

# The Unifying Idea of Russia as a Condition for Social Stability

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This work was carried out by order of the Ministry of Education of the Russian Federation. More precisely, the topic was called: THE UNIFYING IDEA OF RUSSIA: THE COMMON IN THE CULTURE OF RUSSIA AS A CONDITION FOR THE NORMAL EXISTENCE OF RUSSIANS.

The purpose of this work was to identify such layers of Russian culture on the basis of certain achievements in the history of Russia that could unite the majority of the population of the Russian Federation as the most important values.

Even the allocation of certain stages is associated with certain problems, since at first glance there are more losses than acquisitions in the history of Russian culture. Nevertheless, the allocation of one of the periods is not in doubt. This is the culture of the XIX to early XX centuries, which went down in history as the "golden" and "silver" age. The achievements of this period are so great that they are studied all over the world and the names of Tolstoy, Dostoevsky, Chekhov or Tchaikovsky are known on all continents.

The allocation of another period raises certain doubts. This refers to the period of Soviet culture, since culture itself was under powerful ideological pressure under the Soviet government. Nevertheless, this work shows that the best examples of this culture are still in demand by Russian society, differing in patriotism, nationality, interest in the fate and views of representatives of any social stratum. It was found out that the lack of ideology is even more harmful for culture than its exaggerated concentration. But in fact, the lack of ideology is masked by the quietly squeezed ideology of the West, which has little chance of instilling it in Russia, since it contradicts the basics of the life philosophy of the majority of Russians. The features of national psychology, rooted in the deepest history, were a sense of collectivism, a desire to bring maximum benefit to people, hospitality, selflessness, patriotism. And the desire instilled in the media to enrich themselves at the expense of others, the propaganda of individualism, reaching egocentrism, fueling a constant interest in consumerism, especially through advertising, is perceived by the adult population as the corruption of young, immature minds.

Finally, the main attention was paid to the period in the history of culture, which is associated with the beginning of Russian statehood. Here, in the existing historiography, there are certain provisions that cause a sense of confusion and bewilderment rather than pride. This is the problem of the basis of spiritual culture, the problem of writing. Today, historians assure us that there was no original writing in Russia from time immemorial, so there could be no literature, no historiography, no everyday correspondence between people. The report shows that this information is already outdated, since there were not one, but two types of writing in Russia. Thus, this period was also distinguished by high culture, despite the fact that its works return to us from the distant past very slowly, in small quantities and accompanied by powerful criticism of those people who see the manifestations of ancient culture only in the West.

The first two provisions are obvious, and will not be confirmed in this work, as well as the third provision. Children get acquainted with Russian literature and other types of culture in the process of school education, although in recent years this program has been continuously reduced. However, there are some statements, especially from high tribunes, that the Slavs in general and the Russians in particular, were allegedly savages before the adoption of Christianity and who were enlightened by Christianity.

This position is fundamentally wrong. Hundreds and thousands of years before the Greek monks Cyril and Methodius created the united Slavic and Greek alphabet called "Cyrillic" and later accepted by many Christian churches of an eastern sample, including Russia, there was a Russian writing without adding Greek letters, the so-called "runes of Rod", named so in honor of the Russian god Rod.

Глас- ный	Б	В	Г	Д	Ж/З	К/Х	Л	М	Н	П	Р	С	Т	Ц	Ч	Ш
Б	Г	В	Г	Д	Ж/З	К/Х	Л	М	Н	П	Р	С	Т	Ц	Ч	Ш
Е, И	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У
О/УАГ	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У
Б, Ы, (Й)	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У
Глас- ный	Б	В	Г	Д	Ж/З	К/Х	Л	М	Н	П	Р	С	Т	Ц/Ч	Ш/Щ	
А	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
О	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
Б (Й)	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
Ы	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	
Е	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
И	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
Б (Й)	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
Я	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ
Ю	У	У	У	У	У	У	У	У	У	У	У	У	У	У	У	ШЩ

Fig. 1. Runica or syllabic Russian runes of Makoshi

The main version is shown at the top, below is a more detailed version of the runes. The runes of Rod practically coincide with the modern Russian civil alphabet, but there are no letters Ё and Э, added later. In parallel, an older Russian letter was used, the so-called "Makoshi runes", or, colloquially, "runitsa", Fig. 1.

Later, from the combination of the Makoshi runes and the runes of Rod, many types of writing appeared among other peoples. For example, from the connection (ligatures) of the syllabic signs of the Makoshi runes, Chinese hieroglyphs arose, Fig. 2. It is also possible to trace the influence of the runic on the Indian Devanagari script and on the Arabic alphabet of some consonant letters with subsequent vocalization.

Figure 2 shows the spelling of two words in Russian runes: СЕРЕДИННАЯ ДЕРЪЖАВА (in other words, "Central State") what China calls itself.

However, the word of 5 syllables, "Middle" turned out to be too long for the Chinese reading, and the word was reduced to 3 syllables, GRAY, while the word ДЕРЪЖАВА of 4 syllables was preserved. This second stage of the selection of written signs is shown in the line below.

The third line shows the formation of the ligature. The syllabic signs CE and PE were glued together into a single sign, and in the second word, the two vertical sticks that formed the syllabic sign ДЕ parted, and the other three were placed between them, and in two lines. You can still recognize Russian syllabic signs in ligatures.

The fourth line shows the modern calligraphic spelling of these hieroglyphs. The first ЧЖУН sign with the meaning "middle", "center" added a leg at the bottom, the second sign, ГО with the meaning "state", "power" added connecting lines that were obtained from the draining of paint when transferring the brush after drawing one sign to drawing another. In other words, there was a stylization of Russian syllabic signs for writing with a brush with lines left by flowing paint, which distinguishes Chinese graphics from the writing of other peoples of the world.

Many other ancient Chinese characters also originated from runic writing.



**Руны и лики Руси/Runes and faces of Russia**  
**РУССКАЯ ОСНОВА КИТАЙСКОЙ ПИСЬМЕННОСТИ/THE RUSSIAN BASIS OF CHINESE WRITING**  
**В.А. ЧУДИНОВ/V. A. CHUDINOV**

Fig. 2. Emergence of Chinese characters from the Russian script

I would like to note that the general population of modern Russia does not know anything about the Russian cultural influence on the culture of other countries. The reason for this is not scientific or ideological, but purely political. On the one hand, thanks to the replication of the premature position that the homeland of writing is the Middle East (Egypt and Mesopotamia), which was made in the 19th century, when the Russian archeological science was only making its first steps, the Russian population believes that not only the whole of Russia, but even Europe was in a catching-up position. In addition, the recognition of the Chinese script as secondary compared to Russian is perceived by some Sinologists as a kind of offensive statement for China. The Russian Empire, but no less offensive in this case will be a reminder of the fact that back in the XVIII century, part of China was part of Russian Tartary, and Manchuria with its capital Harbin was under Russian influence until the twentieth century. Many Russians remember the chant "On the hills of Manchuria".

With these facts I would like to stress not so much the political, as the cultural influence of Russia on the neighboring countries. Thus it is possible to notice that unlike many countries which had no writing at all and even those countries which had such writing, the Russians had two kinds of writing: syllabic (runes of Makoshi) and alphabetic (runes of Rod), and since the middle ages a number of Russian scribes mastered the third kind of Slavic letters - glagolitsa

It is usually not mentioned that the Gospel of Anna Yaroslavna, the so-called Reims Gospel, is written in the Croatian Glagolitic script, Fig. 3. As you know, Anna Yaroslavna (about 1024-after 1075) was the daughter of the Grand Duke of Kiev Yaroslav the Wise I and after marriage became the second wife of the French king Henry I.



Fig. 3. The Gospel of Anna Yaroslavna, called the Gospel of Reims

French kings swore on this Gospel, so the Croatian Glagolitic alphabet was recognized as an acceptable script in Catholic countries. It would seem that by this historical fact alone the study of Croatian Glagolitic in the countries of its use would be of undoubted interest to Russian epigraphy. However, it so happened that the scientific schools of Orthodox Bulgaria seemed closer to Russian scientists than Catholic Croatia. Hence, from the Middle Ages the Russians knew three kinds of writing: one syllabic (runes of Makoshi) and two alphabetic (runes of Rod and Glagolitic; and the clergy still used mixed Russian-Greek writing - Cyrillic). But no countries in history had three types of its own writing, so on this index ancient Russia is much more civilized than all the peoples of Europe. By the way, in her letter from France to her father, Yaroslav the Wise, Anna complained of the filth and lack of culture, prevailing in Paris at that time. For some reason, history textbooks are silent about this circumstance. In other words, there is documentary evidence that in the XI century the culture of Russia was significantly higher than the culture of Europe.

French kings took oaths on this Gospel, therefore, the Croatian Glagolitic alphabet was recognized as an acceptable type of writing in Catholic countries. It would seem that, just by this historical fact alone, for Russian epigraphy, the study of the Croatian Glagolitic alphabet in the countries of its existence would be of undoubted interest. However, it so happened that the scientific schools of Orthodox Bulgaria seemed closer to Russian scientists than to Catholic Croatia. Consequently, since the Middle Ages, Russians have known three types of writing: one syllabic (Makoshi runes) and two alphabetic (Gender runes and Glagolitic; and the clergy also used a mixed Russian-Greek script-Cyrillic). But no ethnic group in history has had three types of its own writing, so according to this indicator, ancient Russia is significantly more civilized than all the peoples of Europe. By the way, in her letter from France to her father, Yaroslav the Wise, Anna complained about the dirt and lack of culture that reigned in Paris at that time. For some reason, history textbooks are silent about this circumstance. In other words, there is documentary evidence that even in the nineteenth century the culture of Russia was significantly higher than the culture of Europe.

Moreover, it turns out that the Latin graphics also came from the Russian. Thus, among the most ancient Latin inscriptions is the so-called "Black Stone" of Rome, located in the Roman Forum, Fig. 4. However, letters that look like Latin do not form an inscription that is understandable in Latin, but they are perfectly readable in Russian, forming a text dedicated to the founder of Rurik Rus, Yar Rurik. By the way, the Latin epigraphists "did not notice" the portrait of Rurik in the left profile, because then the Russian reading would have received evidential confirmation. It simply follows from this that the Latin script did not appear from the Greek, as epigraphists hastily announced several centuries ago, but from the Russian, as well as from a mixture of runes with runes of Rod, known as Etruscan writing. But these are recent discoveries.

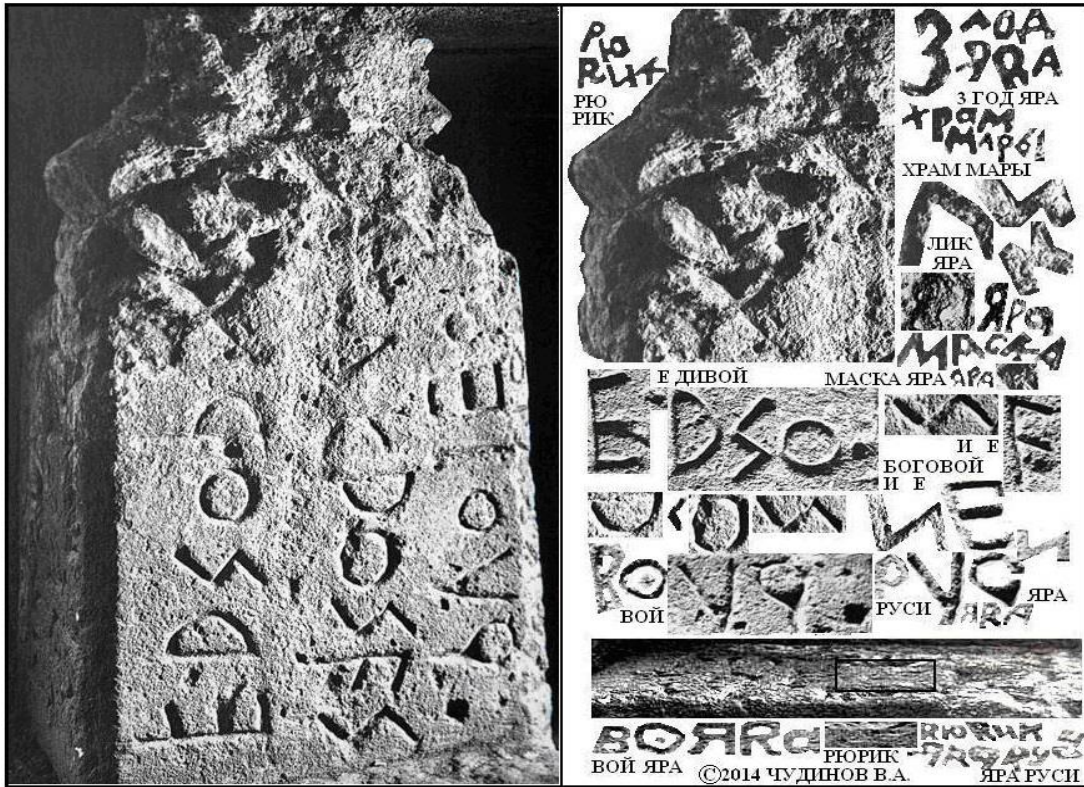


Fig. 4. The so-called "Black Stone of Rome" (LapisNiger) and its Russian reading

And again, few people know that for more than three centuries Rome was part of Rurik's Holy Russia. Russian provinces, in other words, both Rome and Tsargrad (Constantinople) were Russian provinces that wrote in Russian and recognized the rule of Russia over themselves, marking themselves with the words: РИМ ЯРА, или РИМ РУСИ/THE ROMЕ OF YARA, or the ROMЕ OF RUSSIA.

This is evidenced by the so-called geoglyphs – inscriptions of land, and later – buildings, visible on the Ground from a bird's-eye view or higher. For example, figure 5 shows a view of Constantinople (now the city of Istanbul in Turkey) from a height of 3 km, where the name **СЕ ЯРА РЮРИКА ГРАД/SE YARA RURIK GRAD** is read in Russian in shallow water (shelf), and the phrase **СЕ ЯР или ЦЕ ЯР/SE YAR or TSE YAR** merges into the word **TSAR** with rapid pronunciation. Moreover, according to the custom of that time, this city of Rurik was called the 24th secondary Arkona Yar. And also on the shelf you can read the name of the Mediterranean Sea, which at that time was called **МАСКОЙ** (Севером) **МОРЯ МАРЫ** (то есть, МОРЯ ЕВРАЗИИ/the **MASK** (North) of the **SEA of MARY** (that is, the SEA OF EURASIA, since the Rus of Mary was called Eurasia). Russian terms that were different from modern ones existed in the IX-X centuries A.D., in other words, although the Russian language was almost modern in grammar, however, some words of that time had a different meaning, as well as the spelling, which in our point of view was non-standard, as if at random (the letters had different thickness, slope, and different letter spacing).

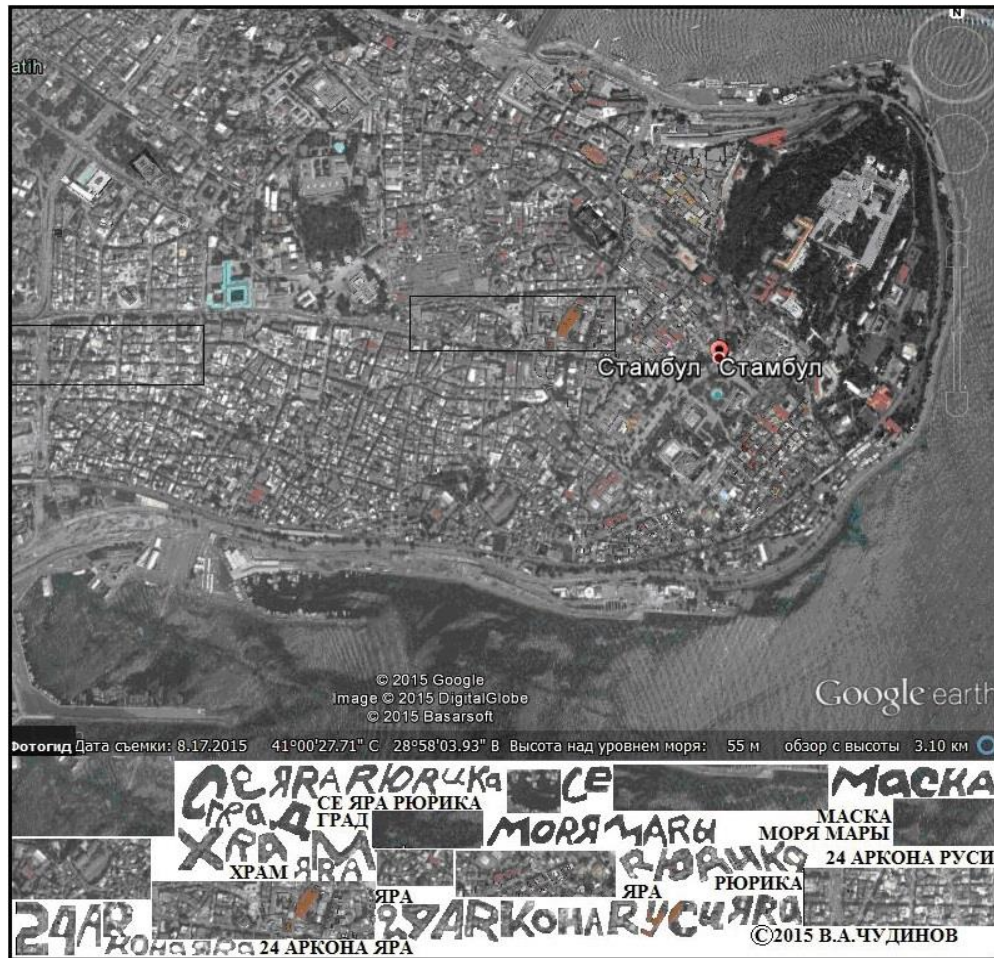


Fig. 5. Geoglyph of Istanbul (Constantinople) with Russian signatures

There is also a signature: 24 АРКОНА РУСИ ЯРА РЮРИКА/24 ARKONA of YAR RURIK'S RUSSIA.

The geography of Rurik's Russia, as well as the system of geographical knowledge in the IX century AD, can be traced on a large series of multi-ton stone globes (above human height) found in Costa Rica. One of them is shown in Fig. 6. It shows not only parts of the world, but also Russian signatures, which are read in reversed color, that is, in the form of a negative image, for example, **МИР Е РУСЬ/the WORLD E RUS**, that is, **МИР ЕСТЬ РУСЬ/the WORLD IS RUSSIA**. The place of manufacture is called **35 АРКОНА ЯРА/35 ARKONA YARA**, that is, the city that we call **VELIKY NOVGOROD** today. The central place on the globe is occupied by the **МАСКА МОРЯ МАРЫ/MASK of the SEA OF MARY**, that is, the **MEDITERRANEAN SEA**. The continents are signed as the **РУСЬ РЮРИКА ЯРА, а Евразия – как РУСЬ МАРЫ/RUS of RURIK YAR, and Eurasia – as the RUS OF MARY**. Finally, the years when the whole WORLD was RUSSIA are marked here: **МИР был РУСЬЮ: 38-255 ГОДЫ ЯРА/38-255 YEARS OF YAR**, that is, **894-1111 YEARS OF N. E.**

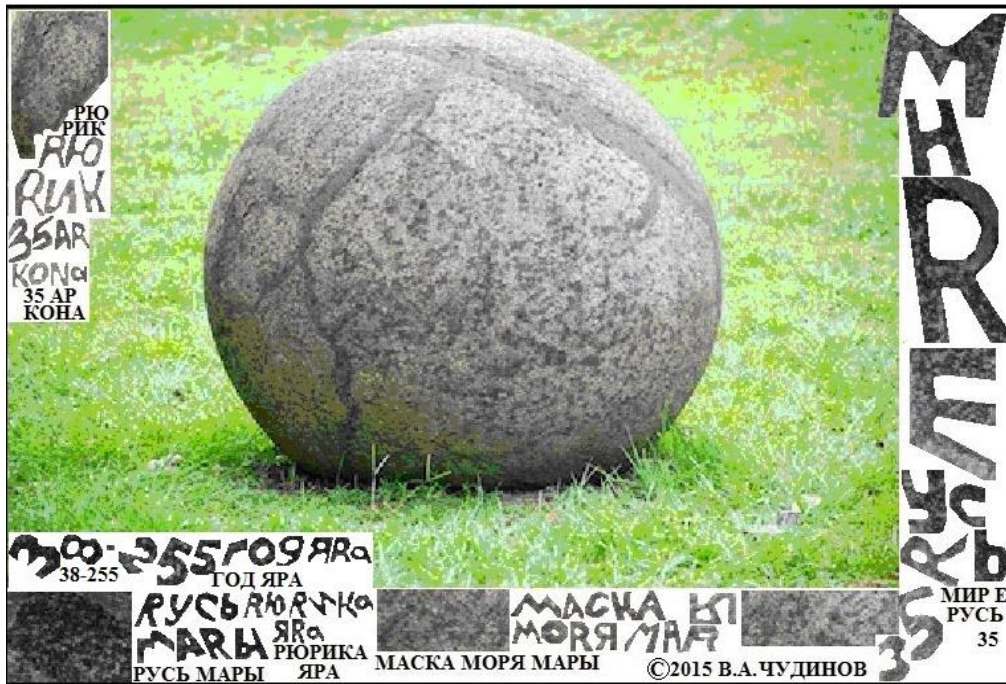


Fig. 6. Stone globe of Costa Rica with Russian signatures

And here is an interesting continuation from Wikipedia: "Based on a literal reading of the Bible and primitive "common sense", the famous Latin theologian Lactantius fought with the idea of the spherical shape of the Earth. The literal reading of the Bible, according to which the Earth is flat, was also defended by the theologians of the Antiochian school, including Severian of Gabala, Diodorus of Tarsus, John Chrysostom, Theodoret of Cyrus, Theodore of Mopsuestia, Ephraim the Syrian. Based on the writings of the Antiochian fathers of the Church, the traveler and merchant Kozma Indicopleust in his work "Christian Topography" presented a whole cosmography based on the idea of a flat Earth": "Some people, hiding behind the name of Christians, claim, along with pagan philosophers, that the Sky has a spherical shape. Without a doubt, these people are misled by the eclipses of the Sun and the Moon..."

So, Kozma wrote in plain text: the spherical sky belongs to the pre-Christian picture of the world, while the Christian point of view is a flat Earth. The question arises: was he a genuine Christian, or, on the contrary, was it a subtle way to show the ignorance of Christians in astronomy and cartography? – I think the second answer is fairer. However, instead of making guesses, you can go to the usual epigraphic analysis of his images. Judging by the remnants of the letters of the text, the text itself is written in Greek. And the drawing inside it turned out to be signed in Russian.



To the left of the portrait are written the words **ЯР РЮРИК/YAR RURIK**, and then follows the dating: **303-313 ГОД ЯРА/303-313 YEAR OF YAR**, which, when converted into the usual chronology for us, forms the date **1159-1169 ГОД ОТ РОЖДЕСТВА ХРИСТОВА/1159-1169 YEAR OF THE BIRTH OF CHRIST**. So we are talking about the second half of the XII century AD.

And on the lower part of this portrait, the words of the **МАСКИ МАКОЖИ/МАКОШНИ MASK** are read, which means: **ИЗОБРАЖЕНИЕ НЕЖИВЫХ/THE IMAGE of INANIMATE OBJECTS**, in this case, the Earth. In other words, under the auspices of Rurik (who died almost three centuries ago at that time), maps of the world were made, which was emphasized on one of the images of Kozma.

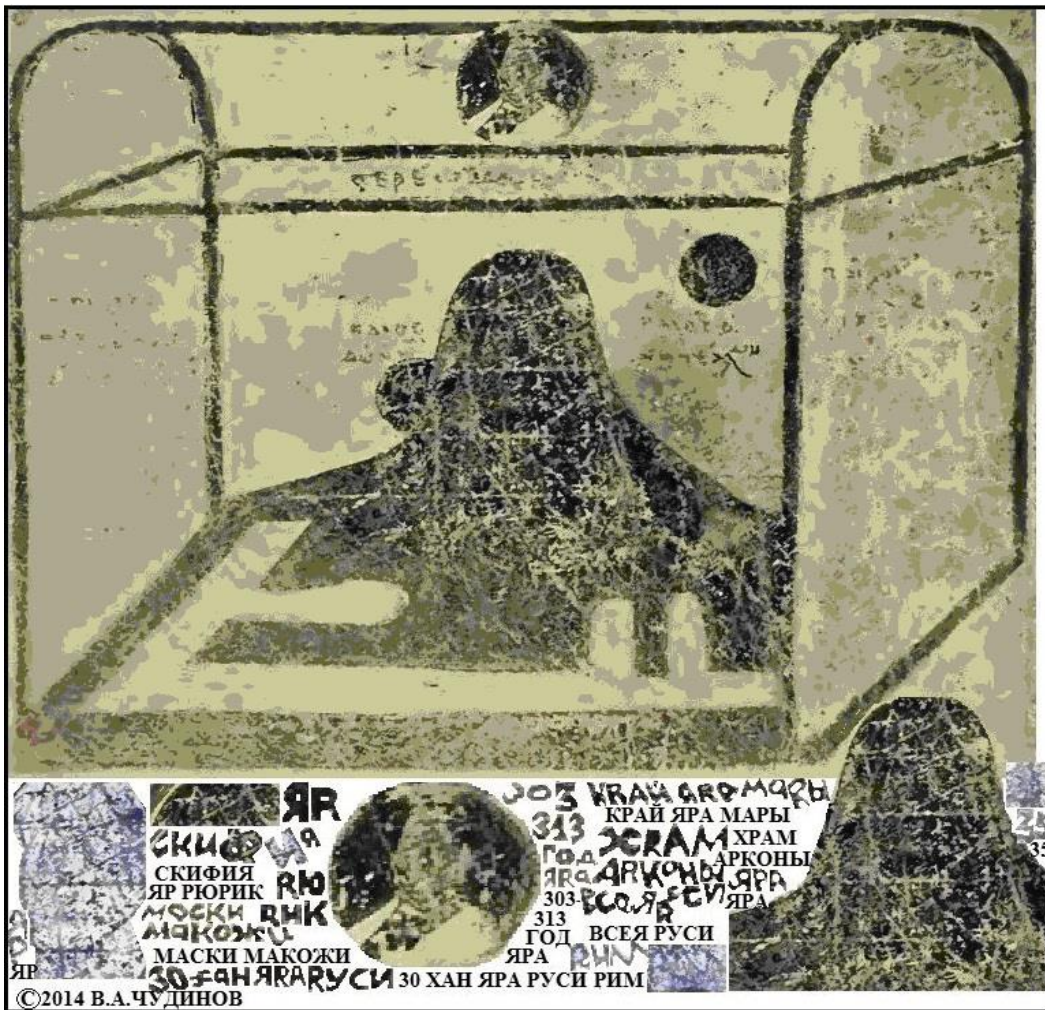


Fig. 7. The universe in the form of a tabernacle and a demonstration of Russian signatures

One of the captions in the drawing reads: **ПИМ/ROME**. This example shows that a century after the creation of stone globes and the rule of Rurik's Russia, which were transported from Veliky Novgorod around the world, Catholic theologians come to the conclusion that the Earth is flat on the territory conquered from Russia. In other words, Rome, which has not yet managed to reach a high level of culture, is replacing civilized Russia. He relies on the ignorant strata of the population, adapting the statements of the Catholic "fathers of the church" to the opinion of the crowd.

Russian culture and not Christianity meant the introduction of wild Russians to civilization, but on the contrary, the introduction of Catholicism meant the relegation of the high achievements of Russian civilization to the level of savagery. And this ideology, which has preserved some of the achievements of Russian Vedism, was introduced specifically to eliminate that great ideology that for thousands of years kept the Globe from wars. With its help, Rome was able to send Crusader troops to conquer Western Europe from Rurik's Russia.

This historical lesson shows that one ideology can always be opposed to another, corresponding to the epoch and consistent with social psychology. Moreover, the ideology must be supported by sufficient military force to be able to resist external aggression.

In other words, ideology should explain to people why they live, what role their generation plays both on the national scale and on the scale of the whole world, what benefits they can bring primarily to humanity. But as soon as personal enrichment, career growth and comfortable living are preached as the primary tasks as an ideology, such a country is doomed to instability, and under unfavorable circumstances, to destruction through disintegration.

As a result of the work carried out over several years, it became clear that 1) the Russian language with its richness should not only be studied (both at school and at the Research Institute of the Russian Academy of Sciences), but also be promoted in every possible way, which is not observed today. On the contrary, the education reforms of the last decade have led to the degradation of the knowledge of the current generation of schoolchildren and students, and a number of research institutes of the Russian language seek not to demonstrate its richness, but to minimize grammatical and phonetic knowledge for non-professionals, which creates the impression of a certain inferiority of one of the richest languages in the world. 2) The advent of words borrowed from the English language, both opportunely and inappropriately, awakens in people a sense of insecurity about the future. Will it not end with the fact that, as in the third world countries, educated people will generally switch to this language, leaving Russian only for the poor? 3) The transition of education from training and upbringing to the provision of educational services and to competencies instead of solid knowledge prepares not full-fledged members of society, but uneducated consumers, then, the diploma serves as a purely formal document, not supported by knowledge. The destruction of the once best education system in the world due to the admission of so-called "effective managers" into this system creates anxiety among the population and a desire to escape from state standards by hiring private structures.

4) Similarly, the same thing happens with medical care, which is becoming less and less effective due to innovations, since the same "effective managers" are trying to reduce the cost of this industry by eliminating medical centers in sparsely populated areas, dismissing experienced specialists and transferring a number of medical services to the field of paid medicine. This also generates disbelief in the internal policy of the state. The dismissal of supposedly "expensive" professors from universities, the reduction of the income of researchers, the introduction of "average salaries", when huge incomes of managers are added to the beggarly salaries of employees to calculate them, and then the resulting amounts are divided by the total number of employees, give rise to a mood of uncertainty in the future among the population. This could not have happened if the collectivist ideology, the basis of the millennial history of Russia, had not been abolished by law (on the recommendation of the US State Department) in the Russian Federation.

It seems that instead of limiting persecution for ideological reasons, which was typical for the USSR, the spiritual core that is the basis for the existence of any ethnic group was abolished. In other words, the child was thrown out along with the water. The problem of import substitution, which has faced the Russian Federation since 2014, has so far affected only the material sphere, without affecting the cultural sphere at all. As before, foreign films are purchased in large quantities, theatrical productions are staged by foreign directors who, under the pretext of innovation, literally mock the domestic classics. It does not occur to anyone that, for example, in France there is a quota for the demonstration of foreign films, because they destroy their own national psychology to a sufficiently strong extent.

Very little in the media, popular science and educational literature has written about the fact that the current level of prosperity of many Western countries was due to the inhuman exploitation of numerous colonies before the twentieth century, and since the twentieth century to the receipt of huge financial loans, which one day will have to be paid back. Moreover, with each decade it becomes clear that the West is becoming less and less combat-ready in the military sphere and in protecting its own interests from the influx of uncontrolled emigration of the population of those countries that the West itself has ruined or helped to ruin.

Unfortunately, the best moments of Russian history, for example, under the Rurikovichs, when Russia lived not only more prosperous, but also safer than many European countries, are not promoted not only by writers or playwrights, but are not even offered for discussion by professional historians. Few people pay attention to the fact that in the entire history of Russia there have never been wars on a religious or ethnic basis.

Russian cultural, scientific, and educational figures, as well as professional propagandists, seem to be much more successful in glorifying the Western way of life than they are in drawing relevant educational materials from the rich and interesting Russian history.

To paraphrase the statement about the army, we can say: whoever refuses to feed the patriotic intelligentsia and replaces it with pro-Western thinking "effective managers" will soon feed the Western administration. With this order of things, one can hardly count on social stability inside the Russian Federation