.

Lastly, I will speak on the Dacian Zalmoxis. This divinity could have a whole essay or book of his own written about him. He is considered to be the most important God to the Dacian peoples to the point where some claims are that they were Monotheistic. This is very rarely the case, with most so-called Monotheistic cultures being closer to Panentheism or Monism. The information about Zalmoxis is all over the place and very heavily debated. Romanian nationalists have taken the God to represent Romania, and present him as the Supreme Sky father worshipped by the Getae. Others have argued that due to his worship being in caves he was cthonic. Similar to the Roman Dīs Pater, whom it was said all Gaul's claimed to be descended from, though in the same manner Dīs Pater has been identified as the Thunder God Taranis within the Gaulish context.

Many things are claimed about this God. That he was a slave, or servant, or relative, of Pythagoras who took his wisdom with him and became Godlike. That he was a warrior King for his people, a death and resurrection God. Plato states he was a great physician who could help body and soul, and therefore Plato made use of him in philosophical allegory. His name could be a cognate of Sabazius/Sabazios of whom we previously mentioned. Herodotus states he is the same as the Thunderer Gebeleizis.

“the Getae are the bravest of the Thracians and the most just. They believe they are immortal forever living in the following sense: they think

they do not die and that the one who dies joins Zalmoxis, a divine being; some call this same divine being Gebeleizis. Every four years, they send a messenger to Zalmoxis, who is chosen by chance. They ask him to tell Zalmoxis what they want on that occasion. The mission is performed in the following way: men standing there for that purpose hold three spears; other people take the one who is sent to Zalmoxis by his hands and feet and fling him in the air on the spears. If he dies pierced, they think that the divinity is going to help them; if he does not die, it is he who is accused and they declare that he is a bad person. And, after he has been charged, they send another one. The messenger is told the requests while he is still alive. The same Thracians, on other occasions, when he thunders and lightens, shoot with arrows up in the air against the sky and menace the divinity because they think there is no god other than their own. "

Regardless of which side of the argument one takes, it is historically apparent, and even modernly so, that the people of the region see great importance in the God Zalmoxis. This is why I feel he has the closest correlation to that of the Sky Father for the Dacians, if not at least the Thunderer/Striker by extension.<sup>[56]</sup>

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Image: Depiction of devotion to Lord Shiva artist unknown

# Devotion to Specific and Personal Gods

*On devoting oneself to the aspects of the divine versus the One.*

I have been in discussions lately with debating which God or Goddess is correlated to which other one in each tradition (mostly comparing Buddhist ones to Vedic but also other Indo-European ones). It is then I came to the conclusion that we can easily also say that all Gods and Goddesses are aspects or emanations of the Divine Father and Mother who are divisions of The One. However, I want to point out where this misses the mark and is a lack of depth in full understanding. Recognizing, establishing a relationship with and revering the individual aspects, and divisions, of the divine is important for grasping the smaller, more digestible, parts of the whole. One could spend their whole lives just focusing on one function of the cosmos, or nature, that one deity represents, or has within their dominion.

Just like individual people are as important, and sometimes more important, to understanding and connect with as the concept of “humanity” as a whole. Devotional focus with one aspect of the divine is a great way to understand how the divine moves within your everyday life. A devotee must allow oneself to focus on smaller aspects while never losing sight of the greater connectivity with The One.

Sometimes understanding the Deva is as important as trying to fathom the Brahman. Sometimes it is the Yidam who leads you to Bodhi. Sometimes the other Gods lead you to Odin. And sometimes a “saint” brings you to divine understanding.

# Hyperborea

Most of the current Esoteric usage of the myth of Hyperborea isn't correct and has been adopted into other further incorrect concepts. It is based on the Greek idea of people from the north. In the historical context, Herodotus wrote about the Hyperborean peoples. It was thought they built the temple to Apollo and were associated with certain mystical ideas. They might have been Celtic peoples or Northern Europeans that weren't well documented. After time passed, people started to put two-and-two together in an "ice age" that meets the biblical antediluvian concept as well as creating an original Europe/origin of Indo-Europeans. As if they came from the North Pole. This isn't quite correct, but some of it does ring true as we will see. However, much like other ideas, it became a nationalistic concept for those of Germanic origins. Though most Germanic peoples came from the East (and Central Eurasia) before they came from the North. However, an ultimate origin more north of Greece (not the North Pole) but in the northern Caucasus region is possible, as is the out of Europe theory instead of out of Africa.<sup>[57]</sup> This implies an origin of the Indo-Europeans in the more northern areas of the Caucasus mountains (as once was common thought, until recent agendas) and the Mountainous areas of Eurasia, to which they then went into the Steppe lands, and then into the western regions, and outwards from there. This follows genetics and haplogroup studies as well. This makes the most logical sense, and fits with the concept of Eurasian/Caucasian and/or Indo-European peoples being from the north originally.

People like to quote from Evola, Blavatsky, Guenon, or Nietzsche regarding Hyperborea, but they have to remember this will only contain a grain of truth, as what these writers, and mystics, may have known when compared to common understanding, and folklore.

Some esotericists also like to quote from Serrano. Remember, Serrano wrote fiction, most of what he wrote was nationalistic, esoteric Hitlerism, which is interesting to read, but doesn't hold up to actual understandings of religion, genetics, or history. In my opinion, most of his writings are of poor quality.

In addition, the false claim that Scandinavians, or Norsemen are the "true" Indo-Europeans, or original Hyperboreans/Thuleans, is an inaccurate

idea, and should be dismissed as they originated from the east (be it northeast) with the Germanic migrations, then merged with other preexisting Celtic, and Old European groups that existed.<sup>[58]</sup> (This is not an excuse to make some sort of pro-immigration agenda statement about indigenoussness. I'm not even playing that game). That being said, there are Persian myths of the Alborz Mountains of the north, which is in the Caucus regions. Its name is derived from Harā Barazaitī in the Avestan, which is a Holy Mountain. The Persian mystic sect of Ilm-e-Khshnoom reveres this mountain. Most of the Nart Saga takes place in the Caucus Mountain regions as well. In Sumerian, the Ekur, also known as Duranki, is a mountain that houses the Gods, similar to Olympus, making the creators of mankind and the mountains they reside on a focus of religiosity as well. Then there is the Armenian myth regarding Mount Ararat, which would entail a snowy mountain that their people descended from. In the Biblical concept, this mountain would be the one mentioned in Genesis 8:4 where Noah's Ark was said to have landed. If one was to take this to the Euhemeristic Christian idea, they would arrive at the Caucus regions being the birth of the three peoples, Indo-Europeans, Semitic peoples, and Asian peoples (greater Turkic peoples in this context).

In the spiritual concept, this goes well with mountain/Axis Mundi worship such as Olympus/Ekur/Mt. Sumeru/Asgard/Thule/Hyperborea, etc. Mountain worship in ritual traditions across Indo-European and Abrahamic faiths correspond to this too. This can also be found in Turkic Tengriism as Tengri was worshipped via mountains, and high hills, as a means to get to the Sky God.

So, to conclude, a northern mountainous, snow-covered, post-ice-age, origins for Indo-European, Turkic, and Caucasian, peoples is very likely. Though it is covered in mythical jargon, and some historical inaccuracies, these comparisons arrive at a very realistic and logical answer.

# Surfing the Kali Yuga

It is popular to talk about “Surfing the Kali Yuga”, but what does this even mean? First off, it is the Yuga (era/age) of collapse and Chaos. Chaos is all around us nowadays. Call it the Kali Yuga, or Mappo, “End of Days”, or Wolf Age/pre-Ragnarök. It is an age of terror, confusion, betrayal, death, and mindless cults that worship depravity, harm, and self-immolation. Spiritual paths that have lost the understanding of the divine, and force their soulless terror on others.

To many, this will be a time of hopelessness. Men who cannot start a family, or find love, or purpose. Women who are taught lies of what they should be, and push themselves into power grabs, and desolations.

Children who are without role models of virtue are a guide. This aptly describes the world around us to many people. Regardless of which arbitrarily prescribed political or “ideological” chart, you’re told you line up on. This also describes other eras of mankind, for it is circular.

A Golden Age will return. Peace, wisdom, love, and proper self-improving evolution, will take the place of the degenerate de-evolution that is around you. This end to an era of chaos is coming. It may come without your help, but does that mean you shouldn’t stand up for what you believe in, and fight? No, you should stand up for what is moral, just, virtuous, and holy, no matter what. The pockets of Golden Ages within the Kali Yuga, and the final coming change an era will be paved by the actions of righteous, Dharma-loving, men and women.

What this does mean is that you shouldn’t be overly concerned, and worried, about Chaos and unbalance, to the point where you are stressed out, unhealthy, and don’t have any joy in life. Don’t let agents of Chaos and unbalance steal your joy. Not to sound like Yoda, but don’t be consumed by hatred. Letting the hatred go, while still having your eye on what needs to be done, is important. The best way to beat the Chaos, and welcome the coming Kalki/Maitreya/Mithras (Baldr), is to first welcome them in your heart. I don’t mean in an Evangelical Christian accepting of Jesus, but self-preparation and improvement. Create your own environment for them to come and reside in. Pray, perform rituals, and study, but also be active in self-improvement in general, and encourage those around you to do the same.

Be this community service/projects, helping out those lesser than, you and encouraging a righteous warrior mindset of exercise, and defense of those in your community, and most of all, your family.

You must control, and subdue your inner Chaos, then inspire the culture around you to do the same. Another one of the best ways to defeat the Chaos is to have families, and properly raise your children. If you cannot do such a thing right now, encourage and support those who can.

Lastly, I'll discuss what I mean when I say I am "Surfing" the Kali Yuga.

Surfing is seeing the ebb and flow of Chaos and Order, and making sure your own life is balanced. This is done by performing a lot of the things listed above regarding self-improvement. However, this is also done by letting something go. Horrible things happen on the news, or in the government, or at your job. Things that are out of your control. Just like how Stoicism teaches, you learn to ask yourself if this is something you can control, or change? If it is, then start making a plan, calmly, to be active toward that change, or support someone who can change it. If it isn't, and it is completely out of your hands, then say a prayer, relax, and let go. Meditate, pray, have a drink/smoke (with moderation), listen to music, play some games, work out, read fiction, watch a "good" movie, do a hobby.<sup>[59]</sup> Soldiers on the battlefield play cards and games, and children during the black plague had songs and games. There is no reason why for your own physical and spiritual health, you can't relax and take time to embrace the joys of life itself.

Spiritually if every time you speak with the ancestors, the spirits, the Gods, and the Divine itself, all you have is beseeching cries for help, or revenge, or hopeless desire for salvation without acknowledging the love, blessings, beauty, and joy that has been given to you, and others, then you are doing yourself spiritual, and psychological, harm as well as insulting the Divine. Sing songs of praise, and acknowledge success and victories. I can't stress this enough. This isn't a contradiction. I am not saying one should live in inaction. Stand up when you must. Fight when you must. However, the joy of life also is a must. I find there is someplace where Buddhism, Stoicism, and Celto-Germanic tribalism come together to a sweet point of Surfing the Kali Yuga, instead of constantly fighting every aspect of it.

Tribalism is focusing on your own group/community and improving them. You can't always improve the whole world. Buddhism/Stoicism teaches how to manage stress, and let go, so you can have success in what you are able to

take action on. That's how I have been living the past few years, and it has helped out a lot. Still keeping an eye on crap in the world and ready/preparing to react but not sweating everything and letting it drag me down from success, or into an unhealthy, unspiritual, nihilistic spiral. Be vigilant. But take some time to surf.

“And how is it possible that a man who has nothing, who is naked, houseless, without a hearth, squalid, without a servant, without a city, can live a life that flows easily? See, God has sent you a man to show that it is possible.” —Epictetus, concerning Diogenes of Sinope.

“Then remind yourself that past and future have no power over you. Only the present—and even that can be minimized. Just Mark off its limits.” —Marcus Aurelius, Meditations 8:36

“God, grant me the serenity to accept the things I cannot change, Courage to change the things I can, and Wisdom to know the difference.” —Reinhold Nieburh 1934 (A Christian who came up with something that Buddhist, Vedic, and Stoics, had concluded thousands of years prior).

“Little a sand-grain, little a dewdrop,  
Little the minds of men:  
men are not equal in wisdom,  
The half-wise are everywhere  
It is best for man to be middle-wise,  
Not over cunning and clever:  
The fairest life is led by those  
Who are deft at all they do.  
It is best for man to be middle-wise,  
Not over cunning and clever:  
No man is able to know his future,  
So let him sleep in peace.”

Hávamál—53-54 Translated by Olive Bray

# The Cosmos of the Shin Megami Tensei Games Series, Maitreya Buddha, Metaphysics, and God

Given the recent release of the *Shin Megami Tensei (SMT) III Nocturn HD remake*<sup>[60]</sup>, I figured it would be interesting to break down some of the cosmology of this game and how it applies to religious thought, and understanding, in general. The SMT series is no stranger to comparative religion, Buddhist, Gnostic, Pagan, and Esoteric Abrahamic philosophy and metaphysics. Booting up the game you are greeted by the following quote.

“Hear, O disciples, for I bear witness to the dawn of destruction awaiting the Three Realms. When the drum of Samsara resounds throughout the earth, the Palace of the East, encompassed in radiant light, shall slumber in the Womb. All who live shall be no more; their red souls of transgression shall mark the rise of demons. And lo, those who behold this great mystery shall stand before the Lotus of Souls and speak the Word of Reason; such is the Law of Creation. ...So, it is written.”

—From The Scripture of Miroku, Chapter 4: Verse 24

This isn't a real historical document, teaching, or sutra. However, the manner in which it is written is very similar to Mahayana Sutras. This quote is from a “Cult” in the game called Ring of Gaea. Much like other “Cults”, they desire to take advantage of the remaking of the World that the divine performs, called the conception, and to shape it into their own. The Miroku mentioned is the Japanese name for Maitreya, the Buddha of the future, and the 5th incarnation of Buddha. He is mentioned in the Amitabha and Lotus Sutra, sometimes called Ajita, and is one of the primary Buddhas/Deities worshipped among various Buddhist sects from Pure Land to Esoteric Vajrayana, and even some forms of Theravada. His name, Maitreya, is related to the Sanskrit word *maitrī* meaning friend. Some have made connections interpreting him as being one with the God Mitra (Mithra/Mithras), whose name also implies friend. Both are beings who bring about change, and are Aryan savior figures who conquer Chaos and bring forth a Dharmic balance.

It is said that his worship links back to the Greco-Buddhist arts in Gandhara. I theorize it may be connected to the synchronism between Greco-Buddhism, Zoroastrianism, and Vedic, deities that were developing during the Bactrian Kingdom eras. His heaven is that of Tuṣita, and can be reached through deep meditation. He is said to be the next Buddha to come within the next Kalpa (aeon). While he has divine presence, and power, within this current era through Dharma, and other Buddhist beings within the Dharma, it is his return that is worshipped. He is heavily focused upon in Shingon Buddhism, where it is thought he will have come as a Nyorai (Tathagata), or the one who has come (incarnated). He has also been the focus of Theosophical traditions,<sup>[61]</sup> Bahá'í, Ahmadiyya, and other Islamic sects which see him as Mahdi. Some New Age groups see him as the Returning Christ, the Kalki, or the Germanic God Baldr. It is this comparative resource that the SMT game series is drawing from.

The “Three Worlds” mentioned is the Trailokya (Japanese Sangai), which breaks down into Kāmaloka (World of Desire: hell beings, humans, animals, lower Gods), Rūpaloka (World of Form: Gods free of baser desires, heavenly beings, and people who attained connection with the Gods, or higher existence, through practice and faith.), Arūpaloka (World of the Formless: the four heavens for those who practice formlessness. Bodhisattva heavens, preparation for Nirvana)

The Palace of the East refers to the heaven/domain of Akshobhya, an Enlightened Buddha, whose realm is said to be in the east of the Diamond Realm. This Buddha is thought to be the enlightened emanation of the Wisdom King Acala of the Womb World.

Between this, both the Diamond, and the Womb, Realm are being mentioned, showing domain and connection throughout all. Both of these worlds connected encompass the entire cosmos with the Diamond Realm being those of Buddhas, and Enlightenment, and the Womb being a euphemism for the Matrix-like simulation we live in. This is where various Buddhas, Bodhisattvas, and Devas, govern. Though the Chaos beings such as Ashura, “Demons”, also have direct input. It is this world, and simulation, that is being directly dealt with within the game. In reflection, this is the world we currently fight over the balance of Order, Law, and Chaos, which is the same predicament the game presents us.

The conception is the world in a state where it has come to ruin through conflict, crisis, and/or degeneration, and is wiped clean in a state ready for

rebirth. This is conception just like the sperm to the cosmic egg as in the Vedas, or the formless world in the Biblical, Sumerian, Germanic, and Persian settings, to be formed by the great Will of the divine. It may be offensive to some, however, in this series, the God Yahweh, Yaldabaoth, and a few others are seen as demiurge (semi-Gnostic understanding) and beings who had governance they claimed or was entrusted to them, or psychologically developed from human belief, which was mismanaged ultimately causing the downfall of the realm. They are seen as lesser governors, or aspects, of the greater Divine Will.

This below is a mixture of the game series' "lore" as well my understanding and UPG. The Great Will is that which we would define as "God". Both more in the Buddhist sense of Bodhi, that which both exists and doesn't exist. Panentheism/Monism God, or Allfather. The game calls this Great Will, Axiom. Around 4.4 billion years ago, Axiom creates Mem Alpeh (Hebrew letters for MA), in other words the Mother. The Father (Axiom), and the Mother (MA), together give form to the universe, and the collective unconsciousness, which is collectively called Brahman. Through this force of Brahman, the balance of the universe that is Chaos and Order are created; various incarnations, and emanations, of the Divine Will and the Mother, the collective unconsciousness create worlds, Gods, humans, animals, Chaos beings, and life itself. Through the evolution of themselves the Father and Mother experience life, death, and rebirth. Balance must be maintained, if not, everything goes into disarray, and a champion/savior is born to lead the creation back to a path of Dharma, and balance.

My take away from this is that we must seek to connect with the divine aspects which lead us to better ourselves, spreading the Dharma. The Gods, individually are important as we can connect with them more easily, and clearly, than that with The One itself, but we should be understanding of the greater divine. Aspects of life, Order, and Chaos, are needed as they reflect the Father and Mother (Yin and Yang). Adharma (lack of Dharma, or evil) is an extreme imbalance of one, or the other. Through proper living, ritual, and assessing a growth forward in balance, we evolve as the Father and Mother evolve. We push forward into the future. That isn't to say imbalance won't happen, but we need to fight strongly to correct this imbalance.

I think it is worth delving into "lore", novels, music, games, and other media which can aid us in understanding and digesting the greater wisdom of

the cosmos and the divine. This is one of the few game series that I feel has done such a thing.



Image: “Scythian Warriors” from Hermitage Museum, St Petersburg  
(Public Domain)

## Essays on the Scythians

I will be using the next few pages to discuss Scythian spirituality and culture, as related to greater Indo-European culture and possible connections with Turkic, and other Steppe groups, in both aspects. I'll openly state how I will approach this. I'm not going with an Anti-Turkic or alternatively, by extension, Turkish point of view out of some purity spiral. That being said, I absolutely will not entertain the bout of Turkish supremacy that seems to be popular when mentioning Scythians, Sarmatians, and other Caucus tribes. Claiming that all culture stems only from Turkic culture or Indo-European culture isn't correct. Though the influences of each both intermingle and/or reflect, in certain societies more heavily depending on the tribe. As always, Hammer and Vajra will take the middle road between views, and look at perennial truths and what groups have in common through comparisons.

With this, euhemerism will not be entertained as anything than possibly being the world view of an era, religion, and political agenda-driven narrative. Primary example: The idea that the God Odin (Germanic Sky Father) is just some King from Turkey whose tribe is traced back to Troy, is not only borderline blasphemy, that the people pushing this narrative would never allow to be said about their own divine, but also an antiquated interpretation steeped in ignorance, or malicious intent. Furthermore, any Christian Identity, or British Israelism, ideas stating that the Scythians are the "Lost Tribes of Israel", and that all Indo-Europeans originate from there is another antiquated set of ideas that were similarly upheld due to a lack of knowledge, and a means to attempt to tie heritage to a pervasive, and controlling religious stronghold. That being said I will discuss the truths held within some of these worldviews.

Once one understands that regions being discussed, as well as the Old Greco/Ionian world, view it is easy to see how once it merged with Roman Christianity, and later forms of Germanic, and British, Christianity, the only way a people could officially tie their tribes, and heritage, to the East, and migration paths of the Indo-Europeans was to claim contemporary maps under the guise of religious understanding of the time. This of course comes due to the fact that the Christian narrative and Biblical-based worldview had supplanted all others, creating the need for a narrative to coalesce with the bible in order to be understood or accepted.

From this one can see how the Scythians, who indeed were directly tied culturally and genetically to some of the earliest Indo-European and Caucasian groups, would have to be connected to the Old Testament in order to be viable.

Focus on understanding of the world map and or genetics per the Table of Nations which broke all peoples down to the three children of Noah, with those of Indo-European, certain Near eastern, and Turkic being split between Japheth or Ham, as well as most Asians.

Going back to the myth I mentioned, the fact that Snorri and others listed Odin as a King from Asia, with As-land/Asa-land being Asgard, isn't fact, however, in some ways, it is based on some fact.

Eurasia is connected, the understanding of Gaut, Odin, Zeus, Dyauspitar, Papaio/Xwycaw, and even Tengri, is a primordial and cosmological truth that is from a tribal understanding from the Caucasus, the east, and possibly more northern than that originally. It is with this said, and this spirit of discovery, comparison, and understanding that I go forth to produce writings/articles in hopes to inform, and inspire a rekindled noble Eurasian spirit.

## *Indo-Europeans, the “Bible”, and Scythian connections*

A theory regarding the Bible and how Indo-European peoples both euhemerize, and tie their lineage to it. In particular where Saxon (Germanic), and Celtic, peoples trace their heritage back to Scythia (which isn't wrong).

This isn't racial, or political, and isn't meant to dismiss or insult any one of and ethnicity or racial makeup. However, it is clearcut what is intended from the material, and the topic of brutally honest genetic and historical migrations.

If you were to change Adam, as the “Father of all Humanity”, to just all the Caucus/Near East regions this theory fits perfectly. Even if you kept it as “All Humans” it is antediluvian, and possibly proto-history, and proto-religion. Scythians and Hittites (Indo-Europeans) were mentioned in the bible directly via Gog and Magog (possibly the Divine Twins). Caucasians, Mongolian (Turkic), and Near East peoples were mentioned as the Sons of Noah according to the Table of Nations, which was the primary method to

trace lineages at one point. Others were not mentioned. The Bible (Old Testament) isn't concerned with the heritage of Sub-Saharan, or the Amerindians, or South Asians. I'm in no way implying that they aren't important, or relevant to all history, but they aren't of the same tribes and weren't a concern to those writing it.

Which challenges the narrative that the Bible is for everyone, and that it is about the history of the "whole world". Noah landed in the Caucasus mountains around Armenia (Indo-European and Caucasus peoples). Those people branched out, and became the Caucasus peoples, the Near East Sumerians, and theoretically the Steppe peoples/Indo-Europeans. In other writings within the Old Testament, the tales of King David included Hittites, one he actually married, and he himself might have been from further east with his tribe, and other local tribes which were both Indo-European, and Near East peoples, and not the pre-Noah related. The pre-Noah books are mostly antediluvian myth, or orally passed down histories/traditions. The Old Testament is a Henotheistic (focused on one aspect of God aka Yahweh) Hebrew tribalist and nationalistic narrative, which takes a lot of influences directly from both Indo-European faiths, Hittites, Zoroastrianism, etc, but also Phoenician, and Sumerian faith. This is a way to view the concepts, and narrative, in comparison to others to show the truth within. The Old Testament has many influences and is as much our history as is the story of Gilgamesh, the Hittite temples, the Greek Theogony, or the Hindu Rig Veda.

While I am not Jewish, and will not speak for them, that doesn't mean they aren't Son's of Noah like the rest of the Caucasian/Turkic peoples within the context of this narrative. The idea is that Noah was the father of the Caucasus, and therefore, in theory, he wasn't a Hebrew. He was pre-anything that would be Hebrew, or Jewish, or even Caucasian, in general. In addition, most Indo-European groups almost always tie their lineage back to the divine twins. This would be Gog and Magog in this context, who were the Sons of Gomer (said to be the father of the Germanic peoples), and who was the son of Japheth (the father of the Eurasian/European man).

It is in this way the Old Testament is a Hebraic-focused narrative that is a historical commentary, and not direct historicity. Though despite this it is still relevant to European man in the same way. The religion of the Hebrews in the Bible is a Canaanite-related, and Indo-European influenced, form of Paganism. Within this, Christianity too is possibly more European, and Indo-European, than it is Judaic in origin and execution, and like the Scandinavian

Sagas, Celtic cycles, writings of Plato and Homer, Hittite ruins, Vedas, Nart Saga, and others, are the heritage of the civilizations of all of Eurasia.

We would place the Bible as lesser than that of those listed above, as it isn't directly for Indo-European peoples. However, it does have some wisdom that shouldn't be overlooked.

In conclusion these connections to Scythia via Scottish/Irish/Gaul (Celts), Saxon, Scandinavia and Slavic peoples within the context of the Bible is a theory but one that was based on some potential truth which we have discovered scripturally and, in recent years, genetically.

## *Assianism*

Assianism is the modern word for the Scythian based Indo-European faith in the current era. Uatsdin (Уацдин), Ætsæg Din (Æцæг Дин; both meaning "True Faith"), Æss Din (Æсс Дин, Ossetian-language rendering of "Assianism"), or simply also said as Iron Din (Ирон Дин, "Ossetian Faith"). The As/Os/Æss is said to be related to the terms used originally in the Greek for the Scythian and Alan tribes of that religion of the Caucous and where the word "Asia" stems. Therefor "religion of the Æss" is often the interpretation.

One can easily see the correlation between the Æss with the Norse Æsir, or As in Asgard. The Os in the Anglo-Saxon Rune word for "God" (or Mouth), as well the rune for Ansuz in Anglo Saxon which is pounced Os. In Icelandic Óss stands for Odin. This rune is written as ƒ in Elder Futhark and 𐌺 in Younger.

The terms Ætsæg Din (True faith) and the term Asatru are a rather interesting comparison to make and consider.

Ossetians/Ossetes are an Iranian (Alanic) ethnic group who live in the Caucous region, as well as parts of Russia, and Ukraine. They are ethnically related to Scytho-Sarmatian, and Alan peoples. While many of them have been absorbed into greater Slavic identity, or Turkic Caucous influenced identity which has resulted in their being either Eastern Orthodoxy Christian or Islamic, there is a growing group who are professing their original ethnic Indo-European faith. This faith could be possibly considered as the closest faith, at least in my personal opinion, to Proto-Indo-European faith. When it strived the most, it resembled something of the nomadic, and wilderness

evolved, branch of PIE, while Avestan and Vedic faith were more focused on building civilizations, with Persian developing into large Kingdom and Imperial culture, and Vedic merging with the Indic faiths to form more of a philosophical, but still structured, caste system-based kingdoms.

Of course, the influences of the religion and culture of the Scythians isn't limited to that of the regions mentioned, as Scythian culture influenced, and intermixed, with other Indo-European groups, and migrations either possibly birthing new branches, or merging with them. This results with many peoples from across Eurasia being able to claim Scythian genetics, or connected culture, and spirituality (similarly that of the Germanic tribes mentioned above).

## *Kalash Peoples*

When comparing the historical maps of the older eras to the modern region of the Kalash peoples to that of Sogdia an ancient region of what was Persia. These regions today are spread among Uzbekistan, Tajikistan, Kazakhstan, and Kyrgyzstan, with the Kalash region being considered part of Pakistan. In the Avesta, Sogdia was considered to be the second-best land that Ahura Mazda (God) created after Airyanem Vaejah, "homeland of the Aryans". Sogdia was under Persian rule since Cyrus the Great, but was taken by Alexander the Great during his conquests. It had close ties with the Bactrian Kingdoms, and later the region would be under Kushan, and various Turkic, and Muslim Khaganates.

The religion of these regions was distinctly Indo-European, with Buddhism being primary in parts of Sogdia after Persia, and a form of ancient Vedic religion persisting in the Kalash region even today. The group of Scythians called the Indo-Scythians were some of the primary genetic make up of both regions. The Kalash today worships the Vedic Gods, with Lord Indra being the one who is venerated the most. It is unfortunate they are often persecuted and mistreated, by the local Muslim population. Some people have a hard time accepting the Kalash people's genetic makeup, insist that they had to be people left behind by Alexander, this, I personally believe, is a lie to disparage the AIT theory. When one looks at the carved idols from the Kalash region, you can easily tell the connections between Slavic, Nordic, and Vedic, culture within these designs.

Is this part of greater Scythian culture? Is Scythia what connects these peoples like a missing link?

## *Scythian Religion*

I will end my focus on the religion of the Scythians with a breakdown of how Herodotus wrote about them to add a framework on both the Scythian faith, but also general Indo-European faiths. According to the Greek historian and philosopher Herodotus, the Scythians worshipped a “Heptad”, or seven Gods and Goddess who he compared to the seven primary Greek Gods. The Royal Scythians (who were a group of ruling class almost similar to how the Emperor of Japan would rule over Daimyo, or a Khaganate would consist of a Khan who ruled over other tribal leaders) were said to worship an eighth God.

According to Macaulay (1904), these Gods were common among Indo-Iranian groups and were ranked into three classes, similar to a tripartite that can be seen in other Indo-European faiths, and cultures. For each of these Gods, I will compare them with other Indo-European cultures that are close to that which the Scythians would have emerged, or comparable to the contemporary understanding of Indo-European pagan faiths.

Tier One: This was the Flaming Goddess of fire and heat, Tabiti (Ταβίτι). Herodotus equates her with the hearth and the Goddess Hestia. I think this is important given the semi-nomadic nature of the Scythian tribes (as well as other Steppe tribes), and camping/bonfires. Ritual fires (Goma/Homa, or the evolved Zoroastrian sacred fires), and worshipping the sun as a Goddess, are very common IE traits, and fit well into the sacrificial scheme, and lifestyle. I would like to point out how the God Agni was the primary Vedic deity for sacrifice and sacrificial hymns and is represented by the element of fire. While not the supreme divine<sup>[62]</sup>, Agni is often the primary one worshipped, or mentioned, as he is seen as the gateway to access, or offer to the other Gods. His consort is named Svaha. Prayers were and are finished in her name, in both the Vedic and the Buddhist contexts. The possible connection of Svaha as the hearth, and surficial fire, and Tabiti as the primary Goddess, is quite likely.

Tier two: I would deem this the tier of creation and structure. With this tier, we see the beginning of the physical realm, and cosmos, and a combination of the sexual, and creative, forces of the Sky Father and Earth

Mother. The Sky Father is mentioned as Papaios (Παπαῖος), the Sky Father, who Herodotus aptly compared to the Greek Zeus. Most who are familiar with comparative Indo-European studies will notice the etymological connection between the names of the Sky Father. The Earth Mother was called Api (Ἄπι) and was equated with both the earth and the birthing waters. Herodotus equated her with Gaia, though I will say she is similar to other River Goddesses, as well as Earth Goddesses, both IE as well as Sumerian. In the Slavic, Mokosh is the Earth Goddess, but also is cognate with the word moisture, and was Christianized into the cult of Mary (Ivanov 1994) [63]. It should be pointed out that river baptism, and worship, of the divine child born of the Mother and Sky Father is a common motif that was adopted into Christianity. One can look towards the various river, and water, rituals in India, or river Goddesses in the Germanic, and Celtic. Api may be cognate with a merging idea of Anahita, and the Avestan, word for water, Api. Healing, nourishing, fertilizing, and water giving life among the Earth, is the essence of the birthing divine Goddess.

Tier three: In the third tier is the remaining 5 Gods.

First, we will speak of Artimpasa (Ἀρτίμπασα), or Argimpasa (Ἀργίμπασα), who was both a fertility Goddess similar to that of Aphrodite, or Venus, but was associated with sovereignty, power, and priesthood skills. This can be seen reflected in many of the Indic Devi, but also in the Germanic Freya, and various Celtic Goddesses where the initiation rites, and divine power, is associated with Goddess worship (similar to the Christian cult of Mary, which replaced most of these Goddesses with its spread). The Goddess is associated with beauty, fertility, and youth, but also esoteric magics, and tantra for the initiated priesthood.

Next is Goitosyros (Γοιτόσυρος)/Oitosyros (Οιτόσυρος). This God was thought to be a solar heroic deity associated with Sun worship due to Herodotus comparing him to Apollo. According to Schmitt (2018) [64], the name Goitosyros is from the Scythian terms \*gaiθā-, meaning “herd” and “possessions”, and \*sūra-, meaning “strong” and “mighty”. While one might be tempted to also equate him to the God Mithras, I would hesitate to do so as I see that more suitably applying to the God Sol (Sol Invictus), or the Vedic God Surya. Depiction of him was with a radiant head, and a chariot pulled by two-to-four horses, much like Apollo, or Surya. Instead, I reserve the worship of Mithras to that of the Scythian Ares.

The Scythian Ares is a term that Herodotus used for this God, and is the only one he didn't provide a Scythian name for. He was considered unique, as unlike the other Gods who were worshipped on the go, altars and temples were consecrated to their Ares, and he was as popular to worship as the main Goddess Tabiti. The whole sacrificial altar configuration, and types of sacrifice, were described in depth by Herodotus regarding the Scythian Ares more than the others.

“In each district of the several governments they have a temple of Ares set up in this way: bundles of brushwood are heaped up for about three furlongs in length and in breadth, but less in height; and on the top of this there is a level square made, and three of the sides rise sheer but by the remaining one side the pile may be ascended. Every year they pile on a hundred and fifty wagon-loads of brushwood, for it is constantly settling down by reason of the weather. Upon this pile of which I speak each people has an ancient iron sword set up, and this is the sacred symbol of Ares. To this sword they bring yearly offerings of cattle and of horses; and they have the following sacrifice in addition, beyond what they make to the other gods, that is to say, of all the enemies whom they take captive in war they sacrifice one man in every hundred, not in the same manner as they sacrifice cattle, but in a different manner: for the first pour wine over their heads, and after that they cut the throats of the men, so that the blood runs into a bowl; and then they carry this up to the top of the pile of brushwood and pour the blood over the sword. This, I say, they carry up; and meanwhile below by the side of the temple they are doing thus: they cut off all the right arms of the slaughtered men with the hands and throw them up into the air, and then when they have finished offering the other victims, they go away; and the arm lies wheresoever it has changed to fall, and the corpse apart from it” (Macaulay 1904)<sup>[65]</sup>

The horse/bull sacrifice, as well as the focus of oaths, is why in my opinion, he was the God Mithra/Mithras. Mithra was the most highly worshipped God from the Persian region, aside from the primary creator Ahura Mazda. Some Scholars speculate that Zarathustra only capitulated to allow the worship of Mithras as worthy as Ahura Mazda due to his popularity in Greater Persia (and easily in the Vedic context as well, seeing how important the deity became across Eurasia). It was said he was worshipped by sword oaths, and images of a burning sword. The sword oath, or a sacred sword, was often associated with him directly. It is said that the

Alans, who were related to the Scythians, and even the Goths and other Germanics, worshipped him via a holy sword. This which sword became known as the Sword of Mars was similar to an Imperial blessing, or a Mandate of Heaven in which he who was blessed by Ares/Mars was the divinely chosen ruler. It is said that with this blessing, and/or physical sword (I would argue it was a metaphysical symbol) that Atilla the Hun was able to unify Scythian, Germanic, and other Steppe tribes. It is also said with the Sword of Mars that Charlemagne, deemed as the first Emperor of the Western Roman Empire, was able to unify the various Celto-Germanic tribes of the west.

The last of the seven is Targitaus, who is considered the Scythian “Heracles”. He is thought to be the Son of Zeus, and the River Goddess Borysthenes (a Scythian River Goddess), thereby the divine child, and the progenitor of the Scythian Kings. It is with this that the Tripartite takes place again, creating a caste system similar to that of the Lay of Rig (Rígsþula) in the Poetic Edda. He has three sons Lipoxaïs, Arpoxaïs, and Colaxaïs whose names mean “Mountain King” “Deep King” and “Sun King” respectively. It can be said that the three Tiers of the Gods we are discussing here come from this breakdown, as well as the class system of the priest, warrior/royalty, and craftsman. Presently, the Ossetian religion pulls a trinitarian concept from this. The Trinity, three ruling Gods, and tripartite, is a heavily metaphysical concept that is core to almost all Indo-European faiths (even including those Abrahamic faiths such as Christianity that have absorbed these ideas).

The eighth God is that of Thagimasadas (Θαγμιασάδας). Herodotus compares him to that of Poseidon. It could be that the Scythians who encountered the ocean were more drawn to worshipping him than those of the steppe, desert, or mountainous regions. Cunliffe states it is due to his association with taming horses, which Poseidon was also known for as well (Cunliffe 2019)<sup>[66]</sup>. Other deities were worshipped too, for example, the divine horse twins and other lesser Gods and Goddesses.

In the end, this pantheon shows an understanding of cosmology that is close to that of Proto-Indo-European and other Proto-religions, with the Sky Father and Earth Mother creating the Gods, who give rise to the rest of the cosmos, and functions, in society, psychology, and physical and metaphysical realms. In the primary, there are three core tiers of realms, with the Heavens in their multiplicity above, Earth where humanity is now, and then the Chthonic realms below.

The Scythians are significant to all Indo-European peoples, as well as to history in general. In faith, culture, warrior and honor virtues, and the greater connection to the original perennial proto-religious understanding. Their impact on all of Eurasia, Persia, Greece, Buddhism, the Celtic and Germanic tribes, and cultural heritage that continues until today, is why we are still fascinated with them and why all types of peoples from Turkic groups, to Indian nationalists, to Europeans looking towards their true heritage, are all warmly embracing them within their own identity.



Image: "Clonmacnoise Crucifixion Plaque" at National Museum of Ireland, Dublin

# The Heliand and Christ/Odinic Divine Self-Sacrifice

The Heliand isn't the Bible as is accepted by the Catholic Church, Eastern Orthodoxy or Protestantism. It is instead a form of the story of Christ that is written to convert Germanic peoples. In particular the Saxons. While the text in itself is Anti-Folk and Pagan belief and therefore should be scrutinized. One can easily see the depiction of Christ and God the Father within this text is not the all loving, humble, meek, and altruistic image heralded by the many Churches today. It is instead a warrior and Germanic Indo-European hero.

From Wikipedia:

“The Heliand (/ˈhɛliənd/) is an epic poem in Old Saxon, written in the first half of the 9th century. The title means saviour in Old Saxon (cf. German and Dutch Heiland meaning “saviour”), and the poem is a Biblical paraphrase that recounts the life of Jesus in the alliterative verse style of a Germanic epic. Heliand is the largest known work of written Old Saxon.

The poem must have been relatively popular and widespread because it exists in two manuscript versions and four fragmentary versions.[1] It takes up about 6,000 lines. A praefatio exists, which could have been commissioned by either Louis the Pious (king from 814–840) or Louis the German (806–876). This praefatio was first printed by Matthias Flacius in 1562, and while it has no authority in the manuscripts it is generally deemed to be authentic.[2] The first mention of the poem itself in modern times occurred when Franciscus Junius (the younger) transcribed a fragment in 1587.[3] It was not printed until 1705, by George Hickes. The first modern edition of the poem was published in 1830 by Johann Andreas Schmeller.

[4]”

Similar to the Dream of the Rood, the Christ in that was depicted as a warrior who ties himself to the Tree (Rood) in order to stop evil, and commits the self-sacrifice. This sacrifice wasn't one of weakness, or simple altruism in the current Western thought of putting others above oneself, no matter who they are, however, a glorious sacrifice of the divinity of Gaut himself for his children. Gaut/Odin sacrifices himself to himself so that he

may bring forth a deeper connection to life, and evolution, born from death. Cú Chulainn in battle ties himself to the pillar so that he may continue to fight till the last moment while surrounded by his, and his tribe's, enemies. This is love, in that it is a sacrifice for those you love, and who love you. Not for those who are not yours, or who mean you harm. It has morphed into altruism and self-sacrifice of oneself and one's own people, for the sake of all people. This isn't the Will of Gaut. If all sacrifice themselves, and their own, then there is no one to lead others to glory. In addition, you must love yourself and your own for a sacrifice for them to count.

Furthermore, death should not be shunned. Instead, faced and embraced as a part of life, and as something to be learned from. This does not mean throwing one's life away, or an endorsement of suicide. Instead, it is an endorsement of grave sitting, prayers to the fallen, and facing death by talking about it, and embracing it as a way of life. Like a Catacomb tour, sitting upon the grave mounds, or how the Sadhu of India embraces the imagery and sanctity of death. This is the Indo-European way.

# Nimrod

Nimrod, a word often used as an insult for someone who is stupid, usually due to their haughty actions. However, let's take a deeper dive into the individual behind the name and his possible connections to Indo-Europeans, Altaic, and Turkic, groups. Nimrod (Hebrew: נִמְרוֹד), or Nimrood (Arabic: نَمْرُود) is a biblical character who is said to be the son of Cush, and the great-grandson of Noah. He was claimed to have been the King of Shinar in Mesopotamia; "And Cush begat Nimrod, who began to be mighty in the earth. He was a mighty hunter before the Lord. Wherefore it is said, As Nimrod the mighty hunter before the Lord." Genesis 10:8-9. It is considered in Hebrew, and Christian, faith that he is the one who built the "Tower of Babel" (though this name, and concept, is a misnomer for the region of Babylon, and its Babel gate). While Nimrod's land was thought to be Assyria, or an earlier form of Mesopotamia, and per the Table of Nations, a son of Ham and a Hamite. That he built his empire with Fenech, who was the leader of Japhethitic (Japheth = pseudo-Indo-European), and Joktan, of the Semites, per Pseudo-Philo (70 AD). His territory may have controlled Akkad, and parts of Babylon. I would argue a different theory. In the Arabic book, *Kitab al-Magall* Nimrod reigned as king over various regions for 69 years. When he saw a vision in the Sky, a black cloth and crown, he had them made for him just like it. It was thought that this crown came from heaven, and established his mandate. The book tells of how he also brought a form of fire worship and idolatry, and had skills in divination.<sup>[67]</sup>

These traits seem to be a rather Indo-European in nature. He worships a Sky Father, prays through a fire ritual (Goma/Homa), has statues that were called "idols", in the way that they weren't known to the people of the region, and practiced divination. He is was also a great hunter. This sounds like a conquering and empire establishing, Indo-Iranian, possibly Persian (in my own fantastical, stretch maybe early Scythian style). In Homilies (H 9:4–6) (Greek text), Nimrod is made out to be Zarathustra. This makes quite a bit of sense in light of my comparison above. In the Abrahamic traditions he is made out as one who is considered an affront to "God" with his tower to the heavens, and his idol worship. In other views, such as from Ephrem the

Syrian (306-373 AD), he was righteous, apposed the builders, and was awarded a greater empire for it.

Throughout history, many philosophers go back and forth on his narrative, if he was good or bad, if he was Abrahamic or, what one would call, Indo-European. With this I will raise you the Hungarian legend of King Nimród (Ménrót) via the tale of the White Stag. In this narrative, Nimrod is the forefather, or progenitor of the Hungarians (Hunnic peoples, possibly Turkic adjacent), and was a great man. It was said that 201 years after the flood, he built the tower, but through God's will of the confusion of tongues (per the Bible) Nimrod<sup>[68]</sup>, migrated to a land called Evilát, had a wife called Enéh, and gave birth to twin brothers. Hunor and Magyar. One can see the parallels between this, where Hunor is the Huns, Magyar =isMagyars (Hungarians or possibly Turkics), and the tale that Japheth's line produced Gomer whose twins were Gog and Magog. Gog is the Germanics (and Huns, somewhat), and Magog is the Scythians (may include Turkics). As you can see, there is a direct connection between this and the Indo-European divine twins. Even to the Germanic Anglo-Saxon, Hengist and Horsa. Along with their father, each of them was a legendary hunter. They track a legendary silver, or white, stag and lost it. Though it had divinely led them to two daughters of Dul, King of the Alans (Indo-European peoples related to the Scythians). They kidnapped the daughters, and from them the Hunnic peoples were born. From them, the skill with the Eurasian Steppe bows have also been attributed.

The Archbishop of Esztergom, Primate of Hungary in the 16th century claimed that Attila had called himself the Descendant of the Great Nimrod.<sup>[69]</sup> Some have said that in the Finnish God Nyyrikki who is the God of the hunt and cattle may be associated with Nimrod.<sup>[70]</sup> One will note that four Stags are associated with the World Tree Yggdrasil, in the Norse, and that in particular, Eikþyrnir is a stag who stands upon Valhalla. From his horns fall drops that form great holy rivers.

In conclusion. It is my Theory that Nimrod was possibly Proto-Indo-European, of sorts, who came from the East and carved his name into the West/Near East via conquest but was of a north eastern or north central (Eurasian or Nart region Caucasian) origins. I don't see him, or his actions as bad, and it is interesting to find one who people describe as evil, and having birthed evil in certain traditions, as a hero, great ancestor, and progenitor for many others. Regardless on which end you stand; Nimrod was a powerful man who achieved much.

Note: In one story Heracles (Also a great man blessed by God or the Son of God) sired the Scythians in his journey to the East. There are parallels here that can be made with Heracles as well.

## Concerning St. George's day

As of late, there has been an interest in the portrayal of slaying a dragon while alluding that the act represents defending the West (culture, land, ect). I view this in a grayer area. Within Indo-European traditions, the dragon has been seen as a symbol of power and wisdom. Serpent, and dragon, are something I wouldn't really differentiate. The Indo-Europeans, Scythians, and Chinese (influenced by them through India, and their own indigenous faiths), and even in Slavic have associated the dragon with royalty, or the divine. Though they still had the concept of either being blessed by the dragon or controlling the dragon (for instance, Indic Naga). However, it does seem as Indo-Europeans headed west, the concept of Conquering the Dragon becomes just as prevalent, especially for Godhood, or being chosen by the Gods. This can be reflected within Heracles slaying the Hydra, Thor fighting Jörmungandr, the Nibelungenlied Saga, where Siegfried slew a dragon (where the St. George story comes from directly). There is also Sigurd slaying Fafnir in the Völsunga saga. While it is true that the Mid-East, and Mediterranean's, worshipped serpents in many ways, the serpent on the pole in Semitic traditions is seen as the representation of God/Divine. Hermes/Mercury's Caduceus (seen as an instrument of divine energy challenging for healing), and even mentions of beasts like the Leviathan, who are so powerful that only the divine is more powerful. In general, the serpent having been associated with evil wasn't the focus whatsoever. It was more that the conquering of the serpent was an act that only the divine or those empowered by the divine could do. The dragons, for the most part, were not considered evil, but more symbolic in nature. Alchemy reveres the concept of the Ouroboros, which represents the cycle of time, the cycle of nature, and energy. In Asia, the idea of energy (Ki/Qi) that flows through the Earth is represented by a dragon that coils around the Earth. In the same way Jörmungandr circles Midgard, similar to the concept of Ouroboros. What is sparking interest in the slaying of dragons, as of late, is that of St. George day (24<sup>th</sup> April), where Christians celebrate St. George slaying the dragon. Many have pointed out that Saxon Britain had used a dragon banner before the Norman invasion, where it is said that this holiday, and Saint, were brought over (along with a non-Saxon form of Christianity, which could be said to

have been a bit less Heathen influenced as Saxon Christianity was rather Germanic)<sup>[71]</sup>. Wales too was known to have a dragon banner. In fact, in quite a few British arts, as well as most Northern European artwork, knot work, and ornamental metals, dragons were seen as a sign of nobility, and power.<sup>[72]</sup> This is much like their Germanic cousins, and Indo-Europeans before. It doesn't seem, from what I can tell, that the association with evil, Satan, and a downfall of man, was applied to a serpent until Christianity took true hold. It is from there that we get concepts like the seven-headed dragon (which has been said to be allegorical regarding nations), and associating Satan/Lucifer as the serpent.<sup>[73]</sup> While I am not going to make any bold statement or point any fingers about propaganda against Pagans, or other religions. It is interesting to note that dragons were seen as either a statement of nobility, wisdom, or divine power throughout much of the world, and especially within Indo-European, areas until Christianity began to proselytize, whereby all "Pagan" religions began to be associated with evil, thereby their Gods, and symbols, such as the dragon were made to become demons or the devil itself.

A side note the Slavic Dragon Zmey, (Polish: Żmij) which is a dragon that is considered to be the embodiment of the God Veles, who is considered the god of the underworld, could be an influence. However, Veles isn't seen as evil until the advent of Christianity in the region.

# ESOTERIC/TANTRIC/LEFT HAND PATH

Odin is the representation of the Allfather, or Sky Father.

While many a tale is woven, and scripture written regarding his immense wisdom. Sometimes this is done so in what may, or maybe not, be euphemisms. Some may take them literal. Others may see them as epithets, or allegories, of the measure of wisdom that the Allfather Odin possesses. An all-encompassing wisdom worthy of that of God. An expression of omniscience. The Allfather is said to have learned the Runes from the Fates themselves. He is believed to have given language, magic, and possibly science through these, to mankind. To have learned both the male (Galdr), and female (Seidr), aspects of mysticism. To have a hand in the creation of the world, the revival of the dead, the ruling of the worlds, and afterlives, to hear all things, and know many more via his Raven spirits. To traverse the worlds in disguise, spreading wisdom, and testing his followers. To have a powerful weapon that never misses its mark. To protect mankind, and the world, from the ever-encroaching Chaos.

Many of these attributes are similar to the King of Gods, or the creator/Sky Father, of most other traditions. However, this just further solidifies his role as the supreme deity of this Indo-European tradition.

I will go into just one of these more popular depictions. That of Odin's possession of Mimir's head. In Heimskringla, of the Ynglinga saga (listed as Scylfings in Epic of Beowulf). Where in the Aesir-Vanir war, hostages are exchanged for the truce. Mimir, who was said to be of extremely high wisdom, was traded to the Vanir, but would never provide them any counsel. Feeling cheated, they beheaded him and sent him to Odin. Odin, knowing of his wisdom (having traded his eye for drinks from Mimir's well previously, for the seeking of this wisdom), worked magical charms on Mimir's head, keeping it preserved to provide him counsel, and wisdom, continuously.

In the Völuspá the Volva speaks to and of Odin thusly:

27. I know of the horn | of Heimdall, hidden  
Under the high-reaching | holy tree;  
On it there pours | from Valfather's pledge

A mighty stream: | would you know yet more?  
28. Alone I sat | when the Old One sought me,  
The terror of gods, | and gazed in mine eyes:  
“What hast thou to ask? | why comest thou hither?  
Othin, I know | where thine eye is hidden.”  
29. I know where Othin’s | eye is hidden,  
Deep in the wide-famed | well of Mimir;  
Mead from the pledge | of Othin each mom  
Does Mimir drink: | would you know yet more?  
30. Necklaces had I | and rings from Heerfather,  
Wise was my speech | and my magic wisdom;  
-Translated by Benjamin Thorpe.

I am not about seeing the Gods just as myths, or allegories, or archetypes. I am also not about boiling all scripture down to just allegory. However, what I am about is metaphysics, and deeper spirituality. While these scriptures, and tales, shouldn’t be taken literal in the physical, or narrative, sense. In the deeper spiritual, and theological sense, they should be understood for what they are. Descriptions of the Cosmos, and the power/wisdom of the Gods to which we can only depict in allegorical poetry, art, and wisdom, as lead by our inner divine connections to the Gods.

So yes, Snorri was often writing from euhemerism, and a Christian concept. However, he was also passing down ancient wisdom that predated him, and his current iteration of faith, and understanding of God. A wisdom, I believe, connected back deeper into the Indo-European, and tribal steppe, concepts of God, and into the ancient Indo-Aryan, Proto-Indo-European, and maybe even further than that.

Some will talk about Berserkers when speaking of Odin. That is indeed an aspect. As sometimes there is wisdom in war, and a proper reaction to re-balance the current structures in which the scales have tipped. This is in line with upholding Dharma, but one of the main concepts of Odinic worship, and adherence, is the seeking of the wisdom of the divine. This wisdom is found throughout. In history, science, magic, physical fitness, warfare, love, politics, story telling, and even the joys of everyday life. Wisdom of the divine can be found in all, as it is all from the divine. In my opinion, seeking this is also upholding Dharma. Wisdom, knowledge, science, philosophy, and daily life shouldn’t be seen as separate from the divine.

## *Dharmic Versus Adharmic and Left Hand Path*

The Gods are not “good”.<sup>[74]</sup> The Gods uphold the Dharma. Good is an inadequate word. The word God (Gaut, Gott) is, slightly, inadequate as well. Good is subjective. Dharma, and a proper balance, is not. The correct wording isn’t good or evil but Dharmic or Adharmic. What is seen as good in society today, and what is seen as good tomorrow, may differ. We can see this in our current societal norms, and the different movements on the rise. However, what is promoting the Dharma today, and what is promoting the Dharma 1000 years ago, or at the beginning of time will, not change.

The English word “god” is used strangely as it, despite its possible connections to the word “good”, doesn’t denote a specific tribe, race, decree, or mortality. This is why people can say the phrase “An Evil God” is often thrown around by some Abrahamics and Dungeons and Dragons players or in Fiction. A useful statement would be that the “Aesir and Vanir” are “Dharmic” (aka good). By this standard, Loki and various Jötunn, are adharmic. Adharma must be prevented, or fought against, but arises naturally from an unbalance. We must have a balance between things for Order, as well as control Chaos through the promotion of Dharma, which is guided by Rta. An unbalance leads toward a rise in Chaos/Adharma. Loki is the embodiment of Chaos the extremities that he gives rise to come from an unbalance towards Chaos. Odin is a “good God” par excellence, because all he does, he does for Rta, via proper balance/Dharmic actions.

In regards to Jötunn, which are called Giants with the word Jötunn, and Thurs, being used interchangeably. However, these two words don’t mean the same thing. the Jötunn, meaning “voracious, consuming, hungry, or greedy,” isn’t the same as the Thurs, which means more like “strong or powerful”.<sup>[75]</sup> In this way a Jötunn is more akin to the hungry ghost, or even the Ashura (असुर) as written within the Buddhist context, and Vedic concepts. However, this term is also equated to the Titan in English. Just like the Germanic faith where you see Giants who are Dharmic, there are “good” Ashura as well. This is especially seen within the Buddhist context, where after Śakra (Indra) defeats the Ashura, a truce is formed, and some turn to take refuge in the Buddha (Dharma), and turn to being protectors, or Dharmapala. In this same way, Loki was a member of the Aesir, until his betrayal, where he is deemed as an agent of Chaos, and made akin to an Ashura who is to arise when there

is unbalance, and chaos is to reign with Adharma. The term “God” or not a “God” doesn’t really apply at this point. Adharmic is the only label he would need.

I have often hinted at the possible connections with the words Ashura, Ahura Mazada and Aesir. While Zarathustra is said to have deemed the Deva (Daeva) as “evil” it would make sense that he would promote the worship of the opposite. Much of this is tribal warfare. I find it interesting that others also have thought this.<sup>[76]</sup>

## *L.H.P. vs Satanism*

For those who are curious regarding aestheticism, mysticism, or tantra, and are confused about how it differs from the “Left hand Path” often promoted by occultic, satanic, and other such groups, I figured I would write the below. This is my take as I see things. Vāmācāra roughly translates to “left-handed attainment”, or “Path”. Tantra is listed as meaning “loom, weave, system” per Wikipedia, but is more of actions or practices that are mystic in nature, and esoteric in execution. It originally denoted Indian stemmed faiths such as Hinduism and Buddhism, but has been broadened to include various “Eastern” religions, including Taoism and Shintoism.<sup>[77]</sup>

Vāmācāra, or Tantra, could be described as taking alternative, taboo, or extreme measures, to reach oneness with God, but is still Dharmic in approach, worship, and goal. In action, these rituals are often grouped into Sādhanā which equates to “a means of accomplishing something”. In Chinese characters it is 修行. In the Japanese, this is pronounced Shugyō which is where we derive the Vajrayana sect of Shugendō (修験道). A Shugenja is a practitioner of said Shugyō.

In India, the Aghori are practitioners of Sādhanā, and are often called Sadhu. These terms are very closely related to the above Shugyō. While Sadhu doesn’t 100% entail the worship of Shiva, the Aghori are defined as devotees of Lord Shiva.<sup>[78]</sup> In Shugendō, the most commonly worshiped deities are the five Wisdom Kings along with Acala being the highest of the five. These five, correlate to Buddhist interpretations of aspects of Shiva. The Highest Bodhisattva, in this practice is considered Avalokiteshvara (Ishvara), who is often equated to, or worshiped as, an aspect or avatar of

Shiva. There are shrines where idols are revered as both Avalokiteshvara by Buddhists and Shiva by Vedic Shaivites.

The taboo breaking rituals of these groups may differ but are often similar.

A few examples of these are:

1. Drinking alcohol, or taking herbal substances that heightened the senses, or allow for a transcendental meditative state.

2. The usage of mantra with meditation, and Yoga, Mudra (Hand signs) that correlate to Chakra, energy channeling, and breath control.

3. Having fierce idols of the deities to meditate upon. These idols are meant to scare the practitioner straight, give them a firm warrior like resolve, and to represent a protector from hindrances.

4. Practicing a martial art.

5. Going without food or water for long periods (fasting).

6. Magical/occult ritual practices.

Lastly, some will practice a “tantric” sexual energy-storing technique in which they tempt themselves with or perform intercourse, but refrain from the full pleasures of it, instead of using it as a form of prayer, or restraint training. Sadly, I have to mention this because it is the most focused upon, and corrupt, part of this system by westerners. While some have slept around with many partners, or performed acts that are Adharmic in the name of tantra, this isn’t the point of how the practice should be approached. This has become corrupt, especially by LHP style westerners to be the “main” goal or primary practice. Regardless, all of the acts above are part of the practice to reach oneness with God, or Enlightenment.

Now, on to the Left Hand Path as it is often seen in the west.

Satanic LHP is the performing of extreme measures, often via Adharmic means, with the point of being anti “God”, or an atheistic goal of becoming one’s own God. Usually, this includes concepts of “blood” sacrifice, “dark magic”, or harmful practices. This has been adopted by the mainstream, and usually atheistic groups, for the sake of being counter-culture, edgy, or just anti-Abrahamic.

This corrupts a lot of concepts that are Indo-European in general. Animal/blood sacrifice was a common practice worldwide. Human sacrifice may, or may not have happened as well, depending on the context, but shouldn’t be glorified in the way LHP tends to do. In Dharmic faith, death is often embraced, or faced, in order to fully understand the nature of life. Aghori will eat out of funeral corpse skulls donated to them by families of

the deceased. As the Aghori are often the ones who take care of a funeral pyre as well as rites of passing. Buddhist priests, similarly, face death in their own way, and perform the same funeral duties. These scary, or fierce, death elements are present, but not to be “cool”, or counter-cultural. While many in the LHP occult movements in the west will claim the same, they often lack the love of life, or Dharmic spirit of enlightenment that follows Vāmācāra, or Tantra. Instead, LHP becomes obsessed with death and darkness for personal gain or pleasure.

While some may make the argument that the Luciferian path is approaching a God of light, who is an extension of “God”, by an alternative and misunderstood means to which their goal is enlightenment. Those who actually think this are few and far in-between. More often than not, the LHP and Satanism/Luciferianism movements are straight-up hijacked fronts for extreme left, or right, leaning political agendas, with atheism as their primary vehicle. As well as performing many vile acts that had no real spiritual goal. It is safer to assume all of these groups are corrupted fronts, leading towards Adharma.

Unfortunately, many “Pagan groups” have begun to incorporate, or were founded with, these motifs, and concepts from LHP/Satanism, which ends up becoming not just atheistic but anti-theos. In other words, blatantly against Dharma and anything “good”. In my personal opinion, those who approach the concept of reviving Seið/Seid or Galdr via the Volva/Vitki path within Odinism, or Asatru, or Shamanic European practice, should look towards the Indo-European traditions of the East for a foundation and a guideline.



Image: “Mushrooms Vintage Art Old” restored by Andrea Stöckel  
(Public Domain)

# Mushroom Cult

For those of you who are sensitive, though I don't know why you would have read this far, I'm about to delve into some esoteric pseudo-science that may turn you off. Therefore, I am obligated to say that I'm not a nutritionist, biologist, or mycologist, and this isn't an endorsement of the usage of any psychotropic substances, or any dietary program. All of that aside, we come to the topic at hand, and that is the Cult of the Mushroom.

In my previous book, and in other articles I have written, I often speak of Soma/Haoma, and how the drink of the Gods that is used as an offering, and also partaken by the practitioner in order to connect with the Gods, was, in theory, almost always laced with a mind-altering substance. These substances would be consumed ritually during which activities would take place, and usually would end in a form of prayer, or meditation, while focusing on the spirits, or the divine. While some would argue that the fact the substances alter one's state of mind, and operations, is why one sees, or hears, the spirits, and/or Gods. I argue that the divine is all around us, within us, and on multiple frequencies. This gives credence to the fact that one may be able to hear, or interact with, them via a change of their own frequencies/vibrations, state of mind, spiritual attunement, etc. This is not unlike developing a new scientific method of observing different levels of radiation, light waves, or chemical, and even atomic, interactions. You may recall previously in this book when I spoke of the Higgs Boson in a similar way. It is well known that in the Indo-European sphere of influence that cannabis was often the primary substance/catalyst used in these rituals. However, other theories state that different forms of mushrooms may have been used instead, or were used as substitutes depending on the region a tribe, or people, found themselves in.

The most famous of these mushrooms that are thought to be used for mystical experiences, trances, and divination, is that of the *Amanita Muscaria* also called Fly Agaric, or sometimes just Redcaps. These mushrooms are recognized by their red caps, dotted with white spots. Modern people tend to associated them with the Japanese video game series *Mario*, where these mushrooms give him super powers. The ethnomycologist, Robert Gordon Wasson, had proposed that these mushrooms were used in the Soma

mentioned in the Rig Veda.<sup>[79]</sup> He stated that the mushrooms were brought by Aryan invaders from the north, which per usual rivalry, is rejected by Indic scholars who adhere to the Out of India theory.

In addition, various scholarship regarding early Christian theology, and mysticism, surrounding the study of the Dead Sea Scrolls, and the Book of Revelations, led to the assumption that early Christians were a cult that focused on entheogenic consumption of *Amanita Muscaria* (Allegro 1970).<sup>[80]</sup> This has been taken a step further to say that the majority of the religious thought from the Middle East, and Caucasus regions, were born from interaction with these mushrooms, which altered the minds of the consumers, and allowed for their spiritual attunement. This has been rebutted by many who state both of these theories were products of the 1960s and 1970s Hippy boom, where drug use and abuse were rampant, and many theories were developed to make excuses for, or to further embrace and destigmatize of, the usage of various substances. However, I would like to look into the merits of this claim. In theory, most Pagans, especially those of Indo-European persuasion and studies, will be of the mindset that the Roman Cult of Mithras, and many of its practices, were absorbed into the Christian faith. Without going too deep into this theory, we know that the Cult of Mithras has large parallels with the structure of the Christian church, as well as the fact that it was rather prolific among the Roman military and some of the Roman elite (many of which would “convert” later to Christianity). There are symbols, organization, structures, and the savior figure of Mithras, that are undeniably similar to that of Christianity. However, in regards to the substance usage, we have to look at Mithraism through the lens of it being an Indo-European faith. Mithraism was a derived faith that was Romanized, it had esoteric and semi-secret society rituals, which included the consumption of a mixture, chanting, and meditation via seven phases, as depicted in the Greek Magical Papyri. If one is to link the Indo-European connection, they can easily see the possibility that Soma, or given the Persian context Haoma, would have been adopted in this way as well. It is not unfathomable that such acts would be connected to Christianity through the absorption of, or influence from, Mithraism, and then later discarded and shunned, only to be used by secret societies later on.

The Cult of Mithras made its way up to the north western European regions, where there was already Druidism, and Germanic Shamanism, both of which are considered to have used substances themselves. Many

shamanistic cultures make use of substances to heighten the connection to the spirits, so it is not unthinkable that the famous/infamous Berserkers, Naked Warriors, Painted Picts, etc might have utilized a substance similar to that of the Amanita Muscaria, and/or Cannabis. This gives rise to the idea that there is a spiritual Mushroom Cult that pervades all major spiritualities, especially the Indo-European ones.

Within this spiritual connection, we have the concept of the Mycelium Web/Internet. In this theory, which has quite a bit of research as of late, all fungi are connected throughout the Earth, with most of them being invisible. Through the connection, called the mycorrhizal relationship, all of life is connected from the trees, soils, spores in the air, animals who have ingested it, undersea fungi, and within the environment around us. Humans use it for their pharmaceuticals, psychedelic drugs, ritual magics, dietary supplements, and culinary arts. In this theory, the Earth itself, or the Earth Goddess, has a internet-like web-like a nervous system that flows throughout, and regulates, all. Medicine is Earth Mother's healing, and mediation with ritual usage is communicating to the spirits of the Earth, and the Heavens via attuning with the Earth Mother's womb, and power. When one consumes a mushroom, they are wiring their physiology, and psychology, as well as spirit, to the Earth Mother, jacking into the web, and allowing themselves to attune to the frequency, and merge with it, and even rise above it. While this could be said about various plant life, and plant-based medicines, or substances, the case for mushrooms is very strong.

With this I give you my theory, though unscientifically founded, regarding the consumption of mushrooms on a general basis. In my theory, all mushrooms, not just the ones with certain psychotropic or entheogenic properties, provide a small amount of this connection. Thereby, frequent dietary consumption of mushrooms, even the so-called safe to eat ones, within a daily, or weekly, diet works towards establishing this connection, and attuning one to The Earth Mother's energy, and Mycelium Web. If anything, they are nutritious, and it is better than consuming high fructose corn syrup and microplastics on a daily basis.

# Conclusion

To conclude this book, I would like to make a statement of empowerment, and encouragement, but also a direct challenge. As of writing this book, as well as my last two books, I have seen the rise, and return, of natural, folk religions, Pagan theology, philosophy, and spirituality for all peoples. My focus is primarily on the Indo-European branches, but it is my hope to see a return for everyone. For Indo-European faiths, our time to shine, and return to a proper connection with the Gods, our heritages, and our cultures, is upon us. We need to embrace this opportunity and walk forward with pride. However, do not get ahead of yourself. Continue to refine your understanding, study, debate, and strengthen your resolve, with wisdom and comprehension. I want to empower all of you who so desire to seek initiation into current living Indo-European sects and bring back this lineage to rekindle the embers of your own traditions into blazing flames. Flames that are like a campsite in the darkness that provides warmth, and illumination, to your folk. With this, I issue you a challenge. Improve yourself, help the community around you, and create tribes, kindreds, organizations, and general groups. It is through the strength of family, folk, community, and tribe, that your future and the future of the next set of generations are secured.

Hammer and Vajra!

# Hammer and Vajra Official Book Recommendation List

I think a lot of people looking into Germanic Heathenry, or other forms of Paganism are rather confused on good study material. Often, they get recommended a bunch of Wiccan, or Super-Neo Pagan books that are good for what they are, maybe, but not for an understanding of European paganism in the context of folk religion, and greater Indo-European interconnective understanding. So below I am going to provide a list of books I recommend in various aspects of Indo-European, Pagan, Vedic, and Germanic, studies. This will include the basic primers of spiritual scripts as well for beginners. These books are all recommendations for their content, not for the sociopolitical context of the author, or the time the author wrote, be that opinion conservative, or liberal.

Note: Descriptions of books in quotations have been quoted from their sell pages on Amazon.

## *General Indo-European understanding*

*Comparative Mythology*, by Prof Jaan Puhvel

This book is the best I can recommend for understanding Indo-European connectivity between ancient religions. It might be rather scholarly, and hard for some to understand, but I feel it is a bit more approachable than some of Georges Dumézil's works. Though I would say much of his works should be sought out for comparison if you can find one in English. I personally think that *Comparative Mythology* is the best jumping point for anyone wanting to understand the inner connectivity for these traditions.

*Bulfinch's Mythology*

This may seem like an odd choice as it is the most mainstream, however, it is also the best collection of "myth" and historically attested legends/lore you will find in almost any book joined together.

*Syncretic Indo-European Faith (Hammer & Vajra)*

It has come time to recommend my own book.

“A compendium of Indo-European religion and a guide for the spiritual concepts of Vedic Heathenism. *A Syncretic Indo-European Faith* by Zachary Gill is an introduction to a syncretic modern faith, to include the practices, history, culture, and values that makes up this IE based Heathen path. Using both academic research and personal gnosis, Mr. Gill illustrates how the roots of Indo-European peoples and their many-branched faiths can guide the modern heathen. This book is especially for those who wish to reinvigorate their practice. He examines the IE deities in-depth, contrasting, and comparing them across branches and offering a study of how deities have changed in both appearance and function over time and culture. It is meant as a guide and companion book for those interested in discovering the standard practices found within all IE faiths, a background that all peoples of Indo-European descent share.”

*Summoning the Gods*, by Collin Cleary.

This is probably my favorite book for understanding the divine/the Gods, and Monism. It does a decent comparison of Indo-European philosophy and thought, while showing the inner connectivity of divinity. It is a bit harder to find a physical copy nowadays.

## *Germanic/Heathenism/Asatru*

There is a bit of controversy regarding whose translations you should trust. While I love the older 1800's translations from Thorpe and Bellows. Though a lot of people recommend the translations of Prof. Jackson Crawford, I personally have only read a few of his books. I will say, cross comparing various translations might be the best approach.

### *Poetic Edda*

The Poetic Edda/Elder Edda is mostly written down within the *Codex Regius*, a 12th-century manuscript, but is considered to be poems that had been passed down by oral tradition since much earlier. The author of this is unknown, as it is thought to be from various authors throughout. This Edda is the primary source and sacred text, of most modern Germanic Pagan movements, and religions. It is broken into various poems, of which the *Hávamál* and the *Rígsþula* are contained. However, it is the *Völuspá* that is considered to be pivotal in understanding the beliefs of the early Germanic

peoples, as it not only tells of the creation of the cosmos but foretells the future end and rebirth of the world.

### *Hávamál*

*The Hávamál* (Old Norse: sayings of the High One) is included as part of the *Codex Regius* (Approx. 1270 A.D), the Icelandic Book of Kings. While the *Codex Regius* is filled with various poems pertaining to the Norse gods, it also contains a lot of euhemerist concepts. That being said, the *Hávamál* is a group of poems that are spiritually attributed to sayings from Odin himself. These poems are broken up into different groupings of subjects that provide advice, and wisdom, for daily life. To many modern heathens, these poems are considered divine spiritual wisdom. The portion of the *Hávamál* that deals with Odin's sacrifice to his higher self on the World Tree, as well as the usage of the Runes, stand out from the rest of the poems and are often the focus of esoteric and metaphysical philosophies and ritual.

## *Sagas*

There are many Viking, Germanic, Scandinavian, and other Sagas, which would take a long time to list completely. One of my main recommendations for this would be those published by Penguin Publishing. I will say, the *Völsunga Saga* and *Nibelungenlied* stand out as they have influenced western culture, and understanding, much more than people realize.

### *Beowulf*

*Beowulf* is a ‘novel’, or Saga, said to have originated from around 700 AD. It is written in Old English (Anglo-Saxon), and tells the Saga of Beowulf, a Germanic Hero. While the tale is written from a rather

Christian perspective, it is easy to surmise Pagan traditions, and language, from it as the attempts to point out what is pagan, and what is not, within the Saga works as its own reverse engineering. In many ways, this is a sacred book to Germanic Pagans. You might find it interesting to know that J.R.R. Tolkien did his own translation of *Beowulf*.

### *Prose Edda*

The *Prose Edda*, also called the *Younger Edda*, was written by Snorri Sturluson, who was an Icelandic historian, lawman, and scholar who lived in the 13th century. He wrote skaldic poems, which gave a brief history of the world and covered the “mythologic history” of the Norse. Most of his writings were based on the *Codex Regius* and were filled to the brim with Euhemerism. While this is very important to historians, and those who want to glean what they can from his writings, it is indeed set in the Christian context, unlike that of the Elder, or Poetic Edda, for the most part.

### *The Northern Dawn: A History of the Reawakening of the Germanic Spirit: From the Twilight of the Gods to the Sun at Midnight*

This book is great for understanding Germanic Paganism, and how it was Christianized. This is a great book in understanding the laws, and Indo-European spirit, that was behind much of Germanic faith, and culture, before, during, and after, the rise of Christianity.

### *The Big Book of Runes and Rune Magic: How to Interpret Runes, Rune Lore, and the Art of Runecasting* by, Edred Thorsson

## *Dream of the Rood*

*Deutsche Mythologie*, by Jacob (Ludwig Karl) Grimm

*The One-eyed God: Odin and the (Indo-) Germanic Männerbünde*, by Kris Kershaw

“This is much more than just solid, factual information about Odin and the people whose deity he was, for Odin was the god of the Einheriar, of the Germanic and Viking männerbünde, the furor Teutonicus and the war bands of the great folk wandering that shaped so much of the map of Europe as we know today. Here we have a broad and fascinating account of the Germanic ancestor cult, of the Wild Hunt, the eye in the well, wolf-men and werewolves, dragon-slayers, demon riders and Harlequin, Valhalla and Ragnarok. Odin/Wodan is presented to us as a divinity who was central to a warrior society the ramifications of which went far beyond the revered One-Eyed God of battle and knowledge. Organized into three sections, we are carried in the last of these far beyond Germany to find parallel institutions surviving amongst the wider Aryan kindred—among the Celts, Romans, Slavs and ancient Greeks, and still further, to the Indo-Aryans of Iran and the distant lands beyond the Indus, all sharing elements of a once common ancestral origin.”

## *Saxon Heathenism*

*Path to the Gods: Anglo-Saxon Paganism for Beginners*, by Swain Wodening

## *Gothic Paganism/Gothic Christianity*

Books by Aelfric Avery and Edred Thorsson/Stephen Flowers

*Gutiska Hunslastaths Razda*, by Aelfric Avery

A Gothic heathen liturgy in the Wulfilan Gothic language with a modern English interlinear translation which honors the gods and goddesses of the ancient Goths. The liturgy consists of the ritual practices of modern-day Gothic heathens, which are based on what is known of the ancient Germanic heathen rites.

*The Mysteries of the Goths*, by Edred Thorsson.

“After providing a concise view of the history of the ancient Goths and their legacy, this text embarks on an ambitious esoteric adventure into the realm of authentic Gothic lore. These adventures encompass the particulars of the ancient Gothic religion, both its pagan roots and Arian-Christian expressions. The mysteries of the unique Gothic alphabet, a synthesis of Runic, Greek and Roman lore, are deeply explored in ways never before revealed. The great Gothic treasures and artifacts, such as the so-called Temple Treasure and the magical Gothic spears of destiny, are also systematically brought to light. This book is for all who treasure the deep Gothic heritage and legacy.”

*Gaut's Descendants: Gothic Religion and Culture in Germania*, by Aelfric Avery

“Gaut's Descendants: Gothic Religion and Culture in Germania explores the religion and culture of the Goths and the Gothic influence on other Germanic tribes. Some of the topics examined include: the gods and goddesses of the Goths; the rituals and magic of the Goths; Gaut, the founding father god of the Goths, his surviving myths and his cult of sacral kingship; the various influences that contributed to the synthesis of Gothic religion and culture; the nature of Gothic Christianity and survivals of Gothic heathenry in Christian times; how the Migration Age layer of Germanic mythology differed from the more well-known Viking Age layer of Germanic mythology; how the Goths contributed to Germanic mystical and religious concepts preserved in the Eddas such as the differences between the Aesir and Vanir gods; the substantial influence of the Goths on the legend and poetry of the rest of the Germanic world, especially in Viking Age Scandinavia and Anglo-Saxon England.”

*The Seed Of Yggdrasill*, by Maria Kvilhaug

“The most comprehensive guide to Norse literature, historical folk lore and more. Kvilhaug peels back the layers of the Eddas, Poems and Sagas to reveal hidden truths within. Maria's background in research and archaeology is visible throughout with full illustrations, timelines and beautiful translations of passages providing the key to unlocking and deciphering the hidden wisdom within. Her exploration of modern interpretations, past

parables, and related cultural myths provides a deeper layer into the mysteries of Old Norse practices.”

## *Slavic Paganism*

Unfortunately, there isn't a lot of good primary sources regarding writing on Slavic Paganism.

I would recommend a few authors, but it would result in a battle among people whether the sources were legitimate, or not. Until more research is done, I could only currently point people to my own work, and that found on Wikipedia at the moment.

## *Celtic Faith*

*Celtic Gods and Heroes*, by Marie-Louise Sjoestedt

If one wants to cross examine Celtic faith as well, which is interconnected with Germanic faith (most Germanics being Celtic as much as they are Germanics and both tribes coming from the East originally). This one doesn't focus on the Gauls as much as I would like it to.

## *Greco-Roman*

Hesiod's *Theogony*

Much like how the aforementioned *Poetic Edda*, the *Rig Veda*, and the Biblical Genesis, the *Theogony* gives the birth of the universe, the world, and the creation of the Gods etc. It may have been heavily influenced by Sumerian, Luwian, Hittite, and other creation stories, but it correlates easily with many Indo-European faiths.

*Theogony* at Sacred Texts

<https://www.sacred-texts.com/cla/hesiod/theogony.htm>

*Orphic Hymns*

The Orphic religious context, which some refer to as a mystery cult, is in my opinion an important approach to esoteric thought, embracing life and death, personal ritual, and connection with the divine.

<https://www.sacred-texts.com/cla/hoo/index.htm>

### Writings of Herodotus

Herodotus is often considered the first historian. He is considered to have lived between 484 and 425 BC. He was a Greek philosopher who traveled, and wrote various things about the peoples he claimed to visit. He wrote on the Scythians, which is often considered the earliest mentioning of them, but much of what he wrote should be understood as having been written through the lens of Greek dominance, and showed political favor to certain groups, and making others look like barbarians. Though one shouldn't dismiss the fact that what he wrote is valuable information regarding peoples and cultures of the past.

### Homer's Works (*Iliad and Odyssey*)

It is Homer, an ancient Greek philosopher, and author, that epics such as the *Iliad* and the *Odyssey* are attributed to. These tales are considered by some to be historical and to others to be fantastical, telling of the history of the Greeks, and the Trojan war. The quality, and interpretations of these writings vary depending on the translator, or language. The one thing that they represent, for the context of Indo-European Paganism, is the rituals, culture, and allegories beings depicted. For this alone, these writings are priceless.

### Plato's *The Republic*

While this is considered a political book, as well as a book on philosophy, and ethics, Plato speaks often of praising the Gods, ritual, and how one should conduct one's life piously.

## *Persian/Zoroastrian*

The *Avesta* is a collection of Zoroastrian holy texts written in the Avestan language, and attributed primarily, to Zarathustra himself, and is thought to have been written between 1500 and 600 BC with, Zarathustra being approximately from 6480 BC. The *Avesta* consists of the Yasna (primarily focused on ritual), with the five *Gathas* being considered highly important and possibly the oldest, and most connected, to the Proto-Indo-European/Vedic faith. While the ancient texts are the basis of the Zoroastrian religion and, in a rather similar case to the *Bible*, and *Quran*, said to be transmitted from God (Ahura Mazda) to Zarathustra. Much of the texts have greater connections to Indo-European Paganism as a whole. The texts, and

their contexts, must be viewed through the eyes of the culture at the time, and are often mistaken for monotheism, despite the fact that they contain hymns to different Gods and spirits (such as Mithra). These beings are called Yazata, and align closely with counterparts in the Vedas, as well as other Gods within Indo-European faiths such as the Slavic, Greek, and Germanic, traditions. Reading the *Avesta* might give the devotee, or seeker of knowledge, a rather familiar feeling, which they may trace to that of Christianity and Islam. However, this is due to the fact that the Persian Empire (who was for the most part Zoroastrians) had a strong influence on the region, which continued from ancient times into even both the Greek, and Roman Empires. Some Judeo-Christian, and Islamic, concepts were, for the lack of a better description, lifted completely from Zoroastrian writings, and beliefs. For those who read the *Avesta* for a Vedic Heathen practice, or to seek deeper wisdom, and understanding, of Indo-European Paganism, they should pay keen attention to the rituals and magics, origin stories, fire worship, and the reverence to Mithra. This could arguably be one of the first examples of Monism.

<https://www.sacred-texts.com/zor/>

For modern reading I would recommend the following:

*The Good religion, Original Magic, and Mazda way*, by Stephen flowers.

## *India/Vedic*

There are thousands of Indian texts. Not all of them are Vedic. The more time passes, the newer texts are less and less Vedic, at least in my opinion.

With this I would recommend, at least for westerners, primarily the *Rig Veda*, which I feel is the most important as it sets the stage for Indo-European ritual, and understanding. After this I would recommend the Upanishads, as they delve into a deeper understanding of interconnectivity, the nature of divinity, and what could be described as original monist thought.

Though it may be considered controversial, in case you want to know the difference between Vedic scripture, and the broader Hindu Puranic scripture. Personally, I only follow Vedic scripture, which I see as more reflective of greater Indo-European faiths. Within this is included the four Vedas. The *Rig Veda* (Praise Hymns Knowledge), *Yajurveda* the (Sacrificial knowledge), the *Samaveda* (Song/Hymn Knowledge), and the *Atharvaveda* (Magical/Ritual

Knowledge). It is not that I ignore the wisdom of the other Hindu texts, or think lesser of their worship. However, this is where the Vedas are adopted for more culturally relevant to what became the Hindus, and less to overarching Indo-European or Proto-Indo European Paganism.

That being said the tales in the The Bhagavad Gita and the Mahābhārata are very good examples of morality, devote spirituality and how to conduct oneself honorably.

*Rig Veda* translated by Wendy Doniger

*Rig Veda* translated by Ralph T.H. Griffith

<https://www.sacred-texts.com/hin/rigveda/index.htm>

*Upanishads* translated by Juan Mascaro

*Upanishads* translated by Max Müller

<https://www.sacred-texts.com/hin/sbe01/index.htm>

Here I will give a small list of recommended authors that I'll leave up to you to investigate, or seek out yourself. I might elaborate on them on future posts.

## *Philosophy*

Plato, Aristotle, Marcus Aurelius, Friedrich Wilhelm Nietzsche, Georg Wilhelm Friedrich Hegel, etc.

Much of this could be summarized by looking into the Western Canon. Of course, this has become a political issue in the current era, however, most of these works transcended what I would call “modern” politics.

## *Esotericism*

Julius Evola, René-Jean-Marie-Joseph Guénon, Guido Von List, Meister Eckhart, Hermes Trismegistus, various alchemists and Pagan leaning, philosophy writers.

## *Spiritually inspired fiction*

J.R.R. Tolkien, C.S. Lewis, H.P. Lovecraft, Robert E.Howard, Robert Jordan, Brandon Sanderson, Frank Herbert.

## *Other works*

Other works would be studies on Scythian and Tengriism as well as various Buddhist Sutra, Mantra, and Tantra.

I hope this small foray into what I would consider proper Indo-European philosophy, and religious, texts help guide you. I'm not saying that these are the only books that should be read, or that there isn't a controversy, or mistakes, in any of these books or works by the authors. Instead, what I am implying is that if one is seeking an understanding of "Paganism", "Heathenry", or Indo-European spirituality as a whole, and they haven't read any of the primary texts, or some of these supporting authors, be they of a Christian time period or not, then they are doing their own journey a disservice.

That being said it is important to cross reference, and question your understanding as well as that of others.

Strive for truth and wisdom always.

## *Hammer and Vajra*

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[1] When asked for proof of the divine the only thing I can say with full confidence is a quote that my friend from Vajrarāṣṭra "I have unambiguously felt their presence metaphysically and witnessed their influence in the material world"

[2] Further reading: Orchard, Andy (1997). *Dictionary of Norse Myth and Legend*. Cassell. ISBN 0-304-34520-2

[3] I did not touch upon Baldr here. However, he too fits the sacrificial savior like son who dies and is reborn to lead and bring protection, salvation, and renewal.

[4] Note: Yes, I am aware of the difference between an Asura, A'sura, Ashura, etc. Often Asura is a lesser class of God where A'sura (the A being anti like Adharma) meaning a demon. These two terms are often conflated especially in Buddhism and later Puranic writing.

[5] I am aware that "space" and the cosmos in the physical realm have changed over time to a degree. However, this change is theorized to be that of the Dark Matter or Emptiness. This Emptiness itself found within the

Higgs Boson can be a stabilizing element and representing God/The One/Dharmakaya.

[6] <https://en.wiktionary.org/wiki/Atem> and <https://www.duden.de/rechtschreibung/Atem>

[7] Atem: German for Breath. Ātman: Sanskrit for Breath/Soul

[8] Stanza 17 of Völuspá: Dronke, Ursula (Trans.) (1997). *The Poetic Edda: Volume II: Mythological Poems*. Oxford University Press. ISBN 0-19-811181-9

[9] This could be influence from the Sumerian to others or a Pan Caucasian (Indo-European, Semitic, Eurasian) understanding via early Astronomy and traveling by star guidance/path finding,

[10] Indo-European faiths are of originally similar interpretation and, via this theory, same frequency. However, as they spread, along with language and migrations of people into different diaspora, they mixed, or merged, with other racial and cultural influences to form the various forms of branches of Indo-European religion we have today. This accounts of Hinduism and Celtic faith seeming like extremely different but ultimately being derived from something very similar.

[11] Within the Buddhist context and understanding when “The One”, “Monad”, or “Brahman” is mentioned it should be inferred that the word Dharmakāya has been said or substituted.

[12] In Buddhism Understanding Sunyata (Emptiness) and Oneness with Dharmakaya is seen as a method or path to Bodhi (Enlightenment).

[13] C.G. Jung—*Essay on Wotan* <http://www.philosopher.eu/others-writings/essay-on-wotan-w-nietzsche-c-g-jung/>

[14] Wilson, Horace Hayman (1840), Translation of *The Vishnu Purana*

[15] Life from Death.

[16] Boyce, Mary (1979), *Zoroastrians: Their Religious Beliefs and Practices*, London: Routledge & Kegan Paul, pp. 27–29

[17] Wikipedia entry on Ys <https://en.wikipedia.org/wiki/Ys>

[18] Henry Adams Bellows (1936), Translation of *The Poetic Edda*

[19] Lindow (2001:314) referencing Dumézil, Georges (1965). “Le dieu scandinave Víðarr” collected in *Revue de l’histoire des religions* 168, pages 1—13.

[20] *The Corpus Hermeticum* II. To Asclepius translated by G.R.S. Mead <https://www.sacred-texts.com/chr/herm/hermes2.htm>

[21] Gautier, Léon (1891). *Chivalry*. translated by Henry Frith.

[22] Thorsson, Edred (1992) [1989]. *A Book of Troth*.

[23] Right View, Right Resolve/Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness

[24] Pills are a form of rhetoric, thinking, or meme propaganda. Black = Nihilism, White = Uplifting, hopeful, Red = bringing truth to light or exposing, Blue = NPC accepting propaganda and lies, Iron = Self-Improvement. Pill colors can be seen as a form of psychological warfare and magic in themselves.

[25] The spirituality regarding a Tree of life can be found across Eurasian and in Turkic Tengriist and Altaic/Uralic groups as well.

[26] This is not implying that Tom Rowsell (Survive the Jive/STJ) hasn't presented concepts as deep or deeper at time.

[27] [https://en.wikipedia.org/wiki/Lascaux#/media/File:Lascaux\\_01.jpg](https://en.wikipedia.org/wiki/Lascaux#/media/File:Lascaux_01.jpg)  
CC BY-SA 3.0

[28] Such as in the Buddhist concept of the dharmakāya

[29]

[30] Szemerényi, Oswald (1977), "Studies in the Kinship Terminology of the Indo-European Languages", *Acta Iranica* III.16, Leiden: Brill pp 125–146

[31] E. Laroche, *Hommages à G. Dumézil*, Brussels, 1960

[32] Matasović, Ranko (2009). *Etymological Dictionary of Proto-Celtic*. Brill. ISBN 9789004173361.

[33] Delamarre, Xavier (2003). *Dictionnaire de la langue gauloise: Une approche linguistique du vieux-celtique continental*. Errance. ISBN 9782877723695.

[34] The Greco Egyptian God Serapis is said to have been related to the name Apis and it is interesting. Some people speculate connections that the Church would have had with the worship of Serapis. Also, the Kushan Empire imported the worship of Serapis (Sarapo) via Greek influence. It is theorized that Serapis was a major influence on Christianity and the Christ figure as he was said to bring healing and had monastery like temples for such.

[35] Syriac Peshitta, Isaiah 39, 2 Kings 20:12, Jeremiah 50:

[36] Xella, P. (2013). "'Tophet': an Overall Interpretation". In Xella, P. (ed.). *The Tophet in the Ancient Mediterranean*. Essedue. pp. 259–281

[37] Hera is representation of both the Queen of Heaven and the Earth mother. Her Jealousy is both allegorical and metaphoric as it is meant to set the stage for the trails that the divine Son must overcome in order to prove himself. This is too often misunderstood in Western literature to depict her as vile or evil when in truth Hera/Juno was a beloved Mother Goddess to the Greco-Roman civilizations.

[38] Grimal, Pierre (1991). *The Penguin dictionary of classical mythology*. Kershaw, Stephen. ([Abridged ed.] ed.). London, England: Penguin Books. ISBN 0140512357

[39] MacDonell, Arthur Anthony (1995). *Vedic Mythology* - Arthur Anthony Macdonell - Google Książki. ISBN 9788120811133.

[40] Delmare, Xavier (2003) *Dictionnaire de la langue gauloise* (2nd ed.) Paris: Editions Errance. ISBN 2-87772-237-6

[41] Potentially the Giant Paul Bunyan and his Blue Oxen Babe are influenced by Ymir and Auðumbla

[42] Henry Corbin. *The Voyage and the Messenger: Iran and Philosophy*. Containing previous unpublished articles and lectures from 1948 to 1976. North Atlantic Books. Berkeley, California. 1998. ISBN 1-55643-269-0.

[43] Which may have originated in from Persian influences to begin with.

[44] Orel, Vladimir (2003). *A Handbook of Germanic Etymology*. Brill. ISBN 9004128751

[45] *The Prose Edda* Translated by Arthur Gilchrist Brodeur [1916]

[46] English translation by Anthony Faulkes.

[47] Narváez, Peter (1997). *The Good People: New Fairylore Essays*  
Alan Bruford “*Trolls, Hillfolk, Finns, and Picts: The Identity of the Good Neighbors in Orkney and Shetland*“). University Press of Kentucky. ISBN 978-0-8131-0939-8

[48] MacCulloch, John Arnott (1930). *Eddic Mythology, The Mythology of All Races In Thirteen volumes, Vol. II*. Cooper Square Publishers

[49] No political group mentioned within the context of this cultural writing is presented as an endorsement or condemnation of said movement by Hammer and Vajra. Modern politics are meaningless theater of the same sides manipulating the people for no true progression.

[50] *The saga of Grettir the strong*. (2005). Penguin UK.

[51] Tolkien, J. R. (2009). *The fellowship of the ring (The lord of the rings, book 1)*. HarperCollins UK.

[52] In this orcneas are “evil spirits”.

[53] John Richard Clark Hall “Beowulf” 1901

[54]. Polomé, Edgar C.; Adams, Douglas Q. (1997). “Spirit”. In Mallory, J. P.; Adams, Douglas Q. (eds.). *Encyclopedia of Indo-European Culture*. Taylor & Francis. p. 538.

[55] Further studies into the Germania, Romania, and Caucus werewolves, as well as the Úlfhéðnar/Roman Velites and Signifer.

[56] Mountain worship: Kogaionon was a Holy Mountain where it is said that Zalmoxis stayed. From here he taught, administrated healing, and preached. The mountain itself was said to be worshipped as a symbol of God.

[57] This is not to disregard the Yamnaya > Corded Ware > Bell Beaker development that founded more Central and Northern European genetics and culture.

[58] Though these Celts were Indo-European and the “Old Europeans” aren’t thought to have been that genetically divergent from those who were migrating/invading.

[59] Supporting folk oriented, and grass root folk/local creators, artisans, musicians, etc.

[60] As well as SMT V

[61] Theosophy, Ariosophy, and even Esoteric Hitlerism from the like of Serrano.

[62] There are theological theories that connect Agni to Rudra-Shiva saying that he is another understanding of the Supreme Godhead via a sacrificial and primordial elemental interpretation.

[63] Vyacheslav Ivanov, Vladimir Toporov. Мokoш./ В. В. Иванов, В. Н. Топоров - «Мokoшъ». Мифы народов мира, т. II. М.:Российская энциклопедия, 1994.

[64] Rüdiger Schmitt, “SCYTHIAN LANGUAGE”, in Encyclopaedia Iranica, April 10, 2018

[65] Macaulay, G. C. (1904). *The History of Herodotus*, Vol. I. London: Macmillan & Co. pp. 313–317.

[66] Cunliffe, Barry (2019). *The Scythians: Nomad Warriors of the Steppe*. Oxford University Press. pp. 265–290. ISBN 978-0198820123.

[67] *The Kitab al-Magall*. Sacred-texts.com. 5 April 2012.

[68] who is said to also be a giant (or possibly just a man of great stature)

[69] Herbert, William (1838). "Attila, King of the Huns". Google Books. p. 49. Retrieved 12 September 2019.

[70] Hans Formm, *Kalevala. Kommentar*. Munich: Hanser 1967, p.105.

[71] Though it should be noted that while Norman Christianity was Catholic and Frankish adjacent, it was very Pagan in its motifs and organization of society. Even early Frankish Christianity was rather Germanic in its organization and cultural structure.

[72] Though the Welsh were and are Celtic in origin.

[73] The multiheaded dragon was most likely taken from Indo-European Paganism into Christianity. Examples are the Hydra, Kaliya, and even the Japanese Orochi.

[74] Yes the Platonistic interpretation is the divine is Good. However, this definition of Good isn't the same as the modern usage.

[75] Orel, Vladimir (2003). *A Handbook of Germanic Etymology*.

[76] Watkins, Calvert. 2000. *The American Heritage Dictionary of Indo-European Roots*. New York, Houghton Mifflin.

[77] In my book *Onmyodo: Spiritual Traditions Across Asia* I show in detail how these faiths were influenced by Indian Vedic culture.

[78] There are Aghori Baba and ascetics who are dedicated to Avatara of Vishnu or Shakti Goddess as well.

[79] Wasson, R. Gordon (1968). *Soma: Divine Mushroom of Immortality*. Harcourt Brace Jovanovick

[80] Allegro, J. (1970). *The Sacred Mushroom and the Cross: A Study of the Nature and Origins of Roman Theology within the Fertility Cults of the Ancient Near East*. London: Hodder & Stoughton.