

Rhythms of world history are studied within a framework of the original authors' approaches in their possible relationship to the planetary cycles, calendar systems and Christian eschatology. The "imperial cycle" of Venus, discovered by the authors, correlates with the dates of world wars and collapses of states, acquiring religious meaning in the context of Daniel's prophecies and Philotheus's concept "Moscow is the Third Rome". Nostradamus's astrological quatrains, astronomical senses of Revelations, futurological predictions, including the theory of demographic singularity by Forster-Kapitsa and historical singularity by Dyakonov-Panov were considered. There was found the symbolic correspondence between the dates of the Jewish calendar and the events of Jewish and world history.

Rhythms of world history



Ilya Razumov
Vladimir Petrov
Igor Bessonov

PhD I.K.Razumov -physicist, a senior researcher at the Russian Academy of Science, author of 30 publications on physics and future forecasting.
V.A.Petrov –is physics teacher, a specialist in the field of astronomy and rhythmology. PhD I.A.Bessonov -philologist, an expert on traditional culture and popular religiosity, the author of 3 monographs.

Rhythms of world history

in the context of astronomical knowledge,
prophecies and calendar systems



978-3-659-75096-0

Razumov, Petrov, Bessonov



**Ilya Razumov
Vladimir Petrov
Igor Bessonov**

Rhythms of world history

**Ilya Razumov
Vladimir Petrov
Igor Bessonov**

Rhythms of world history
**in the context of astronomical knowledge,
prophecies and calendar systems**

LAP LAMBERT Academic Publishing

Impressum / Imprint

Bibliografische Information der Deutschen Nationalbibliothek: Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über <http://dnb.d-nb.de> abrufbar.

Alle in diesem Buch genannten Marken und Produktnamen unterliegen warenzeichen-, marken- oder patentrechtlichem Schutz bzw. sind Warenzeichen oder eingetragene Warenzeichen der jeweiligen Inhaber. Die Wiedergabe von Marken, Produktnamen, Gebrauchsnamen, Handelsnamen, Warenbezeichnungen u.s.w. in diesem Werk berechtigt auch ohne besondere Kennzeichnung nicht zu der Annahme, dass solche Namen im Sinne der Warenzeichen- und Markenschutzgesetzgebung als frei zu betrachten wären und daher von jedermann benutzt werden dürften.

Bibliographic information published by the Deutsche Nationalbibliothek: The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available in the Internet at <http://dnb.d-nb.de>.

Any brand names and product names mentioned in this book are subject to trademark, brand or patent protection and are trademarks or registered trademarks of their respective holders. The use of brand names, product names, common names, trade names, product descriptions etc. even without a particular marking in this work is in no way to be construed to mean that such names may be regarded as unrestricted in respect of trademark and brand protection legislation and could thus be used by anyone.

Coverbild / Cover image: www.ingimage.com

Verlag / Publisher:

LAP LAMBERT Academic Publishing

ist ein Imprint der / is a trademark of

OmniScriptum GmbH & Co. KG

Heinrich-Böcking-Str. 6-8, 66121 Saarbrücken, Deutschland / Germany

Email: info@lap-publishing.com

Herstellung: siehe letzte Seite /

Printed at: see last page

ISBN: 978-3-659-75096-0

Copyright © 2015 OmniScriptum GmbH & Co. KG

Alle Rechte vorbehalten. / All rights reserved. Saarbrücken 2015

Rhythms of world history

in the context of astronomical knowledge, prophecies and calendar systems.

(collection of papers)

I.K. Razumov, V.A.Petrov, I.A.Bessonov

Rhythms of world history are studied within a framework of the original authors' approaches in their possible relationship to the planetary cycles, calendar systems and Christian eschatology. The "imperial cycle" of Venus, discovered by the authors correlates with the dates of world wars and collapses of states, acquiring religious meaning in the context of Daniel's prophecies and Philotheus's concept "Moscow is the Third Rome". Nostradamus's astrological quatrains, astronomical senses of Revelations, futurological predictions, including the theory of demographic singularity by Forster-Kapitsa and historical singularity by Dyakonov-Panov were considered. There was found the symbolic correspondence between the dates of the Jewish calendar and the events of Jewish and world history.

Contents

Preface.	2
<i>I.K.Razumov, V.A.Petrov.</i> Correlation of historical rhythms with cycles of superior conjunctions of planets and the Sun.	5
<i>I.K.Razumov, V.A.Petrov.</i> Imperial cycle of the planet Venus and Philotheus's concept "Moscow is the Third Rome".	45
<i>I.K.Razumov.</i> Astrological quatrains of Nostradamus.	61
<i>V.A.Petrov.</i> Revelation: Astronomical view.	90
<i>I.A.Bessonov.</i> The Prophetic Torah Calendar: analogies between the dates of the Jewish calendar and the events of Jewish and world history.	120
About authors.	172

Preface.

The theme of this collection of articles is the study of regular pattern in development of historical process. Authors consider this issue from different sides and find out on the one hand historical events significantly correlate with planets cycles, but on the other hand they become ordered within the meaning of events in framework of eschatological concepts and calendar systems. If the first assumes some mechanical grounds of the history, the second has to be linked with the presence of purpose and sense, some divine plan. Thus, the “anatomy” of the world history assimilates the human nature having both consciousness (mind) and physical body.

The article *“Correlation of historical rhythms with cycles of superior conjunctions of planets and the Sun”* notes the important role of astronomical latitudes, in particular, determining the periodicity of planets occultation by the Sun at the moments of their superior conjunctions with it. The cycles are shown to allow the prediction of the main tendencies of the world history. For instance, 250-year-old Roman imperial cycle, first described by Lucius Annaeus Florus, coincides with Venus cycle and is in effect till now. At the extremes of this cycle the Roman Empire was formed and broken up, the Byzantine Empire was then lost, and its latest manifestations have become the enemy invasions against "The Third Rome", i.e. against Moscow: crusades of Divlet I Giray, Charles XII, Napoleon I Bonaparte, the Great Patriotic War. It was also noted a strong correlation of Mars occultation by the Sun with dates of military conflicts, Jupiter occultation by the Sun with periods of revolutions and unrests, the maximum elongations of Saturn with dates of statesmen's death. According to the analysis the forecast trends in the world history for the next two centuries was represented.

In the paper *“Imperial cycle of the planet Venus and Philotheus's concept “Moscow is the Third Rome”* – the Roman imperial cycle is considered in the context of calendar systems and Christian eschatology. Earlier finding that the

most important events in the history of ancient Rome and the states considered themselves its successors (Byzantine Empire, Russia) took place on the cycle maximum of the superior conjunction of Venus and the Sun astrologically confirms the religious Philotheus's concept "Moscow is the Third Rome" and allows to predict the date of the world wars and collapses of empires in the future. Herewith, the imperial rhythm originates from the founding of Rome, and is in no way connected with the Christianisation of ancient Rome, allowing to assume the presence of a hidden meaning in Philotheus's concept. Probably, Pskov monk relied not on the imperial ideology of Eusebius of Caesarea, but rather on his own interpretation of Daniel's prophecy on the "fourth beast" and the third book of Ezra.

The article "*Astrological quatrains of Nostradamus*" considers the selection of quatrains dated by the known forecaster through the astronomical configuration of the planets, or through the medieval rhythmological theories. Such predictions are found to be often very specific in dates and details of events, performed with good accuracy. Widespread prejudice about the prophecies of Nostradamus as blurred and non-specific texts, allowing voluntary interpretation is probably connected to the fact that for nearly 500 years they have been fairly discredited by popular authors, not familiar neither with the peculiarities of Middle French vocabulary and grammar, nor with history and astrology. But does this mean that Nostradamus has made his predictions on the ground of solely astrological calculations? The answer of Nostradamus is that the future predictions can be made both as a result of natural inspiration, and during the process of astrological calculations, but only if the divine spirit is given by God.

The article "*Revelation: Astronomical view*" tried to interpret "Revelation" of St. John the Evangelist from an astronomical point of view. It shows some highlights of the eclipse theory and the laws of planetary motion, in particular, the planet Venus. As a result of consideration the author concludes that "Revelation" allegorically specifies the configuration of celestial bodies, taken place in the date

of the most important historical events of the XX century. The reader can verify the author's logic.

Finally, in the article "*The prophetic Torah calendar: analogy between the dates of the Jewish calendar and the events of Jewish and world history*" - a period of 7000 years from the beginning of the Jewish calendar is placed in a symbolic correspondence with one "prophetic year" with the period of 360 days. It results in semantic correlation of world history with the Jewish feasts and fasts. In particular, the birth of Jesus falls on the eve of Passover, the beginning of the preaching of Muhammad - on Pesach Sheni (Little Passover), the end of the 6,000 years of the Jewish calendar (2241 AD) – on the date of destruction of the first and second Temples, etc. According to the author, the explanation of these facts can be related to the traditional Jewish opinion that at the heart of our world there is the Torah, i.e. the tradition, the bearers of which are the Jewish sages. While that the "ideology", encased in a prophetic calendar is not orthodox Jewish at all, but rather testifies for an "integral religion of Abraham".

The materials, represented in the collection, were previously partly published in the following books and magazines [in Russian]:

I.K. Razumov, V.A.Petrov // Consciousness and Physical Reality, 2012, N4, p.37-55.

I.K. Razumov, V.A.Petrov // Reports of Independent Authors, 2012, issue 20, p.6-22.

I.K. Razumov. // Consciousness and Physical Reality, 2010, N12, p.33-48.

I.K. Razumov. // Herald of temporology, 2013, issue 1, p.106.

V.A.Petrov, I.K. Razumov // Herald of temporology, 2014, issue 2, p.184.

V.A.Petrov // Herald of temporology, 2015, in publishing.

I.A.Bessonov // Herald of temporology, 2013, issue 1, p.177

I.A.Bessonov Biblical prophecies about Islam. The proof of the spiritual unity of the Abrahamic religions. – Publishing house "Belovodie", 2011.

Correlation of historical rhythms with cycles of superior conjunctions of planets and the Sun.

I.K.Razumov, V.A.Petrov.

iraz@k66.ru, vpetrov195757@mail.ru

“All things from eternity are of like forms and come round in a circle, and that it makes no difference whether a man shall see the same things during a hundred years or two hundred, or an infinite time ...”

Marcus Aurelius Antoninus.

“It is amazing that the development was noticed so late by human consciousness”.

N.Berdyayev.

1. Brief history of rhythmology.

The subject of history astrological repeatability to which we refer in this article is so ambiguous that requires the prior large-scale introduction. It would be too naive to immediately turn to empiricism, since the mechanisms of planetary effects remain unclear, the correlation of historical and planetary rhythms is still considered unproven, and the most advanced mathematical models of the historical process (e.g., demographic singularity of Forster-Kapitsa or historical singularity of Dyakonov-Panov) include the idea of development and transition of society to a new qualitative state, which is usually associated rather with the idea of hyperbole, tends to infinity at the critical point than with a simple image of sinusoid. Being

well aware of this, in the introduction we are trying to specify the shape of those spiritual dissimilar conceptual foundations, among which the following sections will lay thin "bridges" from the standpoint of our astrological approach.

Reviews of cyclic concepts of socio-historical development from ancient times were given, for example, in monographs and articles [1-4]. For Greek and Roman philosophers the idea of historical cycles was pretty ordinary. So Seneca wrote that "the chain of events obeys to the eternal rotation". Polybius, considering the political changes in society, concluded that the monarchy always degenerates into tyranny, followed by the aristocracy, oligarchy, democracy, ochlocracy, and finally, the state returns to the monarchy. Plato in "Politics" explains the recurring cataclysms by the influence of planets. The idea of the periodic updating of the world (metakosmesis) was an important part of the neo-pythagorean doctrine. It is necessary to highlight the Roman historian Florus (70-140 years) as one of the first authors, moved from the general philosophical ideas about the repeatability of history to review of cycles with a fixed period. Florus stated every nation in its development goes through several stages (childhood, adolescence, adulthood and old age), and for the history of Rome the length of each segment is equal to 250 years. Around the same time, Ptolemy systematically expounds Babylonian astrological concepts in "Tetrabiblos". The most important for the Earth history he calls the eclipse of the Sun and Moon, as well as "stoppages" of Saturn, Jupiter and Mars.

In the Middle Ages the idea of cyclicity goes entirely into the mainstream of biblical symbolism and astrology. Rhythmologists calculate the date of the world creation and measure the periods from it to find out when the end will come. The review of such concepts is given, for example, by French astrologer of XVI century R.Roussat [5]. According to the first concept, the history of the world is divided into four astrologically reasonable period of 1750 years each, from the Creation to the Flood, from the Flood to the Exodus, from the Exodus to the Dispersion, and finally from the Dispersion of the Jews to the End of the World. If

dating the Creation of the World by Eusebius of Caesarea, 7000 years due to expire in 1801. According to another concept of the philosopher Abraham ibn Ezra (XII century), history is divided into symbolically reasonable periods with the length of 354 years and 4 months (i.e., every day of the lunar year is counted as one year), which are managed sequentially by the angels of five planets and the angels of Moon and the Sun. The renewal of the world may occur at the end of the next era of the Sun (2241), which closes the cycle. The third concept of the Arab astrologer Abu Mashar (IX century) divides history into periods with the length of 240 years, according to the change of the elements (fire, earth, air, water), in which there is a sequential conjunction of Jupiter and Saturn. The fourth one proposes to introduce a period of about 300 years (10 Saturn's revolutions).

In 1414, Cardinal Pierre d'Ailly on the ground of the analysis of Jupiter and Saturn's conjunctions predicts that 1789 will be a year of "*great changes in the world, especially in the field of law and religion ... It is possible for the Antichrist to appear with his abominable doctrine.*" The idea is becoming popular, in particular, it is shared by Roussat, who assumes the end of 7000 years from the Creation of the World to come in 1814, and then Satan must be bound, and world peace will come. In this context it is useful mentioning Nostradamus, who is among the few openly specified dates mentions 1792, calling it "a year of epoch renewal" [6]. Note that in reality in 1789, from the storming of the Bastille, the Great French Revolution (1789-1794) began, and in 1814 Napoleon I Bonaparte was defeated and exiled to Elba Island. Thus, the astrologers of the Middle Ages did fairly accurate, though grotesque, prediction.

After the Middle Ages the cyclic concept was updated by Campanella (1568-1639), who introduces two types of cycles - political (from monarchy to democracy, and back to the monarchy) and religious (theocracy - atheism - theocracy). Together, these cycles, according to Campanella, should lead to the final kingdom of Messiah. At the same time the astrological concept of world history were offered by such famous scientists as T.Brahe, F.Bacon, J.Kepler,

G.Galilei, I.Newton. For example, Kepler believed that the Star of Bethlehem, proclaimed the birth of Jesus, was a conjunction of Saturn and Jupiter in Pisces. T.Brahe predicted the emergence of the king on the north (in Finland), who will destroy Germany and disappear in 1632. This prediction is partially fulfilled 30 years after Brahe's death, for Swedish King Gustav Adolf, nicknamed "the Lion of the North", who entered into the Thirty Years War, conquered Prussia and Bavaria, but was killed in battle in 1632.

However, the interest of serious researchers to astrology was gradually fading due to several circumstances. (1) Strong cyclicality of history contradicted the emerging philosophical ideas about the linear development of mankind in the direction of increasing perfection. (2) The infinite set of cosmic rhythms did not allowed to distinguish among them the major ones. (3) Despite the serious efforts, a statistical base, proving the relationship of the history with planetary configurations, have been failed to be created.

At the end of the XIX century the bloom of rhythmological studies is observed, but already without reliance on astrology. Sorokin [1] mentioned the following most curious cycles: 40-60 year economic waves of N.Kondratyev, 28-33 year cycles of birth and death rates in Europe, also called the "cycle of generations" (Millar), a five-year cycle of birth of French writers. P.Sorokin paid the greatest attention to the 500-year cycle of the development of culture.

The revival of rhythmology was greeted with enthusiasm by many mystics. For example, E.P Blavatskaya in the article "The theory of cycles" [7] discusses the work of German researcher E.Zass, paying particular attention to the cycle with a period of 250 years. *"In 1750, the Mongols of Central Asia form a powerful empire. In 1500, Egypt rises from its temporary decline and extends its influence onto many parts of Europe and Asia; about 1250 the historical wave reaches Eastern Europe and crosses it, filling these countries with the spirit of Argonauts' travel; it dies in 1000 BC with the siege of Troy ... The Scythians leave the steppes and by 750 BC they have flooded the adjacent countries, heading to south and*

west; in Western Asia about 500 the age of progress of ancient Persia began; and this wave is moving to the east of Europe, where about 250 Greece reaches the highest level of its culture and civilization, and even further to the west, where at the moment of the birth of Christ, the Roman Empire is at the apogee of its power and greatness".

Poet V.Khlebnikov in his works "Gamma of futureman" and "Order of Globe Chairmen" offers his own theory of historical rhythms, seemingly extravagant and essentially idealistic. Khlebnikov's rhythms have nothing common with the mechanical ones, so it is wrong to compare them with the waves. Rather, the poet speaks about the fractal structure of the time, which "splits" under the geometric progression. Khlebnikov's ideas are known to the general public on the example of 12-year-old Russian rhythm of disturbances (... -1905-1917-1929-1941-1953- ...) found by him, which is now widely used by authors of "structural horoscope" [8].

In XX century, the main efforts have been directed towards the analysis of economic cycles (e.g., waves of Kondratiev, Kuznetsov, Juglar, Kitchin), the nature of which is not usually discussed. At the same time the popular in the XIX century idea that the cycles are associated with the natural change of generations (O.Cont, O.Lorents) - receives no support for the last time. The formal transfer of ideas about the natural aging of generations for a period of wear of equipment spread mainly in Marxist literature. Periodic sequence of events, found by many amateurs, generally contain no more than three or four subjectively selected dates, and remain at coincidence level. Then, this statement is also applicable "to waves of Kondratiev".

One of the most serious rhythmological research, not related to the economy, is considered the works of A.L.Chizhevskiy [9,10] and L.N.Gumilev [11], which were represented as doctoral thesis, but have not passed the necessary procedures".

A.L.Chizhevskiy and his followers considered the correlation of peaks of solar activity (11, 22, 33, 80, 169, 400, 600, 900 and 1800 years) with social disruptions. In particular, the years of minimum solar activity were affirmed to

account for only 5% of social cataclysms, but for years of maximum solar activity - more than 60%. However, we must accept, solar cycles are rather different from the empirically established historical rhythms (1000, 500, 300, 250, 100, 50-60, 30, 20, 12 years, etc.).

L.N.Gumilev developed the theory of ethnogenesis, the important place in which is occupied by the passionate rhythm. According to him, passionarity is the specific activity of some representatives of the society, which is often expressed in the pursuit to self-sacrifice for the achievement of illusory goals. Approximately every 250-300 years in some ethnic groups such "passionate impulses" occur, which resulted in dramatically increase of the number of passionaries. Ethnos with the abundance of passionaries becomes the active creator of world history. L.N.Gumilev assumes the cosmophysical nature of this phenomenon, which may be related, for example, with mass genetic mutations, caused by cosmic radiation.

Apparently, the problem of the existence of historical rhythms is directly related to "new chronology" of A.T.Fomenko et al [12,13]. Initially, assuming no rhythms in history, the authors nevertheless hold a large-scale statistical study for the search of "duplicates". Detecting duplicates, i.e. some historical patterns, they conclude that the world history is falsified as a result of a worldwide historians' conspiracy. It is worth noticing that the analysis of ancient texts describing the solar and lunar eclipses, was involved as one of methods. Thus, the objective essence of the research gets astrological features. Based on the authors' sufficient competence in matters of mathematical statistics, the historical duplicates can be assumed to be objective reality. However, the interpretation of this fact as a worldwide conspiracy has nothing related to statistics, and relates to the category of obsessive fears and political beliefs.

Problem of astrological coincidences was raised by the famous psychiatrist C.G. Jung in his conceptual work "Synchronicity – An Acausal Connecting Principle" [14]. Introducing the concept of non-causal relationships, Jung essentially leads the astrology out of physics. This approach is interesting in the

fact it limits the groundless claims of physicalism for the exhaustive description of the world. However, the proposed alternative in the form of "non-causal relations", did not find the understanding in the scientific community. Methodologically important conclusion from the work of Jung was that the analysis of the specified phenomenon is impossible beyond the theory of probability.

The overview of the main trends of the modern world ("mundane") astrology is given, for example, in [15, 16]. From the large amount of information we select Barbault [17] and Dulard [18] works. Barbault considers the distribution of "great conjunctions" of slow planets (Jupiter, Saturn, Uranus, Neptune, Pluto) on the time axis. He finds that in the period from 1900 to 1913 there were only four important conjunctions. Then, five conjunctions occurred during World War I (1914-1918 years), and after them two more in the next three years. Then it was the time of temporary lull during seventeen years between 1922 and 1939, when there were only three conjunctions. All of them occurred during the great financial crisis (1927-1932). Then, during World War II (1939-1945) there were at least five conjunctions. The next nineteen years (1946-64) observed six conjunction, well scattered in time; in the years 1965-1971 there were four conjunctions, then none until 1981. During four years 1981-1984 there were at least five conjunctions, and for the period 1988-1993 - three ones. Thus, the density of the number of "great conjunctions" reaches its maximum during the period of two world wars. R.Dulard, developing the ideas of his predecessors Barbault and Gushon, discusses the correlation between periods of military activity with the cycles of the angular distances between slow planets. A feature of this work is an objective formalized approach to history, resulting in the fact that the content of the text corresponds to the standards of scientific tradition. At least, the specified works are the sufficient supposition for the further study of the relationship between planetary configurations and the world history.

Recently, as a result of serious analysis of demographic data, the dynamics of the territorial growth of large empires and urbanization processes many authors

discuss the cycle with a period of about 700 years [19-22]. The works of K.Right, A. Toynbee, J. Goldstein proved that the cycle of Kondratiev also means the peaks of military activity. For the benefit of the subsequent statement we mention a little-known cycle with a period of 84-85 years, the opening of which is disputed by various authors (G.F.Polkovskiy, V.E.Buloychik, A.Polyuh, V.G.Saveliev, A.Parhomenko). There is the indirect evidence of the impact of cosmophysical factors on world history. For example, F. Braudel, analyzing the demographic patterns discovered amazing synchronicity of rhythms in weakly interacting civilizations of Europe, India and China [23]. The same transcontinental synchronism confirmed by the results of works [24, 25]. Synchronism of processes in weakly interacting systems usually indicates that these processes are controlled by a common external cause, which in this case must be cosmophysical. However, the existing mathematical models of socio-demographic cycles take into account no cosmophysical factors [4].

Of course the historical development cannot be reduced only to the action of cycles with a fixed period. The most interesting alternative, based on a strict analysis of the facts, is models of singularities of various kinds: demographic [26], historic [27], evolutionary [28]. The essence of these concepts is that human development takes place with increasing acceleration, so that the extrapolation into the future for the population or the rate of historical change, built on the basis of known data, tends to infinity at a critical point of time. Since infinity is impossible in reality, this means that near the singularity there should be manifested unknown factors that were not significant previously. As a result, the mankind enters a qualitatively new state. An intriguing fact is that most dates of singularities fall on the first half of the XXI century. Mathematically it clearly shows how unique is the time we live in. The most courageous authors even assume the humanity should be transformed into a new biological species [28]. Of course, in this regard, we can recall Vernadskiy [29], Teilhard de Chardin [30], Berdyaev [31] with their prophetic insights about the creation of the noosphere, the collective mind, about

the creative evolution, which according to their philosophy date back to Plotinus and Russian cosmists. We shall note that the cyclic and singular models of history are partly consistent with each other, at least, in the particular case, when each new stage of the history is twice shorter than the previous one. This requirement is satisfied, for example, for the direction "from the present to the past" in the statement of V. Khlebnikov, that "every strong event is repeated with a new force in 2^n days" [32].

Summary. Despite its old age, rhythmology is in its nascent stage. The reasons of historical cycles remain unclear, and regularities themselves (e.g., waves of Kondratiev) are often close to the coincidence. At the same time, a fairly bright, empirically established patterns of works of V. Khlebnikov or medieval astrologers are not seriously considered by anyone, because they are not embedded into the concepts of modern science. The need to assess the significance of the events leads to the subjectivity of most studies, because some small events happen hourly. The most serious researchers (A.L.Chizhevskiy, L.N.Gumilev) come to the conclusion of cycle's cosmophysical nature; and the most courage and original (V.Khlebnikov) - claim that their cause is the structure of time. The problem of matching of singular and cyclical concepts of history requires the solution. Traditional application of cycles for centuries was the eschatological theme (R.Roussat).

2. Incompleteness of classical astrology.

In this paper, we return to the astrological paradigm and show that the classical astrology approach contains fundamental incompleteness. Classical astrology uses only ecliptic longitude, characterizing the position of planets in tropical zodiac, and usually takes into no account the ecliptic latitude of the planet, which for simplicity is assumed to be negligibly small (see. e.g. [15]). However, this value can reach few degrees. This is enough for the planet at the moment of conjunction with the Sun to appear above or below the Sun, or in line with it and

Earth. According to the general principles of astrology such events should be considered different. Herewith the conjunctions of planets with each other and with the Sun are considered the most important configurations in astrology. In particular, the cyclical index of Barbault-Gushon [18] essentially determines the "degree of conjunctivity" of planets at any given time.

For the inner planets - Mercury and Venus - the conjunctions can be of two kinds: superior (where the Sun is located between the planet and Earth) and inferior (when the planet passes between Earth and the Sun during the retrograde motion). For the rest of the planets there are only superior conjunctions. We accept that the planet and the Sun are in "conjunction" at the moment of the closest approach as seen from Earth (i.e., when the elongation between their centres is minimal). This definition does not differ significantly from that accepted in astrology. The occultation of the planet by the Sun is realized if the elongation is less than half of angular size of the Sun, i.e., below 0.25 degrees, at the time of the conjunction.

Although for the univocal determination of the planet position on the celestial sphere it is enough to have ecliptic longitude and latitude, in some cases, we take into account the equatorial latitude (declination) independently. This is related to the empirical observation that the dynamics of planetary declinations itself correlates with historical events, regardless the cycle of occultation the planet by the Sun. Declination module is greatest if the conjunction of the planet to the Sun falls on a date close to the summer or winter solstice. The fact that the action of planetary conjunctions is most pronounced in times of solstices was postulated in the Chaldean concept of "Great Year» (III c. BC). It was argued that the universe exists eternally, but periodically, every "Great Year" it is destroyed and then restored again. When all the planets and the Sun will gather in Capricorn (i.e., in turn conjunct with the Sun near the winter solstice) - the world will suffer a flood, and when they gather in Cancer (i.e., conjunct near the summer solstice) - the world will be burnt in the fire. This doctrine was known to Zeno and was reflected

in the cosmology of the Stoics [33]. We believe, however, that during the cycle's analysis the use of declinations is more adequately than the allocation of special characters in the zodiac circle.

Below we restrict ourselves to the consideration of cycles associated with the superior conjunctions of the planets and the Sun (hereinafter simply "conjunctions"). We show that the graphics of elongations and declinations of planets, taken for the moments of conjunctions can detect interesting cycles. In particular, the period and phase of Venus cycle coincides with the 250-year cycle of Florus, determined the main stages of the history of the Roman Empire. The period of the cycle of Saturn coincides with 30 years' "cycle of generations" proposed by Millar, and the dates of its extreme points correlate with dates of death of famous statesmen. The period and phase of Jupiter cycle coincides with the 84-year "small circle of history" that determines the alternation of periods of turmoil and social stability (A.V.Polyuh and a number of other authors [34]). In the complex patterns of Mars occultation by the Sun it is clearly visible the repeatability with the period of 79 years, often with the intermediate occultation on 47, 54 and 73 years, respectively. Sun occultation of Mars is almost always accompanied by an increase of military activity: the last time these events took place in 1865 (Civil War in the United States), 1912 (two years before World War I), 1919 (Civil War in Russia) 1944 (II World War), 1991 (US operation against Iraq "Desert Storm"), 1998 (a year before the NATO war against Yugoslavia). The mentioning of the 80-year cycle of military turmoil in the US are often found in foreign sources [35,36]. We do not discuss Mercury because of the lack of the clear-cut long-term trends. We note only that the elongation of Mercury holds a seven-year period known in economics as the Juglar cycle. Perhaps for the first time this cycle was mentioned in the Book of Genesis, when Joseph interpreted Pharaoh's dream: *"The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same. The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the*

east wind will be seven years of famine." (Gen.41:26-27). Also, we do not consider the distant Uranus, Neptune and Pluto, temporarily leaving them to other researchers.

To calculate the graphs we used Swiss Ephemeris, built in astrological processor ZET-9 [37], as well as the program "Astronomical Calendar" (AK 4.0) [38]. Data processing was carried out by programming, charts display - using MS Excel.

3. Venus Imperial cycle.

Let us first consider the Venus declination graph at the moments of the superior conjunctions with the Sun over the past 500 years (Figure 1). Conjunctions repeat at average after 584 days, while the values of the declination (marked by points on the graph) for the nearest conjunctions differ greatly, but almost exactly repeat at the sixth time (see Note 1) and then in 251 years. The graph shows that the singular points (corresponding to the maximum and minimum declination) are close to the important dates of Russian history: **1572** - the defeat of troops Divlet I Giray near Moscow, **1709** - the defeat of the army of Charles XII near Poltava, **1812** - the failure of the Russian campaign of Napoleon I Bonaparte, **1945** - the collapse of the Third Reich as a result of the war with the USSR. As it was mentioned above, the declinations reach these extrema, if the conjunction of the planet with the Sun takes place near the date of summer or winter solstice. We are not concerned with the accuracy of coincidence, because the final appearance of the graph and the determination criteria for the singular points will be clarified further.

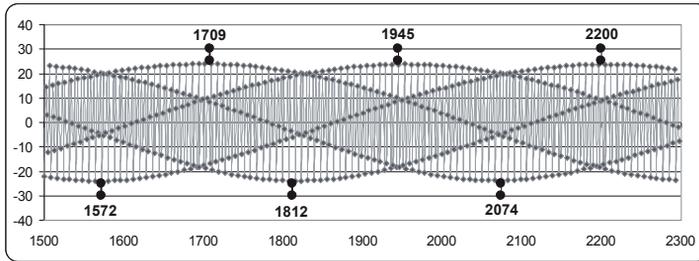


Fig.1. Graph of Venus declination at the moments of superior conjunctions with the Sun for the period 1500-2300. Important dates of Russian history: 1572 - the defeat of troops of Divlet I Giray near Moscow, 1709 - the defeat of the army of Charles XII near Poltava, 1812 - the failure of the Russian campaign of Napoleon I, 1945 – the victory in the Great Patriotic War.

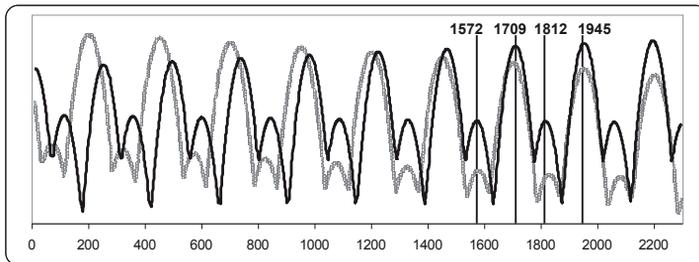


Fig.2. Smoothed normalized graph of elongations (dark curve) and Venus declination module (light curve) at its superior conjunctions with the Sun. The nearest maximums to our time for the elongations graph: 1567, 1704, 1810, 1947, for the graph of declinations module: 1571, 1693, 1822, 1944.

It can be shown that the Venus elongations graph at the moments of superior conjunctions with the Sun has qualitatively similar kind. Values of elongations are almost repeated for the sixth time, and then in 243 years. Herewith, the maximum elongation does not exceed 1.5 degrees. Of course, there is no connection with the moments of solstice for extrema of elongations.

For the comfort analysis we transform the graphs of declinations and elongations to a new kind. For declinations we will continue to use their values

modulo; then the conjunctions with the Sun near any solstice (both summer and winter) will correspond to the maxima of the graph. Then let's get rid of the fast oscillations by moving average for five points (according to the rule $\bar{y}_i = \frac{1}{5} \sum_{j=i-2}^{i+2} y_j$) and complementary linear filtering (option "trend line" in Excel). This procedure allows us to represent the long-term trend of graphs in the form of smooth periodic functions. Let's display them to compare on the same figure, previously having normalized for the unit.

The results of these operations are presented in Figure 2. The comparison of the graphs leads to an interesting observation: despite the differences in periods (251 years for a module of declination and 243 years for elongations), extremes of these graphs during 1945-2200 turned to be very close. At the point of minimum, about 2112 year, there has been almost an exact match of graphs by the phase: such an event takes place not more than once in seven and a half thousand years ($251 \cdot 30 = 7530$; $243 \cdot 31 = 7533$). The second conclusion is that both graphs contain maximums of two levels. For the module of declinations the main maximum corresponds to the conjunctions near summer solstices, and the maximum of the second level - to winter solstices. Since the periods of graphs are different, there is the question which one is better correlated with the historical events in the past centuries. We came to the conclusion that the optimal properties are peculiar not for the separate curve of declinations or elongations module, but for the smoothed graph of geometric mean between them. This graph is quasi-periodic and modulated: on a scale of millennia, it has a period of ~ 7533 years, and on a scale of centuries - the average period of about 246 years.

We will test different versions of graphs on the history of ancient Rome BC. Main stages of this state were [39]: foundation of Rome (753 BC); the overthrow of the king Tarquin the Proud and the establishment of the Republic (510 BC); the conventional beginning of the period of the Late Republic from the Punic War with Carthage (264 BC); the fall of the Republic and the beginning of the imperial

period under Augustus after his victory over Anthony (27 BC). All events are separated by intervals of about 250 years. Thus, the idea of Florus (see Section 1) was dictated by history itself. Florus was mistaken in his expectations of the fall of Rome at the end of the fourth period (in fact, it happened at the end of the fifth one), but he turned to be right in one thing: the regularity of Roman history does not look like random one. Turning to the graphs calculation, we obtain the following maximum dates: for elongations -726, -483, -240, 3; for the module of declinations -809, -558, -307, -56; for graphics of geometric mean -757, -510, -264, -18 (with accuracy of about three years), where the sign "minus" means years BC. These data are shown for comparison in Figure 3, which clearly shows that the dates from the graph of the geometric mean show even more exact match with the history, than that of Florus. Declination graph gives the anticipating, and graph of elongations – the lagging result. Thus, the graph of the geometric mean is optimal.

Let's now consider this graph from the first year of our era (Figure 4). It has a well-defined maximums of the first level (we call them "major" or "summer" - according to the date of the corresponding conjunctions), the maxima of the second level from the Middle Ages (we call them conditionally "winter"), and many local extrema of small amplitude in the period Roman Empire and the early Middle Ages. Key events in world history near the extrema of this graph are summarized in Table 1.

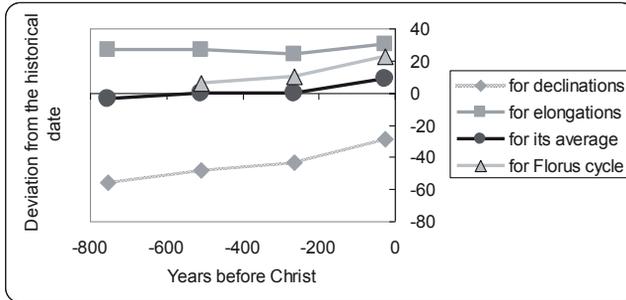


Figure 3. The deviation in the position of the calculated maxima of the epochal events in the history of Ancient Rome (expressed in years): for graphs of declinations and elongations modules of Venus at the moments of its superior conjunction with the Sun, for the geometric mean graph and according to Florus.

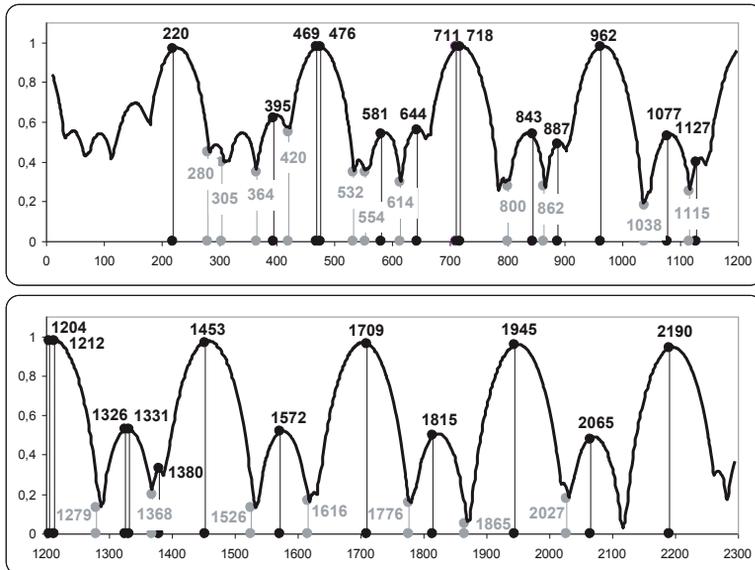


Figure 4. Smoothed normalized graph of the geometric mean between elongations and modules of Venus declination at the time of its superior conjunction with the Sun. Important Dates of World History: 476– the end of ancient history (the fall of Rome), 1453 – the end of the Middle Ages (the capture of Constantinople by the Turks), 1945 - the beginning of the postwar recent history (the collapse of the Third Reich). Description of the other dates see in the text and Table 1.

Year	Event
Main («summer») maximums	
222	220 – the fall of the Han Dynasty, the collapse of ancient China - beginning of the period of the Three Kingdoms 226 – the fall of the Parthian Empire, the main enemy of the Romans in the East
473	469 – the defeat of the Huns by the Romeys - the end of the invasion of the Huns 476 – the fall of the Western Roman Empire – the end of history of the Ancient World
716	The peak of the Arab expansion in Europe: 711 – Arabs captured the state of the Visigoths (Spain), the beginning of the Reconquista 717 – Arab sieged Constantinople, the city survived thanks to the help of the Bulgarians
959	962 – the foundation of the Holy Roman Empire (the unification of Germany and Italy) 960 – the unification of China after a long turmoil under the authority of the Song Dynasty
1210	1204 – the first fall of Byzantium (capture by the Crusaders, the division into 4 parts) 1211 – the invasion of the Seljuk Turks in the Empire of Nicaea and their defeat 1211 – Mongols crossed the Great Wall, the cities of Jin Empire were plundered 1212 – the Arabs were defeated near Las Navas de Tolosa (Spain) - the main battle of the Reconquista
1453	1453 – the fall of Byzantium (the Turks captured Constantinople) – the end of the Middle Ages
1704	1709 – the campaign of Charles XII to Russia with the plan to capture Moscow, defeat the Swedes near Poltava 1709 – the Battle near Malplaquet, the largest battle of the war for the Spanish Succession
1947	1945 – the collapse of the Third Reich after the war with the Soviet Union (1941-1945)
«Winter» maximums	
1077	1077 – Seljuk Turks captured Nicaea: the basis for the First Crusade
1328	1331 – Ottoman Turks captured Nicaea, earlier in 1326, they captured Bursa
1571	1571 – Crimean Khan Divlet I Giray burned Moscow, in 1572 - the defeat of Giray troops near Molody 1572 – the fall of the Inca Empire in America; Massacre of St. Bartholomew in France
1818	1815 – the collapse of the empire of Napoleon I Bonaparte after the failure in Russia (1812) 1822 – the collapse of the Spanish and Portuguese empires (loss of possessions in America)

Local maximums

- 392 395 – the division of the Roman Empire into East and West
- 583 581 – the unification of China after a long turmoil under the rule of the Sui Dynasty
- 643 644 – the fall of the Sassanid Empire, capture of its territory by Arab Caliphate
- 834 843 – the collapse of the empire of Charlemagne, "heirless" of the Western Roman Empire
- 886 887 – the siege of Paris by the Normans
- 1129 1127 – China: the capture of the capital of the Song Empire by barbarians Jurchens
- 1380 1380 – Moscow got involved in a feud in the Golden Horde: Battle of Kulikovo
- 1382 – Tokhtamysh, enemy of Mamay, burned Moscow

Minimums

- 281 280 – China: the end of the Three Kingdoms, the union under the authority of the Jin Dynasty
- 305 304 – China: the collapse of the empire of Jin in the North, beginning of the period "16 barbarian states"
- 305 – Rome: Rise of the penultimate imperial dynasty (Constantine)
- 363 364 – Rome: Rise of the last imperial dynasty (Valentinian)
- 415 420 – China: the abdication of the last emperor of Jin. Period of Southern and Northern Dynasties
- 556 554 – Europe: the union of Spain and Italy under Byzantine rule
- 557 – China: last of the four Southern Dynasties (Chen) came to power on the south
- 614 614 – Persians conquered Jerusalem; Mohammed declared himself a messenger of Allah
- 618 – China: the beginning of the Tang Dynasty after the fall of the Sui Dynasty
- 801 800 – proclamation of "Empire of the West" of Charlemagne (France + Germany + Italy)
- 865 862 – the formation of Kievan Rus'
- 1034 1038 – China: formation of Xi Xia Empire
- 1039 – the emergence of the brotherhood of the Almoravids, who then create a huge state
- 1116 1115 – China: the formation of Jurchen Jin Dynasty after the collapse of Tang Empire
- 1285 1279 – China: the formation of the Yuan Dynasty after the conquest of China by the Mongols
- 1281 – founder of the Ottoman dynasty, Osman Bey comes to the throne in his principality
- 1282 – Habsburg dynasty comes to the Austrian throne
- 1367 1367 – Dmitry Donskoy laid stone Kremlin in Moscow; L.Gumilev denotes the time (or

	more precisely, 1380) as the birth of the Russian state [40]
1368	– China: formation of Ming Empire of China after separation from the Mongol Yuan Empire
1528	1526 – the formation of the Mughal Empire in the Indian subcontinent
1618	1613 – Russia: the rise of Romanov dynasty
	1616 – China: formation of Manchu Qing Empire
1776	1776 – the formation of USA
1869	1865 – the victory of the North over the South in the American Civil War, the abolition of slavery
	1871 – the formation of the German Reich after the Franco-Prussian War

Table 1. Events in the world history near the extrema of the imperial cycle of Venus.

From Figure 4, it is clear that the action of the Roman imperial cycle continues until the present day. Indeed, the graph maximums include all key milestones of formation and collapse of the Roman Empire, as well as states, considered themselves its successor. First, near the local maximum there is a division of the Empire into East and West (395). Then, on the main maximum Western Empire collapses (476). German leader Odoacer deposes Emperor Romulus and sends the imperial regalia to Constantinople. Byzantium picks up the baton of Rome. At the first main maximum one hundred thousand Arab army besieges Constantinople (717). "Savior of Europe" then was the Bulgarian Khan Tervel, sent troops to the aid of the besieged city. At the beginning of IX century Charlemagne attempted to restore the Empire of the West, but it immediately collapses near a local maximum (843). Then, at the main maximum, Otto I the Great forms the Holy Roman Empire (962), joined Italy to his German possessions. Although the State has always been regarded as a continuation of the Western Roman Empire and the empire of Charlemagne, in fact, the imperial crown transition to German monarchs enshrines the separation of Eastern Frank kingdom (Germany) from Western Frank (France).

Near the main maximum, in 1204, the Crusaders captured and sacked Constantinople. Byzantium was divided into four parts and ceased to exist for half a century. This event is marked as a deep break between Western and Eastern Christianity. Taking advantage of the fall of Byzantium, the Seljuk Turks in 1211, invaded the Empire of Nicaea (one of the fragments of the broken Byzantium), but were defeated. On left and right of this date there are two "winter" maximums corresponding to the two seizures of Nicaea (the second most important city of the Byzantine Empire) by the Seljuk Turks (1077) and the Ottoman Turks (1331). The next main maximum of the graph (1453) corresponds to the second and final fall of the Byzantine Empire, the Turks captured Constantinople.

After the fall of Constantinople, Russia became the centre of the Orthodox world. Succession is fixed by the marriage of Moscow Great Prince Ivan III with niece of the Byzantine emperor Sophia Palaeologus and the double-headed eagle on the state coat of arms. Soon famous messages of elder Philotheus appeared and formulated the idea of Muscovite autocracy: "Two Romes have fallen, the third stands, and the fourth is not to be". Moscow picks up the torch from Constantinople, and then the fate of the Russian state will be closely linked with the imperial cycle.

At the first "winter" maximum, in 1571, the Crimean Khan Divlet I Giray, a vassal of the Ottoman Empire, made a quick foray into Russia and burned Moscow. Without waiting for the approach of basic Russian forces, Giray retreated, but in 1572 brought great for those times 100,000th army and organized a second campaign, aiming to finally subdue Russia. In the battle near Molody, he has chosen a risky strategy, having ordered the horsemen to fight on foot. As a result the Crimean army was defeated, and nearly all of the adult male population of Crimea, mobilized in the campaign, were killed in this battle. It is sometimes said that the defeat of the Crimean army was the beginning of the sunset for the entire Ottoman Empire.

The principal maximum of 1704 corresponds to two major wars (the Great Northern and for the Spanish Succession), in result of which the political map of Europe has undergone major changes. Both wars have reached the maximum filament in 1709, having entered into the history of the Battle near Poltava and the Battle near Malplaquet. The campaign of the Swedish King Charles XII in Russia, with a plan to capture Moscow, from the very beginning was a gamble. The Russian army was superior comparing to the Swedish treble in size and doubly in the number of cannons. In the battle of Poltava the Swedes were routed, and Charles XII fled to Turkey. *"Crave historical retribution befell Sweden for its attempt to enslave the Russian people. But that did not stop the fact that twice, in XIX and XX centuries, similar attempts were repeated by other states, and every time it ended up not only with the defeat, but with a disaster for the aggressive state ..."* [41]. According to its historical significance Poltava battle marked the exit of the Russian Empire on the world stage. Russia has become one of the countries - world leaders that can not be ignored more.

"Winter" maximum of 1814-1822 corresponds to the Battle of Waterloo and the collapse of the Napoleon's empire (1815) after a disastrous campaign against Moscow (1812). Napoleon died in exile in 1821. In addition, the Congress of Vienna in 1815 refused to restore the Holy Roman Empire, that can be possible to consider the date of its final fall.

Finally, the main maximum of 1947 corresponds to the events of the Second World War and the collapse of the Third Reich after the invasion of the USSR (1945); this maximum height in relation to the nearest minimum is not big at the time interval of about 7500 years.

While the ridges of the last periods were marked by large-scale wars and the collapse of empires, neither one nor the other is a necessary attribute of maximum of "waves". From the example of Ancient Rome we can be seen that the story can find another scenario of a large-scale revolution. To accurately interpret this fact, we refer to the work M.Shilman [42,43], who introduces the concept of "beats of

history". M.Shilman defines beats as *"thresholds or boundaries, summarizing the development of specific historical structures in terms of development algorithm of higher order ... The sufficiently capacious analogy in this case would be an analogy with music recording with note signs. The performance of musical works becomes possible only in the case when for a variety of tones and chords a single dimension and the regular division of the bar are introduced. Neither dimension nor tact are not sounds by their nature, but exactly they make a sequence of sounds into a single unit, which has its own characteristics and features giving it a unique content ."* In other words, the events are not repeated cyclically, but rather are arranged according to the development of the plot, while the presence of rhythm allows us to follow the story.

We estimate the probability of a random coincidence according to dates of collapse of three powerful empires: the Western Roman Empire, the Byzantine Empire, the Third Reich. The date of the first two empires collapse are used by historians for dating the beginning of the Middle Ages (476) and the New Age (1453), which proves their importance. The significance of the collapse of Nazi Germany (1945), in our opinion, is beyond doubt. The accuracy of determining these dates was about 3 years; while that they coincided with major maximums, the space between which is about 250 years. Consequently, the probability of a single random coincidence with such accuracy is $p = 0.024$, and the probability of the three matches is estimated by the this figure raising in a cube, i.e. $P = 1E-05$. This estimation means that if the correlation between the historical and astronomical events was absent, we would need to sort about 100000 different graphs to discover a "pattern" at random. Unfortunately, in the listed maximums there is no date of collapse of the Soviet Union, but the specified estimate remains valid irrespective of this circumstance.

Back to our graph lets consider its minimums (see Table 1). The emerged list of events was quite heterogeneous, but probably not accidental. We distinguish two semantic lines in it. Firstly, the list contains almost all landmarks of the history of

China [44], since the period of the Three Kingdoms: the unification of China under the rule of Jin Dynasty (280), the partial collapse of the Jin empire and "Sixteen Barbarous Kingdoms" (304), the period of the Northern and Southern Dynasties (420), the beginning of the Tang Dynasty (618), the formation of Xi-Xia Empire (1038), the formation of the Jurchen Jin Dynasty (1115), the formation of the Mongolian state Yuan (1279), the formation of the Ming Empire (1368), the formation of the Manchu Qing Empire (1616). Perhaps there is not enough just the beginning of the periods of the Three Kingdoms (220), dynasties of Sui (581) and Song (960), as well as the formation in 1949 of the People's Republic (all dates up to two years were at the maximums). Note that a landmark in the history of Ancient China's Three Kingdoms period, beginning on the main maximum (220), was completed just at the minimum point of the imperial cycle (280), having fully occupying the downward phase.

Secondly, the list contains the date of the foundations of many politically important states: the Empire of Charlemagne (800), Kievan Rus' (862), Mongolian state Yuan (1279), the Mughal Empire (1528), USA (1776), the German Reich (1871). Curiously, the German Reich existed before the collapse of Nazi Germany in 1945, confining just in the growing phase of the last cycle. Also the list contains dates of the coming to power of powerful dynasties: the Ottoman, Habsburg, Romanovs.

Thus, if the maximums are usually associated with the events on the West and the collapse of empires, the minimums are associated with events on the East, the formation of the new states, policy changes (change of dynasties).

We estimate the probability of a random match of the graph minimum with the dates of foundation of Chinese imperial dynasties. The history of China for two thousand years can identify ten major dynasties (Jin, Sui, Tang, Liao, Song, Xia, Jurchen Jin, Yuan, Ming, Qing), of which seven (Jin, Tang Xia, the Jurchen Jin, Yuan, Ming Qing) are present in our list. We do not consider the dynasty of Three Kingdoms period, 16 barbarian states, ten kingdoms, Northern and Southern

Dynasties. For these 10 dynasties the graph contains 20 minimums, so the probability of a random match with an accuracy of about 5 years for one dynasty is about $p = 1/10$. Estimating the coincidence of at least k ($= 7$ dynasties) events of n ($=10$) possible events according to the formula of Bernoulli $P_n(k) = \sum_{m=k}^n \frac{n!}{m!(n-m)!} p^m (1-p)^{n-m}$ we obtain the probability $P_n(k) = 1E-05$. Since the form of the graph has been fixed by the date of the collapse of empires, the resulting estimate means that in the absence of correlations we would need to sort about 100000 sequences of events (dynasties of kings, Khorezm shahs, the birth of saints, the construction of large temples, etc.) to get the result with close statistical weight. The reader can not test and evaluate our efforts on "fitting" the graphs. However, he can independently rank the different types of events according to the historical significance. Ordinal number of Chinese imperial dynasties in this ranking can be viewed as a correction factor for this estimation. We note only that China really took quite an important place in the history of ancient civilizations.

4. Years of Mars occultation by the Sun.

On the graphs of Mars elongations and declinations there are no long-term trends. However, considering the array of data by points, we can conclude that the Mars occultation by the Sun are the most important moments for the history.

Figure 5 outlines the key European wars of the Crusades period; herewith, the dates of Mars occultation by the Sun (with the elongation of less than 0.2 degrees) are marked by the vertical lines, and the beginning of each of the military campaigns - by circles. The classic list of eight Crusades to the Holy Land (1096, 1147, 1189, 1202, 1217, 1228, 1248, 1270) corresponds to the lower row of black circles. It is easy to note that seven of the eight campaigns took place near the Mars occultation by the Sun, and the probability of a random match is estimated not more than 10%. The same series is supplemented with two key events (indicated by white circles) for the Crusades era: the fall of Acre (1291) and the fall of

Constantinople (1453). Rome popes Nicholas IV and Nicholas V in both cases called for new campaigns, but their intentions did not find the support among European monarchs. It can be seen that the fall of Constantinople occurred on the eve of Mars occultation, and for half of the Crusades the earth events took place on the eve of Mars occultation by the Sun. Anticipatory nature of events suggests that their correlation with astronomical phenomena has only synchronistic nature [14].

The top row of grey circles corresponds to the military operations in Europe and Asia, which are also called as the Crusades, but differs from the above-mentioned eight campaigns by the goal and scope. In contrast to the eight campaigns, this list is partly subjective. Here we include Northern Crusades (Vendian (1147), Baltic (1171), Livonian (1193), Prussia (1217)), crusades against the heretics (Albigensian in 1209 and 1226, against Dolcino in 1306, against the Hussites in 1420-1431), and also Aragonese campaign (1283), campaigns to Finland (1249) and Rus' (1293), to Smyrna (1343), Alexandria (1365), Varna (1444), for the protection of Constantinople (1396). The list did not include some small trips, as well as children and peasant unrests (1212, 1251, 1320). It can be seen that two-thirds of the number of military operations included in the list took place near Mars occultation by the Sun. Herewith, the Nordic campaigns are aligned exactly according to the occultations, and the Hussite wars take the time interval between two close occultations.

Finally, the black rhombs represent the major battles of the Hundred Years War (Battle of Sluys, Crecy-en-Ponthieu, Calais, Poitiers, Azincourt, Orleans, the British surrender to Bordeaux). Six of the seven major battles lie in the vicinity of Mars occultations, the random match probability is below than 8%.

Likewise, Figure 6 shows the correlation of the main periods of military activity for the last 300 years (marked with black circles) with Mars occultations by the Sun (vertical lines). In the top row, left to right: Great Northern War and the War for Spanish Succession (1700-1714), for the Austrian Succession (1740), Seven Years War (1756-1763), the assault of Ishmael (1790), the French

Revolutionary Wars 1792-1797, Napoleon's invasion to Russia and the Battle of Waterloo (1812-1815), the US Civil War (1861-1865), the Franco-Prussian War (1870), World War I (1914-1918) and the Civil War in Russia (1917-1922), World War II (1939 -1945), operation "Desert Storm" (1991), the NATO war against Yugoslavia (1999), the US war against Iraq (2003). In the bottom row there are major military conflicts, which are free from the correlation with Mars occultations: American Revolutionary War (1775), Wars of II-V coalitions against France (1797-1809), Russian-Japanese (1904), War in Vietnam (1965-1973) and the Six-Days War (1967). We can state that almost always Mars occultation by the Sun is accompanied by major military conflict. The random match probability for this statement is estimated as no more than 1%. However, the converse is not true: the occultation of Mars is not an obligatory condition for the conflict.

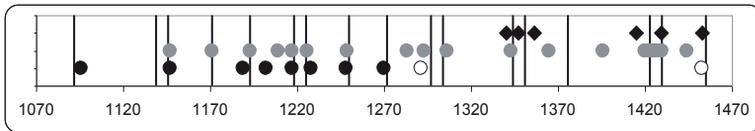


Figure 5. Correlation of the Crusades to the Holy Land (black circles), the European Crusades (grey circles) and the main battles of the Hundred Years War (black rhombuses) with Mars occultation by the Sun (vertical lines). White circles correspond to the failed crusades.

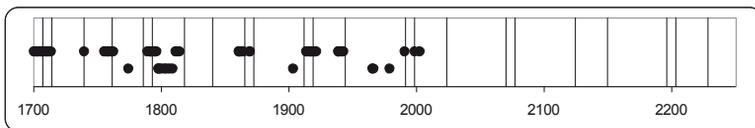


Figure 6. Correlation of military activity for the last 300 years (black circles) with Mars occultations by the Sun (vertical lines). The lower row of circles contains the wars with no correlation.

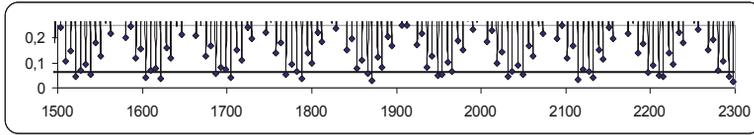


Figure 7. Graph of Jupiter elongations at the moments of its occultations by the Sun. Small elongations (below 0.06 degrees) correspond to the prolonged occultations. In the case when elongation is more than half the diameter of the Sun (~ 0.25 degrees) the planet is not covered by it.

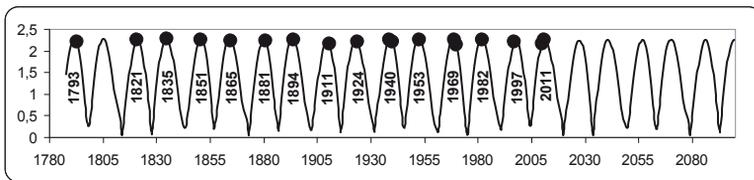


Figure 8. Graph of Saturn elongations at the moment of the conjunctions with the Sun. Black circles correspond to the dates of death of famous public figures (see Section 6).

5. Intervals of Jupiter occultations by the Sun.

In the graph of Jupiter declination (at the moments of the conjunctions with the Sun) there is no long-term trend. Probably, such graph may be replaced by a constant. However, the graph of elongations is more complicated: the intervals of long and short occultations are alternated in it (with an average period of about 85 years) (see Figure 7). Let us find out the correlation of these intervals to world history, assuming for the definiteness that the occultation is prolonged, if the elongation below 0.06 degrees is achieved. Key events in world history, corresponding to the specified intervals are summarized in Table 2. We can conclude that the occultations of Jupiter by the Sun lead to a weakening of state authority ("Khrushchev Thaw"), to unrest and revolutions ("Time of Troubles" in Russia and the Paris Commune), to wars of independence ("Red Turban Rebellion"), and in a positive aspect - to the update of the system of state

governance ("Glorious Revolution" in England). This is consistent with the traditional astrological notion, according to which Jupiter symbolizes power.

Intervals of Jupiter occultation by the Sun	Events of world history
1949–1966	The victory of the Chinese revolution (1949). Stalin's death (1953) and "Khrushchev Thaw" – the weakening of the totalitarian regime in the USSR. Hungarian uprising (1956), the Cuban Revolution (1959), the Revolutionary War of Algir (1954-1962) and Vietnam (1954-1973). The ouster of Khrushchev (1964) and the end of the "Thaw".
1866–1871	The victory of the North in the Civil War in the United States (1865). Murder of Abraham Lincoln and the abolition of slavery (1865). The Paris Commune (1871) - the first implementation of the dictatorship of the proletariat.
1770–1788	Peasant War of E.Pugachev (1773-1775). Proclamation of Independence (1776) and War of Independence in USA (1775-1783). French Revolution - storming of the Bastille (1789).
1687–1705	"Glorious Revolution" in England (1688): the establishment of a constitutional monarchy. Marksmen rebellion in Russia (1698), the Camisards uprising in France (1702-1705).
1604–1622	B.Godunov king died (1605). "Time of Troubles" in Russia (1605-1612). False Dmitry I, False Dmitry II, people's militia of Minin and Pozharsky, the expulsion of the Poles from Moscow.
1521–1539	Beginning of the Reformation. M.Luther excommunication (1520). Peasants' War in German (1524-1526).
1438–1456	Last civil war in Russia for Moscow throne (1433-1453). Ousting of the British from France – from the Paris transfer to the French (1435) to the British surrender in Bordeaux (1453).
1355–1373	"Red Turban Rebellion" in China (1351-1368), led to the fall of the Mongol Yuan Empire. Peasants' unrest "jacquerie" in France (1358-1359).
1260–1278	The split of the Mongol Empire (1260), the mutual recognition of ulus independence on all-mongolian kurultai (1269). The extrusion of the Latins from Constantinople (1261).
1177–1195	Byzantine crisis: background of Latin occupation. "Massacre of the Latins," one of the largest mass murder in history (1182), the revolution of Andronicus

- (1183), the overthrow and execution of Andronicus (1185), the overthrow and blinding of the emperor Isaac II Angelos (1185).
- 1094–1112** The dispute over the church investiture between the Holy Roman Emperor and the Pope of Rome. In 1111 Emperor Henry V held Pope Paschal II in custody until won the victory in the dispute. However, in 1112 the pope acknowledged his concession as wrong thing. Investiture controversy led to the emergence of several antipopes during this period.
- 1011–1029** Prince Svyatopolk the Damned murdered his brothers Boris and Gleb (1015). Yaroslav the Wise wins Svyatopolk (1019). Later, Boris and Gleb were canonized as the first Russian saints.

Table 2. Important events corresponding to the intervals of Jupiter occultations by the Sun for the last 1000 years.

6. Graph of Saturn elongations at the moments of conjunctions with the Sun.

Maximums of Saturn latitude are repeated with the synodic period of 29.5 years, and minimums are displayed on the graph of elongations in the form of an additional maximum at the 16th year. The conjunction to the Sun for the slow planets is not essential because the positions of the graph extrema with it and without it differ insignificantly.

Most notably, that maximums of the ecliptic latitude of Saturn in the Russian history of the XX century were accompanied by the death of the state leaders: Alexander III (1894), Lenin (1924), Stalin (1953), Brezhnev (1982). Moreover, in February 2012 it was announced about the detection of the assassination attempt of Vladimir V. Putin. However, in the XIX century, this pattern has not been observed. The first date of the chain can be regarded the event of not Russian, but American history: murder of US President Abraham Lincoln (1865).

On closer examination, we note a correlation with the dates of death of public figures for all elongations maximums, including the intermediate. Figure 8 indicates by circles the date of death of the following famous people: the king of

France, Louis XVI (executed in 1793), French Emperor Napoleon I Bonaparte (who died in exile in 1821), the first emperor of Austria Franz II (1835), the last king of France, Louis-Philippe I (1851), US President A. Lincoln (assassinated in 1865), the Russian Emperor Alexander II (killed in 1881), Russian Emperor Alexander III (1894), the Prime Minister P.A.Stolypin (killed in 1911), V.I. Lenin (1924), Lenin's wife N.K.Krupskaya (1939), L.Trotsky (killed in 1940), I.V.Stalin (1953), the leader of the Vietnamese revolution Ho Chi Minh (1969), French President Charles de Gaulle (1970), Leonid I. Brezhnev (1982), the architect of China's reforms Deng Xiaoping (1997), Polish President L.Kaczynski with a delegation (died in 2010), the dictator of Libya, Muammar Gaddafi (2011), head of the DPRK Kim Jong Il (2011). Of course, many well-known figures were outside of the list, above all: archduke Franz Ferdinand, Czar Nicholas II, Hitler, Franklin Roosevelt, Mao Zedong, John Kennedy. The evaluation of correlation according to Bernoulli for a list of well-known politicians gives the random match probability of about 7%, which in principle too much. At the same time, for the chain, manifested in Russian history, the random match probability does not exceed $1E-05$.

7. Superposition of planetary cycles and forecasting of history for the next two hundred years.

Is easy to see that an important historical events often correspond to the special points on a few graphs. For example the collapse of the Third Reich (1945), major wars of the beginning of the XVIII century (1709) and the fall of the Byzantine Empire (1453) were marked not only by the last three maximums in the graph of Venus cycle (see Fig.4), but also Mars occultations by the Sun (1944, 1707, 1453) and Jupiter occultations (1942, 1705, 1456). The murder of the United States President Abraham Lincoln (1865), the Russian Emperor Alexander II (1881), the death of Stalin (1953) not only coincides with the maximums of the graphs of Saturn elongations, but also occur in the background of close

occultations of Jupiter by the Sun (1866, 1881, 1954) . The French Revolution (1789-1793) begins after the close occultations of Mars (1786) and Jupiter (1788) by the Sun. The First Crusade (1096) is preceded not only by the occultation of Mars (1092), but also Jupiter occultation (1094) by the Sun.

We suggest a forecast of events for the next two hundred years, based on the totality of the considered planetary cycles, possibly comparing the result with other futuristic prognosis.

2021–2027 Close occultations of Mars (2023) and Jupiter (2025) by the Sun, with relatively small magnitude take place against the background of a minimum of Venus cycle (2027). The situation similar to 1865 is realized - the end of the US Civil War, the abolition of slavery; or to 862 - the beginning of the reign of Rurik in Rus'. In addition, the subtraction of "super cycle" of Venus from 2025 (7533 year, see Section 3) leads to the first year of the Byzantine chronology "from the Creation of the World": $2025-7533 = -5508$. Probably the emergence of a new major player on the world stage, and perhaps a new type of social organization.

Note, according to Forster [45], the hyperbolic extrapolation of the world population tends to infinity in 2025, the demographic singularity occurs. Since in reality the infinite population is impossible, the law of population growth, which has remained unchanged for 9000 years, i.e. for the whole history of civilization, must be changed. This phenomenon, got the name of "demographic transition" in the literature, in many respects assimilates to the phase transitions in complex systems [46]. Apparently, it is caused by the collective (information) human interaction, i.e. the consciousness of humanity, and the result should be a new form of organization of mankind when the critical update rate is achieved. Of course, such a transition is a long term phenomenon: the date by Forster is determined with an accuracy of a few years, and the first deviation from the hyperbolic law and "critical phenomena" accompanying the transition have been seen for decades ago. Thus, for example, Professor S.P. Kapitsa has already interpreted the world wars of the XX century as a result of the loss of stability of the demographic system near

the point of transition. Understandings of the global financial crisis are also quite fit for this model.

2065–2073 Mars occultations by the Sun (2070) against the background of maximum elongation of Saturn (2070) and "winter" maximum of imperial cycle of Venus (2065). A rare configuration indicates a significant probability of war, which resulted in the collapse of the large state, so that the very life of its leader will be under serious threat.

Note, 2064 in futuristic forecasts is known as a singularity of history, which is also called the "singularity of Dyakonov" by the name of its discoverer [27]. Apparently, it is a consequence of the demographic singularity of Forster-Kapitsa. In his monograph "Pathes of History" [47] I.M.Diyakonov highlights the main stages of the historical process and discover the acceleration of historical time. He calls "historical singularity" that moment when the speed of world history stages change resulting from the extrapolation tends to infinity, but does not mention a specific date. A.D.Panov conducts simple statistical analysis of Dyakonov's dates by the method of least squares, which leads to a singularity in the history in 2064 (see also Note 2). A possible result of this singularity is predicted by the extravagant model of the "network awareness" of A.V.Molchanov, and in particular the article [28] as well. It assumes 2065 represents both the date of the end of the demographic transition (when the rate of population growth comes zero, and then remains almost unchanged) and the beginning of the evolution of «post homo sapiens», i.e., new biological species, posthuman. In this case, the biological evolution has its own point of singularity, which is separated from our time by about two million years in the future. Note also that according to some studies, the same 2065 observes the "crash of the world" in the prophecies of Nostradamus [48,49], when not only the derivative of the density of population, but also the density itself may be changed abruptly to almost zero (see Note 3).

2112–2116 Occultation of Jupiter by the Sun (2115) against background of the maximum elongation of Saturn (2116) and the minimum of Venus "super

cycle" (2115). There is the possibility of great, but relatively peaceful transformation of power, which should affect the whole world. However, the question of the effect of historical rhythms outside the singularity remains debatable.

2190–2203 Two pairs of close occultations of Mars and Jupiter by the Sun, in 2197 and 2203, respectively, against the background of maximum "super cycle" of Venus (2190). This configuration reminds the Second World War. Soon after, in 2240, 6,000 years of the Jewish calendar expire. In 2241, according to Roussat [5], the epoch of the Sun ends (1887-2241), and a new cycle of planetary periods "Golden Age" of Saturn begins. Finally, in 2242, 7000 years from the Creation expire according to chronology I of Nostradamus (epistles to King Henry II). Among historians there is the debated question whether this year is the last year in the prophecies of Nostradamus, or they extend further up to the year 3797, as stated in "Letter to his son Caesar" [50] (see Also Note 4).

It should be noted that the theme of the Roman cycle is particularly relevant for the concepts of the "collapse of the world" and "end of time" because Ancient Rome stands as the prototype of the Last Empire in Bible prophecy. At the end of each successive period the collapse and (or) the transformation of the state take place, reflecting the final of the historical drama: the collapse of the global political system and the onset of the millennial kingdom of Christ.

In the book "The Eternal Return Myth" Mircea Eliade gives interesting facts from the ancient Roman eschatology. According to the beliefs of the ancient Romans, the limits of Rome's existence are associated with the symbol twelve eagles, which Romulus saw while the foundation of the city. When the term symbolized by the eagles expires, "Great Year" ("ekpyrosis") will destroy the entire old world and, consequently, Rome as well. At first they thought that this period is 12 decades. In the Late Republic the idea that each eagle stands for a century has become very popular, so that Rome will exist 1200 years. Revival of the Empire in 27 BC after long civil wars weakened the anxious expectations in

Roman society. August seemed to found Rome again, that means that the transfer to the "Golden Age" occurred, bypassing the "ekpyrosis." Therefore, for example, Virgil replaces in his works the last century, the age of the Sun, causing the worldwide conflagration to the "Age of Apollo" and hypothesizes many wars were those signs that presage the change of Iron Age to Golden one. Soon the opinion spread that Rome can be updated regularly, to infinity. The issue of twelve eagles of Romulus seemed to lose relevance.

However, referring to the graph of Venus cycle (Figure 4) we would like to make a careful thought that "12 eagles of Romulus" are nice identified with the twelve periods of Florus, measured from the foundation of Rome. That is, the Empire is updated (or "returns" in terms of Eliade) not four times as Florus thought, but 12 times. The last period started in 1945-1947 and has been marked by the collapse of the Third Reich and the restoration of Israel (1948). In this interpretation, which, however, is rather synchronistic [14] than rhythmological, Roman "ekpyrosis" should happen in the next two hundred years.

One can argue that such an idea is not relevant, because the Roman Empire was lost long ago. However, firstly, the fall of Rome does not mean the disappearance of cosmophysical factors perhaps linked with this events. Secondly, the tradition of interpretation of biblical prophecies just says that the Empire did not die. In the West it is believed to reside now in a state of "fragmented kingdoms", which are symbolized by the statue toes from Daniel's vision (see [51]). In the East, many people think that the spiritual capital of the Empire moved to Moscow. This leaves open the question of whether the Christianized Rome is the spiritual heir of ancient pagan Ancient Rome, or whether it acts as the earthly prototype of "Kingdom of Christ." At least, our results show that the rejection of paganism had no effect on the action of the imperial cycle. First, in accordance with the ancient rule the fall of Rome took place, and then two collapses of Orthodox Constantinople, and from the middle of the XVI century Moscow found itself in tact of Roman imperial cycle. The question of whether it is good or bad - is

beyond the scope of this discussion. The essence of the concept of Philotheus probably in that Satan appeared caught and bound in Russia through the power of the Orthodox faith. This issue will be discussed in details in the second article of this collection. We also refer the interested reader to the monograph of N.V.Sinitsina [52] and article of P.Palamarchuk "Moscow, Meshech and Third Rome" [53].

8. Conclusion.

Significant correlation with the world history takes place for all the considered planetary cycles. Consequently, the astronomical latitudes of planets play an important role and should be considered by astrologers. Herewith, the classic opinion is only partly fulfilled: Mars is indeed related to military activities, Jupiter symbolizes power, Saturn appears to be a messenger of death. The cycle of Venus is the most unusual but also the most statistically significant. Extremes of this cycle not only coincide with important dates in world history in the past, but also naturally fall on the theoretically predicted dates of demographic singularity of Forster-Kapitsa (2025) and the historical singularity of Dyakonov-Panov (2064).

In Ancient Egypt, Babylon, Greece the planet Venus (which is also the goddess Isis, Ishtar, Aphrodite) was a symbol of femininity that associated with the imperial cycle badly. At the same time, a clear link of Venus with Roman history existed in the myths of Ancient Rome. The goddess Venus (Aphrodite) was considered the patroness of the Romans, because according to legend, she was the mother of the Trojan hero Aeneas, whose descendants founded Rome. Luxurious temple of Venus Genetrix was built in the I century BC by Julius Caesar, who considers himself a descendant of Aeneas. Thus, the imperial cycle of Venus can be interpreted as a tendency to spontaneous development of the mythical story of earth's history. The main argument for this statement is the obvious semantic selectivity of the cycle, uncharacteristic for the influence of physical factors. On the one hand, such a hypothesis outputs the issue of astrological repeatability of the

history beyond physicalism, attributing it to the general series of other prodigies, including folk beliefs and superstitions. On the other hand, the correlation with historical events is empirically established that allows you to put the question of the nature of the information reality in which we live and, in particular, about the nature of time, which may turn out that the most common cause leading to the synchronization of recurring events. The plot of the historical drama is set in some other reality, and we see only "flashes on the wall", which are arranged in rows according to the rules of our time perception.

Regardless of the nature of these laws, they probably indicate a low level of society spirituality. The society acts as a passive spectator of natural occurring processes only if its behavior is determined by the blind instincts, for which the will to overcome is in lack. But the consciousness of free active person should not be subject to the law of cycles, and the requirement of a sense of world history forbids it to endlessly wander circle-wise. *"History can be meaningless if it will never end, if there is no end; the sense of history is a movement to the end, to the outcome"*. (N.Berdyayev. The Philosophy of Freedom). Herder and Kant saw the main trend of historical development in the growth of mind and justice, for Hegel, such a trend was the steady growth of freedom, Fichte wrote about society's aspiration for truth and beauty. Outstanding Christian thinker P.Teilhard de Chardin predicted synthesis of humanity in differentiated unity, called the Spirit of the Earth - the highest point of evolution, which can be connected with Christ. But if herewith the evil, *"aging simultaneously with goodness reach at the final of its highest level"* – the traditional apocalypse can be realized, and along with it - the *"liberation of that percentage of the universe which, across time, space and evil, will have succeeded in laboriously synthesizing itself to the very end"* [30].

Notes.

[1] If on the zodiacal background to build the points at which the superior conjunctions of Venus with the Sun take place and connect them with the line according to the conjunctions order – we will get the pentagram.

[2]. In a later article "Crisis of the planetary cycle of universal history" A.D.Panov complements a number of historical revolutions of Dyakonov by his own number of biosphere revolutions, and hence, predicts the global singularity for 2004. This approach, based on a mixture of heterogeneous data, became the object of fair criticism (A.V.Molchanov. Criticism of hypothesis of A.D.Panov)

[3]. Continuing the formal physical analogy with critical phenomena, we note that phase transitions are of two types. In the phase transition type I physical characteristics such as the density and concentration change abruptly, herewith the heat produce or absorb. In the phase transition type II the density varies continuously, the heat does not release, and not absorb, but the index of structural organization changes abruptly. It is important, that the phase transition type II is a cooperative phenomenon, caused by the properties of the totality of particles ("individuals") rather than the individual properties of each particle. In this case, the correlation radius of the particles tends to infinity, i.e., any part of the system considered "feels" the changes, occurred with the rest. Thus, the difference of scenarios [Kapitsa- ... -Guinard] is only in the nature of the transition. The time interval 2025-2065 can be considered as a "metastable state" when the transition conditions have already been created, but the implementation has not occurred yet. It can be assumed, the implementation of transition type II requires prior association of all mankind - political, economic, spiritual - into some differentiated unity. Otherwise, the transition type I (with heat production) takes place.

[4]. Among the quatrains, which may indicate the end date, C1Q15 is not practically mentioned: *"Mars threatens us by military force, it will force us to shed blood for 70 times more..."* For example, A.Penzenskiy [6] suggests that the expression "70 times" appears here as an idiom. We also note that, along with other options that might be more productive (the number of synodic revolutions, the number of Mars occultation by the Sun, etc.), this phrase may indicate a number of great opposition of Mars (i.e. closest approaches of Mars and Earth, when Mars becomes bright red and very noticeable), repeated every 15 and then 17 years with

a complete cycle of 32.03 years. Then there is one of the great constants of Nostradamus: $70 * 32.03 = 2242$.

References.

1. P. Sorokin. Cyclical concept of socio-historical process. // Russia and the Modern World, 1998, is.4 (21).
2. I.M.Saveleva, A.V.Poletaev. History and time. Looking for the lost. - M.: Languages of Russian culture, 1997.
3. Yu.V. Yakovets. Cycles. Crises. Forecasts. M., 1999
4. A.V.Korotaev, D.A.Halturina, Yu.V.Bozhevov. The laws of history. Century cycles and millennial trends. Demographics. The Economy. Wars. M., 2010
5. Roussat Richard. Livre de l'estat et mutation des temps, prouuant par autoritez de l'Esriture sainte, & par raisons astrologales, la fin du Monde estre prochaine. A Lyon, chez Guillaume Rouille, a l'Escu de Venise. 1550. Avec Priuilege du Roy. – Paris: Gutenberg Reprints, 1981. <http://www.propheties.it/r.roussat.htm>
6. A.A.Penzensky. Prophecies of M. Michel Nostradamus. M.: Eksmo, 2004.
7. E.P. Blavatskaya. The theory of cycles. // The Theosophist, July 1880.
8. G.Kvasha, Zh.Akkuratova. Search for the empire. M.: Ripol Klassik, 1998.
9. A.L. Chizhevskiy. Physical factors of the historical process. - Kaluga, 1924.
10. A.L. Chizhevskiy. Earth echo of solar storms. – M., 1976.
11. L.N. Gumilev. Ancient Rus' and the Great Steppe. - Astrel, AST, 2004.
12. A.T. Fomenko. Mathematical analysis of historical texts. Annexes to the chronology - M.: Nauka, 1996
13. G.V.Nosovsky, A.T. Fomenko. Introduction to the New Chronology. - M.: Kraft + Lean, 1999, 2001
14. K.G. Jung. Synchronicity – An Acausal Connecting Principle. / In collection of K.G. Jung. Synchronicity. - M.: Refl-book, K.: Vakler, 1997
15. N.Kempion, M.Beydzhent, Ch.Harvi. World Astrology: Introduction to astrology of countries, peoples and organizations. Moscow, 1999
16. Charles E.O. Carter. An Introduction of Political Astrology. L. N. Fowler, 1951
17. A.Barbault. L'Astrologie Mondiale. Fayard, Paris, 1979
18. R.Dulard. Wars and cycles of planets: 1700-1992. // Studies in astrology, 1996, N1. <http://www.astrologic.ru/library/Dulard.htm>

19. R.Taagepera. Size and Duration of Empires: Systematics of Size. // Soc.Science Research, 1978, 7:108-27
20. C.Chase-Dunn, Thomas D. Hall. Rise and Fall: East-West Synchronicity and Indic Exeptionalism Reexamined. Presented at the annual meetings of the Int.Studies Association, Minneapolis, March 17, 1998.
21. E.A.Azroyants. Globalization: a disaster or a path to development? -M.: Noviy Vek, 2002
22. M.Shilman. Experience of statistical analysis of the parameters of complex systems and periodizatsion historical features of their evolution. // "Filosofski peripetii." Reporter of kharkiv national university named after V.N. Karazin, series "Phylosophy", 2000, N487, P.73–82.
23. F. Braudel. Material civilization, economics and capitalism, XV-XVIII centuries. -M. 1986, vol.1, p.45
24. C.Chase-Dunn, Thomas D.Hall. Rise and Demise: Comparing World-Systems. Westview Press. 1997
25. M.Shilman. Demographic cycles and macrohistorical changes: comparative analysis.
26. S.P. Kapitsa. Essay on the theory of human population growth. M.: 2008; Paradoxes of growth. The laws of human development. M.: 2010. See also <http://spkurdyumov.narod.ru/kapitsa555.htm>
27. A.D.Panov. Singularity of Dyakonov. // History and Mathematics: Problems of historical periodization of macroprocesses. M.: KomKniga, 2006. P. 31-37
28. A.V.Molchanov. Progression of evolution and evolution singular point. <http://avmol51.narod.ru>
29. B. I.Vernadskiy. Philosophical thoughts of naturalist. / USSR Academy of Sciences; editorial board A.L. Yanshin, S.R. Mikulinsky, I.I. Mochalov; ex.. M.S. Bastrakova et al. - M.: Nauka, 1988.
30. P.Teilhard de Chardin. The Phenomenon of Man. M.: Progress, 1965.
31. N.Berdyayev. The meaning of creativity. (Experience of man justification). Moscow: Publishing House of G.A.Leman and S.I.Saharov, 1916.
32. V.Khlebnikov. Boards of fate. Site <http://www.hlebnikov.ru>
33. M.Eliade. The Myth of the Eternal Return: Cosmos and History. Princeton, 1971.
34. A.V.Polyuh. Art to know the future. <http://www.ap7.ru>
35. W.Strauss and N.Howe. The Fourth Turning : an American prophecy.– Broadway Books, 1997.
36. John J. Xenakis. Generational Dynamics. <http://www.generationaldynamics.com>

37. <http://zaytsev.com/ru//index.html>
38. <http://moscowaleks.narod.ru/galaxy140.html>
39. T.Mommzen. History of Rome. -M: Ardis, 2009
40. L.N.Gumilev. Born in 1380. // Decorative Arts, 1980. N12, p.37.
41. E.V.Tarle. Great Northern War and the Swedish invasion in Russia. Col., Vol.10. -M.: Publishing House of the Academy of Sciences of the USSR, 1959.
42. M.E.Shilman. Cycles of history. -Kharkov Publishing House of HGADTU, 1998
43. M. E.Shilman. Abstractions in the chronology and periodization of history. // Reporter of Kharkiv National University. Series "Philosophy", 2000, N486, p.142
44. K.V.Vasilev. Origins of Chinese civilization. M., 1998.
45. Forster H. von et al. Doomsday: Friday, 13 November, A.D. 2026 // Science. 1960. V.132. Discussion: Ibid. 1961. V.133.
46. S.P. Kapitsa. Essay on the theory of human population growth. M.: 2008; Paradoxes of growth. The laws of human development. M.: 2010. See also <http://spkurdyumov.narod.ru/kapitsa555.htm>
47. I.M. Diyakonov. The paths of history. M.: Eastern Literature, 1994.
48. P.Guinard. Le monde s'approche de bouleversements majeurs (2065/2066) suivis d'une anaragonique revolution (2242/2243). <http://cura.free.fr/dico8art/907a-2066.html>
49. I.K.Razumov. Eve of the great solstice in prophecies of Nostradamus. // Consciousness and Physical Reality, 2010, N12, p.33-48
50. T. W. M. van Berkel. The Millennium model versus the Trithemian cycle. <http://nostredame.chez-alice.fr/analyse.html>
51. I.Newton. Observations on the Prophecies of Daniel and the Apocapse of St.John. - Issue of A.S.Suvorin "New Time", 1915
52. N. Sinityna. Third Rome. Origins and evolution of Russian medieval concept (XV-XVI centuries.). - M.: Indrik, 1998. 416 p.
53. P.Palamarchuk. Moscow, Meshech and Third Rome. 1986 / in Coll.: "Key" to Gogol. - Astrel-St. Petersburg, 2009.

Imperial cycle of the planet Venus and Philotheus's concept "Moscow is the Third Rome".

I.K.Razumov, V.A.Petrov

iraz@k66.ru , vpetrov195757@mail.ru

*And I saw a dream, and, behold, there came up from the sea an eagle,
which had twelve feathered wings and three heads ...
And I looked, and behold, the eagle flew with his wings, to reign over the
earth ...*

III Ezra 11:1,5

1. Introduction.

The idea of a world empire, which eventually changes the images, but remains tied into one historical body called the "idol" - is already mentioned in the book of Daniel. According to the traditional interpretation, Roman Empire, then disintegrated into East and West, is indicated in the text as "*the feet of the idol*" [1]. Feet undertake the stroke of the stone, which is the "*kingdom of God in heaven*", which "*will crush all these kingdoms, and shall stand forever*" (Dan. 2:44). Thus, according to the prophecy, the Roman Empire, "*fourth, dreadful and terrible beast*" is the last empire, the collapse of which is accompanied by apocalyptic wars and the onset of the millennial kingdom of Christ (St. insight.13,17). However, in reality the Roman Empire disintegrated in IV-V centuries; but neither the kingdom of the Antichrist, nor the kingdom of Christ did not arrive.

As interpreters believe that the prophecies of the Bible can not be false, some explanations, in essence supplementing the original text of Daniel (see reviews [2-5]) have been proposed. According to these interpretations, after the fall the Roman Empire transformed into a spiritual symbol, moving from one kingdom to another, linking these countries with images of "idol" and "fourth beast". It is surprising that herewith the original meaning of the image is transformed, until

replaced on its opposite. Even Tertullian (III cent.) wrote: "*The greatest force threatened the entire world, and the very end of the world accompanied the terrible disasters, are held by forces of the Roman Empire*". Of course, the metamorphosis is related to the conversion of ancient Rome to Christianity. The Book of Daniel was written during the reign of Nabuchodonosor (VI century BC), so it is tempting to attribute its predictions primarily to the pagan world system and ancient Rome, which later, in the distant future, is to be regenerated by the Antichrist. Then the history of the Christian kingdoms can be considered in a positive way. Thus, on the one hand, the Christian Church sees itself as the new spiritual Israel, on the other hand, from the time of Emperor Constantine, it merges with the state. Hence the concept of Eusebius of Caesarea logically follows (III cent.), according to which the Christian Rome is God's chosen realm. This imperial ideology had a noticeable impact on the apocalyptic imaginations.

In 476, the Western Roman Empire collapsed, and the spiritual center of Christianity has moved to the capital of the Eastern Empire, Constantinople, which became known as the "New Rome". About a thousand years later, in 1453, Constantinople was conquered by the Turks. This event took place near the end of 7,000 years of the Byzantine era (1492), but the end of the world expected in connection with it did not come. In 1492, Metropolitan Zosima explains the cause of the incident: The end will not come because Moscow is now the "new town of Constantine", the guardian of the Orthodox faith. Soon the elder Philotheus presents the idea of "Moscow is the Third Rome", arguing it that "all the Christian kingdoms came to an end and came together in a unified kingdom of our sovereign". Obviously, wandering empire - "idol" from the prophecies of Daniel - is implicitly supposed! However, the metamorphosis of the image requires to abandon the formal interpretation of ancient texts. The considerations of fairness and common sense are getting involved: the kingdom, preserved the purity of faith – is blessed, even if on formal grounds and historic signs it is the "fourth beast".

So, in addition to the "beast" from the prophecies (and it seems, in spite of them) Christian apologists introduced a new subject - the state being the guardian of the Orthodox faith. There are two "wandering" Romes - Pagan and Orthodox; the first is destined to become a stronghold of the Antichrist; the second acts as a "holding one" (2Thes 2:7). The Antichrist does not appear, because the Orthodox Rome preserves the purity of faith. According to Philotheus, "the fourth Rome will not happen". This passage can be interpreted as a statement, and as an appeal: "God grant that the fourth Rome was not!" [4]. Unless Russia departs from orthodoxy, the force over the world will be immediately seized by the Antichrist and his kingdom will thus "the fourth Rome".

Later there were the ideas (e.g. F.I. Tyutchev) that Orthodox Russia - this is not the fourth, but the fifth kingdom of Daniel, i.e. in fact the eternal kingdom of Christ, which is opposed to the pagan East and heretical West, and soon "it will fill the whole earth" (Dan 2:35): "*Moscow and Petersburg, and Constantinople are sacramental capitals of the Russian kingdom... That Russian kingdom will never falls, as the Spirit foresaw and Daniel prophesied about it*" (F.Tyutchev. Russian geography.) However, the elder Philotheus was not a supporter of such radical views: "*all the Christian kingdoms came together in your kingdom, after that, we expect the kingdom to which there is no end*"- he wrote in a letter to the Grand Duke Vasiliy III. Hence it is clear that Philotheus did not consider Third Rome as the kingdom of Christ. Also V.S.Solovyev sharply criticized the Slavophiles: "*We do not want to be learnt by the fate of fallen Byzantium, and some flatterers repeat us: You – are the Third Rome, you – are the Third Rome. Let it be so! Reserve of divine punishment has not yet been exhausted. Swarm of awakened tribes is preparing new attacks... To humble in trembling and fear, forgotten the covenant of love ... And the Third Rome lies in the dust, and the fourth is not to be.*" (V.S. Soloviev. Panmongolism). When the debate on an important topic moves into the poetry mainstream, any objective arguments "for" and "against" the concepts discussed are particularly relevant.

In a previous article [6, the first article of this collection] we noticed that the history of ancient Rome and the states considered themselves its successors, is the subject to fairly strict laws that are related to planetary cycles. Particular attention is drawn to the Roman imperial cycle that correlates with the cycle of the superior conjunction of Venus with the Sun. It allows not only to trace the baton of empires succession (which coincides with the statements of Philotheus), but also to predict the likely dates of the world wars and the collapse of empires in the future. At the same time, we are talking about the Roman imperial cycle; it begins early than the history of "idol" and it not linked with Nabuchodonosor kingdom history. Rather, it can be called the rhythm of the "fourth beast" from Daniel's prophecy. This rhythm is discussed in details below in the context of the concept of Philotheus.

2. Graph of imperial cycle.

Roman historian Florus claimed that the history of Rome complies with the rhythm with a period of 250 years, and predicted the fall of Rome to the end of the fourth period from the founding of the city [7]. Although in reality, the Western Roman Empire collapsed at the end of the fifth (but not the fourth) period, the concept of Florus withstood the test of time generally. For centuries, similar rhythms were linked with planetary cycles. In the previous article, it was shown that the Roman imperial cycle coincides by the period and phase with the cycle of superior conjunction of Venus and the Sun. Now briefly summarize the method of its construction.

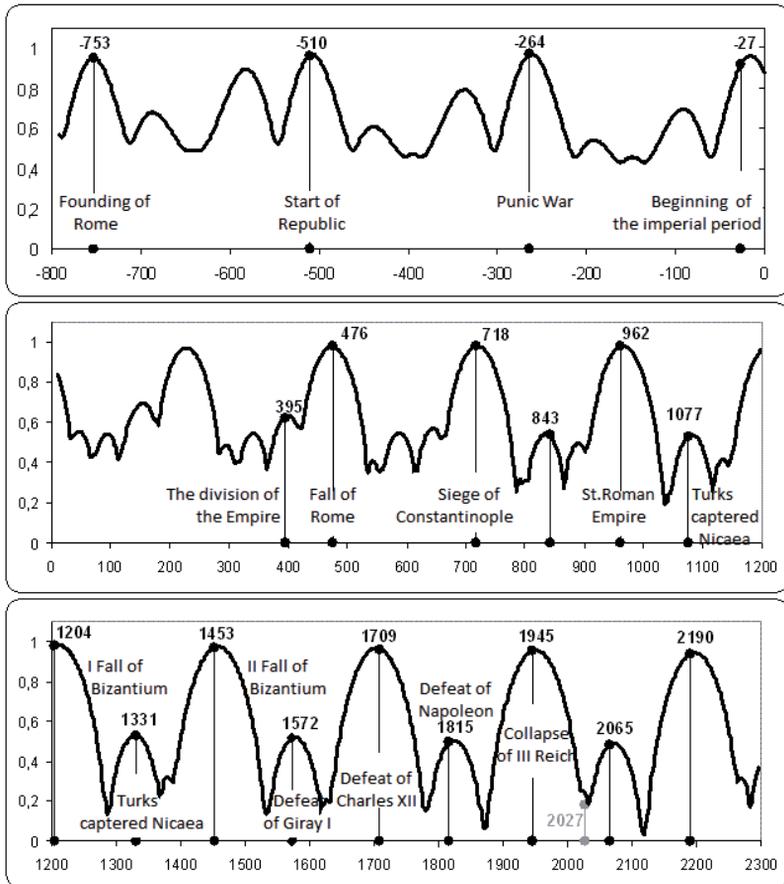


Fig.1. Smoothed normalized graph of the geometric mean between the modules of declination and the elongation of Venus taken at the time of its superior conjunction with the Sun.

Venus passes its way through the zodiac for 584 days, and the most notable events are its superior conjunctions with the Sun. In contrast to classical astrology, which examines the ecliptic longitudes of the planets, we consider the astronomical

latitude in these points of time. Ecliptic latitude, taken at superior conjunction with the Sun is approximately equal (on the module) to the elongation of the planet and determines whether the planet is covered by the Sun at the time of its conjunction. The maximum duration of the covering corresponds to zero elongation achievement; for Venus this event is repeated with a period of 243 years. The equator latitude (declination), taken at the time of the conjunction, reaches the extremum if the conjunction point is close to the time of the solstice. Repetition period of superior conjunctions near the date of the summer (or winter) solstice is 251 years for Venus.

We have identified the "imperial cycle" as the geometric mean (square root of the product) of these two cycles: the cycle of elongations and the cycle of declinations of Venus taken at the time of the superior conjunction with the Sun. Because of the motion of Venus, this graph is easy to smooth by moving average over five points. The emerged graph (see Fig. 1, normalization per unit) is a quasi-periodic and modulated. It has an average period of about 246 years, in the scale of centuries, and also must be modulated by "Great Cycle" with a period of about 7533 years ($251 \cdot 243 \cdot 30 \sim 31 \sim 7530$). On the considered period of time (from the founding of Rome), the graph has a well-defined maxima of the first level (we call them "major" or "summer" - according to the dates of the respective conjunctions), the maxima of the second level from the Middle Ages (we call them conditionally "winter" ones) and many local extrema of small amplitude in the period of the Roman Empire and the early Middle Ages.

3. Great Cycle of Venus and calendar systems.

We show that the Great Cycle (7533 years) is associated with known calendar systems.

(1). If you put the beginning of Great Cycle on the first year of the Jewish calendar (3761 BC), then its center would be close to the date of Jesus' birth, because $7533/2 = 3766$ (accuracy of about five years can be considered good on

the scale of thousands years) . This coincidence has a clear symbolic meaning. The birth of Jesus is the top of earth's history, provided that the whole history is associated with one Great Cycle. Note: the idea to represent the birth (or crucifixion) of Jesus as the top of world history has been quite common in the Middle Ages. In particular, it was performed in the concept of Joachim of Fiore. Perhaps for the same reason, Nostradamus says in his "Letter to Cesar," that he ends his prophecies by the year 3797, i.e. in the probable date of the crucifixion and resurrection of Jesus in the Jewish calendar. In symbolic logic of Nostradamus the crucifixion of Jesus is both the beginning and the end of predictions.

(2). If you put the start of the Great Cycle with the first year of the Byzantine chronology (5508 BC), then its end falls on the year 2025 - the date of the demographic singularity of Forster-Kapitsa: $- 5508 + 7533 = 2025$. The article by Forster [8] showed that the world's population extrapolation according to the hyperbolic law, which remained unchanged for 9,000 years, tends to infinity in 2025. Since the infinite population is impossible, it means that the law of growth has to be changed (that is observed in the second half of the XX century in developed countries). The change of law means, apparently, that humanity moves into a qualitatively new state. S.P. Kapitsa [9] likens the process to a phase transition in complex systems. He regards the world wars of the XX century as "critical phenomena", the result of the loss of stability in the demographic system while approaching to the point of phase transition.

(3). In the ancient Roman calendar, years calculation was conducted from the founding of Rome in 753 BC. Date of Rome foundation in the Jewish calendar looks like 2993 year, i.e. almost 3,000 years since the creation of the world. Since Jewish mysticism involves the renewal of the world ("Holy Saturday") in 6000 years from the creation, it actually means that the foundation of Rome is regarded as the "top of the world history," just as the Christian thought associated the birth of Jesus with such "top". By the way, in ancient Rome popular idea that the term of existence of the city is determined by the symbol of 12 eagles [10], can be

understood as an astronomical study of this date: $3000/12 = 250$ - that is, every "eagle" represents one cycle of Florus, roughly equal to one period of the conjunction of Venus with the Sun. Note that the Great Cycle has natural astronomic boundaries, due to achievement of the maximum amplitude (when the phase difference of declination and elongations cycles is equal to zero). The Fig.1 shows that this critical time lies within the period of 1944-2195, i.e. it falls on the twelfth cycle from Rome foundation.

Thus, the cycle of Venus connects multiple calendar systems. Moreover, the number of connections between the calendars is redundant. This means that the dates of certain events (the foundation of Rome, the birth of Jesus) were chosen conditionally, or the events themselves are caused by planetary cycle. Most likely, the creators of calendars tied them to the important events of the world history. In this case, the connection of calendar systems with Great Cycle of Venus is mediated.

4. The hidden meaning of the Philotheus's concept.

The presented graph (Figure 1) is amazing that binds into one chain the important milestones in the history of three empires - Roman, Byzantine, Russian - including the fall of the ancient Rome (476 - the end of history of the Ancient World), both falls of Byzantium (1204 and 1453 - the end of the Middle Ages), and a series of invasions in the "Third Rome" (in particular, in 1945 - the victory in the Great Patriotic War). Thus, it is difficult to speak about the "cycle" because the sense of events is not always repeated. It is rather a "rhythm", which allows to trace the story of "Roman" history. The probability of the existence of the historical rhythms was discussed, for example, by M.Shilman [11].

Semantic selectivity of rhythm influence, apparently, can not be reduced to the effects of the currently known physical factors. For example, the first two events in the Russian bloc – campaigns of Divlet I Giray and Charles XII in Moscow - are very important for Russian history, but they clearly were not as

significant events in the world scale. On the other hand, such events as the fall of Rome (476) and Constantinople (1453), which summed up the whole epochs of world history have mostly symbolic value, which is difficult to formalize in numerical characteristics (such as the number of dead, the intensity of the battles, the degree of political fragmentation, etc.) Therefore, first of all, the results obtained give the evidences in favor of the religious concept of Philotheus, and should be considered in its context.

Contrary to the statement of Philotheus, the idea of the Third Rome is not displayed directly from any prophetic books. Attempts of P.Palamarchuk [4] and Dm.Stremouhov [12] to understand its origins led to rather unexpected conclusions. P.Palamarchuk notes that Spaso-Eleazar monastery, where Philotheus lived, belonged to the Novgorod and Pskov diocese, where during the life of the elder the translation of the full body of the Bible into Russian was completed. In this translation the grim prophecy Ezekiel 38 was deliberately distorted: instead of the term "prince of Rosh" there was written "prince Rosska"; thus the Russian Prince of the "last times" was identified with the Antichrist. This distortion persisted in all Russian editions of the Bible for over two hundred years, and only later it was corrected. On the other hand, Dm.Stremouhov notes that at the beginning of XVI century, many apocrypha were translated, and in particular, III Ezras. In one of the visions Ezra watched an eagle with twelve wings and three heads. The angel explained to Ezra, the eagle was the fourth beast of Daniel's vision, and that the head symbolized the three kingdoms. Translator Benjamin, a Dominican by birth, in separately formed comments identified the eagle with the Roman Empire. The third head of an eagle he called the Holy Roman Empire. However Dm.Stremouhov suggests that it is in Pskov, which in 1510 finally lost its independence from Moscow, this prophecy was perceived differently. According to Stremouhov the issue about the sources of the concept of Philotheus clears if we just change the evaluation sign in those prophecies and comments where Moscow kingdom was understood or may be understood as the "fourth beast" of Daniel.

That is why Philotheus concealed his sources: *«a pious monk and apologist of the Christian monarchy, he could not declare Moscow the third head of the fourth beast of Daniel»*. Dm.Stremouhov also notes that the association of the Third Rome with the prophecy of Ezra were obvious to later commentators. Both authors P.Palamarchuk and Dm.Stremouhov, try to explain by the reasons of political conjuncture, the strange for pious monk transfer operation to Moscow and image beautification of the "beast", doomed to damnation in the ancient prophecies.

N.V.Sinitsyna [3], it would seem, rightly says that we should look for explanation of the Philotheus's logic in wealthy Roman-Byzantine tradition. However, it is impossible to do that substantially. Of course, Philotheus could rely on ancient interpretations, according to which the "fourth beast" of Daniel is not identical to the Roman Empire. Also he could formally transfer Byzantine imperial ideology of Eusebius of Caesarea to Russia. But he dispels doubts, in the end of the message to Vasily III referring to the interpretation of St. Hippolytus. His quote itself is ambiguous: *"Saint Hippolytus said: "When you see that Rome was besieged by the Persian troops, and Persians with the Scythians go for us to fight, then surely realize that is the Antichrist"*. Obviously, here Hippolyte meant the Italian Rome, so it is clear from the quote only that the Antichrist will not appear in Italy, and that it will be in alliance with the Persians. Roman writers called "Scythians" a large groups of peoples in Eastern Europe, Central Asia and Siberia, so it is impossible to identify Antichrist through them. But in the "Book of Christ and Antichrist" Hippolyte explains in details that the "fourth beast" is the Roman Empire, which first splits into ten kingdoms, and then restores. *"That's he (Antichrist), despite the fact that it (Roman kingdom) will be destroyed, divided into ten crowns, – he will heal and restore it again, being endowed with special tricks"*. Thus, doubts about the identification of the "fourth beast" disappear. Moreover, the key phrase of Philotheus that *"all Christian kingdoms came to an end, and came in the same realm of our sovereign"* in the context of interpretations

of Hippolytus sounds in new ways. But of course, Philotheus implies only the spiritual entity which is not the same as political.

It is noteworthy that the first mention of the Third Rome is in a message of Philotheus devoted to criticism of astrology. Philotheus deny astrology for the reason that does not accept the concept of fate. The fate of peoples cannot obey the fatality law, because it is managed by the will of God to punish and forgive peoples, as people are free in their actions. However, such an argument can be assigned to any of the prophecies, what is confirmed by the Bible example of the unfulfilled predictions of Jonah. Probably the meaning of statement of Philotheus is reduced to trust in God's omnipotence: "the fourth beast" of Daniel, convert to Christianity and preserving the purity of the Orthodox faith, to be forgiven. From interpretation of the Book of Ezra and Daniel, Philotheus make inferences that Russia is the latest "third head of the fourth beast", but he completely denies fate. This allows him to build bold syllogisms without reliable support in the primary sources: in fact, he makes religious creativity. Eagle of Ezra has only three heads, then the capital of the "wandering Empire" stopped in Moscow, and therefore "*the fourth Rome will not appear*". However, the Antichrist cannot seize power in the Orthodox kingdom, because God can not punish the righteous. Thus, Satan appeared bound in Russia, and in this Philotheus sees world-historical mission of the nascent kingdom of Moscow.

Strength of Philotheus is in complements to the formal interpretation of the prophecies with the logical reasoning. The weakness is that logical reasoning is based on dogma. So based on assumptions about human freedom, God's omnipotence and linear time (last postulate is implied), Philotheus rejects astrology. But the statistics shows us that astrology really works, and, moreover, it gives us significant arguments in favor of the Philotheus's concept. Therefore, denying astrology, Philotheus was wrong. Another postulate is that the Antichrist can not appear in the state, preserving the purity of the Orthodox faith, and the most important criterion for the purity of faith is the use of leavened (rather than

unleavened) bread for the Eucharist. But the sacred texts refer to no exclusivity of the Orthodox faith. The debate about the leavened and unleavened bread was exactly parodied by Dzh.Svift later in the story of Lilliputian wars. Nevertheless, for his time Philotheus appeared progressive religious thinker. Not by pride, not by stupidity, not because of the political situation, but out of a sensation of deep responsibility for the fate of the world, he formulated his ideas about the Third Rome, which by the power of the Orthodox faith "holds" in itself (!) the Antichrist and gives it no possibility to break free.

5. Conclusion.

From the above discussion, in the context of the concept of Philotheus, few concluding comments are followed by.

(a). The idea of moving Empire, and in particular the concept of Philotheus "Moscow is the Third Rome" gets the astrological support. Cycle of superior conjunction of Venus with the Sun clearly reflects the succession of the Byzantine Empire, and then the Russian Empire, from the ancient Rome. Although the frequency of the events is mechanically conditioned according to the planetary cycle, the selectivity of rhythm action according to the symbolic race "Rome-Constantinople-Moscow" cannot have any physical explanation.

(b). The Christianisation of the ancient Rome had no effect on the action of rhythm. Apparently, the Empire, even after its fall, dismemberment, adoption of Christianity and moving its "spiritual capitals" - remains "the fourth beast" from Daniel's prophecy. As a Christian and pagan Rome are concluded in the form of one Empire, the historical role of Moscow (and all Russia with it) is twofold. It performs the messianic function in the sense that it has a remarkable ability to "restrain" the Empire from the appearance of the Antichrist in it. But if it stumbles, do not use this opportunity, then the Antichrist will come. And it does not happen in the United States, and even not in Jerusalem. At least, there are no arguments for

the claim that the capital of the Empire moved somewhere again; on the contrary, Philotheus based on his knowledge, said boldly: "fourth Rome will not happen!").

(c). After the revolution of 1917 Russia remained in rhythm of Roman imperial cycle. It in its own way solves the dispute to what extent the Bolsheviks inherited the tradition of Tsarist Russia [13]. *«Instead of the Third Rome, Russia has managed to implement the Third International, and the Third International acquired many features of the Third Rome ... In the West, it is very poorly understood, that the Third International is not International, but Russian national idea»* (N. Berdyaev. The origins and meaning of Russian communism). The main danger of the concept of the Third Rome N. Berdyaev saw in the fact that through it "the imperialist temptation enters the messianic consciousness". The imperialist Third Rome - this is the "kingdom of the beast". Earlier, similar thoughts were expressed by V. Solovyov: *«Pagan Rome fell because its idea of absolute, deified state was incompatible with the truth opened in Christianity, by virtue of which the supreme state power is only the delegation of absolute divine-human power of Christ»* (V. S. Soloviev. Byzantium and Russia).

(d). It is reasonable to raise the question of how long the action of "imperial cycle" will continue. On the one hand, there is no reason to suppose that the action of cosmic rhythms ever stops. On the other hand, there is a semantic (synchronistic) connection with the events of Roman and Russian history. The symbolic chain of "Rome-Constantinople-Moscow" is not physically conditioned, must have its limits. In Roman mythology the terms of Rome existence were determined by the symbol of twelve eagles, which Romulus saw while founding the city. At the end of each successive period, the "eternal city" is exposed to mortal danger, renewed and purified, starts to live again. After twelve periods "great year" (ekpirosis) destroys all the old world, and therefore Rome. If counting twelve periods of imperial cycle from Rome founding, we will get a date fairly close to the end of 6000 years of the Jewish calendar. Last twelfth period began in 1945-1947, which was marked by the victory over the Third Reich (1945) and the

restoration of Israel (1948). In this interpretation, which is more synchronistic rather than astrological, the "Roman ekpirosis" should happen in the next hundred years.

(e) The nearest intermediate maximum of the imperial cycle occurs at approximately 2065. This year is known as the singularity of the history in the futuristic projections, and it is also known by the name of its discoverer "Dyakonov's singularity" [14]. In his monograph "Path of History" [15] I.M.Diyakonov highlights the main stages of the historical process and detects the acceleration of the historical time. He calls "historical singularity" the time when the resulting of the extrapolation the speed of changes of the world history stages turns to infinity, but does not mention a specific date. A.D.Panov conducts simple statistical processing of dates of Dyakonov by the least squares method, which leads to history singularity in 2064. Possible result of this singularity implementation is predicted by the extravagant model of "consciousness network" of A.V.Molchanov, and in particular article [16]. It states that 2065 is date of both the end of the demographic transition (when the rate of population growth turns to zero, and then remains almost unchanged) and the beginning of the evolution of «post homo sapiens», i.e., new biological species, posthuman. According to some studies, the "collapse of the world" falls on the same 2065 in the prophecies of Nostradamus [17,18], when not only the derivative of the population density, but also the density itself can change abruptly to almost zero.

The centuries-old drama of human history is close to its logical conclusion. It is impossible to predict in advance what will be the final. Prominent Christian thinker P.Teyyar de Chardin predicted the synthesis of humanity into the differentiated unity, which is called the Spirit of the Earth - the highest point of evolution, which will be able to connect with Christ. But if this evil, *"increasing at the same time with good it will reach its peak for the final stage"*, - the traditional apocalypse is realized, and along with it - *"liberation of that percentage of the universe which, across time, space and evil, will have succeeded in laboriously*

synthesising itself to the very end" (P.Teyyar de Chardin. The Phenomenon of Man).

Literature.

1. The Bible. With notes of Ch.I.Skoufild. M., 1989.
2. Third Rome // Encyclopaedic dictionary of Brockhaus and Efron: In 86 volumes (82 v. and 4 additional.) - St. Petersburg., 1890—1907.
3. N.V.Sinitsyna. Third Rome. Origins and evolution of Russian medieval concept (XV-XVI centuries). - M.: Indrikis, 1998. 416 p.
4. P.Palamarchuk. Moscow, the Third Rome, and Meshech. 1986 / In vol.: "Key" to Gogol. - Astrel- St. Petersburg, 2009
5. V.Petrenko. Authority in the Church. Development of the concept of power in the Russian Orthodox Church. - Cherkasy: Colloquium, 2012.
6. I.K.Razumov, V.A. Petrov. Correlation of historical rhythms with cycles of superior conjunctions of planets and the Sun. // Consciousness and physical reality, 2012, N4, p.37.
7. P.Sorokin. Cyclic concepts of socio-historical process. // Russia and the Modern World, 1998, ex.4 (21).
8. Forster H. von et al. Doomsday: Friday, 13 November, A.D. 2026 // Science. 1960. V.132. Discussion: Ibid. 1961. V.133.
9. S.P. Kapitsa. Essay on the theory of human population growth. M.: 2008; Paradoxes of growth. The laws of human development. M.: 2010. Ibid <http://spkurdyumov.narod.ru/kapitsa555.htm>
10. M.Eliade. The myth of the eternal return. - St. Petersburg, Aethia, 1998. Series of "Myth, Religion, Culture".
11. M. E. Shilman. Abstractions in chronology and periodization of history. // Bulletin of Kharkov National University. Series of "Philosophy", 2000, N486, p.142
12. Dm.Stremouhov. Moscow – is the Third Rome: the source of doctrine. // From the history of Russian culture. (Trans. From English. According to the edition: Speculum. V. XXVIII. 1953. N 1. P. 84-101): Collection. - M.: Languages of Slavic culture, 2002. - T. II. Book 1. Kiev and Moscow Russia. — P. 425 – 441
13. N.I.Ulyanov. Philotheus's fetish. // Questions of history, 1994, N4, p.152–162.
14. A.D.Panov. Dyakonov's singularity. // History and Mathematics: Problems of periodization of historical macro-processes. M.: KomKniga, 2006. P. 31-37

15. I.M.Diyakonov. Way of history. M.: Eastern Literature, 1994.
16. A.V.Molchanov. Progression of evolution and the evolution of a singular point. Online <http://avmol51.narod.ru>
17. P.Guinard. Le monde s'approche de bouleversements majeurs (2065/2066) suivis d'une anaragonique revolution (2242/2243). <http://cura.free.fr/dico8art/907a-2066.html>
18. I.K.Razumov. The eve of the great solstice in the prophecies of Nostradamus. // Consciousness and physical reality, 2010, N12, p.33-48

Astrological quatrains of Nostradamus.

I.K.Razumov. iraz@k66.ru

For almost 500 years, "Prophecies" of Nostradamus excite the minds of readers eager to make sure one can accurately predict the future. Written in the semantic space of medieval France, in Middle French, with elements of Latin and Greek, they look for the modern reader more mysterious and foggy than in the XVI century. Authors of thousands of books, hundreds of years looked for the answers to the question "What did Nostradamus want to say?", supported the unquenchable aura of glory of the prophet, but the interpretation of the quatrains, which seemed at first successful, over time were replaced by new ones, and decryptions did not take root and went into oblivion, and the assumptions about future, formulated based on an analysis of the prophetic texts, were not fulfilled consistently. In all fairness, it should be noted that such analytical writings were of extremely low cultural level typically, and were mainly used for political propaganda, as happened, for example, during the Second World War in Germany. In turn, this has led to that now Nostradamus is rarely taken seriously. Along with numerous shoddy publications in the tabloid press, there is spread a sceptical serious misconception that the whole "secret" of Nostradamus involves the use of fuzzy phrases, allowing broad freedom of interpretation. It is worth noting that Nostradamus, suggesting a similar perception of his texts, openly objected: *«The ravages of time, our bright king, demands these intimate events are revealed only in a hidden terms, having [however] only one single meaning and interpretation...»* (from epistles to King Henry II). He claimed that his predictions are accurately calculated, and the result of calculation is carefully coordinated with the movements of celestial bodies, as seen in some quatrains: *"All this was written and calculated in a well-located hours and days of elections in the most possible precise manner [...] I have calculated the present prophecies according to the order in the chain, which contains a revolution, all by astronomical doctrine and*

my natural gift ... All these images [of future] are thoroughly accommodated by the Scripture with visible celestial creatures, namely Saturn, Jupiter, Mars and others like them, as can be seen more clearly in some quatrains" (from epistles of King Henry II). Thus, clues for understanding are hidden among the astronomical data and medieval mystical concepts. And although in recent years, historians have discovered some "clues", the immediate task for the deciphering the text is on the verge of mysticism and mathematics.

This article will consider a group of quatrains that can be conditionally called "astrological". These are quatrains that use any astronomical data on the position of the heavenly bodies, or the medieval astrological concepts of world history (not always with an explanation within the planetary cycles). When analysing the quatrains we commonly used translations of V.B.Burbelo and E.A.Solomarskaya [1] or A.Penzenskiy [2] performed in view of features of Middle French vocabulary and grammar. Contrary to popular stereotypes, astrological quatrains are often very detailed, indicating the specifics of geography and events. Moreover, they are in reasonable agreement with the rhythms of history, considered in the first two articles of this collection. At least, they suggest that Nostradamus has used astronomical calculations and cyclical conceptions of world history, and made very successful predictions thanks to them.

C1Q48. Prophetic calendar.

*Vingt ans du regne de la lune passes
Sept mil ans autre tiendra sa monarchie:
Quand le soleil prendra ses jours lasses
Lors accomplir & mine ma prophetie.*

*Twenty years of the reign of the Moon have passed
Seven thousand years another will hold his monarchy*

*When the Sun will reach its tired days
Then my prophecy is accomplished and finished.*

According to the theory, which was described in the XII century by Jewish philosopher Abraham ibn Ezra, the history of mankind can be represented in cycles of the seven periods of 354 years and 4 months. Moreover, each period is controlled by the angels of the heavenly bodies in the following order: Saturn, Venus, Jupiter, Mercury, Mars, Moon, Sun. Then begins a new era of Saturn, and the cycle is repeated, unless the world does not cease to exist at that moment. Although this theory has no clear astronomical justification (it is more about the historical rhythm), it was very popular among the astrologers of the Middle Ages. For example, abbot Trithemius (1462-1516), the famous mystic and an expert on ciphers, dedicated one of his treatises to this subject. Nostradamus could have directly guided by astrological treatise of Roussat, which also presented these ideas. The problem is the dating of the beginning of the cycle, as it usually depends on the date of the Creation, with respect to which there were different opinions.

Nostradamus explained to us that in his system 20 years of the era of the Moon ended in 1555 (the date of publication of the first part of the prophecies), where it is easy to calculate that the beginning of the era of the Sun falls for 1888-1889, and thus the end of the era of the Sun falls for 2242-2243. Then the astrological era of Saturn follows, and it is not subject to the prophecies of Nostradamus. According to the I chronology of Nostradamus from epistles to King Henry II, the birth of Christ is dated to 4757-4758 years from the Creation. Thus, 7,000 years is due to expire in 2242-2243, and the system of prophecies becomes logically closed. In part, it is consistent with the traditional Jewish calendar, which dates 2240 year of the birth of Christ as the 6000 of Creation. Nostradamus only transfers the Creation of the World for about 1,000 years ago, from the beginning of the Jewish calendar, and then the whole history of the world fits into one "Great Week", where each millennium is symbolically counted in one day.

In turn, every day of the week is associated with one of the planets in astrology. This fact is reflected even in the days of the week in European languages: «Sunday» (Eng.) - the day of the Sun; «Monday» (Eng.), «Lundi» (Fr.) - the day of the Moon; «Mardi» (Fr.) - Tuesday, day of the Mars; «Mercredi» (Fr.) - Wednesday, the day of Mercury; «Jeudi» (Fr.) - Thursday, day of Jupiter; «Vendredi» (Fr.) - Friday, day of Venus; «Saturday» (Eng.) - is day of Saturn. According to Jewish religious tradition, in the twilight of the sixth day (Friday), there was the trial of Adam. God said to him, "The things happened to you, would happen to your sons; as you appeared before my court this day and had been forgiven, your children will be judged in this day and be forgiven". (Midrash Pesikta d'Rav Kahana). Therefore, it is logical to assume that "Big Week" of the Nostradamus calendar begins with "Great Saturday", i.e. 1000-year era of Saturn ("The Golden Age" - immediately after the expulsion from Paradise), followed by a long period of the Jewish calendar of 6000 years, and then in 2240-2243 "Slow Saturn" returns. Thus, in the years of 2240-2243 there is the start of astrological era of Saturn, and the "Big Day" of Saturn. Perhaps this intersection of cycles is what the prophet refers to the "anaragonique revolution" in the Letter to Cesar.

At the end of epistles to King Henry II, Nostradamus states that the "Big Day" of Saturn, or the Golden Age, will last exactly 1,000 years: *«A new realm of Saturn and the Golden Age revive. Lord Creator began to speak, heeding the grief of his people. Satan will be bound and thrown into a deep abyss of the infernal pit. And then universal peace will be established between God and men, and [Satan] will be bound for about 1,000 years, and the power of the Church finds its greatest strength, and then [Satan] will be unbounded»*. Apparently, the predictor is in positions of chiliasm claiming that the Last Judgment is preceded by the millennial reign of Christ on Earth and the subsequent "rebellion of Gog". Actually, the idea of a thousand-year "Great Saturday" comes after 6,000 years, when the righteous will reign with Christ, dates back to the first centuries of Christianity, and is mentioned, for example, by St. Hippolytus of Rome (III cent.). However, the

concept of the kingdom of God on Earth does not deny the perception of Christ as God, the coming of which will be like lightning in the clouds, with power and great glory (Matthew 24: 30). Nostradamus in his "Prophecies" is silent about it.

C1Q84. Assassination of the Duke François de Guise.

*Lune obscurcie aux profondes tenebres,
Son frere passe de couleur ferrugine:
Le grand cache long temps soubz les tenebres,
Tiendra fer dans la playe sanguine.*

*Moon obscured in deep gloom,
His brother becomes iron colored:
The great one hidden for a long time under the shadows,
Will grow warmer iron in the bloody wound.*

According to the interpretation of A.Penzenskiy, it is about the major political murder. [2] Brother and sister, Helios and Selena - gods of the Sun and Moon in the Greek myths. Probably, it is about a full lunar and a partial solar eclipse, close in time and visible from Paris. Search of these conditions in catalogue of eclipses of NASA leads to 1563 (June 20 - solar, July 5 - full lunar eclipse). *Great hidden in the darkness* - Protestant leader, Admiral Coligny. First two years he was held captive by the Spaniards, and having returned to France in 1559 he declared himself a Calvinist. In December 1562 he led forces of Huguenots and took refuge with them in New Orleans. Francois de Guise laid siege to Orleans, but as a result of the assassination, he was killed by Huguenot Jean de Paultraut. The killer pointed to involvement of Admiral Coligny under torture.

C1Q52. Massacre of Saint Bartholomew's Day.

*Les deux malins de Scorpion conjoints,
Le grand Seigneur meurtry dedans sa salle,
Peste a l'Eglise par le nouveau Roy joint,
L'Europe basse & Septentrionale.*

*The two wicked ones conjoined in Scorpio,
The Grand Seigneur murdered in his hall:
Plague to the Church by the King newly joined,
Europe south and northerly.*

The two evil planets - Mars and Saturn - conjoined in Scorpio in August 1572 for the first time after the prophecies, which corresponds to the Massacre of St. Bartholomew (24 August 1572); apogee of the church split in France. The conspiracy organized by the mother of King Charles IX, Catherine de Medici, in order to eliminate the leader of the French Protestants, Admiral Coligny, went out of control. Admiral Coligny (Seigneur de Chatillon) was killed in a hotel on Betizi street, but the massacre began to spread like a plague over Paris, the neighbourhood, and neighbouring towns. Charles IX had only to join the Catholics, and to take responsibility for what happened. After that, the southern Protestant provinces declared political independence. It is highly probable that the quatrain seemed clear to the court astrologers, and therefore it could trigger the development of events in this period. The last phrase is ambiguous: it is possible to think, it inspires the king to unite Europe.

C3Q4. Calendar reform of 1582 year.

*Quand seront proches le defaut des lunaires,
De l'un a l'autre ne distant grandement :
Froid, siccite, danger vers les frontieres,
Mesme ou l'oracle a prins commencement.*

*When the defects of lunar months will be close,
From one another not greatly distant,
Cold, dryness, danger towards the frontiers,
Even where the oracle had his origin.*

Dictionary of Godefroy offers only translation of the word "lunaires": lunar months. Therefore, translation version of A.Penzenskiy is doubtful: "When the eclipses will be close." Probably Penzenskiy looks at the next quatrain, which mentioned the eclipse of the Sun and Moon, and therefore considers that this quatrain must describe the same. But to describe the same thing twice – is not in the style of Nostradamus.

Rather, Nostradamus considers an error in the calculation of lunar months in a calendar system. Perhaps it is about the calendar reform, which resulted in this error disappears. Really, in XVI century, due to the inaccuracy of Metonic cycle, phase of the Moon in relation to the dates of the Julian calendar lagged for 1 day for every 310 years. During the calendar reform, in a special bull of 1582 Pope says: «*We had to take care not only for the restoration of the equinox to its assigned place from the ancient times, from which it has moved for ten days from the time of the Council of Nicaea, and to XIV moon [designation of the full moon] to return its place from which it moves 4 or 5 days, but also to establish the method and the rules that the equinox and XIV moon will never be shifted from its place in*

the future». Among other things, 19 year lunar cycle has been aligned with the Moon phases, and the rules of its regular (every century) correction are defined. Therefore, in the paper [3], we assumed that the quatrain may be the prediction of the calendar reform in 1582.

Unfortunately, the last lines of the quatrain give little information to test the hypothesis. Some sources indicate that indeed in the XVI century the most severe winter in Europe occurred in the period 1582-1597, and the summer and autumn of 1582 were extremely dry [4]. It is unknown how at this time was the case with the weather in Salon, "where the oracle had his origin».

C9Q55. The plague in France in 1632

L'horrible guerre qu'en Occident s'appreste!

L'an ensuiuant viendra la pestilence

Si fort terrible, que ieune, vieil, ne beste,

Sang, feu Mercu. Mars, Iupiter en France.

The horrible war which is being prepared in the West,

The following year will come the pestilence

So very horrible that young, old, nor beast [will not survive],

Blood, fiery Mercury, Mars, Jupiter in France.

The planets Mercury, Mars and Jupiter can not be "in France", but can be in Aries, which is zodiac symbol of France according to Ptolemy. Triple conjunction (close approach) of these planets in Aries occurs on average once in a century. In the XVI century, this situation took place on May 5, 1584, marking the beginning of the "war of three Henrys"; but this war does not fit the description. Next triple conjunction of these planets in Aries happened on April 18, 1631. The phrase "fiery Mercury" should indicate that the Sun is also in the sign of Aries, and it is

really there in April, reinforcing the effect of planetary conjunctions. In addition, in November of the same year the Mercury passed transit across the solar disk, which happens on average 13 times per century.

Surprisingly, the biggest plague since the time of Nostradamus actually happened in the next 1632 year in France. The first line of quatrain indicates that at this time in the West, that is, probably in Spain, a terrible war is preparing. Quatrain does not say that this war necessarily begins soon. In fact, the Franco-Spanish war began only four years later, in 1635, but long before it was clear that the situation is moving toward war. The success of the Austrian and Spanish Habsburgs during the Thirty Years' War in Europe (1618-1648) could not leave France indifferent. In 1635, the French attacked the Spanish possessions in Italy and the Netherlands. Spain responded in a full-scale invasion to the French territory.

C1Q16. Saturn in exaltation.

*Faulx a l'estang joinct vers le Sagitaire
En son hault AVGE de l'exaltation,
Peste, famine, mort de main militaire:
Le siecle approche de renovation.*

*The scythe joint with the tin towards Sagittarius
At the high BED /point/ of its exaltation:
Plague, famine, death by military hand,
The age approaches its renewal.*

The first two lines provide astronomical data for dating. Preposition «vers» may indicate not only the direction (as interpreters usually think), but also the location. *Scythe* (sickle) – is an astrological symbol of Saturn, while *tin* was

believed in alchemy as Jupiter's metal. Thus, the first line poetically represents a conjunction of Saturn and Jupiter in the vicinity of Sagittarius. Unfortunately, it requires the inserting of one letter «i»: «estang» → «estaing» (“Tin”). Otherwise, we get "Scythe in the pond" (i.e., Saturn in Aquarius), but it is not clear how Aquarius and Sagittarius are connected. Researcher Brind'Amour believed typesetter wrote exactly as told, so sometimes there are typos in the words difficult to distinguish by ear.

In the period 1555-2243 Saturn and Jupiter are joined in Sagittarius only 4 times: in December 1603, in October 1663, in January 1723, in November 1782. The second line describes place of conjunction: it occurs close to the "high bed /point/ of exaltation", i.e. some extreme. As discussed in the first article of this collection, the orbits of the planets do have their extremes, because they do not quite strictly lie in the ecliptic plane. For Saturn the passing through the maximum latitude is repeated every 29.5 years. This maximum is in Libra, i.e. through one sign from Sagittarius. Finally, the last line: "the age approaching to renewal". On the one hand, it recalls the phrase of the Epistle, "1792 will be believed as the age update". On the other hand, in C1Q54 we can read: "two revolutions of evil sickle produce a change of power and centuries", i.e. $1555 + 2 * 29.5 = 1614$. As a result, we call two most probable dates: 1603 and 1782 years. The first date is closest to the high latitudes of Saturn, as well as to the year 1606, marked in the Epistle, and marked with the upcoming period of the Time of Troubles in Russia. The second date is close to the "age update" in the Epistle, which coincides with the Great French Revolution (1792).

But there is another possible reading, due to the fact that the preposition «vers» indicates the connection only approximately. But the moment of reaching the latitude maximum of Saturn (always in Libra), we can determine with high accuracy by using astronomical programs. We write all dates in the time interval 1555-2243 where the transit of Saturn through its maximum latitude take place and herewith Jupiter is between Saturn and the sign of Sagittarius. We get quite a long

chain of dates: 1686, 1745, 1804, 1864, 1923, 1982, 2041, 2100. Of these, the configuration of 2041 seems the most remarkable astrologically, since almost exact conjunction of Jupiter and Saturn at the maximum latitude of Saturn is achieved, near the date of summer solstice (20-22 June of 2041). Note that transit of Saturn through its maximum latitude (even in the absence of nearby Jupiter) in the recent history often accompanied by negative historical events: 1865 – assassination of US president A.Linkoln, 1894 – death of Russian Emperor Alexander III, 1924 – death of V.I. Lenin, 1953 – death of Joseph Stalin, 1982 – death of L.I. Brezhnev...

Could Nostradamus deliberately offer the ambiguous phrase, pointing to the sign of Libra indirectly through the "close" Sagittarius? Although the formal translation of the first line permits such a reading, it is clearly contrary to the principle of "Occam's razor", according to which "entities must not be multiplied beyond necessity". At the same time, the correlation with historical events in the present chain of dates looks remarkable. A compromise can be found, assuming that Nostradamus offer rather astrological discourse than prophecy in quatrain. The meaning of his argument is that the conjunction of slow planets, Jupiter and Saturn, is considered an important event in astrology; and this configuration is extremely negative if implemented near the maximum latitude of Saturn. Analogues of this argument can be found in medieval astrological treatises. Thus, quatrain can be possibly assigned to the year 1603 or 1782, but the facts said there have wider application and applies to the entire chain of the given dates.

C1Q49. Great Northern War.

Beaucoup beaucoup avant telles menees,

Ceux d'orient par la vertu lunaire:

L'an mil sept cens seront grands emmenees,

Subiugant presque le coing Aquilonaire.

*Long before those events
 The people of the East, influenced by the Moon power,
 In the year 1700 will make a great campaign,
 And will almost subdue the Aquilon's corner.*

1700 is known in history as the beginning of the Northern War, started on the initiative of Russia and its allies against Sweden, which resulted in the Russian return of Baltic ("northern corner" of the Empire), and entering into the part of Finland, securing reliable access to the Baltic Sea. "Aquilon" – is a poetic term for the country of the north wind; so you can call Russia and Sweden in such a manner. The first line formally ties this quatrain with the previous C1Q48, which states that the ending date of prophecy is the completion of astrological age of the Sun. The term "moon power" is understood in the context of C1Q48: chronological frameworks of the Northern War (1700-1721) fall in the middle of the astrological age of the Moon (1535-1888). In 1721 the results of the Northern War Peter I declared himself Emperor, and Russia as Empire.

C1Q51. Spanish succession.

*Chef d'Aries, Juppiter & Saturne,
 Dieu eternel quelles mutations !
 Puis par long siecle son maling temps retourne,
 Gaule & Italie quelles esmotions !*

*The head of Aries, Jupiter and Saturn:
 Eternal God, what changes to come!
 Then for a long age his wicked time returns,
 Gaul and Italy, what disturbances to come!*

The first time since the prophecies, Jupiter and Saturn are joined together in the "head of the Aries" (i.e., its first degrees), according to the tropical zodiac, only in 1702. This corresponds to the beginning of the War for the Spanish Succession - Europe's biggest conflict of the XVIII century. France and the Holy Roman Empire were the main participants in the war, and its result was the loss of French hegemony in Europe. *"After a long century"* - the conquests of Napoleon Bonaparte took place. A.Penzenskiy in comments to the quatrains noted the quote from the treatise of Roussat, who had been one of the sources for Nostradamus: «...the remarkable convergence and conjunction of Saturn and Jupiter, which will take place near the head of Aries, in the year of the Lord 1702 th worldwide on the earth reveal the glorious, amazing and more than the greatest changes and shifts as Leopold of Austria left in a letter in the preface to the fifth treatise...» Thus, in this quatrain Nostradamus relies heavily on its predecessors - the astrologers.

C6Q24. Napoleon's invasion into Russia.

*Mars & le sceptre se trouvera conjoint,
Dessous Cancer calamiteuse guerre :
Vn peu apres sera nouveau Roy oingt,
Qui par long temps pacifiera la terre.*

*Mars and the scepter will be found conjoined
Under Cancer calamitous war:
Shortly afterwards a new King will be anointed,
One who for a long time will pacify the earth.*

Among the Russian interpreters note D. and N.Zima [5], who understand the important role of this quatrain. They correctly pointed out that the Scepter is the astrological symbol of the planet Jupiter, while Cancer is the sign of the tropical zodiac, wherein the planets would have to join together. The phrase "*Under Cancer calamitous war*" suggests that the Sun is also in this sign. Therefore, the war was expected in June or July. Aiming necessarily to assign quatrain to the present, Zima pointed to July 2002, when Mars and Jupiter were in the conjunct in Cancer at a distance of only 12 degrees from the Sun. At that said time no war happened, unless to bind quatrain with the USA war in Iraq, which began in March of the next year.

Meanwhile, the idea seems quite correct. You need to find the summer (June or July) conjunction of Mars and Jupiter in Cancer. Herewith, the closeness of the conjuncted planets to the Sun has to be important, because triple conjunctions in astrology are most notable, and surely they have attracted the attention of Nostradamus. Calculation according to the Swiss ephemeris shows that the most accurate triple conjunction of Mars, Jupiter and the Sun under the sign of Cancer was realized on the following dates: 02/07/1575, 22/06/1622, 27/06/1812. Thus, during five centuries, passed since the prophecy, only three of the most "suspicious" planetary configuration were found. Date called by D. and N.Zima, 02/07/2002, is the fourth in the list, but can be omitted because less corresponds to the exact conjunction with the Sun.

Now pay attention to the number of quatrain: it includes a verification information. Nostradamus had assigned a number C6Q24 to this quatrain. The Civil War of 1812 started 24 day of the 6th month, when the "Great Army" of Napoleon crossed the Niemen River and invaded Russia. A natural hypothesis is that Nostradamus knew the date of the beginning of the war with an accuracy of one day. The fact that the quatrain does not mention the geography, suggests that France is involved in the war. "*Shortly afterwards a new King will be anointed*" – is "Bourbon Restoration" after the collapse of Napoleon's empire. The only

drawback to this interpretation is the fact that King Louis XVIII, ascending to the throne, refused the anointing.

Interpretation seems amazing: the effect of prophecy is undoubtedly present. However, in reality, there is no certainty that Nostradamus attached such a sense to the quatrain. Presenting maximum requirements to the quatrain, we unexpectedly received a "response" in its maximum. But Nostradamus himself could just keep in mind that there will be war in summer, after Mars and Jupiter conjuncted anywhere. This astronomical event is very frequent, and then the quatrain is more poetic than prophetic. This makes it possible to recall the possibility of multiple levels of understanding of the text, herewith the "higher levels" may be unknown to the prophet himself.

C1Q25. Hitler's birth.

*Perdu, trouve, cache de si long siecle
Sera pasteur demi dieu honore,
Ains que la lune acheue son grand cycle
Par autres veux sera deshonore.*

*The lost is found, hidden for such a long century,
He will, pastor, as a demi-god be honored;
And the moon completing its great cycle
Through other winds will be dishonored.*

Nostradamus follow (with minor changes) the concept of planetary periods, which was formulated by the Jewish philosopher Abraham ibn Ezra (XII century), and which was discussed in the popular astrological treatises of R.Roussat (Lyon, 1550) (see comment to quatrain C1Q48). In this theory, the Moon epoch began in 1535 and ended in 1888-1889. Today we know that in 1889, at the end of the

Moon epoch, A. Hitler was born. The word "*pastor*" in the quatrain, as understood in the broad sense - is equivalent to the term "leader, the Fuhrer", and in a narrow sense, it outlines the geography: "pastor" is the name of Protestant priest since Calvin and Luther times.

During the life of Nostradamus, Protestantism was only in its infancy, spreading in Germany and Switzerland, among other things, introducing new trends in the long history of anti-Semitism. In 1543 in Wittenberg (Germany) pamphlet of M.Luther was published "On the Jews and Their Lies". In the opinion of Luther, the Jews should be expelled from the market, their property should be seized, and then they should be forced as "poisonous worms" to physical labour, "to have the sweat flowed from their nose". *«The first step is fire their synagogues, and what is left - to trample in the mud, so that no one else could see any stones or ashes [...] I advise to raze and destroy their homes [...] to resettle them under some roof or in the barn, like gypsies. This will help them finally realize that they are not masters in our country [...] I suggest that the Jews were deprived of the right to safe conduct when traveling [...] I suggest to take all their cash, as well as silver and gold [...] and should declare them that they are returning to their land».* (M.Luther. On the Jews and Their Lies.) Of course, in the modern interpretation such thoughts of the German pastor arouse certain associations.

The term "*demi-god*" can be understood in the context of the mythology of the Third Reich. Hitler dreamed to derive new breed of people from the "true Aryans", "superman" (demi-god). Honours to the Fuhrer as the saviour of the German nation, were similar to the worship of the deity, and the book "Mein Kampf" to the Germans replaced the Bible.

Finally, the mention in quatrain of "long century" must be associated with the arrival of the Antichrist expectations for a hundred years earlier. So back in 1418, Cardinal Pierre d'Ailly published a treatise *«De persecutionibus Ecclesiae»*, where justified for reasons of astrological arguments the date of Antichrist arrival in 1789. This idea was then picked up by other astrologers, including Rousat.

C3Q97, C8Q96. The birth of Zionism, 1896-97.

*Nouvelle loy terre neufue occuper,
Vers la Syrie, Iudee, & Palestine,
Le grand Empire barbare corruer,
Avant que Phebes son siecle determine.*

*New law to occupy the new land
Towards Syria, Judea and Palestine.
The great barbarian empire to decay
Before Phoebe completes its cycle.*

*La synagogue sterile sans nul fruit
Sera receu entre les infidels
De Babylon la fille du poursuit
Misere & triste luy trenchera les aisles.*

*The sterile synagogue without any fruit,
Will be received by the infidels,
The daughter of the Babylonian persecution,
Miserable and sad, they will clip her wings.*

E.Leoni suggests that C3Q97 relates to the theme of "new crusades", i.e. Christian world (as well as in the XII century) will possess the eastern coast of the Mediterranean. Quatrain C8Q94 according to E.Leoni relates directly to the time of Nostradamus, when thousands of Jews after the expulsion from Spain and Italy have settled in the cities of the Ottoman Empire, taking advantage of the

hospitality of the Sultan Suleiman the Magnificent. In our opinion, it is possible to offer a more attractive interpretation of these quatrains.

Phoebe – is the daughter of Uranus (the sky) and Gaia (the earth) in Greek mythology is identified with the Moon. According to A.Penzenskiy, the epoch of Moon in the calendar of Nostradamus was completed in 1888-1889. Therefore C3Q97 clearly predicts the collapse of the Ottoman Empire and, as a consequence, the change of power in the Holy Land - presumably the formation of the Jewish state - shortly before 1889. The prophecy was fulfilled to a greater extent than it seems at first sight! Greece separated from the Ottoman Empire back in 1830, then according to the results of the Berlin Congress (1878) after the Russian-Turkish War (1877-1878), the Ottoman Empire lost Montenegro, Serbia, Bosnia and Herzegovina, Romania, South Bessarabia and Bulgaria was declared an autonomous principality. However, Nostradamus use in the dating not the collapse of the Ottoman Empire, where it is difficult to identify the exact date, but the beginning of the Jewish migration to Palestine (the so-called "First Aliyah"). By 1880 the Jewish population of Palestine did not exceed 24 thousand people. In 1881 in Eastern Europe, a wave of Jewish pogroms took place induced many Jews to resettle. The number of displaced persons has reached 30 thousand people, they established their own settlements in Palestine. In 1890, the term "Zionism" appeared for the first time; in 1896 theorist of Zionism, Theodor Herzl voiced plans to create a Jewish state in Palestine; in 1897, the first World Zionist Congress in Basel was held. Number of quatrain C3Q97 hints to 1897. Number of quatrain C8Q96 is a clear allusion to the 1896, in which Theodore Herzl published his book "Land of the Jews". Thus, the quatrains are linked one with another, and indicate the date of birth of Zionism and give the anticipatory prophecy about the success of these undertakings.

C3Q5. Famine in the Volga region.

*Pres loing defaut de deux grand luminaires
 Qui suruiendra entre Auril & Mars:
 O quel cherte! mais deux grands debonaires,
 Par terre & mer secourront toutes pars.*

*Near the long-time defect of the two great luminaries
 Which will occur between April and March:
 Oh, what a high prices! but two great good-natured ones
 By land and sea will relieve all parts.*

The interpretation of this quatrain was proposed in [3]. From an astronomical point of view, it means two nearby eclipses of the Moon and the Sun, one of which takes place in March (according to the old style) and the other in April. We believe that the lunar eclipse should be total and solar one should be total or annular, as such eclipses are most remarkable and long-lasting. Both eclipses should be visible in the Northern Hemisphere. Using NASA directories of eclipses, we can establish that in the time interval of 1555-2050 only two pairs of eclipses met this requirement.

In 1921, 26 March and 9 April (old style) - there was a total lunar and annular solar eclipse. The lunar eclipse was observed in the United States, and the path of the solar eclipse had been laid in the Atlantic and Arctic Oceans. This year is known in the history for the famine in the Volga region, Ukraine, Bashkortostan (1921-1922), which killed 5 million people. In August, the Soviet government appealed to the international community for assistance in the fight against hunger. The main assistance was rendered by American Relief Administration, brought to Russia more than 90 thousand tons of food, which allowed to feed 7 million people.

The next pair of eclipses: solar and lunar, both total, will take place 30 March and 14 April 2033 (18 March and 1 April, old style). The solar eclipse will be

observed in the area of Alaska and the Far East, and lunar - on the territory of Russia. If quatrain refers to this date, it describes the deepening of the economic crisis (in the US?) and a large-scale humanitarian aid (from Russia?).

In principle, the "disappearance" of the Sun and Moon can occur not only in result of eclipses, but also after the ejection of volcanic ash into the atmosphere. The largest since the time of Nostradamus volcanic eruption, accompanied by an enormous ash emissions, took place on April 5 (March 24 Articles) 1815 in Indonesia and lasted about a week; Sun and Moon were out of sight at a radius of 500 km. By the next year, the ashes scattered over the territory of the northern hemisphere, so that 1816 went down in history as the "year without a summer": in Europe and the US in the summer it was snow, the harvest was lost, food prices rose sharply. Lord Byron, under the influence of these events, wrote in 1816: *«The bright sun was extinguish'd, and the stars / Did wander darkling in the eternal space, / Rayless, and pathless, and the icy earth/ Swung blind and blackening in the moonless air;/ Morn came and went—and came, and brought no day [...] and the pang of famine fed upon all entrails—men died»*. However, you can not find information about the well-organized humanitarian assistance at this time. Therefore, an astronomical interpretation of the first lines is preferable.

C6Q4. Fall of Germany.

*Le Celtiq fleuve changera de rivaige,
Plus ne tiendra la cite d'Agripine:
Tout transmute ormis le vieil langaige,
Saturn, Leo, Mars, Cancer en rapine.*

*The Celtic river will change its course,
The city of Agrippina will not stand more:
All changed except the old language,*

Saturn, Leo, Mars, Cancer in plunder /in fall/.

Changing of the culture and the break-up of the former Nazi ideology in Germany after its occupation by the Allies; a new post-war world. *Celtic river* - the Rhine, is probably used as a metaphor, "the river of time." *Agrippina City* – is Cologne. Saturn and Mars are joined together near the boundary of Cancer and Leo about every 29.5 years, and in particular, it was October 26, 1945. Near this date, October 24, 1945, the United Nations (UN) was created, and a month later, November 20, 1945, the Nuremberg trials of former leaders of Nazi Germany began.

C2Q48. Soviet army withdrawal from Afghanistan.

*La grand copie que passera les monts,
Saturne en l'Arc tournant du poisson Mars,
Venins cachez soubz teste de Saulmons,
Leurs chefs pendus a fil de polemars.*

*The great army will pass the mountains,
Saturn in Sagittarius, Mars turning from the Pisces:
Poison hidden under the heads of salmon,
Hanging their heads on a branch.*

A rare planets configuration (*Saturn in Sagittarius and retrograde Mars in the Pisces*) was observed in 1751 and 1988. The withdrawal of Soviet troops from Afghanistan in 1989. Head of salmon in the Middle Ages were considered poisonous, but it is unclear why the salmon mentioned in quatrain.

C4Q67. Secret fire.

*L'an que Saturn & Mars esgaux combust,
 L'air fort sieche, longue trajection:
 Par feux secrets, d'ardeur grand lieu adust
 Peu pluye, vent, chaud, guerres, incursions.*

*The year in which Saturn and Mars are combust equally,
 The air very dry, long meteor:
 A great place is burned by the heat of secret fires,
 Little rain, warm wind, wars, incursions.*

In astrology it is said that the planet is "combust" if it is closely (within 3 degrees) moving closer to the Sun. To estimate the angular distance between the planet and the Sun it is necessary to consider not only the position of the planets in the zodiac, but also its ecliptic latitude. Given the fact that the above events occur in the summer, calculation according to Swiss ephemeris leads to the following list of dates of the simultaneous "combusting" of Saturn and Mars: 16/07/1622, 15/08/1624, 24/07/2064, 24/08/2066. The last two dates are especially suspicious because the number of quatrain (67) can serve as a hint to 2067 year. According to A.Penzenskiy, we are talking about fires in peatlands. However, in the context of two previous articles of this collection the date "2067 year" looks suspicious, because it falls on the "winter" maximum of the imperial cycle of Venus and is close to the date of the "historical singularity" of Dyakonov-Panov [6,7].

C1Q50. New religion.

De l'aquatique triplicite naistra

*D'un qui fera le jeudy pour sa feste:
 Son bruit, loz, regne, sa puissance croistra,
 Par terre & mer aux orientz tempeste.*

*From the water trinity will be born,
 One who will make Thursday as his holiday.
 His renown, praise, kingdom and power increase,
 The storm move to the East by land and sea.*

A.Penzenskiy [2] believes that this important quatrain predicts the coming of the Antichrist, who will be the founder of a new world religion. In the new religion will be honored a special day of the week - Thursday (just as the sacred day of the week for Muslims, Jews and Christians are Friday, Saturday and Sunday, respectively). Furthermore the quatrain predicts that the activities of this man will bring war to the East by land and by sea. Possible date is computed as follows. Zodiac signs of Cancer, Scorpio and Pisces are referred to the aqueous Trigon. Medieval astrological idea is attracted, it said that the founders of world religions were born in the years of slow planets conjunction, Jupiter and Saturn in water signs. Before the final date of the prophecies (2242-2243) there is only one conjunction of planets that will occur in December 2159. If we consider that, according to the Epistle to King Henry, the last war of the Antichrist will last 25 years, we see that at the beginning of these events, he will be 59-60 years old, this is a reasonable figure.

However, it should be noted that the theme of "Holy Thursday" is repeatedly raised by Nostradamus. If in the case of C1Q50 the prophet's intonation seems negative (the East expects the "storm", i.e. the probability of war), the intonation of C1Q71 is another: *"Earth and air will freeze a lot of water, when they start to respect Thursday. What would have happened, has never been so beautiful. All four sides will render him homage "*. In this case, the text of the quatrain is a clear

allusion to the biblical story of the Magi worship to the newborn Jesus. In Western tradition, the Magi are often depicted as kings, came from different parts of the world. Christmas is celebrated by the Catholic Church on 25 December and a "celebration of Three Kings" is on the 6th of January coinciding with the Epiphany - therefore quatrain mentioned frost. The number of the Magi is controversial: some versions of the legend mentioned the fourth Magi, which explains the phrase "*four sides will render him homage*". Probably the quatrain talks about the appearance of a religious figure, comparable with Christ. Judaism allows us to interpret the prediction positively: the kingdom of Mashiach ben David, who will lead mankind to perfection, could come before the end of 6000 years of the Jewish calendar. A.Penzenskiy notes again that, in the context of Christianity it is not possible, so the new leader is likely to be the Antichrist; while Thursday – is the traditional day of the pagan gods of thunder (Jupiter, Zeus, Taranis, Perun). However, interpreters L.Regelson and D.Kruze, feeling the positive tone of the quatrain, believe it is still possible to stay in a Christian context, recalling the Last Supper, taken place on Thursday, and sacrament of Holy Communion (Eucharist) related to it. Christians believe that while the Holy Communion they joined the Body and Blood of Jesus Christ, which is directly connected them with God. Consequently, quatrain predicts that the connection with God will be restored. "*In the last days, saith God, I will pour out my Spirit upon all flesh, and your sons shall prophesy, your young men shall see visions, and your old men shall dream dreams*" (Acts 2:17-18). According to Professor D.Kruze, quatrain 10-71 is thematically linked to quatrain 1-17 (note the same set of digits in number!): "*Forty years of Iris / Rainbow / does not appear, then forty years will be seen every day. The Waste Land much withered, and the Great Flood, when once again be seen*". Here the pouring of rain is liken to the outpouring of the Holy Spirit.

Here also should be mentioned the ambiguous quatrain C10Q73: "*The current time with the help of last / with the last / will be judged by the great man of Jupiter / Julialist /. The world will be tired late with him. The churchmen will be*

not loyal to him." The optimistic reading - we are talking about the Great Lawgiver, who is *"the common person in the Catholic prophetic tradition, it is believed that he will be accompanied by initiatives of the Great Monarch in the last days before the end of the world. The task of the Great Lawgiver – to update the Church, depriving it splendour and greatly simplify rites, thus restoring its lost credibility"*. [2] In turn, the "Great Monarch" is defined here as the mysterious addressee of Epistle, conventionally called Henry. However, in the pessimistic reading scenario of quatrain C10Q73 – we will about the prophet of pagan restoration who denies evolution of morality, considering the past as a positive reference when assessing the present. For example, Julius Evola rejected the values of humanism, poeticizing the past, glorifying slavery, the caste system and the war necessary "to strengthen the spirit of the nation".

Thus, in our view, it is difficult to get rid of the ambiguity in the quatrains related to "religion of Thursday" and "a man of Jupiter." Perhaps we are talking about two different characters, one positive and other negative, and the second will claim to be the first. Here seems to be the intriguing "nerve centre" not only of "prophecies" of Nostradamus, but also other texts of predictive nature. People thought expressed by the unnamed prophets, religious philosophers, and even mystifies - tends to correlate the Old Testament with Christian prophecies for a long time. The Old Testament announced the Jews as loved people of Yahweh, and promised them happy "era of the Messiah" in the end of times, during the reign of righteous earthly king. The New Testament foretold in the end of times the kingdom of the Antichrist, the destruction of Babylon, and then the kingdom of Christ, which is not an earthly king, but God himself. At the same time the New Testament does not cancel the previously said facts: *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill them"* - Jesus says in the Sermon on the Mount. Therefore, in many texts the "golden age", as it were doubled: at first the "last righteous king" will appear (the analogue of the Jewish Messiah), and short "golden age" will come to preach the Gospel

throughout the universe. Apocrypha of Methodius of Patara predicts: *"It will be the kingdom of Michael for 30 and 3 years. And there will be no battles over the whole earth. And the city will be created and churches built... And the poor will be like nobles, and nobles - like kings. And there will be no thief, nor robber, nor usurer, neither envious nor the accuser nor sorcery, nor any diabolical villainy ... "* Also, from the life of Andrew Simpleton: *"The Lord will rise up the throne for the king of poverty ... the poor will enrich, there will be no wars, but it will turn their swords and darts in their sickles and scythes."* Then, according to the New Testament, the Antichrist will come, and all the nations will bow to him. Eschatological disasters (the destruction of Babylon) precede Antichrist, or are implemented while its reign. Then the kingdom of Christ comes. In the 1930s, this scheme in relation to Russian history, was summed up by Theophan of Poltava: *"The arrival of the Antichrist is coming, and it is very close. The time separating us from him, must be computed as the years. In an extreme case - several decades. However, until the coming of the Antichrist Russia must be restored, of course for a short time. And in Russia there should be king chosen by the Lord. He will be a man of ardent faith, deep mind and iron will ... There will be something that no one expects. Russia will rise from the dead, and the whole world will be surprised"*.

C5Q53. The law of the Sun and Venus.

*La loy de Sol & Venus contendens,
Appropriant l'esprit de prophetie:
Ne l'un ne l'autre ne seront entendens,
Par Sol tiendra la loy du grand Messie.*

*The law of the Sun and of Venus in dispute,
Appropriating the spirit of prophecy:
Neither the one nor the other will be understood,*

The law of great Messiah will remain standing by the Sun only.

The traditional interpretation of this quatrain is that in times of Nostradamus Christian religion (the Sun) and Islam (Venus) argued among themselves [2]. Nostradamus refers the religions according to days of the week that they consider to be festive. Both religions are true in something, but both have been distorted, and humanity does not have any other religion (Judaism is the national religion of the Jewish people, and Buddhism is atheistic teaching). But still the *law of the great Messiah*, Jesus Christ, will be held thanks to Christianity. This interpretation may provide a basis for understanding the quatrain, but the second line in it is unclear, which most likely refers to the prophecies of Nostradamus. Therefore the quatrain may have the second, additional meaning. From the mystical point of view, it is possible that Nostradamus knew about the law of conjunction of Venus and the Sun, and its role in the history of the world.

It is important to understand that the source of the predictions of Nostradamus is not the astrology in itself, but the prophetic inspiration, which is supported by astrology, but certainly it is not reduced to it. Therefore, for the conclusion of the article we will show the quotes from which the attitude of Nostradamus to astrology can be more clearly traced.

"Universal eternity includes all times. Through this inseparable eternity the events can be known through the Herculean epilepsy (i.e. prophetic ecstasy, inspiration - author's note) and through the movement of the planets [...] By judicial astrology, along with continuous night vigils and calculations, we set out our prophecy in the letter. [...] The events destined to happen can be foretold in the prophecy by the celestial bodies that are of natural origin, and through the prophetic spirit [...] Supernatural light illuminates the person who predicts according to the teachings of the stars, and who prophesies with the force of inspiration in revelation that is the communion of the divine eternity. Thus (i.e., due to a special light - author's note) the prophet judges about that the prophetic

spirit had revealed to him by the Creator and the natural impulses, that is what he predicts is true and takes its source in heavens". (From Letter to Caesar). In other words, Nostradamus says that the events of the future can be predicted as a result of inspiration and with the help of astrology, but only if at the same time there is a prophetic spirit from God ("supernatural light"). *"I write, prophesying without fear, not at all disrespectful chatter piqued: what is it? Everything comes from the divine power of the immortal God, from whom comes all goodness"* (From Letter to Caesar). Among other things, "The Sun" in the quatrain may represent the inspiration and "Venus" - is formal astrology; when we are talking about their mutual desire to gain the "prophetic spirit". Nostradamus did not approve the attempts to replace the prophetic spirit by only astrological exercises, and he recognize no astrology status as of the independent science that can predict the future without the participation of the Creator. This is evident, for example, from a single quatrain, written in Latin, and placed at the end of VI Century, where astrologers are ranked to "barbarians and ignorant", who should stay away from "Prophecies".

In this collection, we were limited basically by the articles of astrological themes, and put astrological quatrains of Nostradamus in their context. Certainly, it can not create a complete picture of the "Prophecies" of Nostradamus. Immersing of the author of this article into the prophecies of Nostradamus theme is deeper and can not be reduced only to astrology. The interested readers can refer to a number of my publications on the problem of mysterious coincidences with numbers in the chronologies of Nostradamus and quatrains dating formulas (in Russian) [8-11].

Literature.

1. The prophecies of Nostradamus, revised and corrected by a copy, printed in Lyon Benoit Rigaud in 1568. - Kyiv, "Lybid", 1991
2. The prophecies of Master Michel Nostradamus: full Russian annotated translation. - M. "Eksmo", 2006 (Translation, introduction, comments by A.Penzenskiy).

3. V.A. Petrov, I.K.Razumov. "Prophecies" of Nostradamus: Selection of new interpretations of quatrains. // Herald of temporology, issue 2, Belgorod, 2014.
4. S.I.Barash. The history of poor harvests and weather in Europe. - Leningrad: Gidrometeoizdat, 1989.
5. D. and N. Zima. Decoded Nostradamus. - M.: "Ripol Classic", 1998
6. A.D.Panov. Singularity of Dyakonov. // History and Mathematics: Problems of periodization of historical macro-processes. M.: KomKniga, 2006. P. 31-37
7. I.M.Diyakonov. Paths of History. M.: Eastern Literature, 1994.
8. I.K.Razumov. The eve of the great solstice in "Prophecies" of Nostradamus. // Consciousness and physical reality, 2010, N12, p.33–48.
9. I.K.Razumov. Dialogue with Nostradamus ... // Consciousness and physical reality, 2010, N2, p.29–44.
10. I.K.Razumov. Nostradamus: the unthinkable, nontrivial, non-deciphered. // Herald of temporology, Issue 1, Belgorod, 2013
11. I.K.Razumov. The dating of the quatrains of Nostradamus. // Herald of temporology, issue 4, Belgorod, 2015.

Revelation - astronomical view.

V.A.Petrov. petrov195757@gmail.com

1. Preface.

Public interest in "Revelation" of St.John the Divine has always been and will be forever. There are quite a lot of attempts to interpret the "characters" of Revelation. But until now, no one looked at Revelation from an astronomical point of view.

The text of Revelation raises many questions.

The question arises why was it necessary to tell in such detail how many heads the beast had, how many horns, crowns on these horns? There's something wrong. For all the horns, and there are ten of them, seven diadems are not enough. But this is so at first, and then the number of diadems increases to ten. So, some heads have one horn, and some two horns? There are no such heads in nature for sure.

Apparently, it is necessary to consider this as cipher, puzzles.

2. Signs in Revelation.

There are not very many of them. We single out the following signs:

1) Wife clothed in the Sun, about which it is known that:

- Moon is underfoot.
- 12 stars over her head

2) Dragon. Special features of the dragon:

- Sheds water from the mouth;
- His tail sweeps one third of stars;
- Red one.

- Stands in front of the «wife» - that is his «mouth» is directed to the «wife».
- 3) The first beast coming out of the sea has 7 heads with 10 horns, and seven diadems on the horns.
 - 4) The second beast from the earth with two lamb horns acts before the first beast.
 - 5) The eighth beast from the number Seven (it is the first beast).
 - 6) It has a human figure (*plus*) 666.

3. Assumption.

Since the signs are in the sky, we assume that St. John specifies the certain configurations of the heavenly bodies. So, the signs - are the planets configurations.

4. Wife is dressed in the Sun and has 12 stars over her head.

On the celestial sphere there is only one "woman" who can be dressed in the Sun. This is the planet Venus. The other planets are the "men" - Mercury, Mars, Jupiter, Saturn.

The humanity observes all this "company" from the Stone Age, and perhaps earlier. The time went on, but from which point people looked at the sky, in Sumer, or in Babylon, even in Greece or Rome – the Venus (Inanna, Ishtar, etc.) remained a "woman," and the other planets were "men." They all were idolized, they were worshiped, in their honor the temples were erected.

Venus is "dressed" in the Sun in the so-called inferior conjunctions. This occurs with a period (average) of 583.92 days. It's a synodic period of revolution, i.e. the period from the point of view of the Earth observer. But if this observer sits on the Sun - he will see that Venus completes a full revolution around the Sun in 224.7 days. This is the sidereal (star) period of revolution. As we see, Venus is clothed in the Sun quite often, compared to centuries of history. The phrase from the Revelation, "... and I will give him the morning star ..." will inevitably lead also to Venus. Since Venus deviates for not more than about 45° from the Sun, we see

it well in the morning and evening elongations. The Greeks thought those were two different planets. "Morning" one was given the name of Lucifer, "evening" one - Hesperus. Then they realized that this is the same planet, but the both names have been saved.

The "dressed" planet has the Moon under the feet. Here the variants are possible depending on the position of the Earth in line with other celestial bodies.

1. Sun - Venus - Moon - Earth.

It is the normal configuration, but the Moon in such a position is not visible, except that a solar eclipse happens. And it is not under the feet. It is not suitable.

2. Sun - Venus - Earth - Moon.

All in all it is okay. But this happens quite often. It is useful to talk about it only if the *Moon darkened at this time* - then that will be a beautiful configuration.

For eclipse to happen, it is necessary that at this moment the lunar nodes (points of intersection of solar and lunar trajectories for the earth observer) were also in line with the planets, the Moon and the Sun.

«And she has 12 stars over her head».

If you mark the points the positions in the zodiac circle in which Venus has its maximum visibility (the so-called morning and evening elongations) and then connect them with lines in order, then we get an ordinary pentagram. These observations were carried out by the Sumerians and the Egyptians. Images of the pentagram are found in many archaeological finds.

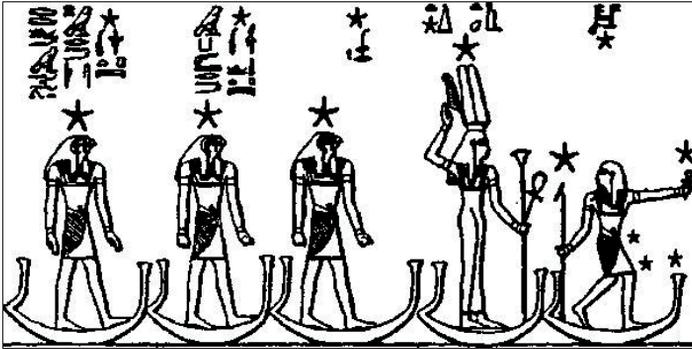


Fig.1. Ancient Egypt. All persons - with stars - pentagrams.

Pentagram of Venus can be elementary built by everyone, taking from any serious astronomical program (I recommend to use two: StarCalc 5.73 - author Alexander Zavalishin, and Astronomical Calendar 4.0 - author A.V. Kuznetsov) the data on the longitude of Venus at its conjunction with the Sun, and it does not matter what conjunction low or high, and then drawing these values on the circle of the longitude. After connecting the points by lines we get a pentagram.

In order to "draw" the pentagram, Venus takes 5 synodic revolutions $5 \cdot 583.92 \text{ days} = 2919.6 \text{ days}$ or 8 years without 2,334 days. These 2 days give the effect of pentagram "rotation". To see this we must continue to build on the longitude circle (Zodiac) the points of Venus appearance and then after about 104 years, it turns out that the star "turned" at 30 degrees. During this time (about 104 years), Venus will draw 13 stars or 13 pentagrams (on the average). It takes 251 years to align the rays of the pentagram. But here we must note one thing. The movement of Venus, though is nearly circular, in fact is elliptic. It will amend the construction. It accelerates, then it slow down, and that was fine highlighted by Kepler in his laws.

As an example, the scheme for the 1605–1613 years is shown in Figure 3.

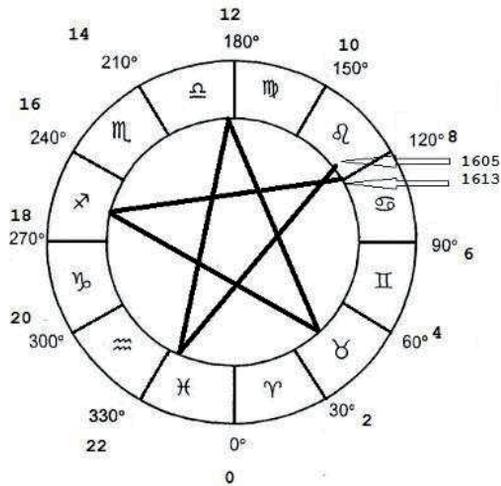


Fig. 2. Scheme of Venus movement for 1605 - 1613 years.

The chart shows that at the pentagram "closure" the ray shifts, and accordingly - the star rotates clockwise. Pentagram itself has nonideal symmetry as a consequence of its elliptical motion.

Star-pentagram "rotates" on the celestial sphere for many millennia, and the symbol itself has become firmly established in everyday life. Pentagram was attributed with mystical and magical properties, it is used in symbolism, it can be found in unexpected places.



Fig. 3. Pentagram determines the shape of some orders.

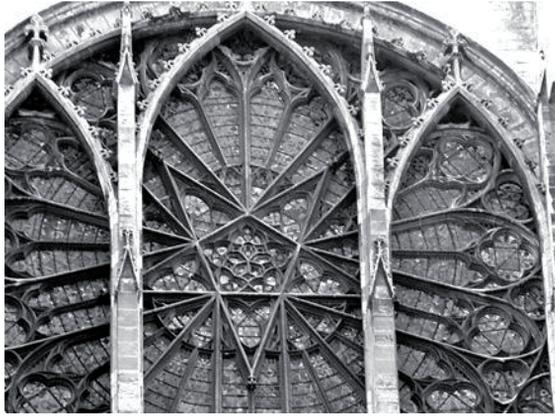


Fig. 4. Pentagram on the window of the Cathedral in Amiens (France).

After 251 years of the Gregorian calendar all configurations of Venus are repeated in the same calendar date. This in turn means that in 251 years all the rays of pentagram are combined, and the star will make a complete revolution for

$$5 \cdot 251 = 1255 \text{ years.}$$

Revelation speaks of 12 stars. Herewith, we can assume that event occurs in the constellation of Aquarius, because the dragon "from his mouth the serpent spewed water like a river". Indeed, against the background of the constellation of Aquarius the inferior conjunction of Venus and the Sun passes 12 times, due to the ellipticity of the orbit of Venus and its uneven movement.

5. Dragon.

In astronomy, there are "characters" with the same name. They are called the draconic year and draconic month. *Draconian year* = 346.62 days and this is the period after which the lunar nodes are again in the same position in relation to the Sun. *Draconic month* – is the period after which the Moon returns to the same lunar node. It is equal to 27.2122 days.

Revelation says that the "dragon" stood in front of the "wife", then she runs away, and he lets the water out of his "mouth". In the early days of astronomy, it was a thought that while the sun eclipses the dragon eats the Sun, and then spits it out itself. Therefore, the month and the year are called Draconian.

I am infinitely far from that thought that St.John believed dragons eat the Sun and the Moon. This is a figurative description of the situation, when Venus is at its inferior conjunction with the Sun and the ascending node of the Moon is at line "Sun - Venus – lunar node (ascending) - Earth – lunar node (descending)"

Consider draconic year and the synodic revolution of Venus. Since 219 years are very precisely equal to 130 synodic revolutions of Venus, we can safely say that for 1247 years the construction of one line of the required form:

"Sun - Venus - lunar node (ascending) - Earth - lunar node (descending)"

(The Sun and Venus can be changed in positions - the picture is the same)

will occur with great precision 6 times. If it does not matter where the nodes (in front or behind the Earth) there will be 12 such constructions. This means that the configuration is repeated after 65 revolutions of Venus with high accuracy.

6. Seven heads, 10 horns and seven diadems on the horns.

This expression can be understood in such a mathematical way: the number expressed in days is equal to 700170 days. Indeed, lets read it "figuratively", in line:

7 – seven, 00 – heads, 10 – ten horns, 7 – seven, 0 – diadems.

Number 700,170 days – is a perfect period of very, very precise cycle of eclipses, which is equal to 1917 solar tropical years, after which, the eclipses take place in the same calendar dates. Periods of -eclipses in astronomy were always indicated in 24 hours of synodic months of the Moon or in days of draconic lunar months.

7. Small digression, and a few words about eclipses.

Academician A.V. Mikhailov wrote briefly and clearly about the periodicity of eclipses in his book "Theory of eclipses" Moscow, 1947:

«§ 4. Frequency of solar and lunar eclipses.

For the occurrence of an eclipse it is necessary for two factors to coincide: firstly, it is necessary for the Moon to be in syzygy, and, secondly, it must be near one of the nodes of its orbit. The mean period of change of the Moon phases is the synodic month α , equal to $\alpha = 29,53058818$ days (for 1900) according to Browne, and the motion of the Moon relatively to the nodes is performed on the same data with a mean period $\beta = 27,21221997$ days called the Draconic month. Therefore, if to select such period S , which would contain a whole number of times both α and β , then after its end the Moon will come to its former position as relatively to nodes and to the Sun, and all former solar and lunar eclipses during the period will be repeated in the same sequence. To find such a period S the obvious equation $S = n\alpha = m\beta$ is useful, where n and m - are integers. Expanding the ratio α/β into a continued fraction, we find:

$$\frac{m}{n} = 1 + \frac{1}{1 + \frac{1}{1 + \frac{1}{2 + \frac{1}{1 + \frac{1}{4 + \frac{1}{3 + \frac{1}{5 + \dots}}}}}}}}$$

Looking for a suitable fraction, we obtain:

$$\frac{12}{11}, \frac{13}{12}, \frac{38}{35}, \frac{51}{47}, \frac{242}{223}, \frac{777}{716}, \frac{4127}{3803} \dots$$

This expansion presents cycles of eclipses. What do these fractions tell us about? About the fact that in 12, 13, 38, 51, 242, 777, 4127 draconic months the eclipse could be repeated. And this is confirmed by observations, the eclipses are repeated.

Approximations of all fractions are different. And, accordingly, the number of eclipses in each cycle will be different. The fifth fraction gives sufficient accuracy, and has a special name - Saros. The next fraction is of even greater accuracy and it also has its own name - Inex. If you add these two fractions according to the rule - numerator to a numerator, denominator with the denominator, the resulting fraction will also be a cycle of eclipses.

Inex itself consists of three Saroses $242/223$ and cycle $51/47$.

$3 \cdot 242 + 51 = 777$ – numerator;

$3 \cdot 223 + 47 = 716$ – denominator;

Widely known Saros consists of four eclipses of the cycle $51/47$ and one $38/35$.

8a. Accuracy of cycles of eclipses and their duration.

To talk about the accuracy and duration of cycles of eclipses, it is necessary to know the following. Zone near the intersection of the trajectory of the Moon and the Sun (the lunar node), where the eclipse may happen, called zone of eclipses. This means that eclipses are possible not only at a node exactly, but also at some distance from it. And this distance is very significant, it is more than half of the Zodiac sign.

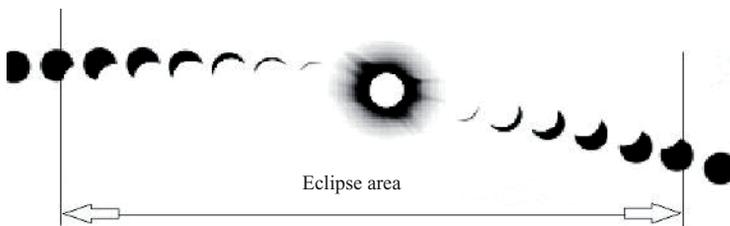


Fig.5. Eclipse area - visual representation.

If the Moon is located in the marked area - the eclipse will certainly take place. The farther to the area border - the lower phase will be the eclipse. Eclipse zone

constantly changes its size. During the "high" Moon it is narrower, in the years of "low" Moon – it is wider.

The Sun and the Moon on this scheme – are in the lunar node. On the right and left distance equal to $10^{\circ},1 - 11^{\circ},5$ the eclipses will be total (or annular). Retreating further to the border area - the eclipses will be partial with different phases - the closer to the border, the lower phase. Total amount is from $15^{\circ},9$ to $17^{\circ},9$ on each side. The entire area of the eclipse can have a width of $31^{\circ},8$ to $35^{\circ},8$ arc. These values are limiting and therefore usually say that eclipses zone has a width of 34 degrees. During the years of "low" Moon the eclipse zone width is maximum, and in the year there can be up to seven eclipses, solar and lunar. As an example we can name the 1917th or 1982th years of the 20th century.

The Moon moves at a speed of $13^{\circ},23$ per day: it is the *average* draconian movement. This means that it passes the eclipses zone for about 2.57 days. All approximations (found fractions) which have the difference is less than 2.57 days - can be considered as the cycles of eclipses.

To estimate the number of eclipses in the obtained approximations it is necessary to divide the time of the Moon staying in the eclipses area (2.57 days) by the difference between $n\alpha$ and $m\beta$.

Consider these fractions-approximations.

12/11

$$12 * 27,2122 = 326,54664 \text{ days}$$

$$11 * 29,530588 = 324,836468 \text{ days}$$

$$\text{Difference} = 1,710172 \text{ days}$$

$$2,57/1.71 \sim 1,5$$

This suggests that this approximation can predict up to 2 eclipses. But it is not suitable for practice.

13/12

$$\text{Difference} = 0.608196 \text{ days}$$

This cycle can predict about 4 eclipses.

38/35

The difference = 0.49378 days

This cycle can predict 5-6 eclipses.

51/47

Difference = 0.114416 days

This cycle provides about 23 eclipses.

242/223 or Saros. Difference = 0,036116 days

Then the time of the Moon staying in the eclipse zone is equal to about 2.57 days divided by the difference, and we get 72 eclipses, which are separated by the time for 18.03 solar tropical years. This is generally 1298 years. This cycle is long, very accurate and has a special name - Saros.

In the past, astronomers have carried out the titanic work on calculating eclipses. In the 21st century, NASA using their computing capabilities counted all the solar eclipses that took place from 2000 BC to 3000 AD.

<http://eclipse.gsfc.nasa.gov/eclipse.html>

This is a complete directory or canon of solar eclipses. There is a catalog of lunar eclipses as well. Eclipses in these directories are grouped by Saroses, which have their own numbers.

<http://eclipse.gsfc.nasa.gov/SEsaros/SEsaros0-180.html>

In real life, the number of eclipses separated by Saros in one series ranges from 69 to 86. Accordingly, the full time of series differs as well. In our considerations, we used the average values and got 72 eclipse, which is in good agreement with the real life.

777/716 or Inex. The difference is 0.006068 days. This is 6 times less than that for Saros. Accordingly, the cycle, and the series are calculated by Inex and has a length at least 6 times greater.

8b. Eclipses in reality. Other cycles.

Fractions obtained above can be summed or subtracted according to the rule - numerator to a numerator, denominator with the denominator. The result - is also a cycle of eclipses. There are plenty of options. These fractions have one important property. If the fraction has an even number of synodic months, it may be 2 times reduced.

$777/716$ halved to $388.5/358$ The fact that the number of draconic months contains half, means only that eclipses take place alternately in different nodes of the Moon. Sometimes this fraction is also called Inex. Consider this question in more detail.

Fraction $13/12$ halved to $6.5 / 6$

Difference = 0.304098 days.

The maximum number of eclipses in this cycle is 8.

Lets write down the solar eclipses from March 1924 till March 1932 (years chosen arbitrarily, any century and years can be taken) in a row and select those dates between which there are 5 or 1 synodic month. Picture is like this: the eclipses usually take place in 6 synodic months. This lasts from 6 to 8 times, and this is 6 or 8 eclipses. Then the cycle "declines" and the eclipse take place in 5 months. Further, depending on the width of the eclipse zone, the eclipse can happen in 1 month, and then again in 5 months, and the eclipses begin to take place again every 6 months. This continues again from 6 to 8 times, and the pattern is repeated again.

	30 Aug	1924	0,42	P
	5			
1.	24 Jan	1925	1,01	T
2.	20 Jul	1925	0,97	A
3.	14 Jan	1926	1,01	T
4.	10 Jul	1926	0,98	A
5.	3 Jan	1927	0,99	A
6.	29 Jun	1927	1,00	T
7.	24 Dec	1927	0,54	P

	19 May	1928	1,02	H
1				
	17 Jun	1928	0,03	P
5				
1.	12 Nov	1928	0,81	P
2.	9 May	1929	1,02	T
3.	1 Nov	1929	0,97	A
4.	28 Apr	1930	0,99	H
5.	21 Oct	1930	1,00	T
6.	18 Apr	1931	0,51	P
5				
	12 Sept	1931	0,04	P
1				
	11 Oct	1931	0,90	P
5				
	7 March	1932	0,96	A

In this table the eclipses are numbered, among which there are 6 synodic months. This is just a mini-cycle equal to $6.5/6$ discussed above. In one there are 7 eclipses, and in the other there are 6. As we can see, the fractions found while the expansion are exactly in line with the actual eclipses.

8c. 70017 days.

70017 days contain 2573 draconic months and 2371 synodical months. The difference between them is 0.017912 days. This suggests that a cycle of eclipses is very accurate, since the difference is 3 times less than in Saros, and very long, as between the eclipses there are 191.7 solar years. The tenth eclipse takes place on the same calendar date, and then all repeated. The cycle consists of $2573 = 3 * 777 + 242$ draconic months or $388.5 * 6 + 242$, which is the same. In other words, from 6 Inexes and one Saros. Ten of these are exactly 1917 years. Take for example the lunar eclipse in 1 BC and in 1917 BC.

LUNAR ECLIPSES

	Date	Phase
9	Jan 0	1,80
5	Jul 0	1,44
29	Dec 0	0,58
8	Jan 1917	1,36
4	Jul 1917	1,62
28	Dec 1917	1,01

Date refers to the time of maximum phase of eclipse.

0-th year, – this is 1 year BC. We use the Gregorian calendar. Dates of eclipses in 1 BC are specified in the Julian calendar.

If we extend the Gregorian calendar to the past, then the eclipse on January 9, 1 BC went like this: it started at the end of day on January 7 and ended on January 8 according to our Gregorian calendar.

We calculate the difference in days between eclipses. Calculate from the end of the eclipse.

Universal time (UT): 10 January 1 BC 1h 0m 0s

Julian date (JD): 1721066.54167

Universal time (UT): 8 January 1917 AD 10h 0m 0s

Julian date (JD): 2421236.91667

The difference between the Julian dates is 700170,375 days, or 700170 days and about 9 hours. The same pattern is with the solar eclipses.

8d. Solar eclipses in 1917.

1917 saw four solar eclipses and three lunar. We have already spoken about lunar eclipses of January 9th of the 1st BC and January 8th of 1917. But lunar eclipses are visible from almost half of the planet Earth. Time is indicated, but how

to identify the place of action? Only by specially selected solar eclipse. The shadow of it should be some kind of "pointer", directed to the venue.

In 1917, against the background of the constellation Aquarius only one eclipse took place – it was on January 23, 1917. "Strength" of the eclipse is measured by the phase – this is expressed as a decimal fraction percentage of overlap of the solar disk by the Moon. We almost do not notice the eclipses with the phases of at least 5-10% or 0.05-0.1, we just do not pay attention to them.

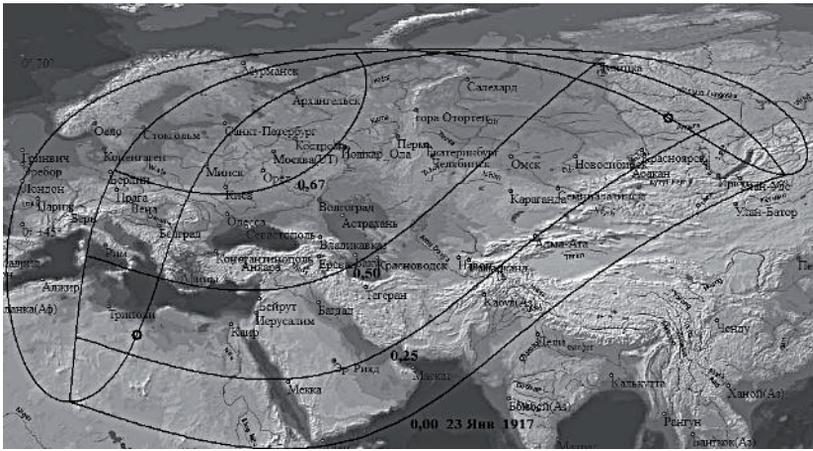


Fig. 6. A schematic map of the eclipse of January 23, 1917.

The eclipse took place in the ascending node of the Moon. Herewith, Venus was in direct movement to the Sun, and this is the last day when it was visible in the morning. Then it appeared in the evening elongation of October 27. The coordinates of the point on the earth's surface where the eclipse is maximum: Longitude $25^{\circ} 36'$ and latitude $63^{\circ} 20'$. In St. Petersburg, the phase of the eclipse was maximum 0.73, in other cities it is smaller, in Moscow it is 0.70, for example.

I think the picture with the eclipse - is clear. It is well suited to indicate the place of action and time of action. The phase of the eclipse - is quite decent, necessary to notice.

Visibility of the eclipse in St. Petersburg is in the maximum phase, sunrise in the eclipse with the duration of about an hour. Petrograd was in the "epicenter" of the eclipse. After a month in this region the revolutionary events of 1917 started their action.

9. Configurations in the 20th century.

We will look for:

- Venus in inferior conjunction with the Sun (the wife clothed in the Sun)
- While that, the lunar eclipse is taking place (the Moon is under the feet)
- Against the background of the constellation Aquarius (The dragon let out water from the "mouth", and Venus "is painting" 12 stars)
- The eclipse of the Moon is in the descending node, as the ascending node is between Venus and Earth.
- Dragon – is red.

Search technology is not very interesting, so lets give a direct result for the 20th century. This phenomenon took place January 30, 1934.

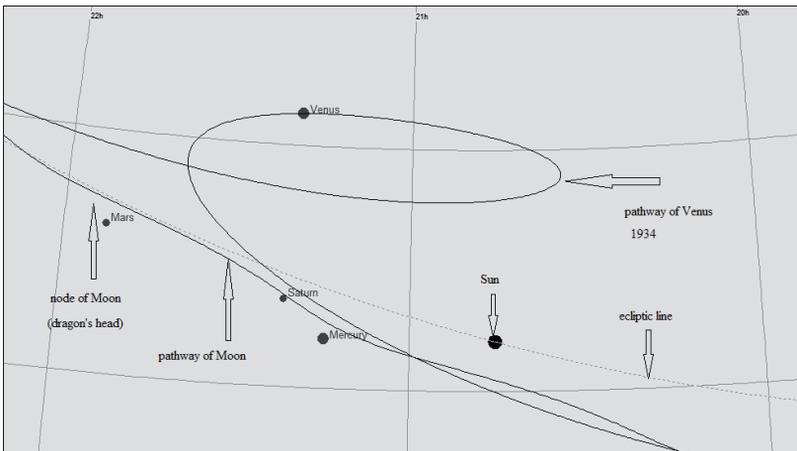


Fig. 7. January 30, 1934. Aquarius. (from 20 h - 22 h longitude).

On the graph:

- Venus is against the background of Aquarius in retrograde moving.
- Against the background of Aquarius, Venus appears 12 times in the inferior conjunction with the Sun.
- Lunar eclipse in descending node. «Under the feet there is the Moon». Eclipse is partial, phase is small = 0.1, but the Moon was eclipsed.
- Dragon is "red", and at the same time, January 30, 1934 Mars (the red planet) is in conjunction with the ascending lunar node, "mouth of the dragon".

The question is what the only and unique phenomenon is? The answer is it is not the only, and repeatable. All configurations are repeated on the celestial sphere. The same was the case for 1247 years before in 687 AD and before it - in 561 BC. But there were not any conjunctions of Mercury and Saturn in longitude both in 687 year and 561 year BC. This is an important point, and in the sequel it will be clear why. It directly relates to the number 666. Only the relationship is not mystical, but astronomical.

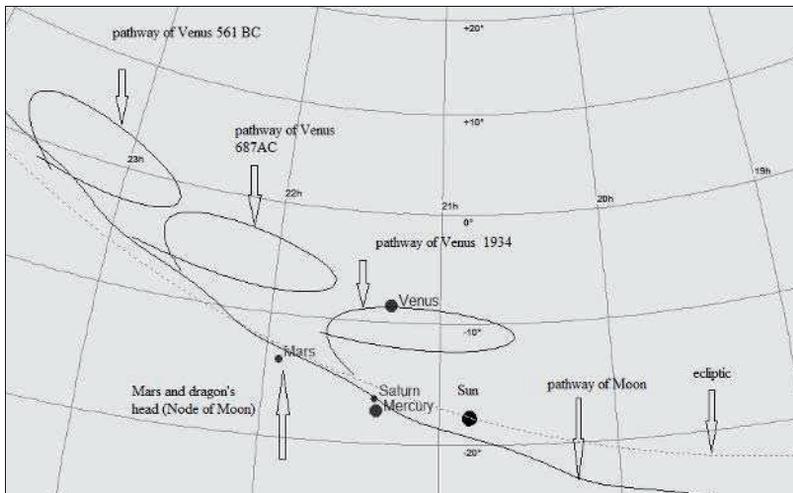


Fig.8. The trajectory of the Moon and retrograde moving of Venus.

Figure 8 shows the "loops" of the retrograde moving of Venus and the trajectory of the Moon in those years. During all these years, Mars is in ascending lunar node. All conjunctions of Venus with the Sun are against the background of the constellation Aquarius of tropical (moving) Zodiac, near 21 hours of longitude. With all the conjunctions during the retrograde movement of Venus, lunar or solar eclipse takes place. The same will be February 6, 3181 year. The eclipse will be solar and partial.

10. Inferior conjunctions of Venus against the background of Aquarius in 19 – 20th century:

February 14, 1894 the first one took place.

January 18, 1990 the last one occurred.

Against the background of Aquarius the inferior conjunctions of Venus with the Sun "appear" 12 times, herewith 12 stars will be drawn and 96 years will pass. Note that Mercury and Saturn January 30, 1934 are also in conjunction with Venus in longitude.

11. Beast with two horns like a lamb.

The two horns like a lamb are 3 + 3 draconic months of the Moon into the past because it (the beast) acts before the first, and it coming out of the earth. We count 162.5 days or 6 draconic months ago from January 30, 1934 and the fall in the August 21, 1933. This is the 233rd day of the year, if the year is not a leap year, and 1933 is simple one.

That day there was the most interesting eclipse. The total phase of the eclipse begins on land (the beast coming out of the earth), the band passes exactly through Jerusalem and Babylon. This eclipse is annular $F = 0.98$. The eclipse took place against the background of the constellation Leo, at a distance of about 1 degree

from the star Regulus, α -Lion. This eclipse in various phases could be seen throughout Europe, except Spain.

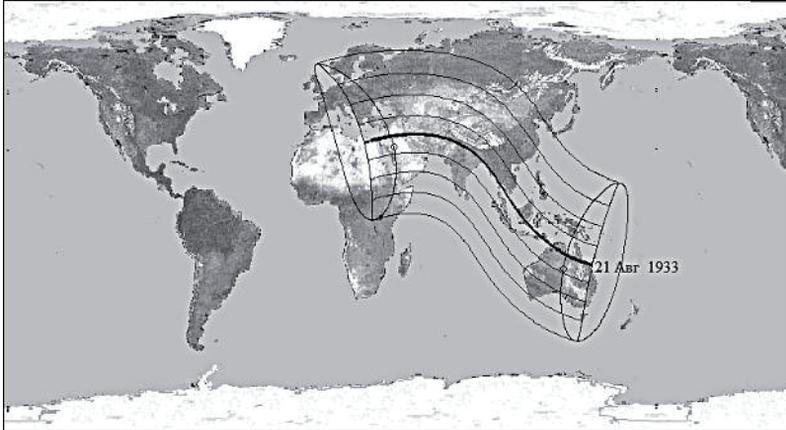


Fig.9. The annular solar eclipse August 21, 1933.

So, in such a way, by the lunar shadow, like a laser pointer, through Jerusalem and Babylon, and it is possible to figuratively say - "Beware the Jewish people".

In times of Revelation, there were no Berlin, Moscow, St. Petersburg. But there is a solution - you can call the city - "New Babylon".

What is Babylon? This is primarily the Ishtar Gate and the Processional Road. In 1933, they were restored in Berlin Pergamon Museum. They are still there. Pergamon Museum is the museum on the island. It is close to Reichstag, less than 3 km. Nabuchodonosor, who went down in history because of the war with the Jews, was "reflected" in Berlin in a new and terrible appearance in the Reichstag, three kilometers from the Babylonian Ishtar Gate. But this is not astronomy, it is mysticism.

Reconstruction of the Ishtar Gate and the Processional Road was made in the 1930s in the Pergamon Museum in Berlin from the material found by archaeologist Robert Koldewey. The reconstruction used these ancient bricks of which once

were built in Babylon gates and excavated during expeditions of Koldewey. The excavations lasted from 1898 to 1917-th year. Actually, Robert Koldewey proved the existence of Babylon, which in those years was questioned.



Fig. 10. Ishtar Gate. 6 BC. Reconstruction of R. Koldewey. Museum of the Ancient Near East Berlin.

12. Beast going out of the sea.

Since the beast with two horns acts before the first beast, the first one, which is the 8th of the seven, at the time should be after 1933 year. This is the 8th eclipse in a row from the eclipse of August 21, 1933, it is total and solar, which took place June 19, 1936. The total phase of the eclipse begins in the Mediterranean Sea (the beast coming out from the sea). Then, the band passes through Turkey, the Caucasus, Siberia, Manchuria, northern Japan, and ends at the Pacific Ocean. In general, the theater of military operations of the Second World War is marked very accurately by the shadow of the eclipse. Eclipse does not capture the Atlantic and

the Pacific oceans, where there was fierce fighting as well - but there are no eclipses that could satisfy all the requirements.

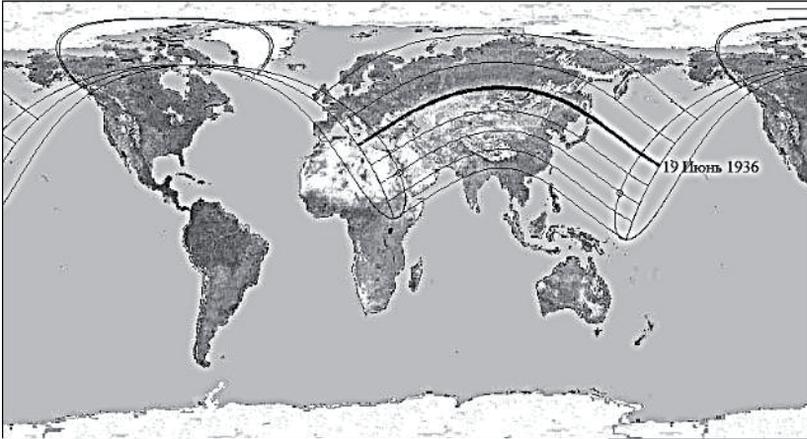


Fig.11. Map of eclipse of June 19, 1936.

13. Beast 8th of 7.

Below there is a list of solar eclipses from March 1932 to April 1939.

- | | | | | | |
|----|-----------|-------------|--------------|------|--|
| 1. | 7 | March | 1932 | 0,96 | A |
| 2. | 31 | Aug | 1932 | 1,01 | T |
| 3. | 24 | Feb | 1933 | 0,98 | A |
| 4. | <u>21</u> | <u>Aug</u> | <u>1933</u> | 0,98 | A - the first (we will consider it first) |
| 5. | 14 | Feb | 1934 | 1,01 | T |
| 6. | 10 | Aug | 1934 | 0,97 | K(K) |
| 7. | 3 | Feb | 1935 | 0,74 | P |
| | 5 months | | | | |
| | | | 30 June 1935 | 0,33 | P |
| | 1 month | | | | |
| | | | 30 June 1935 | 0,24 | P |
| | 5 months | | | | |
| 1. | 25 | Dec | 1935 | 0,98 | A |
| 2. | <u>19</u> | <u>June</u> | <u>1936</u> | 1,01 | T - the eights(on account from August 21,1933) |

2.	14	Dec	1936	0,96	A
3.	8	June	1937	1,03	T
4.	3	Dec	1937	0,95	T
5.	29	May	1938	1,02	T
6.	22	Nov	1938	0,78	P
		5 months			
	19	Apr	1939	0,98	A

In real life eclipses usually happen every 6 synodic months, there may be 6–7–8 such eclipses, and then the cycle ends and the eclipses pass through 5-1-5 or 5 months. In 1932 – 1938 years respectively the eclipses goes in sevens, between which there 5 or 5-1-5 months. Eclipse of June 19, 1936 is among one of the sevens. Starting from the eclipse August 21, 1933 - it is the 8th.

One can say that an eclipse of August 21, 1933 is the 8th, and of the sevens of eclipses, separated by 6-months.

Substantial note. What overlap of the solar disk by the Moon disc must be regarded as a solar eclipse? The Moon in its motion can close the sun for 0.01 or 1%, or maybe less. The overlap of 1% we surely do not see by our eye. If the overlap is 0.00126 or 0.126% - it is even more so.

January 5, 1935 NASA in its catalogue record a partial eclipse with the phase equal to 0.00126. For 2000 years, several eclipses from the catalogue have even less phase. January 4, 1639 = 0.00094. April 16, 1512 = 0.00034. The least eclipse was in 1839 BC April 4 and had a phase from 0 to 0.00002 or 0.002%.

Formally - this is also an eclipse. Most astronomical software simply does not specify them as the eclipse, because of the small overlap. Because of the smallness of the phase, the author did not consider the eclipse of January 5, 1935, although many sources write about 7 eclipses in 1935 and 1917 and do not write about 1982, where four partial eclipses with enough big phase was observed.

Perhaps the phrase of the 8th of 7 refers specifically to this point - the first solar eclipse after the year of seven eclipses.

14. Allegories.

As an allegorical description of a totalitarian state, the word "beast" is well suited. A "beast" is denoted by eclipse in 1933, the year the Nazis came to power in Germany, and the second "beast" – by the eclipse of 1936, as a sign, respectively - January 30, 1934. In 1936, the Constitution of the USSR - the informal name "Stalin Constitution" was adopted. In August of 1934 Hindenburg died and Hitler became the absolute dictator. One of the beasts "makes a mark" on the forehead or on the right hand. The samples of the uniform of security officers give the well view to such "marks".

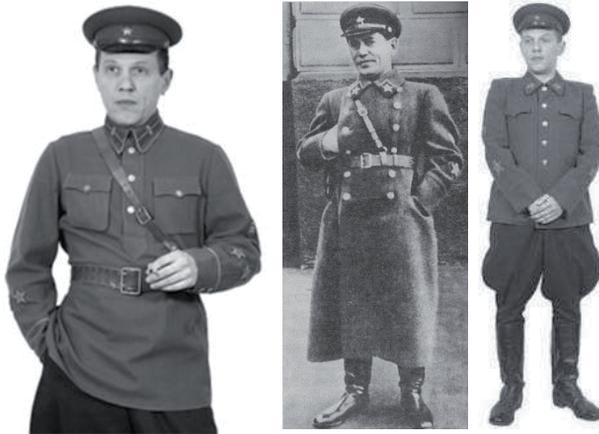


Fig.12. The form of the marshal and the form of the lieutenant of state security in 1936. In the center there is a photo of marshal Yezhov.

Web-site <http://rkka.ru/uniform/files/nkvd15.htm>

Marks are emblems and signs on the form. On the photo there are five-pointed red stars with the hammer and sickle inside. If someone was interested in the form of the Red Army, probably such person knows that in 1936 the form changed

greatly. Simple Red Army infantrymen had no stars on the sleeves. But many had on the forehead, including me. In World War II, Japanese soldiers also wore stars, but without the hammer and sickle.

15. Number of human.

Adam – is the first man, he lived 930 years. This is also a kind of "code". Celestial configuration with a human name.

Synodic revolution of Venus = 584 days. Draconian year = 346 days. In sum, it is just = 930. We considered such a configuration as the conjunction of node of the Moon, the Sun and Venus in longitude.

Adam lived for 130 years and fathered a son. The configuration used the equality of 130 synodic revolutions of Venus = 219 Draconic years.

Only Venus draws five pointed star. The complete cycle of this configuration contains 1247 years. This is the number of human, - a repetition of configurations of Venus and the lunar nodes on the same date of the calendar after 1247 years.

Next a new "circle" comes.

Inside the real star there is the hammer and sickle. On the celestial sphere they will correspond to Saturn and Mercury. Expanding the synodic period of Mercury and Saturn to the continued fraction, as is the case with eclipses, we obtain a series of fractions-approximation.

One of these fractions is given by: $666/2173$

$$666 * 378,09 = 251807,94 \text{ days} - \text{Saturn}$$

$$2173 * 115,88 = 251807,24 \text{ days} - \text{Mercury}$$

Difference = 0,7 days.

Mutual positions of Mercury and Saturn are very well repeated in 666 "years" of Saturn, or 689 solar years. Then everything is simple. The number of "human" and 666 "years" of Saturn in sum gives the year 1936.

$$1247 + 689 = 1936$$

On emblems and stripes (marks) there was a star of five rays, Saturn and Mercury (the hammer and sickle - connected). In 1934, January 30 Mercury and Saturn were also in the conjunction on longitude. As we know from history, the USSR introduced the monopoly on trade, both external and internal. So one could neither buy nor sell freely. And the same information is also in the book of Revelation. Revelation is available in many sources, and it is no sense to retell it. Actually, the reader has probably realized what astronomical figures are hidden in the book of Revelation. Anyway, 1247, 1917, 1933, 1934, 1936 - these years are viewed.

Comparing them with the real story - it can be concluded: - St. John the Evangelist accurately and vividly told about the future, which occurred at least in 11 - 19 centuries or more.

Other biblical prophets also have expressions, out of the general outline of the text, that mean the year of some event, and allowing determining such time. But this topic is beyond the scope of Revelation.

16. Version of 666 by F.Benary and F.Engels.

For the sake of brevity of this version – I just want to quote Friedrich Engels (from the work "The Book of Revelation").

"This decision was given by Ferdinand Benary in Berlin. This name is Nero. The number is based on "Nero Caesar", that is, on the supported by the Talmud and Hebrew inscriptions, transcription of Ancient Greek words Neron Kaiser, Emperor Nero, - words that were written in the form of inscriptions on nero coins, minted in the eastern half of the empire.

Namely: n(nun) = 50; r(resh) = 200; v(vav) as o = 6; n(nun) = 50; k(kof) = 100; s(sameh) = 60; and r(resh) = 200; totally = 666.

If we take as a basis the Latin Inscription of Nero Caesar, then there is no second nun - 50 and we get $666-50 = 616$, you have the option of Irenaeus.»

«Irenaeus in the second century still did not know that a wounded and healed head meant the emperor Nero»

The same thoughts F.Engels expressed in another paper - "To the history of early Christianity". Not wanting to use the word juggling, I draw attention to the significant disadvantage of this version. This shortcoming is highlighted in the quote in italics.

For clarity – lets remember the following.

1. In Hebrew there are no vowels.
2. If necessary, their role is carried out by 4 letters:

𐤀naleph, 𐤂hey, 𐤄vav, 𐤅yud.

They are written in words if the "vocalization" is required. Special characters are put above or below letters.

Sound "E" is indicated by four vowels:

Big complete – ֵ = (yud)

Big incomplete - ֶ

Small (segol') - ִ

Ultrashort – ֊

Sound "O" is indicated by four vowels:

Big complete – ֹ = (vav)

Big incomplete - ֺ

Small - ֻ

Ultrashort – ׀:

Source – <http://lingvoforum.net/index.php?topic=30208.0>

Dots and dashes under the letter also indicate how to read and what sounds should be pronounced in reading of a word.

Now look at spellings of Nero Caesar.

נֵרוֹן = Nero **קֵסָר** = Caesar

This is the version of Benary and Engels.

נִירוֹן = Nero **קִיסָר** = Caesar

This is modern spelling.

Engels and Benary inserted a big vowel for sound "O" = ׀ (vav) in the word Nero.

At the same time they have missed two vowels for the sound «E» = ׀ (yud) in words «N-e-ron» and «C-ae-sar». If to put all the vowels, the beast number 666 does not arise even in gematria.

Friedrich Engels wrote that there is such writing in the Talmud. In the text of the Babylonian Talmud available to the author there are words "Caesar" and "Nero".

קִיסָר – spelling of the word "Caesar" in the Babylonian Talmud in Tractate Gittin.

לְקִיסָר — Emperor, Caesar, Caesar, the king – is there as well.

הַקִּיסָר

And in all these words there are large vowels (letter Yud) of the sound "E" and the sound "O" - (the letter Vav).

נִירוֹנִית - Nero is recorded in such a way in the Babylonian Talmud, in

Tractate Bava Metzia.

Source – http://khazarzar.skeptik.net/thalmud/_tb/shbuoth.htm

Everywhere there is the vocalization of sounds «E» and «O».

יְנֵבָה מְהֵס יִקַח הַקֵּיסָר מְהֵס וְאִ"כ כִּיּוֹן שִׁירְאָן שֶׁהַקֵּיסָר

A line from the reprint edition of the Babylonian Talmud

Source www.hebrewbooks.org

הַקֵּיסָר - highlighted word is translated as Emperor.

The absence of vowel of the sound "E" and the current vocalization of the letter "O" looks very illogical in Benary and Engels interpretation.

It is not clear where to get their proposed spellings versions in Hebrew of "Nero Caesar" and "Neron Kaisar". Knowing how patient the Jews were at all times with respect to copying the religious texts, the very existence of the versions is reasonably doubtful.

From the words of Engels, "... that is the version of Irenaeus" it can be concluded that this saint was near to claim the rightness of version 616. This is not so. Bishop of Lyon Irenaeus of Lyons (2nd century BC) wrote about the fallacy of 616. Here is what Irenaeus of Lyons wrote:

«Chapter XXX. Book 5.

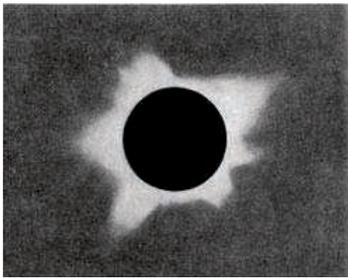
I think it comes from the error of scribes, as it is usually the case, since the numbers are represented by means of letters, and the Greek letter that expresses the number sixty is easily turned into a Greek letter iota. Others then accept it without study, and, moreover, are simply and blindly used number ten, and some by reason of their folly dared to look for a name containing the erroneous and incorrect number».

Source: *Works of St. Irenaeus, Bishop of Lyons. 2nd ed.: St.P.: Publication of bookseller I.L. Tuluzov, 1900.*

http://superbook.org/LIBRARY/ireneus_against_heresies/5.htm

All five books of Irenaeus of Lyons "Against Heresies," there is no word Nero. Why F.Engels thought that Irenaeus knew that the injured head of the beast means Nero - it is also unclear.

17. Few words about the solar corona in eclipse of 1936.



Вторая задача — исследование солнечной короны. Корона — самое замечательное из явлений, наблюдаемых в моменты полного солнечного затмения: вокруг совершенно чёрного круга Луны, окаймлённого огненными выступами («протуберанцами») наружной оболочки Солнца, сияет жемчужный ореол различных размеров и формы в разные затмения (рис. 56). Длинные лучи этого сияния нередко в несколько раз больше солнечного поперечника, а яркость составляет обычно лишь половину яркости полной Луны.

Во время затмения 1936 г. солнечная корона оказалась исключительной яркости, ярче полной Луны, что бывает редко. Длинные, несколько размытые, лучи короны простирались на три и более солнечных диаметра; вся корона представлялась в виде пятиконечной звезды, центр которой был занят тёмным диском Луны.



Рис. 56 В момент полного солнечного затмения вокруг чёрного диска Луны испещряет «солнечная корона».

Fig. 13. On pictures there is the eclipse of June 19, 1936. These are different photos made in 1936. On the right: from the book Ya.I.Perelman. Interesting astronomy - M.1954. On the left: from the book of K.L. Baev. The beginning of Universe Sciences. - M.1947.

Perelman in the description of the eclipse draws attention to the fact that the corona looks like a pentagram. The corona itself was of exceptional brightness, brighter than the full Moon, which is rare.

In general: - "the devil visited" Moscow, Berlin, and not only them, in 1936. Crowns are different, there are a lot of eclipses, there are a lot of photos, but the expressed the pentagram is not so often.

18. Afterword

Using the shadow of the pre-selected solar eclipse, you can outline the arena, the area of future events. Exactly specified lunar eclipse allows to set the date or year

of any future events. "Revelation" of St.John the Divine draws the celestial configuration to accurately predict the epochal events of world history of the 20th century.

Literature.

1. "Revelation". Synodal translation.
2. A.Mikhailov. "Theory of eclipses". M.,1947
3. Eclipses catalogue of NASA. <http://eclipse.gsfc.nasa.gov/eclipse.html>
3. Irenaeus of Lyons. "Against Heresies".
http://superbook.org/LIBRARY/ireneus_against_heresies/5.htm
4. K.Marx and F.Engels. Works. Ed. 2nd M.1962
"On the history of early Christianity" p. 488
5. "K. Marx and F.Engels about atheism, religion and the church".
Edition 2, amended, Moscow. "Thought," 1986. p. 390
6. www.hebrewbooks.org
Astronomy part is built and tested using the software:
7. Astronomical Calendar 4.0, Author Alexander Kuznetsov.
<http://astrokalend.ucoz.ru/AKprog.htm>
8. StarCalc 5.73, Author Alexander Zavalishin.
<http://homes.relex.ru/~zalex/main1251.htm>

**The Prophetic Torah Calendar:
analogies between the dates of the Jewish calendar and the events of
Jewish and world history.**

I.A.Bessonov himins@yandex.ru

This paper is a substantially revised and updated version of the one chapter of the book "Bible prophecies about Islam: proof of the spiritual unity of the Abrahamic religions" [Bessonov 2011]. The main subject of the work was, as it is evident from its name, the study of the Bible prophecies about Islam. However, in one of the chapters - "The prophetic Torah Calendar" - we have gone beyond this theme, raising the question of the analogy between the structure of the Jewish calendar and world history. In this paper, we present a significant part of the chapter with a number of corrections and additions, and then we will consider the problem of verification of the analogies we have found as well as their possible explanations.

According to Jewish tradition the world created during seven days will exist for 7,000 years. Chronology has started from the creation of the world. The starting point of the Jewish calendar is the second Monday of October 3761 BC (7th October according to the Julian calendar). In ancient times this date (no later than the II century BC) was got by the Hebrew authors on the basis of calculations according to the Masoretic text of the Torah, and has long been used by all Jewish communities of the world as a starting point of chronology. The seventh millennium of the world existence, symbolically complies with Shabbat, in the Jewish tradition is customary regarded as the time when the messianic kingdom will be established on earth, the evil will be eliminated, and the world will be reigned by the universal harmony. The beginning of the seventh millennium since the creation of the world accounts for 2241-2242 years; many modern rabbis have no doubt that exactly at this time we should expect the advent of the Messianic era.

Our idea was to relate the fullness of 7,000 years of world existence with the fullness of the annual cycle, projecting the Jewish calendar on the world history, and to highlight the symbolic analogy between the dates of the Jewish year and historical events.

What grounds can we have for such an analogy? First of all, it's the general idea of similarity of calendar cycles of varying duration. French philosopher-traditionalist Rene Guenon wrote on this subject: "In virtue of the correspondence existing between all the cycles, the year itself can be considered as a folded image of the great cycles of universal demonstration" [Guenon 2004, 24]. Based on this principle, we can try to project the Jewish calendar onto the entire history of the mankind and thus verify our hypothesis. We will relate each day of the year with the certain period of the world existence, taking the Jewish date of Creation, corresponding to the beginning of Rosh Hashanah, the Jewish New Year, as a starting point.

Jewish tradition knows different types of calendar. The most ancient form of the calendar, apparently, was the lunar calendar. Since the time of the Babylonian exile (VI century BC), the Jews has begun to use the lunar-solar calendar that combines calculations by the cycles of the Sun and the Moon. Standard, average Jewish lunar-solar year has 354 days. In addition, in the Jewish calendar there are "full years", "split years" and leap years. As a result, the duration of the year in the Jewish calendar varies from 353 to 385 days. Members of the Essenes community (II c. BC - I c. AD) used the solar calendar of 364 days duration in which the holidays of each year falls on the same days of the week. Bible scholars also know another type of the year - the so-called "prophetic year", perfect year, accounting 360 days divided into 12 months for 30 days. This duration of the prophetic year is based on an ancient tradition, reflected in the book of Genesis. It says that the flood waters deluged the earth from the 17th day of the second month and till the 17th day of the seventh month; this period is defined as 150 days (Genesis 7, 24). Such a term assumes all months have the same duration - 30 days; the lunar-solar

Hebrew calendar amounts this period as 147 days. The largest pre-revolutionary Bible glossarian A.P. Lopuhin wrote on this subject: "Considering the seventeenth day of the month Marheshvan (early November) as the most accurate date of the beginning of the flood, the stop of the Ark at the top the Ararat mountains, we must refer to the seventeenth day of the month Nisan, which would correspond to the beginning of our April. And since, as directed by the portrayer of ordinary life, between the above two chronological terms over hundred and fifty days (7: 24) passed, it follows that each of these five months accounts for 30 days, and hereof many people not without any reason conclude that in the prehistoric era the year was solar one but not lunar, as it became later, in the Jewish community, during the by-law period" [Lopuhin]. In "Apocalypse" St. John the Evangelist interpreted 3.5 years of the prophecy of Daniel (Dan 7.25) as 1260 days or 42 months (Rev. 11.2; 12.6), which is possible only if the duration of a year is 360 days, and the duration of the month is 30 days. Perhaps the roots of this calendar are in the tradition of ancient Egypt - the duration of the year in the Egyptian calendar was always 360 days [1]. On the example of St. John the Evangelist, we see that for the calculation of the sacred years, Jews sometimes use this calendar - both because of its convenience (same duration of months and no leap years), and because of its antiquity, which has always been considered as the basis for the sacralization.

After lengthy deliberation, we concluded that the most logical is to use the ideal prophetic year in our calculations. Perhaps this decision will seem controversial to someone, but in our opinion we do not have any better alternative at our disposal. Analysis of the dates in accordance with the standard Jewish common year (354 days) gives approximately the same results as using the "prophetic year": most of the dates are the same, but in some cases 360-day year, gives apparently the better results. Furthermore, the use of symbolic prophetic year is more justified by the theoretical considerations.

Some simple calculation shows that one day of the Jewish calendar is symbolically equal to 19.444 ... calendar year. We will try to find dates in the

history of major Jewish holidays and to find out whether there were symbolically related events. A starting point for 7,000 years of the world existence in our calculation, is, of course, not a conditional point of years counting start - "Chaos New Moon" - 1 Tishri, 1 AM (October 3761 year BC), but 25 Elul, 1 AM (September 21, 3760 BC according to the Julian calendar), considered the day of the beginning of the creation of the ordered world [EJE, Calendar]. Thus, we begin to count the existence of the world from September 21, 3760 BC (first day of the creation of the world), and the count of the calendar dates - from the beginning of Rosh Hashanah (1st Tishri), the first day of the Jewish year. The results of calculations are given in the following table:

Date of the Jewish calendar	Event in Jewish history	Traditions and customs of the day	Calendar date by the "prophetic year" (360 days)	Historical events
1st Tishrei [2]	Creation of Adam	Rosh Hashanah (New Year)	3759,27 BC	
7th Adar	Birth and death of Moses	"Fast of the righteous ones" (optional fast).	726-706,5 BC	722 BC – conquest of Israel by the Assyrians
13 th Adar	The defeat of the enemies of the Jews.	«Fast of Esther ».	610-590 BC	604 BC – the conquest of Judah by Babylon. 597 BC - The captivity of Jehoiachin king. Eviction of Jewish nobles and artisans to Babylon.
14 th Adar	Celebration of the victory over the enemies. In Susa - the second day of fighting.	Purim (celebrated on this day everywhere except Jerusalem)	590-571 BC	586 BC – the destruction of Jerusalem and the Temple by the Babylonians.
20 th Adar	By prayer of Honi ha-	Day is sometimes	473-454 BC	457 BC – Artaxerxes gives

	M'agel after three years of drought, the rain started.	seen as a holiday		Jews autonomy and tax exemptions.
1 st Nisan	New Year of kings. Consecration of the Tabernacle of Moses. The death of Aaron's sons.	«Fast of the righteous ones».	260-240 BC	260 BC – Indian king Ashoka converts to Buddhism; 250 BC - The emergence of the Parthian power (the Arsacid dynasty). 241 BC - The victory of Rome in the First Punic War.
10 th Nisan	Crossing of Jordan. The death of Moses's sister, Miriam the prophetess.	Election of lambs for sacrifice. "Fast the righteous."	85-65 BC	76-67 – Israeli Queen Alexandra reign (Shlomzion). 67 BC - Death of Queen Alexandra. Start of strife in Israel.
14 th Nisan	Preparation of the Jews to the Exodus from Egypt	The eve of Passover. The sacrifice of the lambs. "Fast of the Firstborn."	7 r. BC. – 13 AC	7 BC – the birth of Jesus Christ. 4 AC – the death of Herod. Termination of the monarchy in Judah. 6 AD - The country's transition under the direct control of Rome.
15 th Nisan	The Covenant with Abraham. Exodus	Pesach. Easter meal. Vigil. Reading of the "Song of Songs".	14-33	30/33 AC – crucifixion and resurrection of Jesus Christ. Institution of the New Covenant.
17 th Nisan	After 150 days of Deluge, the rain stops; Ark stopped on the mountains of Ararat		52-72 AC	66-73 AC – Jewish War. 70 AD - The destruction of Jerusalem and the Second Temple by the Romans.
21 st Nisan	Moses was thrown into the Nile under the order of the pharaoh. The crossing of the		129-149	132-135 – the revolt of Bar Kokhba. Ban by Emperor Hadrian of Jewish rites. 138 - the death of the Emperor

	Red Sea by the Jews			Hadrian, the abolition of anti-Jewish laws by his successor Antoninus Pius.
1 st Iyyar	Census of the Jews by Moses. Start of construction of the first and second Temples		325-344	325 – Council of Nicaea. The adoption of the Christian creed. 324-337 - Construction of St. Sofia. 335 - Construction of the Church of the Holy Sepulchre.
15 th Iyyar		Pesach Sheni, Second Pesach (for those who could not celebrate it 15 th of Nisan). Passover Seder.	597-616	613 – Muhammad began preaching. 614 - conquest of Jerusalem by the Persians, the expulsion of the Patriarch Zacharias. The death of Nehemiah ben Hushiel
16 th Iyyar	Start of manna falling from heaven		616-636	622 – Hijra. 630 - Accession of Muhammad in Mecca. 631 - the revival of the Holy Cross in Jerusalem.
18 th Iyyar	Termination of death of Akiba followers. Death of Shimon bar Yochai.	Lag Ba'Omer. Lighting of holiday lights	656-675	656-661 – civil war in the Caliphate. 661 - the murder of Ali. Accession of Mu'awiya.
5 th Sivan[3]		Shabuoth (Feast of the first harvest, and in later Judaism also Torah holiday).	986-1005	988 – Christianization of Rus'. 1000 - Christianization of Iceland. 1000 - Christianization of Hungary. 990-1000s. - Christianization of Norway and Sweden.
7 th Sivan	Giving of the Torah		1024-1044	1027 – restoration of Buddhism in Tibet. Beginning of an era of Kalachakra.

9 th Tammuz	Conquest of Jerusalem by the Babylonians; the conquest of Jerusalem by Pompey		1647-1666	1648 – Jewish pogroms in Ukraine ("Khmelnytsky Uprising"). 1649 - The English Revolution. 1665 - Shabtai Zvi proclaimed himself the Messiah. September 1666 - Shabtai Zvi apostasy.
16 th Tammuz	Aaron at the request of the people makes the golden calf		1783-1803	1789 – French Revolution. 1792 –announcement of republic in France. 1793-1794 - Jacobin dictatorship. 1793 - persecution of the Church in France.
17 th Tammuz	Jews worship to the golden calf. Moses came down from the mountain, broke it. Termination of sacrifice in the first Temple. Conquest of Jerusalem by the Romans	Fast	1803-1822	1803 r. – the conquest of Mecca by the Wahhabis. 1804 – the conquest of Medina by Wahhabis. 1804 – Coronation of Napoleon Bonaparte. 1807 - Napoleonic Sanhedrin. 1810 – Establishment of the first Reform synagogue in Seesen. 1814 - the fall of Napoleon. 1818 – foundation of the reform synagogue in Hamburg. 1819 - publication of the Reform prayer book.
24 th Tammuz		Sabbatian "Messiah's Saturday"	1938-1957	1939-1945 – The Second World War. 1941-1945 - genocide of European Jewry. 1948 - Creation of the State of Israel.
1 st Av		Beginning of fast.	2075-2094	
9 th Av	The destruction of the	Fast	2230-2250	2241– the end of the sixth

	first and second Temples. Birthday of the future Messiah			millennium on the Jewish calendar. 2242 - the date of the second coming according to Nostradamus.
--	--	--	--	--

A few general explanations to the table. We consider important dates from the VIII BC, since the chronology of the earlier period is very inaccurate, and at a certain point, it is almost unknown. We do not know when Abraham and Moses exactly lived, and when the events described in the Torah happened to them; dates adopted in traditional Jewish chronology in this case are not historically accurate. We have identified the most important dates in the calendar period under consideration and tried to find an analogy with the historical events, primarily related to the spiritual history of the Abrahamic traditions and history of the Jewish people.

Analogies between the dates of the Jewish calendar and the corresponding historical events.

The period under discussion begins with the month of Adar. The first significant date of the month is Adar 7, the day of Moses's death, commemorated by righteous people with a special fasting. The following fasting, already mandatory, was established by Jewish sages to commemorate the fasting of the Jews in the time of Esther and Mordecai. According to the book of Esther villain Haman, a grandee of the Persian court, purposed the extermination of the Jews. He persuaded the king to sign a decree allowing the Jews' enemies to kill them and seize their property. The king's wife, a Jewess Esther and her uncle Mordecai managed to thwart Haman's plans, opening the king's eyes to what was happening. Before coming to the king to ask for their people, Esther and Mordecai were fasting for three days - 13, 14 and 15 days of Nisan. According to Maimonides, in honour of their fasting the sages established the Esther fast in the 13th day of Adar.

It was on that day Haman planned the mass murder of the Jews: "And the letters were sent by messenger to all the king's provinces, to kill, to canker and to perish all Jews, both young and old, children and women in one day, in the thirteenth day of the twelfth month, that is, the month of Adar, and to plunder all their possessions" (Esf 3, 13). After the exposure of Haman's machinations, the king allowed the Jews to attack their enemies on the 13th of Adar. According to the book of Esther "Jews, who were in the king's provinces gathered themselves together, for their life defence <...> and killed seventy five thousand of their foes, but they laid no hands on sac. It happened on the thirteenth day of the month Adar; and on the fourteenth day of the same month they rested, and made it a day of feasting and gladness. Jews, who were in Shushan, gathered together on the thirteenth day, and on the fifteenth day they rested, and made it a day of feasting and gladness "(Esf 9, 16-18). Some Jewish writers, for example, Yosef Caro, the author of the famous code "Shulchan Aruch" - believed that the Jews were fasting during these battles, and the fast is set in memory of the Jews fasting of 13th Adar.

In the "prophetic calendar" on fasting days of 7th and 13th Adar two important events in the history of the Jewish people fall. The first is the conquest of the northern Jewish kingdom of Israel in 722 BC. The Assyrians expelled from there a significant part of the population, withdrawn in Assyria and gradually assimilated. South kingdom, Judea, been more firmly adhered to monotheism, continued the line of the monotheistic tradition. But in 604 BC it lost its independence, acknowledged itself a vassal of the Babylonian Empire. However, Jewish king Joachim got no taste of the subordination to Babylon - in 601 BC after the battle of the Babylonians with the Egyptians, in which the army of Nebuchadnezzar suffered serious losses, Joachim fell apart from Babylon. Punitive operation was not long to come - at the beginning of 597 BC Babylonian army approached to Jerusalem. V.A. Bielawskiy describes the subsequent events as follows: "Joachim did not dare to resist. He appeared to Nebuchadnezzar with the gifts, but Nebuchadnezzar ordered to bound him in chains and send to Babylon.

Then Nebuchadnezzar changed his mind: Joachim and his attendants were killed and their corpses unburied were thrown at the gates of Jerusalem. Nebuchadnezzar put Jeconiah on the throne of Judaea, he was 18-year-old Joachim's son. 3023 nobles of Judaea were carried away to Babylon captivity. However, this was not enough for Nebuchadnezzar. Babylonian army approached to Jerusalem again. Jeconiah, seeing that the resistance was useless, in March 597, surrendered the city without a fight. Nebuchadnezzar has captivated Jeconiah himself with the whole family, about 7,000 soldiers and about 1,000 artisans. The Babylonians captured as salvage all the treasures of the royal palace and the temple in Jerusalem. This happened in the beginning of May 597, 3 months and 10 days after the reign of Jeconiah. So in 597 the famous "Babylonian captivity" of Judaea people began. The total number of prisoners reached 10 thousand people, not counting the family members captivated along with them. It was the cream of the Jewish people, its elites and the most socially active layers" [Belyawskiy].

In this case, we see a direct analogy of Jewish dates and historical events. Fasts – are the days of self-restraint and sadness. During the day of the first, the optional fasting, the Israel kingdom which unsteadily adhere to monotheism was conquered by enemies; in the day of the second, mandatory fasting, was conquered Judaea, the focus of faith in one God.

Day 14th of Adar, Purim, in the Jewish calendar is a fun holiday, commemorating to the victory of the Jews over their enemies in times of Mordecai and Esther. But in the prophetic calendar, it corresponds to the tragic events. In 589 BC Judean king Zedekiah pressured by the nobility rebelled from Babylon, relying on the support of Egypt. Indeed, next year the Egyptians, having defeated the Babylonian fleet took Phoenicia. But it was no help for Judaea: in the summer of 587 BC Nebuchadnezzar laid siege on Jerusalem, and a year later July 18, 586 BC he conquered the city. A month later the conquered Jerusalem was visited by Nebuzaradan, Babylonian nobleman, who "burnt the house of the LORD, and the king's house, and all the houses in Jerusalem, and every great house burnt he with

fire. And the cohort of the Haldeers, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people left in the city, and the fugitives, that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzardan, the captain of the guard carry away"(2 Kings 25, 9-11). However, this was not the end for the dramatic events. According to V.A. Belyavskiy: "In Judea were remained only the poor. They were transferred with vineyards, orchards and fields. Judea was imposed with a tribute and became an ordinary Babylonian province. Jew Gedaliah was appointed as its governor. <...> But, as soon as the country began to build a peaceful life, and farmers got a rich harvest of fruits in October 586 the magnates, escaped from the captivity, killed Gedaliah. Completely terrified residents did not wait for punishment and having thrown all their belongings fled to Egypt. They took old prophet Jeremiah with them. Judea was desolated"[Belyavskiy].

So we seem to see the discrepancy between the joyful nature of the 14 Adar, and the tragic events of this day in "prophetic year". However, this contradiction exists only at first glance. As we have noted, in Shushan the Jews fighting with their enemies lasted for two days – on 13th and 14th Adar. For this reason, the Jewish sages set that Purim in walled cities should be celebrated not on 14th, but on 15th Adar. R. Eliyahu Ki-Tov writes: "In principle, Purim should be celebrated on the 15th of Adar only in Shushan (Susa) in memory of the fact that the Jews had to fight two days there. But the sages of that generation wanted in such a special way to honour Eretz Israel, which in those days was terribly devastated, and to make sure that it, too, had its "share" in the miracle of Purim and holidays. So they decided: Shushan – is the capital of the kingdom, where the miracle happened – it is quite an important city to celebrate Purim in it on 15th Adar, although, it is a relatively young city, and in the time of Yehoshua Ben Nun (Joshua) that place, where Shushan was located, was not walled. In all other cities that existed and were walled during Yehoshua Ben Nun, even if in the time of Mordecai and Esther they were destroyed, Purim should also be celebrated 15th Adar, because these

cities were significant enough to stand in this respect in alongside with Shushan. In those cities which were not surrounded by a wall in the time of Yehoshua Ben Nun, even if they are now surrounded by a wall, and in the villages and settlements, Purim should be celebrated on 14th Adar. <...> It was decided that everything was decided by the state of the city in the time of Yehoshua, who conquered the Land of Israel and was the first who fought with Amalek. One hundred percent of this refers only to Jerusalem, about which we have no doubt that in the time of Yehoshua it existed and was surrounded by a wall" [Ki-Tov]. Jerusalem is the only city where all the customs of Purim relate only to 15th Adar. Thus, 14th Adar in Jerusalem is not yet Purim, but is adjacent to the Fast of Esther – as the Jews of Shushan these two days fight the enemy. And according to the opinion of Yosef Karo, they fasted both of those days. But, as we have seen, the tragic events of 14th Adar of the prophetic year, refer specifically to Jerusalem - at that time the city was destroyed by the Babylonians. These events were a continuation of the Babylonian conquest, which occurred on 13th Adar according to the prophetic year. Thus, the analogy is obvious: two days of fighting and fasting of Jews during Mordecai and Esther are related to the conquest of Judea by Babylon and the beginning of the captivity.

The only difference is the result of the battle. The battle on 13-14th Adar led to the victory of the Jews, but 13-14th Adar in "prophetic years" the Jews were defeated by the Babylonians. It should be noted that the 15th of Adar – is the date of Purim celebration in Jerusalem fallen on 571-551 years BC - was not reflected in the form of some significant events. We can hardly attribute to them the liberation of the Jewish king Jeconiah from the dungeon after the death of Nebuchadnezzar in 561 BC – it seems too insignificant compared to the disaster occurred before. The attempt to connect 15th Adar with the beginning of the reign of the future liberator of the Jews from Babylonian captivity of Cyrus II in 539 BC also would have looked too boldly. Perhaps Purim can be associated with the normalization of the life of Jews in Babylon and the salvation of the Jewish

tradition bearers from the death. Indeed, in the book of Esther there is not so much about the triumph of the Jewish people (Jews remain under the Persians), but about its saving from total extermination.

Sometimes day 20 of Adar in the Jewish tradition also seen as a holiday. On this day, after three years' drought, the rain came thanks to the prayer of the famous miracle worker Honi ha-M'agel. In the prophetic calendar, this period witnessed the decree of Artaxerxes, issued in 457 BC. Then the king Artaxerxes sent to Jerusalem the scribe Ezra and his attendants, giving him a letter with his decree (Ezra 7, 11-26). According to the decree the Jerusalem Jews were given broad autonomy, they were exempt from royal taxes; Ezra also received from the king and courtiers large donations for Jerusalem and the Temple. Upon arrival in Jerusalem Ezra ordered the Jews to terminate the local mixed marriages, as feared the wrath of God for breaking the law of the Torah, forbidden Jews to marry with the inhabitants of Canaan. In this case, the analogy between the history of Honey and the decree of Artaxerxes is in the positive nature of both events as manifestations of God's favour to Israel. Exactly from this decree of 457 BC the majority of modern Christian commentators counts 70 weeks of Daniel (Daniel 9, 20-27), which lead to the time of preaching, execution and resurrection of Jesus Christ (27-33 AD) [Bessonov 2011, 95-96].

On 1st Nisan the so called "New Year of Kings" begins - this is the date from which the countdown of the kings started, both among Jews and Gentiles. In Babylon, the day usually observes the coronation of the kings of Babylon. Another important event occurred on the 1st of Nisan, was the consecration of the Mishkan - Mobile Temple. In the "prophetic calendar" this date corresponds to two important events. In 250 BC Arshak II completed the conquest of the historical region of Parthia, founded the Parthian state and a new dynasty. The Arsacid dynasty lasted until 228 AD, when they were replaced by the Persian Sassanid dynasty. And on the other end of the oecumene in 241 BC Romans defeated the Carthaginians in the long and exhausting First Punic War, announcing themselves as a great power.

Thus, 1st Nisan in "prophetic year" was the time of formation of the two world powers - Rome and Parthia, which played a key role in the history of the Middle East for nearly a thousand years, until the emergence of the Caliphate [4].

Finally, we should pay attention to a number of interesting historical events, occurred on 1st Nisan in prophetic year in India. In 260 BC Indian king Ashoka after the conquest of the kingdom of Kalinga refers to the teachings of Buddhism. In 250, on his initiative the third Buddhist council was established. It eased the question of reconciliation of the various schools of Buddhism, Buddhist movement purification from opportunistic factions, distribution of missionary work through the entire known world at that time. It is difficult to say whether these events relate to the 1st of Nisan or in this case, we have a deal with a mere coincidence. The problem about Buddhist theme in the prophetic calendar will be considered below in details.

Day 10 of Nisan is considered the day of death of the prophetess Miriam, sister of Moses. Miriam was one of the three leaders of the Jewish people in their wanderings in the desert, along with Moses and Aaron. According to the Torah, after her death the water source, which had accompanied Israel in its wanderings, dried up. In honour of this event another "fast of the righteous ones" was established (optional fast); this very day is semi- mournful. According to the "prophetic calendar" while this period Jewish queen Alexandra (Shlomtzion) reigned. She was the only woman who ever occupied the throne of Judea - a unique case for the Jewish tradition, in general, very masculine and patriarchal. She became queen in 76 BC after the death of her husband Alexander Jannaeus, who having two sons, passed the throne to his wife, as he was sure that "the Jews were to obey her with the greatest hunting, because she won the benevolence of people by the fact that she was deprived of its cruelty and was always opposed its iniquities" [Joseph Flavius 2008, 22]. Alexandra stopped the repression against the Pharisees; many of them were close to court. This distinguishes her from the other kings of the Hasmonean dynasty, who were supporters of the Sadducees - Jewish

sect, rightly regarded orthodox Judaism and Christianity as heretical. Alexandra has strengthened the army, led a successful foreign policy, with the help of successful diplomacy she prevented conflicts with the Armenian king Tigranes. During her reign, with the help of the Pharisees leader named Simeon ben Shetah a reform of the judicial system was made, ketubah was introduced - a marriage contract, which specifies the obligations in relation of the groom to the bride. During the reign of Alexandra compulsory general education, the Institute, was first introduced for the following centuries distinguished the Jews from other nations. The Talmud provides a legend according to which "in the days of Simeon ben Shetah and Queen Shlomzion it was raining from the eve of the Sabbath to the eve of the Sabbath, while wheat was like the kidneys, barley - as olive pits, and lentils - as gold denarii." Prosperity and tranquillity of the country ended with the death of Alexandra in 67 BC. Shortly before that, when an elderly queen fell seriously ill, her younger son Aristobulus mutinied and proclaimed himself a king, bypassing his elder brother Hyrcanus. Alexandra died soon; the brothers struggled for the throne. Aristobulus defeated Hyrcanus at the Battle of Jericho. After that Hyrcanus accepted his defeat, but the truce did not last long. Hyrcanus called for help Arabian king Aretha; defeated Aristobulus, the allied forces in early 65 BC came to Jerusalem, began the siege the Temple, where Aristobulus consolidated. The end result of this strife was the conquest of Israel by the Romans in 63 BC.

The analogy between Nisan 10 and the described historical events seems undoubted. This suggests the comparison of Miriam and Queen Alexandra - both women were chairwoman of the Jewish people and made a lot for it. Drying of the wonderful water source after the death of Miriam can be compared with the collapse of the kingdom of Israel after the death of Alexandra - a period of stability ended with civil strife and led to the loss of independence. Special attention is given to the analogy between the source of Miriam and heavy rains taken place while the reign of Alexandra according to the Talmud (obviously, these rains have symbolic meaning, denoting the spiritual and material prosperity).

The next important date in the Jewish calendar is 14th Nisan - the eve of Passover. On this day, Jews were preparing for the Exodus from Egypt. Nisan 14 customary was celebrated with the sacrifice of a lamb to the memory of the Exodus. In the prophetic calendar, 14th Nisan is the time of the birth of the Messiah of Israel - Jesus Christ. We can associate this fact with the opinion, occurring in Jewish literature, that the Messiah will come on Nisan 14 [Book of Zerubbabel]. As can be seen, he was actually born on 14th Nisan according to the prophetic calendar [5]. Nisan 14 is also one of the fast days of the Jewish calendar - this day is fasting day for Firstborn, in honour of the firstborn killing in the land of Egypt during the Exodus. In a prophetic calendar that day, there were two important events related to Jewish statehood: in 4 BC, after the death of Herod, the Roman emperor did not approve his son, Archelaus, for the position of the king, giving him a title of ethnarch, the head of the community. This meant the abolition of the monarchy in Judea, which, according to traditional Jewish sources, was a sign of the imminent coming of the Messiah [Bessonov 2011, 10-12]. In 6 AD Romans, at the request of the Jews and the Samaritans having discharged Archelaus from the power, went to direct rule of Judea, annexing it to the province of Syria. Thus, the fourth fast day since the beginning of the month Adar in the Jewish calendar is connected to the fall of the Jewish state as well as the previous.

Culminating date in Jewish history and the Jewish calendar is 15th Nisan, the first day of Passover. According to Eliyahu Ki-Tov, Passover symbolizes all the holidays of the Jewish year. This day Jewish history celebrates several major events. On 15th Nisan Almighty made an everlasting covenant with Abraham. On 15th Nisan three angels visited Abraham, having predicted the birth of Isaac, who was born on 15th Nisan. On 15th Nisan, at night, the Lord stoke the firstborn in the land of Egypt and the Jews came out of slavery of Egypt. On 15th Nisan Angel of God smote the Assyrian army sieging Jerusalem; on 15th Nisan prophet Daniel was rescued from the *lions' den*. On 15th Nisan, at night, all the Jews hold the Passover meal - Seder. In ancient times, in the days of the Temple, it meant the eating of the

sacrificial lamb with matzo and bitter herbs. Now, when the Jerusalem Temple is destroyed, the Seder means the eating of matzo with bitter herbs and drinking four glasses of wine. According to the sages, these glasses carry a profound symbolic meaning. Thus, Levi believed that they represent the four Gentile empires that will oppress Israel - Babylon, Persia, Greece and Rome. The fifth glass of wine, which is poured while Seder, but is not drunk, is called "glass of prophet Elijah" and it symbolizes the last wicked kingdom, Gog and Magog, after defeating of which the messianic redemption will come. Jewish writing of the XVIII century "Meuse Roque" says: "We leave the door open, and when the prophet Elijah comes, we will immediately go out to meet him. It is written in the Talmud: "On Passover, we will honour the final redemption", as the Torah teaches us: "It is Leil Shimura of God" - night, marked out from all other ever since the creation of the world "[Ki-Tov]. It is believed that 15th Nisan, on Easter night, the prophet Elijah and the Messiah will come and the final Redemption will advance. Immediately after the Passover Seder people should read the book "Song of Songs", told the story of Solomon and Shulamith, symbolizing the divine love. Now let us turn to the "prophetic calendar". The 15th Nisan in it corresponds to 13-33 years AD. The preaching of John the Baptist and Jesus Christ came exactly to these years. Unfortunately, we do not know the exact date of the death and resurrection of Jesus Christ, but, apparently, it was either 14th Nisan of 30 BC or 14/15th Nisan of 33 AD. In Christian literature Jesus is traditionally associated with the Paschal Lamb, killed for the sins of the world. According to the Synoptic Gospels, at the Last Supper, Jesus instituted the sacrament of the Eucharist, assimilating wine and matzo by his body and blood: "As this is my blood of the new covenant, poured out for many for the remission of sins" (Mt 26, 28). Thus, 15th Nisan, the day of the Testament with Abraham became a day of the institution of the New Covenant. On 15th Nisan Jews left Egypt, on 15th of Nisan of the "prophetic year" pagans became able to know the one God and His Messiah. The Jews expected the coming of the Messiah and Elijah on 15th Nisan - and really, this day of "prophetic calendar" Elijah - John the

Baptist and the Messiah - Jesus of Nazareth came. On 15th Nisan of the "prophetic year" Jesus was put to death and resurrected, which corresponds to eating of lamb during the Seder. On 15th Nisan of the "prophetic year" the sacrament of the Eucharist was established, which occurs directly from the Jewish customs of the Passover Seder. On 15th Nisan prophet Daniel was rescued from the *lions' den*, on the 15th of Nisan of the "prophetic year" Jesus Christ rose from the dead. On 15th Nisan "Song of Songs" is read – on 15th Nisan of the "prophetic year" Jesus gave the teaching, in which the idea of love occupies a central place. We see really striking parallels that clearly cannot be accidental.

The next date in the prophetic calendar is 17th Nisan - the third day of Passover. This day is mentioned in the biblical story of the Flood: "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters asswaged. The fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Gen 7,23 – 8,5). Flood began in the 17th day of the second month; apparently, the seventeenth day of the seventh month –the day of the Ark stop - was a day of maximum climax of Flood and the starting day of the fall of the water level at the same time. Apparently, Nisan is understood under the seventh month here. As you know, in the Jewish tradition, there were two ways to calculate months – from the month of Nisan and from the month of Tishri. A.P. Lopuhin and D.V. Schedrovitskiy believe that the calculation of months here comes from the autumn (1th Tishri); an additional argument in favour of this

opinion can serve that the Flood began in the autumn month of Heshvan in the land of Israel, come for the rainy season. Jewish tradition also commonly believes that Heshvan was the month of the beginning of the flood. In the prophetic calendar Jewish War and the destruction of the Temple by the Romans fall on 17th Nisan. These tragic events symbolically can be compared with the culmination of the Flood - because the water prevailed upon the earth up to 17th Nisan. Beginning of the fall of the water level after this date may indicate both the distribution of divinely revealed religions started in the I century BC, and expiation of Israel while the exile (galut) [6].

The next important date in the Jewish calendar is Nisan 21, the last day of Passover. This day the Red Sea split before the Jews departed from Egypt, and God has thrown the chariots of Pharaoh pursued them into the sea. This day in the Jewish calendar is considered an analogue of Purim, as it always falls on the same day of the week as the Purim. On the same day, 81 years earlier, little Moses was thrown into the river under the order of the pharaoh. In the prophetic calendar the revolt of Bar Kokhba falls on that day. In 130 AD Emperor Hadrian decided to rebuild Jerusalem as a Roman city named Aelia Capitolina. This caused a revolt of the Jews under the leadership of Bar Kokhba, who proclaimed himself the Messiah. In 132-135 years the rebels controlled Jerusalem, resuming the sacrifices on the Temple Mount. However, the revolt was suppressed, and the Jews were driven out of the land of Israel. Apparently, it was then that the Emperor Hadrian under the pain of death banned the circumcision and execution of traditional Jewish practices. These edicts, aimed at the complete extermination of the Jewish people, did not remain in force for long: they were abolished by his successor Antoninus Pius, who ascended the throne in 138. The Rescue of Jews from death during the defeat of Bar Kokhba revolt and persecution of Hadrian certainly seems a good analogy to the events of 21st Nisan - the miraculous rescue of the infant Moses and rescue of Jews from Pharaoh's army pursue.

Next date, considered in our table – is 1st Iyyar. This day, Moses conducted

the census of Jews left Egypt. Also on this day, according to the sages of the Talmud, the construction of the first and second Temples began. In the "prophetic calendar" the date of the first Ecumenical Council falls on this day. In 325 in Nicaea the first pan-Christian council was convened, condemned the doctrine of Arius and established the Christian creed. Arius and his followers believed that Logos (God the Son), fulfilling the divine functions in relation to the world, was not consubstantial with God the Father. It would seem that this doctrine emphasizes the central position of God the Father in the Holy Trinity; some scholars have even mistakenly believed that it is more strict form of monotheism than the canonical doctrine of the Church. But this view is wrong: Arius thoughts God the Son exists next to God the Father (Logos, in Judaism corresponding to Metatron, the Angel of the Lord), is similar to Father, but not consubstantial with Him. So, instead of three persons of one God, Arianism has two Gods [7] (which is actually a ditheism), or God and semi-divine Logos, serving God to mediate between Him and the created world. In addition, the Arians, in contrast to the orthodox, denied the existence of the human soul in Jesus Christ, actually, considering him a God (or the highest angel), who took a human form. Condemnation of Arianism at the Council of Nicaea saved Christianity from these erroneous views. The census of Jews by Moses in this case is an analogue to the Ecumenical Council - as Moses was intended to fix his people after the exodus from Egypt, which occurred on 15th Nisan, as Christians were intended to order the teaching of the Church, which has grown from the preaching of Jesus Christ on 15th Nisan of "prophetic year". The 1st Iyyar of the "prophetic year" there were still two important events in the history of Christianity: in 324-337 the Cathedral of St. Sophia was built in Constantinople, and in 335 Church of the Holy Sepulchre was built in Jerusalem. Both temples became the analogue of Jerusalem Temple - St. Sofia as the Cathedral of the Christian Roman Empire and the Church of the Holy Sepulchre as the Cathedral of the Jerusalem Patriarchs, the heirs of the Jewish high priests.

According to Jewish tradition, the one who did not or could not make a sacrifice on 14th Nisan, made it in the evening of 14th Iyyar, the day called "second" or "small" Passover. The Torah says: "Speak to the sons of Israel, saying, If any one of you or of your generations becomes unclean because of a dead person, or is on a distant journey, he may, however, observe the Passover to the LORD. In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs. They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it" (Numbers 9, 10-12). Thus, 15th Iyyar night was the same festive night, as the night on the 15th of Nisan. And exactly on 15th Nisan of the "prophetic year" preaching of Muhammad began. In 610, the Prophet received the first revelation, and in 613-614 years he begins the public preaching in Mecca. Thus, the preaching of Muhammad appears as an analogy for the preaching of John the Baptist and Jesus Christ. Those nations, which on 15th Nisan of the "prophetic calendar" were unclean for the adoption of Christianity, had an opportunity to hear the preaching of Muhammad on 15th Iyyar. That is why the prophet was elected from the pagan Arabs and addressed the preaching to the pagans. On 15th Iyyar another important event took place – it was the capture of Jerusalem by the Persians in 614, during the Byzantine-Persian war. The city was subjected to the destruction and looting, a lot of the inhabitants of Jerusalem were killed, churches were filled with the bodies of those killed. The capture of Jerusalem in the spring of 614 can be compared only with the catastrophe visited the city in the 70 and 1099's AD. Just as the day of 15th Nisan is associated with eating of a sacrificial lamb, 15th Iyyar also cannot pass without a sacrifice. It became the Jews and the Christians of Jerusalem, who died in a tragic 614 year. Witness of those events Antioch Stratig, telling about these events, constantly appeals to the image of the sacrifice, by comparing the dead Christians in Jerusalem with the sacrificial animals. The beginning of Muhammad preaching and the destruction of Jerusalem by the Persians became the new fulfilment of the prophecy of Daniel about 70

weeks - if counting weeks from the decree of Emperor Hadrian to rebuild Jerusalem, of 130 AD, the last week will fall on 613-620 years. [Bessonov 2011, 98-107].

On 16th Iyyar in Jewish history there was another miracle - manna began to fall from the sky. On 15th Iyyar the Jews ran out of the matzo, and they moved to complain. Then the Lord began to send bread from heaven to the Jews (Ex 16, 1-15). In the "prophetic calendar" on this day the most important events in the history of Islam takes place - in 622, Muhammad and his companions migrated from Mecca to Medina, and in 630, he achieved the obedience of the Meccans and cleansed the Kaaba. In the end of 16th Iyyar in 632-634 years the Surahs of the Quran were collected and arranged, it was the last legislative prophetic Scriptures. To the north of Arabia at that time also several important historical events occur. In 622, the Byzantines, almost defeated by the Persians, beat them (this victory was 6 years before predicted in the Quran). In 628, they went to the Persian capital Ctesiphon, and in 629 the Persians were knocked out from Jerusalem. Under the terms of peace the Persians returned to Jerusalem the Cross of the Lord, captured in 614. The unexpected and almost unbelievable victories of Muslims and Christians over the pagans - the Meccans and Persians – took place on 16th Iyyar of "prophetic calendar" when the Lord sent down the wonderful bread to the Jews, saving them from imminent starvation death.

The next holiday in the Jewish tradition is considered Lag Ba-'Omer - 18 Iyyar. As it is known, the whole period between Pesach and Shabuoth is considered semi- mournful - at this time it is impossible to get a haircut and a shave, not accepted to make weddings. Among the Ashkenazis the only exception from this rule is 18th Iyyar; among the Sephardis 18th Iyyar is the last day of the mourning period. Jewish commentators believe that on 18th Iyyar the epidemic stopped, which killed 20,000 students of Akiva, the famous Rabbi of II century BC. From the point of view of Sephardic commentators Lag Ba-'Omer was the last day of the epidemic; Ashkenazi authors believe that it was only suspended for one day, and

on 19th Iyyar it resumed with the renewed vigour. Nevertheless, it is impossible not to pay attention to the fact that the link of Lag Ba-'Omer with a history of students of Akiva is both quite late, and clearly implausible. The first mention of Lag Ba-'Omer appears in the XIII century, in the comments of Menachem Meiri to Talmudic stories of Akiva and his followers. Another more recent tradition associates 18th Iyyar with one of the best students of Akiva, Shimon Bar Yochai, author of the book "Zohar". Z. Dashevskiy writes: "There are many answers on the question of with what fact from the biography of Rabbi Shimon Lag Ba-'Omer is associated. The main of them is so that he died on that day. The question is then, what is fun? The answer to this is that he appointed his followers to make the day of his death the day of fun, but not of mourning. Another explanation is that he was born on this day. A third explanation is that the righteous live the integer number of years, so it is in this day he was born and died. Another explanation is that on that day he came out of the cave. Other authors argue that on 18th Iyyar manna began to fell" [Dashevskii]. In the modern tradition the interpretation of 18th Iyyar as the day of death of Shimon bar Yochai prevailed. It is obvious that all these explanations are intended to somehow explain the meaning of this holiday. Some modern authors have suggested that 18th Iyyar may be related with the revolt of Bar Kokhba. As it is well known, Akiva was an ardent supporter of this leader; it is obvious that his followers were called by their teacher to join the army of Bar Kokhba. In this case, the epidemic is a euphemism for their death in battle, and 18th Iyyar can be the day of the rebel victories over the Romans. However, we could not find valid arguments in favour of this version (as such could only be a reference to a more or less ancient sources). The tradition to celebrate Lag Ba-'Omer was born late enough. Menachem Meiri mentions this day as a fast; in the XVI century the Safed Kabbalists established the celebration of this day, which then spread to most of the Jewish communities of the world.

Thus, the origin and meaning of the holiday Lag Ba-'Omer are quite unclear; as you can see, it's hard to understand whether or not this day is a holiday

or mourning (the most ancient references consider this day as fasting day). In the prophetic calendar Fitna falls on 18th Iyyar – it is the civil war in the Caliphate (656-661) and the death of the last righteous caliph - Ali ibn Abu Talib (661). The analogy with the date of the prophetic year, which can be carried out here, - the death of Ali and death of Shimon bar Yochai. Shimon bar Yochai is the author of the largest Kabbalistic composition "Zohar"; Ali in Shi'ism, especially in its mystical tendencies, is regarded as the guardian of the secret, esoteric knowledge, accompanying Muhammad as the bearer of the exoteric tradition. It is interesting, that Jewish sources say that on the 18th Iyyar not only Shimon Bar Yochai died, but also the prophet Samuel. Death of Akiva's followers can be compared with the death of Muhammad's companions during Fitnah - the civil war in the Caliphate. However, all these analogies, based on the confused and contradictory information of Jewish sources, cannot, of course, be regarded as indisputable.

Shabuoth comes on 5th Sivan of the prophetic year, the festival of the first harvest. The attentive reader will likely have a question: why earlier we called the day of Shabuoth celebration 6th Sivan, and now we are talking about 5th Sivan? The fact is that the holiday of Shabuoth ("Pentecost") in the Torah is not tied to a particular calendar day, and is defined as the fiftieth day after the Passover. In the standard Jewish calendar the eighth month of the year, Iyyar consists of 29 days, and the 50th day of the Omer calculation falls on 6th of Sivan. In the "prophetic calendar" the duration of the month of Iyyar is 30 days, and, therefore, Shabuoth falls on the fifth day of the month. 5th Sivan falls on 986-1005 AD - the period of completion of the Christianization of Europe. In 988, Prince Vladimir was baptized by the Byzantines, having made Greek Christianity the official religion of Russia. In 1000 the Hungarian prince Wijk was crowned under the name of Stephen and introduced the Christian religion in the country. In June 1000 the Icelanders at the Thing (People's Assembly) decide to convert to Christianity. In 990-1000s the gradual Christianization of Scandinavia occurs. In 995 the king Olav Shetkung comes to the Swedish throne, he subsequently did much to spread the Christian

religion. Christian Olav Tryggvason became the King of Norway in the same 995, he also actively contributed to the conversion of his subjects to Christianity. Christianization of Scandinavia was not as rapid as in the case with Russia, Hungary and Iceland; in Norway it completed by King Olaf the Saint (1015-1028). It is even impossible to name the official date of the christening of Sweden: the Swedish kings performed cautious policy of balancing between the supporters of Christianity and paganism for a long time; Christianization of the country was completed only by the end of XI century.

Shabuoth, as we have already noted above, is Atzeret (completion) of Passover. In the same way, we can see that the events of 990-1000s marked the final formation of the Christian civilization, the starting point for which is the 15th of Nisan of the "prophetic year" – the time of sermon, death and resurrection of Jesus Christ. After the conversion to Christianity of Eastern and Northern Europe, the Christian world has found its final ethnic and linguistic boundaries. The subsequent expansion of Christianity was not so much the spread of Christianity as a religion, but a political and colonial expansion of Christian countries and nations. So, Christian Latin America and the Philippines have emerged as the overseas extension of Spain and Portugal, Christian North America, Africa and Australia - as a extension of the UK, France and Portugal; the spread of Christianity in Eurasia was the result of Russia's successes. Thus, on 5th Sivan the formation of the Christian world was completed, as it grew out of the preaching of Jesus Christ of 15th Nisan of the "prophetic year". In the synagogue on Shabuoth people read the book of Ruth telling about Moabite, converted to Judaism, the prototype for all future righteous proselytes; simultaneously 5th Sivan of the "prophetic year" was the time of the appeal of many Gentiles to the Almighty - including Russia, which in the future become a great Christian state. The adoption of Christianity by many nations of the world was the fulfilment of the prophecy of Isaiah about the future Messiah, who will appeal to the God of Israel all pagan nations: "He says, It is too light a thing that you should be my servant to raise up the tribes of Jacob and to

restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Isaiah 49, 6).

The traditional date of the Torah endowment in the Jewish calendar is considered 7th Sivan, but this event is celebrated on 6th Sivan, during the feast of Shabuoth. In this case, we have two possible interpretations of this date. We can refer the symbolic giving of the Torah to the holiday of Shabuoth, falling on 5th Sivan of the prophetic year. In this case, the baptizing of the peoples of Europe may well be compared with the adoption of Torah by the Jews during the time of Moses. In addition, you can try and see the very date of 7th Sivan of the prophetic year. The only event corresponding to the symbolism of the Torah endowment, in this period is the restoration of Buddhism in Tibet. In 1027 in Tibet the era of the Kalachakra begins, it is associated with the adoption of Buddhism by the Tibetans. However, it should be noted that, for all its brilliance, the Buddhist tradition is very far from avraamizm. Characteristically, the sermon of the Buddha itself, apparently, is not reflected in the prophetic calendar. By assumption of I. Razumov, expressed by him in personal correspondence with the author of this work, the 14th of Adar of the prophetic year (Purim) may be associated with Buddhism, because in Pali (South Indian) tradition this period is referred to the awakening (bodhi) of Gautama Buddha (588 BC). However, most historians believe that Buddha lived a few decades later, and indeed the Buddhist tradition is not unanimous in the dating of Buddha life. According to one common scholarly dating of the life of Buddha (563-483 BC), his birth falls on the second day of Purim –15th Adar. However, it seems that in this case more important date is the "awakening" of Buddha, which in dating of the birth of Buddha 563 BC falls on 17th Adar of the prophetic year - the day that in the Jewish tradition has no significant associations. Militant and cheerful character of Purim also has little to do with the philosophy and teachings of Buddhism. Between the dates of 14-15th Adar, and 2nd Nisan and 7th Sivan, which hypothetically may be associated with Buddhism, there is no meaningful connection in the Jewish tradition. For this reason, we are inclined to conclude that

this accordance occurred by chance, but Torah endowment in the prophetic calendar is still reflected in the events of 5th Sivan.

The following events, which will be discussed in this article, have occurred in the month of Tammuz. On 9th Tammuz Jerusalem was broken by the Babylonians who were besieging the city in 586 BC. On the same day, in 63 BC Jerusalem was entered by troops of the Roman general Pompey; it was the first capture of the city by the Romans, which resulted in turning the country into a vassal of the empire. Jewish sages have not declared this day fasting only for "not to multiply the number of fasts". On this day of the "prophetic calendar", there were two important events in Jewish history. In 1648, when the Jewish mystics were expecting the Messiah, Ukraine observed Bohdan Khmelnytsky's uprising, turning into the largest Jewish bashings, which has not taken place since the days of the Crusades, and will not take place until the Holocaust. It was the year when Smyrna Jew Shabtai Zvi began to think of his messianism. In 1650s Shabtai was famous for his eccentric actions: in Smyrna, he spelled the name of God, which was only allowed to ancient Jerusalem high priests; being expelled from the city for this, in Thessaloniki, he made a symbolic marriage with a scroll of the Torah. In 1664 in Cairo Shabtai got married with a Jewish girl Sarah, who believed that she was destined to become the wife of the Messiah; in 1665 he met with Kabbalist Nathan from Gaza, finally convinced Shabtai in his messianism. On 31st May of 1665 Shabtai Zvi openly proclaimed himself the Messiah. A significant part of the Jews believed in Shabtai as the Messiah. In 1666 he went to Istanbul, to convince the Sultan to restore the Jewish state in the land of Israel. Shabtai was arrested by the Turks; in September 1666 the Sultan offered him a choice - death or conversion to Islam. Shabtai had converted to Islam, pushing down the vast majority of followers. He was the most famous false messiah in Jewish history after Bar Kokhba. In this case we see an analogy between the adoption of the false messiah Shabtai by the Jews and the capture of Jerusalem by the Babylonians and the Romans: as the holy city was desecrated by the pagans, as the followers of the

divinely revealed Jewish religion have been erred by believing in Shabtai. Interestingly, that the end of Shabtai's activity exactly coincides with the end of 9th Tammuz of the "prophetic year" [8]. However, Shabtai Zvi personality, in our opinion, is ambiguous - most likely, he really had some divine gifts, but later fell into the self-delusion and arrogance (See below).

The next important date in the Jewish calendar is 16th Tammuz. On this day, the Jews were waiting for the return of Moses; and when he did not come down from the mountain, they decided that he was dead. The Torah says in this regard: "When the people saw that Moses delayed to come down from the mountain, he was going to Aaron, and told him: stand up and make god for us, who shall go before us; as with this man, with Moses, who brought us out of the land of Egypt, we do not know what has happened <...> And all the people brake off the golden earrings from their ears, and brought them to Aaron. He took them from their hand, and made a molten calf from them, and finished it with carving. And they said, this be your god, Israel, which brought thee out of the land of Egypt" (Exodus 32, 1-4). In the prophetic calendar 16th Tammuz observed French Revolution (1789-1794). During the French Revolution, anti-Christian forces loudly declared themselves for the first time, radical Jacobins organized persecution of the Church, introducing atheistic "cult of reason"; in 1793 Robespierre, considering campaign of "de-Christianization", organized by the extreme Jacobins, too radical, introduces the official cult of the "Supreme Being", based on the ideas of deism. Between these events and the production of the golden calf it is possible to draw a direct analogy. Indeed the French Revolution itself and its radical liberal and leftist ideas can also be considered as an idol. The reason for the worship of the golden calf was the delay of Moses on Mount Sinai; according to the rabbis, the people made a mistake in their calculations and expected the return of Moses in the morning of 16th Tammuz (instead of 17th). It is interesting that here, too, it is possible to see some analogy with European history: many Islamic and Christian scholars and mystics believed that the end of the world and the second coming of Christ will take place

in 1792; Nostradamus wrote that this year would be the year of "Century Updating" - however, without assuming that 1792 will be the end of the world. As it can be seen, these authors made a mistake in their calculations, but 1792 was the year of the introduction of the revolutionary calendar and the proclamation of the republic in France - significant events, soon took an anti-Christian orientation. The analogy between the expectation of Moses by the Jews and expectation of Jesus Christ by the Christians seems quite accurate: Jesus Christ in the Jewish and Christian literature is often compared with Moses; according to Christian commentaries, the words of God, addressed to Moses about the "prophet from their brethren surroundings, such as you" (Deuteronomy 18, 18) refer to Jesus Christ.

The 17th of Tammuz is the next mourning date in the Jewish calendar. On the 17th of Tammuz the Jews worshipped to the golden calf, manufactured by Aaron on the 16th of Tammuz. According to the Jewish authors, thus they prevented the correction of Adam's sin, which would have happened if they had remained loyal to the Torah. On the same day Moses came down from the mountain, in anger broke the tablets of the Covenant, and then destroyed the golden calf. On the 17th of Tammuz the sacrifices in the first Temple stopped, during the siege of the city by the Babylonians. On the 17th of Tammuz the Romans destroyed the wall of Jerusalem, entered the city. On the 17th of Tammuz another event occurred, it was not mentioned by Talmudic sages, but named in the Torah – that day Noah, hoping for a speedy end of the flood, for the first time sent forth the dove out of the ark; the dove returned to him with nothing. 17th Tammuz all Jews observe the obligatory fast. However, it is believed that with the coming of the Messiah this fast, as well as other fasts, will be cancelled and the day will be a holiday. In European history in this period also several significant events occur. In 1804 in Paris, Pope crowns Napoleon Bonaparte, having sanctioned the authorities of the revolutionary dictator on behalf of the Catholic Church. And in 1807 in Paris the so-called "The Sanhedrin of Napoleon" was convened. As you know, the Sanhedrin, the supreme rabbinical court, the former supreme body of the political,

judicial and religious authority among the Jews of the land of Israel [EJE, Sanhedrin], finally ceased to exist in 425 BC; Sanhedrin lost a large part of its political influence during the reign of Herod the Great (I c. BC). Almost one and a half thousand years the Jews had no Sanhedrin. But in 1806 the French Emperor Napoleon I decided to convene the Sanhedrin, composed of the respected rabbis of the French Empire. In 1807, the Sanhedrin, consisting of 71 members in accordance with the old rules was actually convened in Paris. Decisions of the Sanhedrin were dictated by the Emperor of France; in principle, they do not go beyond the general wishes, designed to strengthen the loyalty of the Jews of the French Empire. The researchers note that the result of the Sanhedrin work was the acceleration of the secularization of Western European Jewry and the displacement of Halacha (Jewish law based on the Torah and the Talmud) by the secular law. Thus, the spiritual authorities of Christianity and Judaism surrendered to Napoleon Bonaparte, just as the Jews on 17th Tammuz worshipped to the golden calf. Napoleon's manifesto to convene the Sanhedrin "caused the jubilation among the Jews of the empire of Napoleon I" [EJE, French Sanhedrin]; this historical fact can be compared with the holiday in honor of the golden calf.

The period of 1804-1823 was the time of the emergence of Reform Judaism – that is unorthodox movement, in its influence and importance in the history of the Jews it is comparable only with the movement of the Karaites. In their actions the reformists were guided by the ideas of the Enlightenment and the French Revolution. In 1810 in Germany, in Seesen the first Reform synagogue was found. It is interesting, that it, as well as the subsequent reformists' synagogue, was named Tempel. Thus, in the first decade of the XIX century, the Jews of Europe seemed to acquire "the Sanhedrin " and "temple"! In 1818, more radical reformist community was formed in Hamburg. Supporters of Judaism reforms proceed from secularist and rationalist ideas. In the first reformist prayer book, published in 1819, all references to the restoration of the Temple, returning to the land of Israel, the coming of the Messiah and the resurrection of the dead were removed from the

traditional worship. Soon reformists began to refuse obedience to the commandments of the Torah, and their modern successors have reached the actual denial of the divine origin of the Torah. Thus, just as the ancient Jews on 17th Tammuz worshipped the golden calf, many European Jews on 17th Tammuz of the "prophetic year" worshipped to modern European ideas of the Enlightenment and the French Revolution. The reason for the worship of the golden calf was that Moses delayed to come down from Mount Sinai, and the people had lost faith in his return (Exodus 32, 1). Similarly, many Jews at the beginning of the XIX century lost faith in the future return to the land of Israel and wish to accept the secular values of European nations. Some proponents of reform even claimed that with the emancipation of European Jews the Messianic kingdom has already come, and Israel does not need a Messiah. Thus, we can see again the worship to the "golden calf" - the ideas of the Enlightenment and the French revolutionaries. Another analogy of the above events may be the establishment of an idol in the Temple, carried out by the king Manasseh, which, according to Jewish tradition, also happened on this day.

Another interesting analogy should be noted. Two mourning dates of the month of Tammuz – 9th and 17th Tammuz are associated with two false messianic events in Jewish history (while two fasts in the month of Adar were associated with the conquest of the Jewish kingdoms). The first was the activity of Shabtai Zvi, who was recognized as the Messiah by the significant portion of the world's Jews. The second was the convening of the French Sanhedrin – according to the form it was the restoration of the ancient Supreme Rabbinical Court (unique phenomenon in Jewish history - even today, after the creation of the Jewish state, Sanhedrin is not restored), in fact – it was an important step, marked the assimilation of the Jews and their breakaway from Judaism. Shabtai Zvi's activity, peaked in 1666, caused an apocalyptic associations in the Christian world; similarly, Napoleon I was associated with the Antichrist [9]. And if the effects of Shabtai Zvi's activity, caused significant damage to Judaism, were soon overcome, the consequences of

the secularization of European Jewry remain in effect to this day.

17th Tammuz, Moses came down from Mount Sinai, broke the golden calf and ordered to kill members of idol worship. Maybe in this case it is possible to draw an analogy with the defeat of Napoleon (1812-1815) and the occupation of France by the allies, restored the Bourbon monarchy in the country (1814). However, it should be noted that the situation, preceded the calf worship, could not be restored: in anger Moses broke the tablets of Testament, again left to Mount Sinai, appealing to God with prayer for Israel. The Jews irreversibly lost the highest spiritual level, gained during the Sinai Revelation. Rabbi Gad Erlanger indicates that if the Jews remained loyal to the Torah, then the "world would cease to exist in the intermediate state, where there is room for doubt, evil and death, and would pass in the messianic era" [Erlanger 2008, 101]. Similarly, in the real history of Europe after the French Revolution the de-Christianization begins, the loss of the achievements of the Christian Church, established in Europe by 5th Sivan of the "prophetic year" (986-1005) - the holiday of Shabuoth, the day on which the Jews celebrate the giving of the Torah. Since that time the secularization of European Jewry begins, as well as its breakaway from orthodox Judaism - and often from Judaism in general.

During this period, important and symbolic events were taking place in the Islamic world. In the XVIII century in the Arabian area of Najd the Wahhabi doctrine was born, named after its founder Muhammad ibn Abd al-Wahhab. Abd al-Wahhab was a consistent supporter of the Islamic scholar Ibn Taymiyyah of the XIV century; he and his followers accused the supporters of traditional Islam in idolatry, declaring visits of the graves of prophets and saints forbidden; they rejected Sufism and traditional Islamic theology (schools of Asharites and Maturidits). Supporters of Abd al-Wahhab were adherent to the literalist understanding of sacred texts - up to ascribing of anthropomorphic appearance to God. Muslims who disagree with their point of view, they considered infidels, against whom jihad - holy war should be performed. During the XVIII century, the

Wahhabis carry out continuous wars against the Arabian Sunni and Shia. But the most significant and symbolic events in Arabia fell on 17th Tammuz of the prophetic calendar (1802-1822). In 1803 the Wahhabis captured the holy for all Muslims Mecca; where they immediately began the destruction of the mausoleums and mosques with domes, the decoration of which were considered as prohibited innovation (bid'a). Ottoman armed forces soon managed to knock the Wahhabis from the city, but already in 1805 it falls under their authority again. Soon Medina fell; since 1807 performance of Hajj interrupted from Syria and Egypt. Authority of Wahhabis in Mecca and Medina continued until 1813, when the ruler of Egypt, Muhammad Ali took these cities, destroying the first state of Saud. Obviously, the symbolic link between 17th Tammuz and the Arabian events of 1800s is suggested by itself: the fall of Mecca and Medina, the holy cities of Islam, is naturally associated with the fall of Jerusalem, occurred exactly 17th Tammuz. We again see that the supporter of traditional Islam Muhammad Ali in the same historical period was able to win the victory over the Wahhabis, which also turned out to be short-lived.

Between two fasts – 17th Tammuz and 9th Av - in the Jewish tradition is called "Bein metsarim" - "between disasters". The whole this period is considered mourning, and from 1st to 9th Av there is a special fast: in this period people abstain from meat and wine. As we have noted, 9th Av of "prophetic calendar" corresponds to 2241 year, the beginning of the Messianic era. Beginning of the Messianic era, supposedly, should be preceded by a period of disasters, which in the Jewish tradition is called "hevley Messiah", "birth pangs of the Messiah" [10]. Thus, the period of "Bein metsarim" in the Jewish calendar corresponds to the period of "hevley Messiah" in eschatology. During the "birth pangs of the Messiah" the world faced with the beginning of XIX century. [11] Already XIX century saw a lot of bloody wars and revolutions. But the other thing was even worse – it was the spread of atheism. For the first time openly declared itself in Western Europe in the XVIII century, atheism, materialism, secularism,

agnosticism, scepticism in the XIX-XX centuries spread in most countries of the world, in many countries displacing the religion to the periphery of life. XX century was marked by new great revolutions, bloody wars, persecution of religion, tragic events, surpassed all imagination. Such a state of world is consistent with traditional notions of "last generation" in the divine revealed religions.

However, it should be noted that, in addition to the marked negative phenomena in the XIX-XX centuries, the humanity has reached considerable success. The standard of living and education increased significantly, productive forces increased immeasurably, in most countries democratic system was established. However, these phenomena are also traditionally considered as one sign of the onset of the eschatological period. For example, according to Islamic tradition: "One of the signs of Judgement is the increase of the number of merchants and spread of knowledge" [Kuliev 2002, 69]; "One of the signs of Judgement is the spread and multiplication of wealth, as well as the spread of trade" [Ibid, 61]; "Judgement hour will not come as long as people will not compete in constructing tall buildings" [Ibid, 50]; According to another hadith: "Judgement hour will not come as long as you do not purchase a myriad of wealth. It will be so much that the owner of the property will worry about who will take his donations. And when he tries to give alms, he will be said: "I do not need it". In the Orthodox tradition similar views are also found. Thus, according to "Revelation of Methodius of Patara" [12] "And to appease the earth, and will be a great calm, which has not been and will not be, because it is already in the last days. Before the end of the world there will be rejoicing in the land, and be glad people in the world, and will equip the city and the sanctuary be released from all troubles, and people rested during some of all of their sorrows. This will be the world prophesied by the divine apostle, so to speak: "When they say peace and safety, then sudden destruction cometh upon them" (1 Thessalonians 5.3) "(Revelation of Pseudo-Methodius XI, 13-15).

The next important date in the Jewish calendar is 1st Av, the beginning of fast. But we turn to another date – 24th Tammuz. In Orthodox Judaism, this day is not marked by any customs, but it is one of the most important dates in Sabbateans, Shabtai Zvi's doctrine followers. This is "Messiah's Saturday", a holiday introduced by Shabtai after the coming of the Messiah. Although Sabbatai Zevi is a false messiah, the Jewish authorities recognized his some divine gifts. Thus, the founder of Hasidism, Israel Baal Shem Tov spoke of Shabtai that "spark of God was in him, but Satan caught him in a trap of pride". Consideration of 24th Tammuz, in accordance with the "prophetic calendar" leads us to an interesting conclusion: on this day the Holocaust and the establishment of the State of Israel occurred. Restoration of a Jewish state in the Land of Israel was a clear sign of messianic era approaching. World War II was followed by the worst in world history persecution of Jews - and at the same time it became a prelude to the restoration of the Jewish state. Once again we see a combination of the greatest humiliation and the greatest triumph, so typical for the Jewish tradition. In these events, the Jewish people appear as a collective Messiah, suffering, dying and rising. Perhaps Shabtai Zvi, having introducing "Messiah's Saturday" could intuitively anticipate these future events. However, we can show another interesting idea: holiday of Messiah's Saturday was introduced by heretic Shabtai Zvi, and Israel was re-established by the Zionists, most of which were not religious. Besides, the Zionism itself, including its religious wing, was often considered by the supporters of traditional Judaism almost as heresy [Rabkin 2009].

Some Jewish sources also report that 24th Tammuz Crusaders, conquered Jerusalem 15th July (23th Tammuz) 1099, burned Jerusalem Jews, fled to seek rescue in the synagogue. It is obvious that there can be carried out a parallel with the genocide of European Jewry during the Second World War, 24th Tammuz of the prophetic year. But it is difficult to insist on this analogy, because here we speak about the event not referred in the Torah, but about one of the facts of

medieval Jewish history.

In our work on biblical prophecies about Islam we identified 24th Tammuz as the day when Noah sent out the dove for a second time out of the ark, waiting for the end of the Flood. This dating is based on one of the traditional Jewish chronologies of Flood - chronology given in the famous essay "Seder Olam". Now the dating of "Seder Olam" no longer seems credible, because the author of "Seder Olam" in his calculations based on the duration of the year of 354 days. In fact, while the description of the Flood, the Egyptian year is definitely used, lasting 360 days. Based on this, Noah sent the dove for a second time not 24th Tammuz, but 24th Av (or 24th Shevat).

After 24th Tammuz it was given some respite to the humanity: fascist regimes fell in Europe, and the Soviet Union was freed from Stalinism in 1956. Expectations of a third world war did not materialize, the Soviet Union collapsed in 1991, after which religion revived in its republics. The next significant date of the Jewish year will be 1st Av, which begins in 2074. This day is the beginning of strict mourning period, preceding 9th Av. From 1st to 9th Av the Jews are forbidden to eat meat and wine, build and repair housing, buy and sew clothes. Based on the logic of the "prophetic calendar," we can assume that the resumption of "pangs of the Messiah" is to be expected since that time. Of course, this prediction cannot make us optimistic, because it turns out that the things happened in 1802-1947 are only a rehearsal of what will happen in 2073-2240. Apparently, the events of this period were referred by the words of the prophet Ezekiel about the invasion of Gog and Magog, which will take place in "recent years", after the return of the Jews to their land (Ezekiel 38-39). Nevertheless, we can assume that at the same time some significant positive developments, preparing the approach of messianic era, can happen.

We refer to the last important date in the Jewish calendar - 9th Av. On this day, according to Jewish tradition, the first and second Temples were destroyed. 9th Av was associated with other misfortunes of Jewish history. The cause of these

disasters was the "sin of the spies" – spies, sent by Moses to Canaan, came back and said that the people living there is so strong that it cannot be brought under control - and all the people wept. The Talmud tells about the consequences of the "sin of the spies": "R. Yochanan said: "It was 9th Av! The Almighty said to them, "Today you cry for no reason - I'll make so that you will have cause for weeping in all generations (that day)," "(Ta'anit 29). Since then, as a punishment for the lack of faith, 9th Av was the day of all the tragedies in the Jewish history. However, the tradition says that Messiah will be born on this day, 9th Av. In the prophetic calendar 2241 falls on 9th Av, when six thousand years will expire from the creation of the world according to the Jewish calendar. Many Jewish and Christian scholars do not doubt that at the end of six thousand years from the creation of the world redemption will come. The famous French seer Nostradamus also relates the end of the world to this time (2242). However, in this case, we will not make any definite conclusions: as you know, in the Jewish tradition, it is believed that the end of the sixth millennium since the creation of the world is the deadline for Messiah coming, who in reality can come before; the Gospel says that "but of that day and hour no one knows, neither the Son, nor even the angels of heaven, but only the Father" (Mk 13, 32).

Test of the results significance.

So, the analogies we found look very system and quite meaningful. What may be the cause of such a system correlation between the Jewish calendar and historical events? First, consider the zero-hypothesis - perhaps similar correlation obtained by the author of the studies via the selection of suitable historical events? After all, every day of the calendar accounts for 19 years. Every 19 years there is a certain number of events, among which you can choose the appropriate analogy. Let's consider this question in more detail. To do this, let's run a few experiments. First, we divide all analogues by their importance in accordance with three-points

scale:

1) 3 points - full compliance of the holiday topic and historical events; these events themselves are unique and relate well to both attributable holiday, and harmoniously integrated into the structure of the calendar.

2) 2 points – there is a good semantic analogy, but it is likely that there are other events for which a similar analogy to this date would also be possible.

3) 1 point - there is some remote analogy, most topics or general emotional colouring of events.

4) 0 points - no analogy.

In some cases, when it is difficult to attribute the analogy to one of the four groups, we will evaluate it or 1.5 or 2.5.

Here is a list of dates with the distribution of correspondence. For the study, we use the dates, mentioned in the work of Eliyahu Ki-Tov "The Book of Our Heritage". To these dates we add the sabbatian date, used in our work, it is 24th Tammuz and two dates associated with the chronology of the Flood (17th Nisan and 1st Tammuz). Events, stretching for two prophetic days and associated in the Jewish tradition and history by the sense (13-15th Adar, 14-15th Nisan, 15-16th [13] Iyyar, 16-17th Tammuz), will be regarded as one date.

3 points: 14-15th Nisan, 1st Iyyar, 15-16th Iyyar, 9th Av.

2,5 points: 16-17th Tammuz.

2 points: 10th Nisan, 21st Nisan, 5th Sivan, 9th Tammuz, 24th Tammuz.

1,5 points: 1st Nisan, 7th Adar.

1 point: 13-15th Adar, 20th Adar, 18th Iyyar, 17th Nisan.

0 point: 20th Iyyar, 20th Sivan, 1st Tammuz, 3th Tammuz.

Now lets divide the dates according to their importance in the Jewish

tradition. To the first group we will assign the biblical feasts and fasts; to the second - the days related to the Jewish tradition with important events mentioned in the Torah, marked with certain traditions. To the third group - the dates mentioned in the Torah, but not associated with any traditions, and dates based on the Talmud (20th Adar) or later tradition (20th Sivan, 24th Tammuz). 9th Tammuz is ranked to the second group by us, as the entering to Jerusalem by the Babylonians clearly stands along with the very important dates of 17th Tammuz and 9th Av, as it was already noted, this day was not announced as fast only because sages wanted "not to multiply the number of fasts".

1 group: 13-15th Adar, 14-15th Nisan, 15-16th Iyyar, 5th Sivan, 17th Tammuz, 9th Av.

2 group: 7th Adar, 1st Nisan, 10th Nisan, 21st Nisan, 18th Iyyar, 9th Tammuz.

3 group: 20th Adar, 17th Nisan, 1st Iyyar, 20th Iyyar, 20th Sivan, 1st Tammuz, 3rd Tammuz, 24th Tammuz.

Average correspondences for group 1 (6 dates) – 2,33 points.

Average correspondences for group 2 (6 dates) – 1,7 points.

Average correspondences for group 3 (8 dates) – 0,9 point.

So, we see a very interesting pattern - the more important the calendar date is, the more likely that symbolically similar historical events will fall to it. This suggests the non-randomness of the arising matches.

Another method of experimental verification of the prophetic calendar – is to compare the significance of Jewish history dates with the importance of their respective events of the prophetic calendar. Lets divide the events, reflected in the prophetic calendar, into three ranks according to the importance and see what dates correspond to these events. At the same time, of course, we will take into account

the relevance of historical importance to religious significance of the date (for example, the occurrence of Sabbateans and reformism is marked as the date of the second rank, as they are discussed in the context of Jewish, not world history).

1) Events of the 1st rank - the conquest of Judea by Babylon, the beginning of the Babylonian captivity - 597 BC, the destruction of the First Temple - 586 BC (13-15th Adar); fall of the monarchy in Judea - 5 BC, the preaching of Jesus Christ - 27-30 AD (14-15th Nisan); Jewish war and the destruction of Jerusalem and the Temple by the Romans - 70 AD (17th Nisan); Muhammad's activities - 613- 632 BC, the conquest of Jerusalem by the Persians - 614 AD (15-16th Iyyar); French Revolution – 1789, reign of Napoleon - 1804-1814 (16-17th Tammuz), the Second World War - 1939-1945, the restoration of Israel - 1948 (24th Tammuz), the expected date of the coming of Messiah in Jewish tradition and predictions of Nostradamus - 2242 (9th Av).

2) Events of the 2nd rank - the fall of the kingdom of Israel - 722 BC (7th Adar); the revolt of Bar Kokhba - 132-135 (21st Nisan); First Ecumenical Council - 325 (1st Iyyar), the civil war in the Caliphate - 656-661 (18th Iyyar), the baptizing of Rus' - 988 (5th Sivan), Shabtai Zvi's activities - 1665-1666 (9th Tammuz); the conquest of Mecca by Wahhabis - 1803, the emergence of Reform Judaism - 1810-1819 (17th Tammuz).

3) Events of the 3rd rank - a decree of Artaxerxes for autonomy of the Jews of Jerusalem - 457 BC (20th Adar); the beginning of the Arsacid dynasty - 250 BC, the victory of Rome in the First Punic War - 241 BC (1st Nisan); Death of queen Alexandra and the beginning of the collapse of the Hasmonean dynasty - 63 BC (10th Nisan).

Having analysed this list we can make the following brief conclusions:

1) Seven events of the 1st rank correspond to the five dates of the 1st rank and two dates of the 3rd rank (average rank is - 1.57).

2) Seven events of the 2nd rank correspond to the two dates of the 1st rank, four dates of the 2nd rank, one date of the 3rd rank (average rank is - 1.86).

3) Three events of the 3rd rank correspond to the two dates of the 2nd rank, one date of the 3rd rank (average rank is - 2.33).

Thus, the more important historical event is, the more likely that it will fall to the important calendar date. Now try to check whether the reverse rule is followed: is it possible to say that the more important date is, the more likely that important historical events will fall on it?

1) Seven dates of the first rank correspond to the five events of the first rank, and two events of the second rank (average rank is - 1.29).

2) Six dates of the second rank correspond to the four events of the second rank, two events of the third rank (average rank is - 2,33).

3) Four dates of the third rank correspond to two events of the first rank, one event of the second rank, one event of the third rank (average rank is -1,75).

As it can be seen, this is true only for the most important dates, but in the case with the dates of the second and third rank this condition seems not to be observed. Events marked with the dates of the third rank, are more significant than events marked with the dates of the second rank. However, if we include dates, having no event matches, the picture will change:

1) Seven dates of the first rank correspond to the five events of the first rank, and two events of the second rank (average rank is - 1,29).

2) Six dates of the second rank correspond to the four events of the second rank, two events of the third rank (average rank is - 2,33).

3) Eight dates of the third rank correspond to two events of the first rank, one event of the second rank, one event of the third rank, four did not have

matching (average rank is $-2,875$).

As it can be seen, the relationship between the importance of the date and the relevance of the corresponding historical event is also viewed. Especially it is well noticeable for the dates of the first rank, on which sufficiently significant events almost always fall.

Of course, points and ranks assigned by us to the events of Jewish history and the Jewish calendar dates may be challenged, as well as the selection of dates; in such a case, a certain proportion of subjectivity is inevitable. It is obvious that some correspondence (primarily those to which we assigned 1 point) may be ephemeral. However, it should be noted that this analysis allows us to significantly strengthen the hypothesis of non-randomness of the correlation of dates of the Jewish calendar with the events of Jewish and world history. As it can be seen, this relationship is significant for the most important dates of the Jewish year. The more important date, the greater the likelihood that in the prophetic calendar there will be a historical analogy, and that important historical events will fall on these dates. However, this relationship is not always a strict or absolute: in some cases the nature of the event, while maintaining certain analogies, changes (13-15th Adar), sometimes it is even impossible to find the analogy (21st Nisan) - although, as it can be seen, such cases are rare.

Possible causes of the discovered analogies emergence.

What is the cause of the observed regularities emergence? In considering this issue, we, first of all, should turn to the works of Jewish theologians. Having acquainted with them, we can conclude that the occurrence of such analogies from the point of view of Judaism is perfectly natural and expected fact. Here are some remarkable statements on this subject, belonging to Akiva Tatz: "The Torah and our world exactly match each other. Torah - is the spiritual core and the world - is

the physical embodiment <...> The nature of the relationship between the Torah and the world is expressed in a simple formula: the Torah - is the reason, and the world - is the result. However, it is not enough only to see the correspondence between each part of the physical universe and the Torah; it is also important to understand that every detail of the world exists only because each of them is contained in the Torah. Even the smallest particles of these parts exist only due to the fact that each of them is contained in the Torah <...> Just as an architect makes his drawings at first, and then a builder erects a building according to these drawings, the same way in the beginning the Creator created the Torah, and then created the world, using the Torah as a blueprint, "**Istakel orayta be-u-bar alma** - He looked into the Torah and created the world". But it requires a great explanation: the Torah - is not just a plan of world similar to the construction drawings; it is something like gene structure, which itself builds the body based on the code that is embedded in the genes <...> The Torah is the genetic material of the Universe <...> But that's not all. The Torah is not just a "transcript" of the Creation and the history of the world. "Nefesh and Haim" explains that the process of creation is not completed, it continues; the Universe is continuously created by God - at any time, as the first time. Word of God sounds continuously, transforming into matter and events. And since the Torah - is the word of God, it is the environment in which the Creation takes place. The Torah - it is not a story or instruction; it is a space mechanism of reality formation, the genetic system of the world" [Tatz, 11-12]. Reasoning of Akiva Tatz, at first glance, sounds strange and somewhat fantastic. However, they could not be better confirmed by the existence of the described prophetic calendar in our study. Indeed, the calendar described in the Torah, historical events, customs, traditions somehow correlate with the history of the world, if you follow the opinion of Tatz - they even shape it. It is natural to wonder - in this case what shall we meant by the Torah, looking in which God created the world? A. Tatz further writes: "Is that the primary Torah, the source of all beginnings, we are now discussing, is contained in the parchment scrolls and in

nothing else? What exactly do we have in mind when talking about the Torah as a primary energy of the universe? In fact, the Torah is contained in the Oral Law - in the "Torah shebealpe." Torah lives and contacts with the outside world through the Oral Law. And the Oral Law is stored only in the hearts and minds of the sages of the Jewish people and all its learners. While studying the Torah, it lives in our world; if it is forgotten, it will leave it <...> Oral Law is not set out in written texts. It can not be put either in a roll, or book, because it was captured only in the minds of those who seek to know it, and only in their minds <...> Now we will discover another amazing truth: if the Torah lives in the minds and hearts of the wise men, so that is where there is the primary, the driving energy of the world" [Tatz, 15]. Thus, A. Tatz uses the word "Torah" rather in the sense of "tradition". At the heart of the world, in his opinion, is a tradition which is supported and advocated by the Jewish sages. This teaching is close to the popular view in Judaism, that all the good and bad in the world is due to sins or righteousness of the Jews. Thus, Moshe Chaim Luzzatto wrote: "Correction of all creation and its rise the Almighty made dependent on the actions of Israel. He seems to subordinate His management to their actions: to light and influence or to hide, according to their deeds. Acts of the nations of the world will not add and subtract in the essence of the creation and in disclosure or concealment of the Almighty, but only entail benefit or loss for the body or for the soul" (Derech Hashem, Part 2, Ch. 4, 9).

Thus, according to this view, the physical reality really depends on Jewish tradition and its bearers. A. Tatz, as it can be seen from the above quotations, emphasizes the role of not only ethnic Jews, and the elected bearers of the tradition - the Torah sages, especially the righteous and learned men. He gives an interesting example from the Talmud. The daughter of some Nehunii, who made a lot of good for others (in particular - dug a lot of wells), fell into the well and could not get out. When this was reported to Hanina ben Dosa, he assured that everything will be fine. Indeed, the girl was able to get out of the well. On the question of surrounding people of whether he was a prophet Hanina answered: "I am nor a prophet, nor a

prophet's son. But would not suffer the human child in the place where he worked? "It would seem that this story speaks only about God's justice. However, the son of Nehunia died of thirst, even after his daughter got out of the well. Why so? If merits of Nehunia were sufficient to rescue his daughter why he was unable to bail out his son? Tatz A. writes: "These questions, raised in the book "Shita mekubetset", there is cryptic reply on behalf of Yehiel "This tzadik was no longer alive". <...> Daughter of Nehunia got into trouble during the life of Hanina. When danger threatened his son, Hanina was no longer alive. What kind of attitude does this fact have to that question? And here it is: until Hanina lived, he could say that a person can not suffer in the place where he showed himself righteous. So it was in the first case: the daughter of Nehunia was not affected, because Hanina said so <...> The protection mechanism is activated only at the moment when such an outstanding sage and Torah scholar as Hanina decides that it should happen. His mind – is the Torah, his arguments – are the Torah, his opinion - is the Torah. And if all this is Torah, it creates the world and the world is formed according to it. But after the death of Hanina, when he can no longer express his opinion about the ways of Providence, the world returns to its normal state" [Tatz, 19].

In the Orthodox Christian tradition, we can find no less impressive (and historically closer to us) examples of the impact of words and actions of the righteous person on reality. *«Diveyevo chronicle»* gives some interesting stories associated with St. Seraphim of Sarov. So, a retired officer M.V. Manturov had bad illness, he almost lost the use of his legs. Having lost all hope of recovery, Manturov went to Sarov, to ask an elder to pray for his healing. Seraphim of Sarov "anointed Mikhail Vasilyevich's feet [with oil] and put them on stockings from hempen canvas. After that, the old man has taken out a large number of crackers from his cell, poured it into the tails of his coat and ordered to go with such burden to the monastery hotel. Mikhail Vasilyevich first obeyed him, not without fear, but then made sure of a perfect miracle with him, and came to the inexpressible joy and in some devout awe. A few minutes ago, he was unable to enter the hall to

father Seraphim without help, and suddenly according to the word of the holy elder he was already carrying a pile of crackers, feeling perfectly healthy" [Diveyev chronicle 2008, 129]. Then, as directed by the elder, Manturov assumed feat of the voluntary poverty. His wife later recalled such a case, "There was a moment when in winter we had nothing to light up the room, and evenings were long, dreary, dark, I was annoyed at the Mikhail Vasilyevich, then at the very priest, Seraphim, I began to grumble and complaining about my bitter fate <...> Suddenly I heard some crackling ... I looked, Oh, Lord, fear and dread fell upon me. I was afraid to look and did not believe my eyes ... empty lamp without any oil near the icon suddenly lit up with white twinkle and became full of oil. Then I burst into tears, sobbing, and saying, Father Seraphim, servant of God, forgive me, for Christ's sake, damned, unworthy grumbled woman, I will never do that again!" [Ibid, 131]. Another story contained in the "Diveevsk Chronicle" strikes our fancy even more. Subsequently, when Manturov suddenly fell ill with the "malignant fever", father Seraphim, found that out, called his sister, a nun Diveevo, appealed to her with the following words: "You see, my dear, Mikhail Vasilyevich, brother of yours, is ill, and it's time for him to die .. he must die, mother, but I still need him for our abode, for orphans... So, there is an obedience for you, die for him, for Mikhail Vasilyevich, mother!" - "Bless me, father!"- said Elena Vasilyevna" [ibid 327]. Indeed, Mikhail Vasilyevich recovered and Elena soon fell ill and died.

Thus, we can try to extrapolate thesis about the influence of human consciousness on the reality for all religious traditions and assume that the reality is determined by consciousness and formed in accordance with it. If it is necessary to express this idea more precisely, the reality is formed in accordance with religious tradition. Thus, the reality of the Orthodox society is formed in accordance with the views of Orthodox man of faith, Muslim - Muslim, India - Hindu, etc. Of course, this point of view is not without a certain base. In fact, it can be assumed that, for example, the wonderful myrrh-streaming occur in the Orthodox churches, for the reason that in the Orthodox tradition there is a notion of

a miracle of myrrh-streaming. People who are out of such traditions, are subject only to the most "objective" physical and social laws. In this case, a prophetic calendar found is a possible phenomenon associated with the formation of the reality for the Jewish tradition and religious Jews.

However, it is impossible not to pay attention to the fact that "ideology", encased in a prophetic calendar is not orthodox Jewish at all. Rather, it speaks in favor of a "integral avraamizm." No religion receives an absolute advantage. Passover, Nisan 15, is the date of the rise of Christianity and the "small Pesach" Iyyar 15 - the date of the rise of Islam, which means equality of both religions. Shabuoth is again associated with Christianity, as if denying the traditional Islamic view on the abolition of the laws of the Torah and the Gospel after the arrival of Muhammad, and the retreat of 16-17 Tammuz, as expressed in the French Revolution, and the appearance of Reform Judaism and the triumph of the Wahhabis, in various forms covering all the Abrahamic religions.

Similarly, Judaism does not occupy a privileged place in the calendar analogies - as it may seem at first glance. Indeed, among 16 important dates, chosen by us, the greatest number of dates are connected with Jewish history and tradition – 10 dates; with Christian - 6 dates; with Islamic - 3 dates. However, this ratio can be explained in the first place, by the duration of the existence of these religions: Judaism is reflected in our calculations since VIII century BC, Christianity - since I century AD, Islam - since VII century BC. The period of coexistence of Christianity and Judaism is associated with 6 Christian and 6 Jewish dates; the period of co-existence of all three religions - 4 Jewish, 4 Christian and 3 Islamic dates. Thus, all three religions are represented in the prophetic calendar with more or less the same "density". This suggests that the Jewish calendar models not just the history of the Jewish people and the Jewish religion, but the history of all the Abrahamic traditions.

The above-noted feature of the prophetic calendar is of great interest. If the events, described in the prophetic calendar, correlated only with significant events

in the Jewish tradition, and their symbolic evaluation corresponded to their understanding by the orthodox Jews, one would assume that the Jewish religious tradition somehow creates the history of the Jewish people - in the same way according to many scientists, ideas, stereotypes, expectations, fears of human can in some way influence his future. The mechanism of this impact, involving the simulation of physical reality with the help of consciousness, is not clear, but the very possibility of such an impact is no longer seems to be something fantastic. Accordingly, the prophetic calendar would be a particular example of such laws on the example of Jewish history. But the scheme of the prophetic calendar, laid down by us, contains bigger ambitions: its predictive power applies to the Christians who reject the Jewish interpretation of the Torah, and to the Muslims who do not recognize the authority of the Torah and, especially, oral Jewish tradition. Thus, the Jewish tradition, on the one hand, is in a certain privileged position. On the other hand, the prophetic calendar shows us more equality with the Abrahamic religions, rather than the superiority of Orthodox Judaism over other Abrahamic traditions. Based on this, we are inclined to the interpretation of Jewish tradition as some kind of "original religion", which contains the potency, structuring all the Abrahamic traditions. In this sense it really is in a special position because of its superiority and its basic character and, apparently, has a special ability of historical reality modelling. In a metaphysical sense, Christianity and Islam may represent a certain "projection" of the Jewish tradition - in fact, the thing they are historically. Thus, the idea of Jewish mystics that the Torah is the "blueprint of reality" does not seem so fantastic.

Of course, we may be objected, suggesting that the thesis about the construction of reality based on the Torah can be applied only to Abrahamic traditions. However, the very Abrahamic tradition is a unique phenomenon. If imagine avraamizm as a single tradition, it will be built on an axis Israel-nations. Judaism is its internal, private dimension. On the contrary, Christianity and Islam are its external component, open to the world, constantly absorbing the new and

new peoples. This unique feature of the Abrahamic tradition, distinguishing it from both the ethnic religions (Zoroastrianism, Hinduism, Confucianism) and from the religions of "philosophical type", unrelated to any native, basic tradition (Buddhism, Gnosticism). These qualities provide a privileged position of Abrahamic tradition among other spiritual traditions of humanity. Thus, as a result, history modelling in Abrahamic traditions is modelling of the human and world history. Apparently, it can be assumed that 9th Av of the prophetic year, the key events of which, according to the logic of the Jewish calendar and the prophecies of Nostradamus, should fall on 2241-42, Abrahamic tradition will finally absorb and assimilate all the spiritual traditions of humanity, completing the fulfilment of the prediction made to Abraham in the Torah: "Now the LORD said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house to the land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. 12: 1).

References (all literature is originally in Russian):

1. Bielawski - Bielawski V.A. Babylon legendary and Babylon historic.
[<http://gumilevica.kulichki.net/MOB>]
2. Bessonov 2011 - Bessonov I.A. Biblical prophecies about Islam. The proof of the spiritual unity of the Abrahamic religions. M. 2011
3. Guenon 2004 - Rene Guenon. Traditional forms and cosmic cycles. The crisis of the modern world. - M., 2004.
4. Dashevskiy - Zeev Dashevskiy. Lag Ba-'Omer.
[http://www.machanaim.org/holidays/l_bomer/da_lag-b-omer.htm]
5. Diveyevo chronicle 2008 - Annals of Seraphim-Diveevo monastery. M. 2008
6. Josephus Flavius - Josephus Flavius. Jewish War. M. 2008
7. Ki-Tov - Ki Tov Eliyahu. Book of Our Heritage. The Jewish calendar, its memorable dates and their significance. Jerusalem. 1991.
[<http://school.ort.spb.ru/library/torah/traditions/kitov.htm>]

9. Zerubbabel book - Apocalypse of Zerubbabel [<http://blend.org.ua/?p=98>]
10. Guliyev 2002 - Guliyev E.R. Prophecies of the approach of the end of the world according to the Qoran and Sunnah. M. 2002
11. Lopuhin - Explanatory Bible of A.P. Lopuchin [<http://www.bible.in.ua/underl/Lop/>]
12. Rabkin, 2009 - Yakov Rabkin. Jew against Jew. Jewish resistance to Zionism. M., 2009.
13. North - Sulpicius Severus. Chronicle.
[<http://www.vostlit.info/Texts/rus9/Sever/frametxt11.htm>]
14. Soloveitchik - Joseph Soloveitchik. Vulnerable human.
[<http://www.machanaim.org/philosof/solov/ch-uiazv.htm>]
15. Tatz – Tatz Akiva. Mask of the Universe.
16. Erlanger, 2008 - R. Gad Erlanger. Signs of the times. Zodiac in Jewish tradition. Moscow-Jerusalem. 2008
17. EJE - Electronic Jewish encyclopedia. [<http://www.eleven.co.il/>]

Notes.

- [1]. Interestingly, that 360-day year was adopted not only in ancient Egypt, but also in ancient India. We should also note the obvious connection between this year with the zodiac circle containing 12 characters, the length of 30 degrees each.
- [2]. Tishrei corresponds to September-October, Adar - February-March, Nisan - March-April, Iyyar - April-May, Sivan - May-June, Tammuz - June-July, Av - July-August, Elul - August-September.
- [3]. In the "prophetic calendar" Shabuoth falls not to the sixth but to fifth of Sivan (See below).
- [4]. The Middle East has become an arena of rivalry of Rome and Parthia in I century BC. Later this rivalry was inherited by their successors - Byzantium and Iran.
- [5]. However, it is possible that the author of Zerubbabel still meant 14th Nisan in accordance with the ancient account of days from the sunrise, i.e. by the account, adopted in later tradition, - night of 15th Nisan.

- [6]. It should be noted that many of the Jewish authorities believe that galut has not been over now, because Temple has not yet been restored. Characteristically, that seventy-year period of the Babylonian exile (first exile in Jewish history) is also often defined as the time between the destruction of the First Temple and the construction of the Temple of Zerubbabel (586-516 BC). (Zech 1.12), despite the fact that the return of the Jews from Babylon began in 538 BC.
- [7]. Such an interpretation of the Arian position we see in the "Chronicle" of Sulpicius Severus: "Now, the doctrines which the Arians proclaimed were of the following nature,— that God the Father had begotten his Son after creating the world; and by his power his essence was embodied into a new and second God, created of nothing; and that there was a time when the Son had no existence." (Bk. II, XXV, 3).
- [8]. Calculation of the exact end of 9th Tammuz in this case is a complexity: if calculate in accordance with the Julian calendar, this period ends at the end of September 1666, if calculate in accordance with the Gregorian calendar - in late August. Shabtai Zvi converted to Islam in mid-September 1666, accordingly the calculations on the Julian calendar allow to relate that date to 9th Tammuz, and on the Gregorian - to 10th Tammuz. However, in any case, apostasy of Shabtai seems related to the change of dates of the prophetic year.
- [9]. There were reasons for this: Napoleon unexpectedly ascended to the heights of power (which is how Christian authors have described the future Antichrist), convened the Sanhedrin in Paris, conquered almost all of Europe, around Napoleon the "cult of personality" emerged. Finally, the gematria of the French phrase "Emperor Napoleon" is equal to 666.
- [10]. Compare words of the eschatological preaching of Jesus Christ: "For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. But all these things are merely the beginning of birth pangs. " (Mk.13:8).
- [11]. The event, opening the period of the "birth pangs of the Messiah" probably

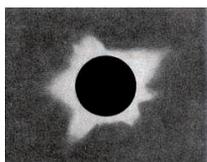
was the capture of Mecca by the Wahhabis in April 1803, six months after the beginning of 17th Tammuz, of the prophetic year.

- [12]. Revelation of Pseudo-Methodius – Syrian essay of VII century BC, describing the history of the world from Adam to the Last Judgement. Despite its apocryphal nature, this work had a strong influence on the Orthodox and Catholic eschatological concept, which can be traced to our time.
- [13]. Perhaps it makes sense to separate 16th Iyyar (start of mana falling) from 15th Iyyar (small Passover) and enroll this date in the third group. Nevertheless, marked by Jewish sages, the connection of the events of small Passover with Exodus (it is celebrated on 15th Iyyar, because this was the last day when the Jews had matzo), and the inextricable historical sequence of events of 15-16th Iyyar of the prophetic year allows us to consider these date as a whole.

About authors.**Iliya Kimovich Razumov**

iraz@k66.ru http://lit.lib.ru/r/razumow_i_k/

Born February 5, 1976 in Sverdlovsk, Russia. He graduated with honors from the Physics and Technology Department of the Ural Federal University, Subdepartment of Theoretical Physics (1999). Candidate of Physical and Mathematical Sciences (Ph.D.), senior researcher at the Institute of Metal Physics of Urals Branch of the Russian Academy of Sciences. Author and co-author of 20 publications in peer-reviewed physics journals. He is also a regular author of "Consciousness and physical reality" and the "Report of the independent writers" magazines.

**Vladimir Alexandrovich Petrov**

vpetrov195757@mail.ru

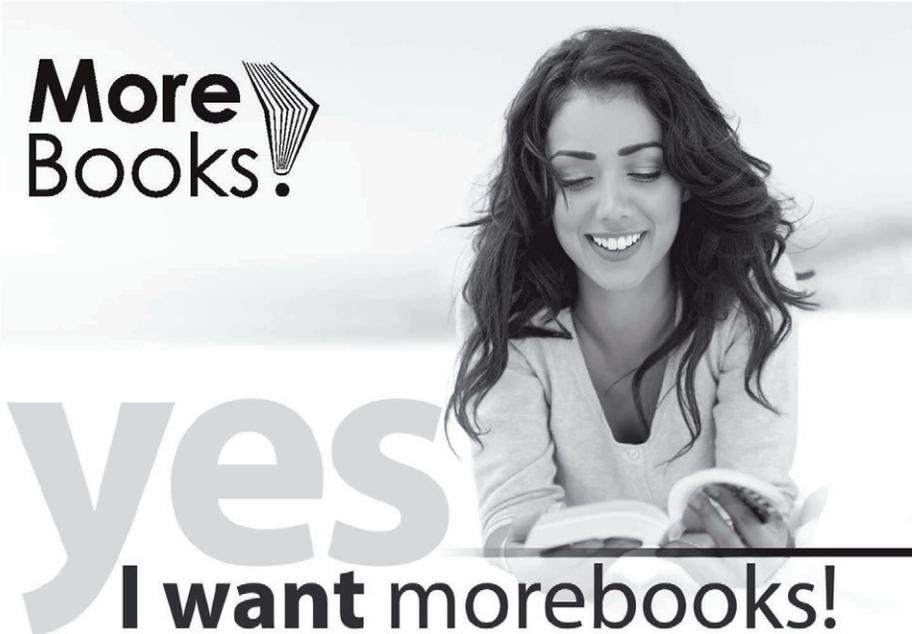
Born May 9, 1957 in the Nikolaev region, Ukraine. In 1979 he graduated from the Physical - Mathematical Department of Nikolaev State Pedagogical Institute. The main hobby is astronomical research, rhythmology and Biblical Studies.

**Igor Alexandrovich Bessonov**

himins@yandex.ru

Candidate of Philology (Ph.D.), an expert on traditional culture and traditional religiosity. In 2010-2013 – he was leading researcher at the State Republican Center of Russian folklore. Author of the book "Biblical prophecies about Islam. The proof of the spiritual unity of the Abrahamic religions" and two scientific monographs on folk eschatology.

**More
Books!** 



yes
I want morebooks!

Buy your books fast and straightforward online - at one of the world's fastest growing online book stores! Environmentally sound due to Print-on-Demand technologies.

Buy your books online at
www.get-morebooks.com

Kaufen Sie Ihre Bücher schnell und unkompliziert online – auf einer der am schnellsten wachsenden Buchhandelsplattformen weltweit!
Dank Print-On-Demand umwelt- und ressourcenschonend produziert.

Bücher schneller online kaufen
www.morebooks.de

OmniScriptum Marketing DEU GmbH
Heinrich-Böcking-Str. 6-8
D - 66121 Saarbrücken
Telefax: +49 681 93 81 567-9

info@omniscrptum.com
www.omniscrptum.com

OMNIScriptum 

