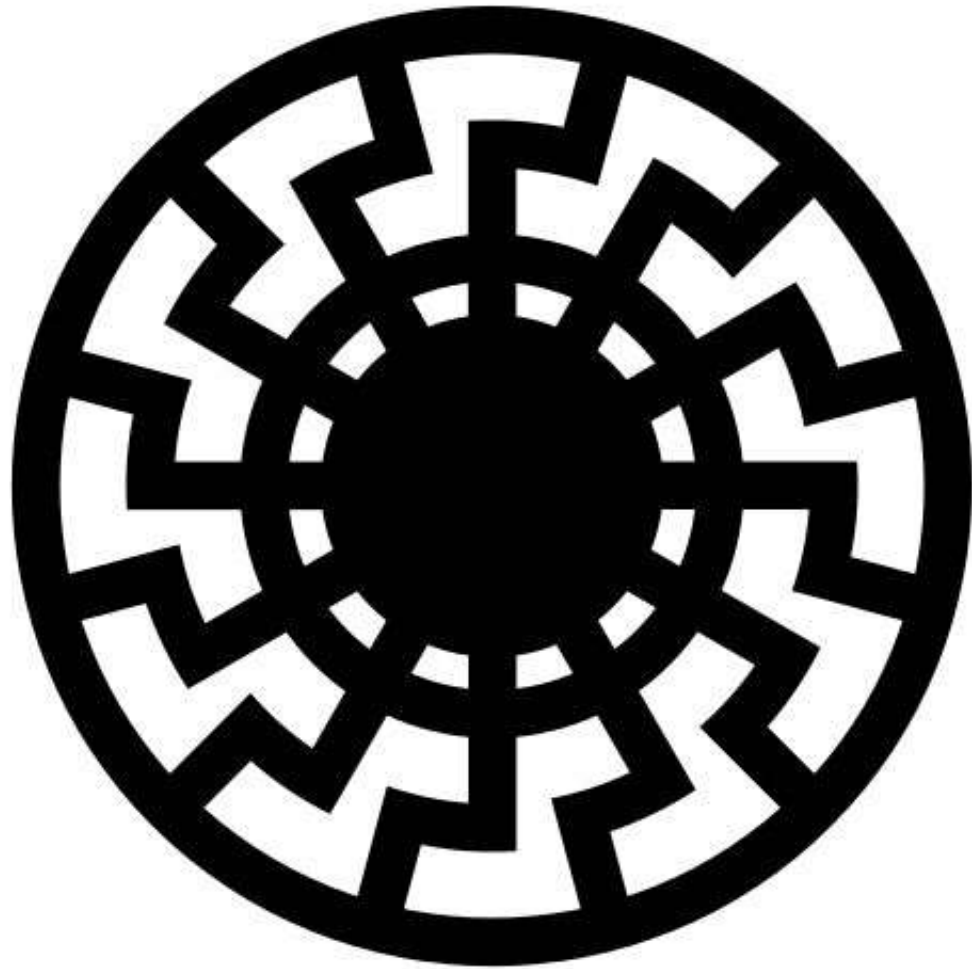


GERHARD HESS



**AND
THE BLACK SUN**

55. Gerhard Hess and the Black Sun (1998)

Gerhard Hess is a naturopath, yoga instructor, rune scholar, publicist, and the central figure in the Glaubensgemeinschaft-Oding-Deutschland (G-O-D), a German neo-heathen religious community. He is known for his book *Oding-Wizzod: Gottesgesetz und Botschaft der Runen* [*Oding-Wizzod: Divine Law and Message of the Runes*]. His writings have been considerably influenced by the work of Dutch-German historian Herman Wirth who was Director of the Ahnenerbe research division of Reichführer Heinrich Himmler's SS from 1935-1937 [1]. Hess has on occasion publicly dissociated himself from esoteric National Socialism and the theories of Herman Wirth, although this has not stopped him from writing articles and poems for ostensibly pro-National Socialist outlets such as *Sol Invictus* and *Sonnenwacht* (see footnote 4).

The Oding-Wizzod, or the Valknut as it is more commonly known, is a symbol consisting of three interlocked triangles, and appears on various ancient Germanic objects. The word Valknut is a neologism formed through a combination of the Old Norse words *valr* ("the dead" or "the slain") and *knut* ("knot"). The triangles are traditionally joined in one of two ways: either in the Borromean style (*e.g.* the Stora Hammar rune stone):



or in the Unicursal style (*e.g.*, the Tängelgarda rune stone):



A number of theories have been proposed for the original meaning of the Valknut. Since many of the symbols surrounding it are indicative of death and of Odin as a god of slain warriors, "knot of the slain" is the most universally accepted

[1] Wiedemann, 2007, p. 198.

interpretation. It has been noted, however, that the *Prose Edda* (chapter 17 of the book *Skáldskaparmál*) describes a similar triangular-shaped symbol known as Hrungnir's heart. As Gerhard Hess observed in his widely-read essay on the Black Sun that follows, the number three has a special significance since $3 \times 3 = 9$, which can designate the Nine Worlds that are united by Yggdrasil, the World-Tree.

Currently, the Valknut is employed by a broad spectrum of Pagan, Heathen, and esoteric National Socialist groups who continuously battle to exert control over the symbol's "real" meaning. Gerhard Hess' interpretation has been criticized as a "shoddy effort" that is flawed specifically because it views ancient Germanic religion through the prism of modern völkisch ideology [2]. In an attempt to discredit his work, some of Hess' critics have even gone so far as to claim that he is the grandson of Rudolf Hess, former Deputy Führer of the NSDAP during the Third Reich. This is a spurious claim, however, since Rudolf Hess fathered only one son (Wolf Rüdiger Hess) who himself fathered just one son (Wolf Andreas Hess). Given the unbridgeable ideological rifts separating the various groups employing the Valknut for symbolic purposes, it is highly doubtful that a resolution to this conflict will be reached any time soon. Finally, it should be noted in passing that the Valknut is also employed as a symbol of the 33^o Mason in Scottish Rite Freemasonry whose "jewel incorporates three interlaced equilateral triangles forming a nine-pointed star as a symbol of Divine Truth and the nine points represent the Latin word *sapientia* meaning wisdom" [3].

A Contribution to the Numerological Interpretation of the Black Sun in Light of the Oding-Key [4]

"Our Germanic creed has neither expired nor has it ever sunk completely from view, despite being buried in the subconscious. It lived on through the Christian terror of the Middle Ages in the philosophies of many troublesome sects and also in Alchemy, whose central symbolism developed around the hermaphroditic Mercury [5]. Romans

[2] Wenger, 2004/2005, p. 47.

[3] Falconer, 2002, pp. 117-118.

[4] This essay by Gerhard Hess (using the pseudonym of "Guntram") appeared as Brief 8 in the Nebelmond 1998 issue of the now-defunct German esoteric journal *Sonnenwacht* published by the group *Freundeskreis für Brauchtum und Kultur Sonnenwacht* [Circle of Friends for Tradition and Culture *Sonnenwacht*]. See Chapter 54 for details on the group's history, its sympathy for esoteric National Socialism and eventual banning by the German government.

[5] The Roman god Mercury was often considered to be spiritually hermaphroditic (dual-sexed) since he possessed both masculine and feminine attributes.

associated this deity with Woden/Odin, the spirit-soul God of the greater Germanic folk-family, through a process known as *interpretatio Romana* [6]. The Roman “Mercury’s day” and the Germanic “Wodens-day/Gudens-day” was transformed through Christian reeducation into the seemingly conceptually harmless “Midweek/Wednesday.” Despite this reassignment, “the Middle Day” retained its actual meaning among the faithful. Just as the Germanic divine spirit is found in the middle of all Germanic things (*i.e.*, it resides and operates amidst our mental-spiritual structures), so also Wodenstag (Wednesday) stands precisely at the midweek, if the week is thought to begin with the sun-filled opening of each Sunday.

All ancient Germanic symbolism begins with the Sun and revolves around it, as does the Earth, longingly aiming for and seeking out its sanctified divinity. Light directs all human control mechanisms via the pituitary gland (hypophysis) [7]. Other light-influenced glands, such as the hypothalamus [8] and endocrine gland (epiphysis) [9], supervise our hormone balance, immune system functions, and our metabolism; our cells communicate with light. Humans are thus truly a sunlight-hungry mammal. Many examples can be cited to demonstrate that the symbolic heritage of our ancestors lay dormant as a dream and only occasionally awakened, yet always remained alive. The “tailed solar cross” or Swastika, an ancient European symbol, was found during excavations in Siebenbürgen and dated approximately 1000 years older than the oldest such finds in Mesopotamia [10].

The graphical structure of this solar cross is composed of 9 elements. The 9th character of the Germanic letter system (the Oding-Futhark [11]) is the solar victory rune (𐌺 = *sowilo*); its calendrical position is the Victory Celebration (*sigrblod*) at the end of April which heralds the start of Summer [12]. The number 9 is a strengthened 3 (3x3) and must be understood to be the smallest powerful divine number. The number 9 is a numerical metaphor for the sunlit divine world and is also designated as such in

[6] When describing the gods of their neighbors, rather than considering them separate deities, the Romans interpreted them as local manifestations or aspects of their own gods, a cultural trait called the *interpretatio Romana*.

[7] The pituitary gland (hypophysis) is an endocrine gland about the size of a pea in humans. It is functionally connected to the hypothalamus at the base of the brain and secretes hormones that help control numerous vital body processes including growth, blood pressure, sexual function, metabolism, water and temperature regulation and the production of endorphin (for pain relief and mood alteration).

[8] The hypothalamus is an almond-sized portion of the human brain that contains a number of small nuclei with a variety of critical functions including the control of metabolic processes, the autonomic nervous system, body temperature, hunger, thirst, fatigue, sleep, and circadian cycles.

the *Edda (Völuspa 2.3)* [13]. Two numerological extensions of the number 3 are present within the 24 character Oding-Futhark rune system: 12 and 21 (whose digits themselves in each case sum to a value of 3). The number 12 represents the Eibe [14]/World-Tree rune (𐌆 = elhaz) and the number 21 stands for the Asen [15]/Wodin/Divine Spirit rune (𐌿 = ansuz). The addition of these solar-runic divine numbers (3+9+12+21) yields a value of 45 (the sum of whose digits 4+5 returns us again to the divine number 9). From such an ancient heritage arose that important symbol of the “Black Sun” used as an ornamental inlay in the stone floor of the Gruppenführersaal [sic] in the North Tower of Wewelsburg in Westphalia.

[9] The endocrine glands secrete hormones directly into the blood rather than through a duct. The main endocrine glands include the pituitary gland, pancreas, ovaries, testes, thyroid gland, and adrenal glands.

[10] In 1875, excavations at Turdaş, near Orăştie in Transylvania (called Siebenbürgen by Germans), unearthed a cache of objects inscribed with previously unknown symbols. A similar cache was later found in Vinča, a suburb of Belgrade, some 120 kilometers from Tordos. To date, more than a thousand fragments with similar inscriptions have been found at various archaeological sites throughout south-eastern Europe. Thus the culture represented is called the Vinca-Tordos culture, and the script often called the Vinca-Tordos script. The symbols consist of a variety of abstract and representative pictograms, including zoomorphic (animal-like) representations, combs or brush patterns and abstract symbols such as swastikas, crosses and chevrons. The importance of these findings lies in the fact that the oldest of them are dated around 4000 BCE, or a thousand years before the proto-Sumerian pictographic script from Uruk (modern Iraq), which is usually considered as the oldest known script. Analyses of the symbols showed that they had little similarity with Near Eastern writing, leading to the view that they probably arose independently of the Sumerian civilization.

[11] The Elder Futhark is the oldest form of the runic alphabet, used by Germanic tribes of the 2nd to 8th centuries for inscriptions on artifacts such as jewelry, amulets, tools, weapons and runestones. In Scandinavia, the script was simplified to the Younger Futhark from the late 8th century, while the Anglo-Saxons and Frisians extended the Futhark which eventually became the Anglo-Saxon futhorc. The Elder Futhark runes are commonly believed to originate in the Old Italic alphabets: either a North Italic variant (Etruscan or Raetic alphabets), or the Latin alphabet itself.

[12] Beltane (April 30/May 1), also known as Roodmas and May Day, is the coronation feast of the sun god marking the beginning of Summer and has long been celebrated with feasts and rituals.

[13] “I remember yet | the giants of yore,
Who gave me bread | in the days gone by;
Nine worlds I knew, | the nine in the tree
With mighty roots | beneath the mold.”
Edda (Völuspa 2.3)

Nine worlds: the worlds of the gods (Asgard), of the Waners (Vanaheim), of the elves (Alfheim), of men (Midgard), of the giants (Jotunheim), of fire (Muspellsheim), of the dark elves (Svartalfaheim), of the dead (Niflheim), and presumably of the dwarfs (perhaps Nithavellir). The tree: the world-ash Yggdrasil, symbolizing the universe.

This was to be a cult site, a vault, a crypt, a consecrated place of the Order, which marked itself with the outward sign of the two Victorious-Sun runes. The emblem shows twelve dark sun runes \mathfrak{N} on a bright ground. Many seekers of knowledge ask themselves – how should the concrete symbolic-linguistic statement of this cipher be read? Twelve is the numerical symbol of the proto-Germanic Death-/Life-/World Tree, the mysteriously dark Eibe - a symbol of permanent vitality and also in the broadest sense of the cosmic Totality. Logically speaking, a summation of the 12 numbers (*i.e.*, the addition of the numerical series from 1 to 12) results in the number 78, which may also be runically interpreted in the following manner: $7 = \mathfrak{B}$ Berkana (The Earth Mother) + $8 = \mathfrak{Tiu}$ (The Heavenly Father). The Wewelsburg sun wheel, consisting of 12 \mathfrak{N} and/or \mathfrak{H} runes with a value of 9, implies a computation of $12 \times 9 = 108$. This mystical number possesses a particularly far-reaching meaning. It is found three times in the symbolic ornamentation on the most beautiful sacred work preserved from German antiquity, (approximately 1500 BCE), the bronze-age sun chariot of Trundholm [16]. The number also has a paramount importance in other religio-cultural traditions. The Buddhist prayer ring, referred to as “the chain of the worlds,” possesses 108 beads [17] and this faith believes in 108 holy ones (Arhads) [18]. The Hindu Krishna cyclically dances with a group of 108 Gopis [19]. During Japanese New Year celebrations, 108 chimes are rung against the 108 evils of the past year and for the 108 joys of the coming year [20]. A Lama must visit 108 consecrated places on a meditative journey, *etc.* [21]

[14] The Eibe, or Germanic “World-Tree” was a yew tree (*Taxus baccata*). This dark green conifer was held sacred in pre-Christian times due to its qualities of longevity and regeneration. The yew came to symbolize death (its needles are toxic) and resurrection in many cultures.

[15] The Asen, or Gods, are primal forces that appear in human form (see von List, 1908/2005, p. 5).

[16] The Trundholm sun chariot is a late Nordic Bronze Age artifact discovered in 1902 in a peat bog in Denmark. It is normally interpreted as a depiction of the sun being pulled by a mare.

[17] A Japa mala or mala is a set of beads commonly used by Hindus and Buddhists, usually made of 108 beads, though other numbers, usually divisible by 9, are also known. Malas are used for keeping count while reciting, chanting, or mentally repeating a mantra or the name or names of a deity.

[18] Arhat, in Buddhism, signifies a spiritual practitioner who has realized certain high stages of attainment. The implications of the term vary based on the respective schools and traditions, but it generally denotes a monk on the path to becoming a bodhisattva (“enlightened being”).

[19] In Hinduism the name gopi is used to refer to the group of cow herding girls famous within Vaishnava Theology for their unconditional devotion to Krishna as described in the stories of Bhagavata Purana and other Puranic literature. The gopis of Vrindavan total one hundred and eight in number.

For our indigenous Germanic culture group however, it is of paramount importance that the Germanic character series, known as the Oding-Futhark, contains 108 primal root syllables (*i.e.*, 6 vowel runes and 18 consonant runes [$6 \times 18 = 108$]). The first of the resulting root syllables is called “od”, which is simultaneously the central syllable of the Germanic conception of God. Multiplying the number of runes (24) by the number of primal root syllables (108) yields the number 2592 (0), or the number of years in an Aeon (“World Year”) – a number which arises as a result of the astronomical precession of the Vernal Equinox and which is declining at a rate of approximately 1 degree every 72 years ($360 \text{ degrees} \times 72 = 25920$). Both this number of the “Divine Year,” as well as the number 108, refers to the Sun and the Sun rune in the shape of the sum of their digits (the number 9).

The number 9 is the runic numeral for the fully efflorescing light of the Sun’s power, but we know that the Wewelsburg sun wheel is composed of 12 sun spokes. Not the radiant, joyous heavenly sun of the summer sky, but rather the eternal dark solar power – invisible to our eyes and represented in runic mythology by the number 12 and its reverse 21 – which gives impetus and life to our world. From this original comprehension, the dark evergreen World-Tree/ Eibe (12) is explained as the All-Divine Wodan/Wodin and as the Germanic sun-spirit sun (21) which orbits in the depths of each Germanic soul. This God is identical to Hermes or Mercurius Trismegistos [22], who was considered by the ancient Gnostics and medieval alchemists as the “Primal Father of all Judgments”, “Father of all Perfection”, “spiritus vitae” [23], “anima mundi” [24] and “spiritus igneus” [25]. In this sense the German völkisch world of thought viewed the Wewelsburg “Black Sun” as an eloquent confirmation of a symbolic continuity lasting more than 1000 years as well as a profound symbol of the divine which, strangely enough, survived intact through the emergency demolition of the castle on 31 March 1945.”

[20] In Japan, at the end of the year, a bell is chimed 108 times in Buddhist temples to finish the old year and welcome the new one. Each ring represents one of the 108 Defilements (*Hyaku Hachi No Bonno*), or earthly temptations, that a person must overcome to achieve nirvana.

[21] Buddhist temples are also approached by flights of 108 steps. The meaning is clear: as each step is cleared (or consecrated place visited) a defilement is symbolically eliminated and the seeker’s true nature becomes less and less obscured. By the time the final step is navigated, the seeker is symbolically ready for enlightenment.

[22] A reference to the “thrice-great” Hermes/Mercury – the author of the *Asclepius* and the *Corpus Hermeticum*, sacred texts of the second to third century CE belonging to the genre of divine revelation.

[23] *spiritus vitae* – the spirit of life, or the interaction of cosmic forces and the matter of the human body

[24] *anima mundi* – the world soul, an intrinsic connection between all living things on the planet, which relates to our world in much the same way as the soul is connected to the human body. The idea originated with Plato. Similar concepts also hold in systems of eastern philosophy, the Western Hermetic Tradition and even among Gaia theorists such as James Lovelock.

[25] *spiritus igneus* – the spirit of fire/life energy

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