

RUNE MAGIC



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RUNE MAGIC

Handbook of Runic Studies



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Necessary preliminary remark:

Runic wisdom is symbolic knowledge of the highest and highest degree, which can only be fully understood by the esoteric.

Unfortunately (this must be emphasised emphatically!), the knowledge of runes was falsified by race fanatics and occupied as "purely Aryan", only "species-appropriate genetic material"; worse still, a "Nordic rune magic" developed, rooted in blood and soil, which then suffocated in blood on scorched earth. Its proponents found the extermination of "lesser races" perfectly acceptable. The cosmic runic powers were deliberately abused by black magic. The demonium, the shadow power that slumbers in every rune, turned horribly against its abusers, the Sig rune - devilishly desecrated - led to destruction!

However, it would be fundamentally wrong - as some people have suggested and continue to suggest! - to banish runic lore and runic magic from the magical-esoteric world view, just because criminals have also made use of runic powers.

The runes, which certainly originate from the heyday of Atlantis, are the levers to cosmic powers, so they have nothing to do with "intrinsic" and "extrinsic". The esoteric, far removed from all race and opinion disputes, striving for pansophy, for all-encompassing wisdom, makes use of the runes just as he incorporates Egyptian, Babylonian, Hebrew, Indian-Tibetan knowledge and the traditions of other cultures into his world view.

It is therefore absurd to take a stand against the doctrine of runes out of misunderstood racial-political considerations, to conceal it or even to fight against it. No one who acts in this way,

can call himself a knower, an esoteric. His actions betray a regrettable lack of knowledge, although I personally fully understand his attitude, as I was no better off years ago. I also rejected any involvement with runes for the same reason. It was a long time before I was able to extract the imperishable grain of wheat of eternally valid values from the ephemeral chaff of "artefactual" and "race-conscious" presumption in the works of renowned rune researchers.

Unfortunately, "conscious Germanism" has recently been haunting the latest runic literature again, and since the Caesar mania of the "millennial" has brought little honour to the Nordic race, they simply let him be a Mongol tribesman.

It is time to finally take the priority out of the hands of the race fanatics and make the knowledge of the power of the runes accessible to those who dedicate their lives to researching parapsychic, magical-mystical phenomenology. Then it will be revealed what the multiform runic signs really are:

Mana carrier of cosmic powers of ideas and
radiation!

Karl Spiesberger

Berlin, October 1954

Foreword to the second edition

Since the publication of the first edition, interest in runic wisdom and runic practices has fortunately increased in occult circles, and not only in these, as my lectures and runic courses in West Berlin, West Germany, Switzerland and Austria have confirmed, as have many letters from readers.

Applied rune yoga improved health in many places, stabilised mental balance and even turned tragic events surprisingly for the better.

Parapsychic abilities were awakened and enhanced. Preferably in the field of od-magnetic research; confirmed in connection with pendulum and rod. It has been proven that the human radiant power could be considerably increased by means of runes. Life force charges produced the best results.

The magic of the runes has continued to prove itself in the lifting experiments I have been developing for years, the aim of which is to reduce the weight of an object, human or otherwise. This is an astonishing phenomenon that can be proven at any time and which makes the participants in the experiment aware of the - at least subjectively perceptible - weight loss of the test object.

Similarly worked the power of Runes with the Table back tests on magical basis. Equal the cabalistic factors, the runes considerably shortened the waiting times associated with heavy objects, whereby table movements were achieved that can normally only be achieved in the presence of those with a strong mediumistic disposition.

There is much more to tell about what intensive rune work can achieve. But try it out, explore it for yourself, like the others for whom the runes have become faithful helpers.

Berlin, January 1968

RUNE CUSTOMER

1. Rediscovering the secret of the runes

Particularly noteworthy as rediscoverers of runic culture are: Guido v. List, Herman Wirth, Rudolf John Gorsleben, E. Tristan Kurtzahn, Bernhard Friedrich Marby and Siegfried Adolf Kummer.

The latter two can undoubtedly be regarded as the founders of a new runic magic, following the pioneering work of Guido v List and Rudolf John Gorsleben in particular. It is clear from Gorsleben's epoch-making work; "Hochzeit der Menschheit" (Wedding of Mankind) emphasises how convinced the author was of the magical power of the runes, although he did not go into detail about the actual practice.

Until the emergence of the aforementioned researchers, the knowledge of runes was virtually unknown in wide circles; only they rescued the runes from the darkness of oblivion. It had previously been easier to penetrate the secrets of the Kabbalah or other barely accessible disciplines than to learn anything about runes.

Irreplaceable traditions fell victim to Christianisation. His son and successor, Louis the Pious, fearing for his own salvation, allowed honourable Nordic heritage to go up in flames, as far as Charlemagne had spared it.

From mouth to ear, the secret of Germanic priests and seers has survived the perils of the centuries of intolerance. of their of their ideological affiliation, including many runes and rune-like symbols.

The reason why the runes have not yet been able to conquer the place they deserve among the representatives of the metaphysical world view should be obvious: certainly the attitude of certain circles to steer the whole of runic magic into a one-sided ethnically and politically coloured fairway, as denounced at the beginning, is largely to blame here

2. Origin of the runes

The signs of the Old Norse runes stare back at us shrouded in mystery, and the guesswork surrounding their origin has not ceased despite recent research. Oswald Spengler believed that he had stripped them of all mystery by describing them as factory marks of Babylonian invention, but none of the runic connoisseurs found this more than superficial explanation convincing.

"Researchers agree that the runes are of Nordic origin. Many trace the origin of runic magic back to the legendary Atlantis.

The traces of these strange symbols, which were undoubtedly once used as characters, are rudimentary and widely scattered. The profane letters, however, do not seem to have been the actual purpose of the runes; rather, they may have originally served purely sacred purposes. Hence the different series of runes.

The runes play an important role in the cultic experience of the course of the year "as a manifestation of the spirit of the world". The "holy year", the "year of God", which begins on 22 December, the day of July, was divided into four seasons by the peoples of the Atlantic north,

These were again divided into parts - "marks". In each of the 16 marks, one of the runes was dominant and exerted its strongest influence during this period.

On rock carvings, in dolmens, weapons and jewellery - still little deciphered - one encounters runes and rune-like inscriptions. They can be found in the Nordic countries (Bohuslän in Sweden has become a household name), but also in southern regions, even in France, Portugal, Crete and even in distant India and northern China. The age of these revealing finds is estimated at five to ten thousand years or more.



Fig. 1. Weser bone with runic mark

The only literary work that tells us about runes is the collection of songs in the Old Norse Edda, a human document, dark and deep like few others.

In "Havamal", in "Odin's Rune Song", it says:

"I know how I hung on the windy tree nine icy nights,
Wounded by the Gere, consecrated to
Wodan; I myself consecrated to myself
On the mighty tree that hides man, where he
outgrows the roots.

They offered me neither bread nor wine, So I bowed down
in search,
Recognised the runes, took them up
lamentingly, Till I sank down from the tree.

Now began to become and be wise, To
grow and feel well.
Word after word developed from the words.

And work at work at work;
Now I know the sayings as no princely woman, And
none of the children of men. -

And are these sayings unlearnable to you, son of
man, even for a long time?
Grasp them, experience
them! Use them, hear them!
Hail to thee, thou shalt keep
them!"

(Translation: Gorsleben)

We are certainly not wrong to see in it a process of initiation carried out through runic mysteries. In the "magic poem" that follows the song, although it does not mention the runes by name, authoritative

Runic scholars attribute each stanza to a specific rune. The eighteen runes of the Futhork series can easily be distributed over the eighteen stanzas of the poem. For this reason, magicians favour this runic alphabet over all other runic series.

Using runes to cast spells is a view we also encounter elsewhere. In "Sigrdrifumal", the Valkyrie Sigrdrifa reveals the secret of the runes to Sigurd, who woke her from the sleep into which Odin had plunged her. There is clear mention here of runes, of siegruns, aelrunes (beer or defence runes), of protective, fire and astrunas, of beech and mountain runes, and the way in which they are to be used. It is not irrelevant where and how they are carved.

"If you want to gain victory, learn to carve
them on the hilt,
into the gutter of blood also, and the bare
tip; when thou doest it, say twice, Tyr.

Beer runes learn that your blind trust does
not deceive the stranger's wife,
carve it into the horn and the back of the
hand and mark the nail with distress.

Learn protective runes if you want to detach
pregnant women from the womb:
on hands and limbs, pray for the signs of salvation
and the assistance of the Disen".

Learn surf runes if you want to salvage
The sailing horses at sea: burn the runes into the oars, cut
them into the stem and helm;
The surf may foam, the waves roar black, you come from
the sea in good health.

Astrunen learn, you want to become a
doctor and know how to heal
wounds:
Cut it into the bark of the tree of the forest that
bends its branches to the east."

(Translation: Hugo Gering)

Another significant passage, which gives us an idea of the
power given to the expert through the magical use of runes, can
be found in the "Rigsmaal":

"Konr the boy knew runes, time runes
and future runes:
He was able to rescue people, blunt swords
and calm the sea.

He understood birds and knew how to put out fires,
To calm the mind, to heal the sorrows. He also has
the strength of eight men.

He fought with Rigr, the Jarl, in
runes, in all kinds of knowledge he
gained victory.
Then he was granted, he was allowed to be called
Rigr and rune-knowing himself."

(Translation: Karl Simrock)

Today's rune practitioners only seek out buried sources when they try to r e a w a k e n the magic powers of the runes.

3. Runes and Tarot

The runes are also associated with the tarot - which is also known to have mysterious origins. Of course, the tarot expert will shake his head and ask: what do the runes have to do with the tarot?

Possibly very much so, if the speculation that A. v. Harleß expressed in his commentary on Jamblichus in 1854 is confirmed. According to his conviction, the Tarot originated from the runes. The Jewish origin of the strangest of all card games is disputed:

"The game of tarot was publicised for the last time shortly before the French Revolution: it disappeared with the Revolution. The Jewish Kabbalists (who never appeared in public) adopted it. There is no evidence of the tarot in Jewish Kabbalism before 1800."

"But probably in the Chinese," as connoisseurs assure us. A point of view also held by H. v. Harleß:

"The runes are found in our north - they are also found in northern China: they have a common origin."

But that's not all, the tarot picture and runic signs have - according to v. Harleß - same meaning.

"The real classification of the pictures is so self-evident that it suffices to take from the most famous

Edda passage about Vodan's rune lore to add the most significant verses."

Whether and to what extent this is true is up to you to judge. In any case, a comparison of the 12th tarot card - the "Hanged Man" - with the rune Tyr, the twelfth in the Futhork series, is thought-provoking:

"Card 12 is Wodan himself, hanging from the tree, and his final decision is the rune sacrifice; the Orient has the most diverse equivalents of this "man with the burden", who also symbolises the fate of rebirth."



Fig. 2. tarot card:



Fig3. tyr, the
rune of rebirth.

4. Runic powers

What the Edda darkly whispers is confirmed by runic practice. Runes are in fact more than profane characters; runes symbolise the language forces of nature. Each letter is an expression of a specific cosmic vibration. This brings us close to the Rosicrucian-Masonic mysticism of letters, but also to the Kabbalah, as we shall see.

According to Gorsleben, the runes are "signs of pulsating life reduced to a mathematical formula." "Each rune," he concludes, "represents a trinity, namely number, image (hieroglyph) and thought. To speak and read runes therefore means to have a creative effect on the environment, on the cosmos in general."

Gorsleben thus says of the runes what the French Kabbalist Papus - the physician Dr Encauase - ascribes to the Hebrew letters:

"Each of the Hebrew letters represents three concepts:

1. a letter, i.e. a hieroglyph,
2. a number,
3. an idea."

"Combining the Hebrew letters means combining numbers and ideas"

"Every letter is more or less closely connected as a power with the creative forces of the universe."

" Combining Hebrew words therefore means to influence the universe itself. "

The agreement between the two authors is striking and quite logical. The extent to which Papus was familiar with Gorsleben is not clear from his work; it would be possible to arrive at the same conclusions even without knowledge of the quoted passages, especially in the case of a researcher who was deeply imbued with the spirit of the runes.

The runes are therefore closely related to transcendental fields of force, to cosmic powers of ideas. They are mana carriers - i.e. magical power impulses - which correspond to "certain image and movement forces in the cosmos". "Through inner experience, the sound forces of the universe resonate, vibrating in the rhythms of the runes."

In the age of radiation research, it should not be too difficult to scientifically substantiate the nature of the runic forces - at least as far as they appear physically. The Austrian physicist and painter Dr Teltscher has already done some preliminary work in this area. He holds the view, which Gorsleben also fully agrees with, that runes are the symbolic representation of cosmic "fine force flows", whereby three possible connections arise:

1. the vertical flow of fine power, expressed by the vertical rune lines, especially the I rune;
2. the connection of two intersecting streams of power, as we find in the Eh and Not rune, and
3. the confluence of three sources of power, as symbolised by the Hagal rune.

These "basic fine force flows" are connected to certain secondary flows, expressed by half strokes, for example in the Fa, Ka and Laf rune.

These directional rays can now be felt, as the runic practitioners assure us, through appropriate body positions and sound exercises. The physical representation of runic forms increases the influx of cosmic and telluric subtle power flows and creates vibrations in the practitioner that turn him into a "transmitter" and "receiver".

Esotericist Peryt Shou goes even further. Not only symbols for power currents, indicators of tensions and the expression of creative ideas, he sees them even more as "symbols of a world language of spirits."

Certainly, it is a bold thought to see in the runes "the writing of the gods", "in which they speak, i.e. high beings from the realm of the sun, indeed the universe, who utilise the remotely acting power of the runes".

Applied rune magic therefore makes it possible:

1. Increase the absorption capacity for "Fine force waves",
2. the connection with transcendent powers of ideas and cosmic beings.

From this arises a multitude of practices. The task of this document is to highlight these.

**THE EIGHTEEN
RUNES OF THE
FUTHORK**

Practical rune work requires a thorough knowledge of the meaning of each rune and is based on the eighteen runes of Futhork, which correspond to the eighteen verses of the "magic song" of the Edda. In addition to these sacred runes, a number of other runes developed over the course of time. "surplus" runes, serving only for profane use. The runic practitioners ignored them.

Of the eighteen futhorcunas, the first six (from Fa to Ka) belong to "Fa's lineage", the following five (from Hagal to Sig) to "Hagal's lineage", and the remaining seven (from Tyr to Gibor) to "Tyr's lineage".

Fa and Hagal are replaced by the gods Freyr and Odin in other names.

To facilitate the work and for a quicker understanding of the source works of the rune literature, the necessary information about each rune is listed in brief tables. The tables mainly follow Rudolf John Gorsleben, Herman Wirth, Siegfried Adolf Kummer, E. Tristan Kurtzahn, Peryt Shou, Herbert Reichstein and others, who in turn owe the basics to the old master of runic studies, Guido v. List.

Each of the authors mentioned also drew on their own intuition, and their own practical experience supplemented the knowledge of their predecessors. Some things are still unclear, as can be seen from the information in the tables, especially the astrological classification of the runes.

Gorsleben places the runes one to twelve (Fa to Tyr) from Aries to Pisces in the zodiac and distributes the remaining six (Bar to Gibor) again to the signs Aries to Libra. Kummer adopted this allocation. Other researchers took a different approach. Hans Adolf

Bühler, creator of a new colour wheel, has linked colours, runes and signs of the zodiac. Unfortunately, his system, which is based on strong artistic intuition, does not take some runes into account. The astrological rune researcher has the interesting and rewarding task of checking the runes for their actual zodiacal and planetary affiliation.

The situation is similar with colour classification. Here, subjective vision makes objective judgement difficult.

The interaction between rune and tree must also be clarified experimentally.

The same applies to runic therapy.

In any case, many tips were given, and Kummer in particular provided valuable practical suggestions. His rune positions and grips are exemplary.

I have added a few things from my own practice, including a second type of Not and Eh rune grip, which better symbolises the rune sign; an Ar rune asana with raised arms, which favours the absorption of energies, especially the sun prana, while at the same time curbing the earth's radiation; some binding rune postures for cult purposes; and a number of meditation formulas as a basis for retreats and rituals.

Only careful study of the eighteen Futhork tables promises successful application of the runic powers. One must, so to speak, merge inwardly with the idea content of each rune, listen to its murmur in the chest, then one enters the sphere of action of blessing-giving powers of salvation.

**Runic experience is mystical experience, applied
runic practice - magical creation.**

The FA rune



Other symbol forms:

Name: fa far fiu fe feo fehu feu

letter: F (V)

Numerical value: 1

Edda equivalent: 1st verse of the "Magic Song":

"I know the sayings that no woman of the king and
no son of man knows:
the first is called Help, he is able to help against
sorrow and grief and every need."

(Translation: Hugo Gering)

Meaning: The rune of the UR-FEUERS, the cosmos.

"Symbol of the purely generated fire that works
creatively in love." (Gorsleben)

The Fyr fire rune.

The Fyr-, Pyr- (light) and Fire-, Fűr- mountains,
Lindwurm, Salamander and fire spirits are under
her command.

The basic concept of change, the
"Transience of all that exists". Emergence -
existence - decay - re-emergence; analogous to
the myth of the phoenix bird.

Cosmic meaning: "guidance"

(Dr Ing. Teltscher)

Fa-Runa (Varuna) = world god;
assigned to the Ju-Pitar = the Jo-Father = the
Spirit-Father = Fu-otan = Wuotan = Wodan =
Breath, Atman. Adam Kadmon.

Fo = name of the Buddha, the spiritual
procreation. Fa-tum = fate; "the self-created Fa-
tum = procreation-doing!" (Gorsleben)

Fa-ust (Faust) = man of action. - Pha-raons.

Fa is the sign rune.

"The great fire-generated power, that
creates everything."

"Procreation in the material and the spiritual."

Man, father, fa-tor rune.

The father power itself, the basic male principle.

Symbol of the upright, left-facing man; "the Is
rune, the I rune, with arm raised in a
commanding position and with the symbol of the
power of procreation".

(Gorsleben)

Standing on his own in the fullness of the power
of procreation and yet confessing himself as a
part, as a son of the Father, the Creator, of the
whole.

"From the Fa, from the Fa-ckel, from the Pha-llus
flows the spiritual and physical light, the
procreation." (Gorsleben)

Fo-hat = "the original generating force in nature
that

Life electricity': The - The - That; the

Primordial generating element: that which the primordial ideas contained in the world spirit "imprint" on the material.

(Gorsleben)

The words of procreation still used today are derived from the Fa rune.

fasing, fashing = to beget.

fi-isk (fish) = symbol of spiritual procreation.

fa-st-en = end of procreation. (St! Call to bring someone to a standstill.)

fa-cere (lat.) = to make, (fa-milie)

Birds: messengers of Venus, symbols of love.

The Fa rune also points to abundance and wealth, to property, livestock, vehicles, to rich seed power, to the power of growth, to a rich harvest; It is subject to the restlessness, the urge to wander, to travel; the vicissitudes of the fiefdom are under their influence.

The emergency ban rune.

As the rune of Freyr, the Norse god of fertility, it has a strong relationship to the Ka rune.

The fa-rune is found concealed in old coats of arms as foot, fish, barrel, fox (fos), pheasant, phoenix, ve-nus.

Demonium:



"Inhibition, counteraction, opposition, reluctance, selfish greed, lust" (grief), destroy, shred. Loss of possessions, bad journey.

Purpose and

Effect: 1st

recording of powerful solar waves.
(Facing the sun, speak the phonetic formula softly)

Strengthening magnetism.

Protection from demonic influences.

(Subsequently: phonetic formula d e n k e n . When inhalation:

Absorption strong electrical forces; when

exhalation: expulsion of the used fine substances).

2. Recording the moon waves.
(Gaze fixed on the moon. With the moon waxing.)
Strengthens magical-medial abilities.
 3. Recording the fixed star forces.
Strengthens spiritual and occult abilities.
 4. For power transmission.
Fa is considered a positive transmitter tune.
 5. Introductory question before any medical treatment.
-

Tarot

Correspondence: 1st

Tarot card: The Magician. The absolute Asset.
The Osiria force.

Meaning

of the number: One = will, skill.

(Reichstein)

Position: Is -Rune -position;

Both arms diagonally upwards, left arm slightly higher. Palms pointing forwards , drawing strength. Facing the sun (sorrow).



phonetic formula: ffffffffff

fa

fa fe fi fo fu

ffffffa ffffffe ffffffi ffffffo ffffffu

faaaaaa feeeeeee fiiiiii

fooooooooo fuuuuuuu

fa far fiu feo fehu fire

(sing or hum softly; also only mentally) With the rune grip especially: fffff aaaa.

"From the lowest to the highest note;

Lower your voice to the middle tone and raise it again to the

highest." (Kummer)

For three minutes. - Take a short break and start again. - Do the whole fingering exercise three times.

Runic grip: left arm raised vertically, index, middle and little

finger also raised vertically, thumb and ring
finger extended diagonally in parallel
(Kummer).



Purpose of the

Griffes: The thoughts are focussed on the "unfolding primal fire", on "fire generation, on fire-generated power, on pure love for the Fator of all worlds". (Kummer)

Meditation: " Witness your happiness in fa and you will have it." (G. v. List)

(Or: Consciously I witness my happiness in fa!)

"The primal fire, the most secret, highest universal power, creates refinement and a higher ego-consciousness within me." (Kummer)

"All Father ... always be in your Son, from you I went out, to you I return. You are the love. Shine through, enlighten me."

(Kummer)

The primordial power of nature flows through me. Pure love works creatively within me.

The all-creating, fire-generated Fa rune power works magically through me.

In the fullness of the power of procreation, I acknowledge myself as part of the whole, as a son of the Father.

The spiritual and physical energy flows out of the F.

Light....

I grow, I prosper by the power of the Fa (Or; Grow,

prosper by the power of the Fa!)

The Fa-rune power leads me safely through the vicissitudes of fate.

When absorbing sun prana:

Pranic currents flood into my hands.
Solar energy pulses through my body.

When absorbing moon prana:

Powerful lunar forces flow into me.
I charge my organism {my chakras etc.}
with the magically effective moon prana. (Involve the sympathetic nervous system and solar plexus in particular).

Three (or nine) minutes in a row.

When receiving fixed star forces: Cosmic force waves flow towards me.

Currents from the starry worlds are sweeping through me.

Healing rune: For headaches and feverish illnesses. For skin and bone diseases. (sorrow)

Colours: Bright red. (Kummer)
Blue. (Jossè)
Yellow-red (to gold). (H.A. Bühler)

Stones: Topaz, sapphire. (Reichstein)

Astrological

Affiliation: Aries (Gorsleben/Kummer)
Leo (H. A. Bühler)
Mars (sorrow)

Jupiter (Gorsleben/Kummer)
Mercury (Reichstein)

Trees: Ash - beech - maple - chestnut - elder. (All
named by Kummer in first place.)

Season: Prevailing in Mal:
from 22 December to 12 January. (Jossè)

The rune UR



Other symbol forms:



Name: ur urus uras Letter:

U (W) Number value: 2

Edda equivalent: 2nd verse of the "Magic Song":

"Another thing I can do; it benefits the children of
the earth to practise the healing hand:
It chases a way sickness and pain, heals wounds
and pain."

(Translation: Felix Genzmer)

Meaning: Symbol of the primordial state, "the primordial ground, the cause of all earthly and cosmic things".

The primordial time, the primordial eternal, death rest and immortality - primordial light - primordial procreation - primordial womb - primordial da, the primordial mother The basic female power.

The primal law of all vibrational states, the archetype of all things - Ur-Krist-All (Ur-Gerüst-All)

- Primordial realisation - primordial knowledge.

"In Ur are the roots of the world tree. Here the nouns spin the thread of destiny of the

Humans, but also the gods. Here the fountain of wisdom flows, and the gods descend to Ur to draw knowledge and insight." (W. Blachetta)

New life always springs from the primordial, it is the gateway to ever new existence, this symbolism is concealed in heraldic images as gate, bridge, primordial Auer ox, also as sign V.

Cosmic Meaning: "Captured" (Dr Ing. Teltscher)
Rune of the earth's magnetic currents and astral vibrations.

Rune of the healing powers of Od. - Rune of the doctor. Rune of luck that promises stability, money and wealth.

Demonium: 

Primal delusion - ignorance. - The maja, the deception, the deception of the material-material.
- The affirmation of the lower sexual drives.

Purpose and

Impact: Growing vision of the "primal thing" of every event, "opening the ear, the cause".

Stimulation of the cranial nerve centre and the auditory nerves.

Recording the earth's magnetic currents.

Strengthening of the od-magnetic ray and healing power.

Tarot

Correspondence: 2nd

Priestess.

passive.

The power of Isis.

Tarot card:

The

High

absolute

Meaning

of the number: Two = knowledge, science.

(Reichstein)

Stance:

Torso bend.

Back horizontal,

Arms and fingertips point towards the earth.

Meditation pose facing east.

(Kummer)



phonetic formula:

uuuuuuuuuuuu

ur

uuuuuurrrrrr

ur urus uras

Rune grip: With the left hand (also practise with the right hand)

1. Fingers in a U-shape (without touching the palms), thumbs placed. The opening points downwards. Hand at eye level {at a distance of 20 cm}.

(Kummer)



2. The thumb and index finger form the original rune, the other fingers form a surface with the index finger (i.e. the limbs are not bent as above). The opening points downwards.



Purpose of the

Handle: "Strong charging with electric-magnetic forces."
(Kummer)

Meditation: "Recognise yourself, then you will recognise the
world." (G. v. List)

"Recognise the primal within you - recognise
yourself - then you will recognise everything."
(Kummer)

"From the Ur via the Ur to the Ur." (Gorsleben)

Recognising my true self, I recognise the original
cause of my destiny.

Through the power of the U R I see the original
cause of every destiny.

Knowing the secret of the U R, my fate turns out to
be a happy one.

Combined with the primal rune power, my magical
influence grows,

The powers of the earth spirit flow to me. I consciously make use of them.

Healing, renewing works the "primal radiant power" on the spirit, soul and body.

Healing rune: For throat, liver and nervous disorders
(in combination with the Is rune).
For chest and lung diseases
(In connection with the Othil rune). (sorrow)

Colours: Orange to golden orange, light green, golf green.
(Kummer)
Green (Jossè)
Pure blue. (H. A. Bühler)

Stones: Jasper, Carnelian. (Empire stone)

Astrological

Affiliation: Taurus (Gorsleben/Kummer)
Virgo (Reichstein)
Capricorn (H. A. Bühler)
Sun (sorrow)

Trees: Birch, oak.
(Both standing in first place.) (Kummer)

Season: Ruling in Mal:
from 13 January to 3 February. (Jossè)
The rune of the winter solstice. (sorrow)

The rune THORN



Other symbol forms:



Name: thorn thor thorr tar thurs thuris thyth
Letter: th d
Numerical 3
value:

Edda equivalent: 3rd verse of the "Magic Song":

"I know a third, is the urgent reason to bind the enemy with magic: I will blunt the steel of my enemies, it will never cut your sword."

(Translation: Hugo Gering)

Meaning: The deed rune.
 "Dorn: will and deed."
 Thor's hammer.
 The rune of opposites: life and death, the rune of eternal return
 (Life - Death - Resurrection).
 The "Thor-, the turning, becoming and turning power in space". Power over life (procreation).

The thorn of life (= "phallus, the symbol of the will to live through the willingness to procreate") and the thorn of death (which leads to rebirth).

The male magic thorn (waking thorn), which awakens the maidens Brünhilde and Sleeping Beauty, who have been put to sleep by the death thorn.

The "sleeping thorn" of the Edda (Hege thorn).

The thorn rune (according to Peryt Shou) also harbours the secret of the "thorn bush", the "Shin-ai" (thorn site).

Cosmic meaning: "goal"

(Dr Ing. Teltscher)

The lightning and thunder
rune. The bondage rune.

The rune of the divining rod.

The rune of od-magnetic transmission, especially in the mutual exchange between man and woman; "mutual mental and physical polarity reversal" as the deeper meaning of marriage.

On coats of arms, the Thorn rune can be found disguised as a thorn, spike, spear, lance, scorpion or dragon.

Demonium:



The rune of black magic, of demons, of disguise,
of deception, of intrigue,

destruction, damage, ruin, illness, accident,
injury, but also: the power over death (☩)

Purpose and

Effect: Awakening the will to act.

Procreative readiness in the material as well as the
spiritual.

Feeling the eternal change of life and death, of
becoming and passing away.

Influence on the od-magnetic jet
forces.

Tarot

Correspondence: 3rd Tarot card:

Ruler, the queen. The spirit. The absolute neuter.

Meaning

the number: Three = action, marriage. (Reichstein)

Position:

In Is-Rune position;

Left arm bent at the elbow, hand on the hip, palm
of the hand embraces the hip bone.

(Kummer)



Phonetic formula: tttttttttttt
ta te ti to tu;
dddddddddddddd ;
da de di do you;
thor thorr thorn thursthuris
thyth; Tat.
(Hold the higher notes longer).

Runic grip: The tips of the ring finger and thumb of the left hand are closed to form a triangle, the other fingers of the left hand are stretched upwards,
(Kummer)



Purpose of the Griffes: Absorption of cosmic subtle forces, especially solar forces.
(Kummer)

Meditation: "True yourself." (G. v. List)
"No life without death, no death without life."
(Kurtzahn)

Thorn rune power awakens the will to beget.
Birth and death. Death and birth -
Holy Thorn rune power release me from the wheel of eternal return.

Holy Thorn rune power give me new birth in the spirit. Give me the grace of spiritual rebirth.

My od-magnetic currents begin to circle and magically radiate wherever I direct them, responsibly.

Our od-magnetic currents interpenetrate each other in a mutual exchange.

Mentally and physically, the alternating, circulating currents are reversing our polarity.

Receive the thorn of life, the symbol of eternally begetting life.

Healing rune: (Not given by grief)
Strengthening the health aura.

Colours: Light blue (sorrow)
 Steel blue (Kurtzahn)
 Violet (Jossè)Pure
 green (H.A.Bühler)


Stones: Chrysolite, Hyacinth (Reichstein)

Astrological

Affiliation: Gemini (Gorsleben/Kummer)
 Libra (Reichstein)
 Aries (H.A. Bühler)

Trees: Pine (standing in first place). (sorrow)

Season: Prevailing in Mal:
from 4 to 25 February. (Jossè)

Binderune: 

= Dag - Rune, double thorn (thorn of life
and death thorn)
"Double axe"
Rune of the winter solstice
"Rune of Mother Earth"
phonetic value: d -
g.

The male partner stands with his right elbow and
the female partner with his left elbow to form the
thorn rune. The tips of both elbows touch each
other (or they intertwine like the links of a chain).

The rune OTHIL



The rune Os



Other symbol forms:

Othil:



Os:



Name: Othil Odal Nobility

os ol as ask ast ans
ansus asa

letter: O (A)

Numerical value:

4

Edda equivalent: 4th verse of the "Magic Song":


...I know a fourth, when the enemy lays me
a strap to the flexible links;

I murmur the spell, am able to walk, the
shackle springs from my foot, and from my
hands the imprisonment."

(Hugo Gering)

Meaning: **Othil** = the Odins, Uotans, Wodans rune (Wodan, the wind god) rune of the "spirit-healing".

Rune of nobility, of leadership (rune of vassalage, rune of fire. As an Odal rune, it stands for "inheritance, heredity, disposition and thus also for fate and destiny - which are triggered by birth". (W. Blachetta)

It can be found on house gables, farm implements, in earlier times on priestly headbands and in the form of the lozenge  on coats of arms.

It is also regarded as the rune of Odic radiance and breath.

Os = the rune of origin, the rune of creation. Indicates (according to Wirth) the "Water of life", to "Oda" (seed) and offspring.

The Odem-, the Atem-, the Od-rune.

Os symbolises the mouth (= os) and the female womb (vagina), the receptive female principle.

The Os rune harbours the secret of Easter: Ostara = "Os-tar = earth generation in spring at Easter time" (tar = to beget).

It is the rune of the fertility goddess Freya and symbolises "fruitful prosperity for humans, livestock and fields" (blossoming, growth, fertility).

Os is the female counter-rune of the male Fa rune

(receiver and transmitter)
meaning: "offered"



Cosmic

(Dr Ing. Teltscher)

The rune of liberation.

Demonium:



the femoral noose

Spilled, misused, misunderstood
wisdom.



Forfeited salvation (un-salvation)
Powerlessness of speech or the corrupting power of
the word, dangerous suggestions.

Purpose and

Effect: Provides great magical, power-gaining,
captivating forces.

Growth of mental powers. The
power of persuasive speech.

Absorption of high astral and mental waves.

Receiving rune.

Tarot

Correspondence: 4th Tarot card:

High priest, ruler, pharaoh, law, will.

Meaning

of the number: Four =. Realisation.

(Reichstein)

Position: Othil - Rune:

- a) Hands above the head, palms together,
The roots of the hands touch the head lightly.
Fingertips point upwards. Legs straddled wide.
(Grief)



- b) The same position;
Palms $\mu s c h e l f o r m i n g$ to the
opened
forwards.
- c) Like a or b;
However, the head is free in the centre of the
square formed by the arms.

Os-Rune:

- a) Is-runes position,
Left leg, slightly raised, pointing diagonally
downwards with outstretched toes; left arm
parallel to the still outstretched leg. Direction:
East.



b) Right leg s e c u r i t y ,
Right arm (parallel to the right leg)
diagonally downwards:
Direction: North. (Kummer)

c) Practise the right and left leg alternately
forwards and sideways.

d) Furthermore, with the toe of the outstretched
leg lightly touching the floor.

Phonetic formula: oooooooooo

Othil Odal

OS Ol

(as ask ast ansansus asa)

Runic grip: left thumb and index finger of the raised left hand
closed in a circle (grief).



2. the thumbs and index fingers form the
Othilrune.

The remaining fingers are interlaced on the back
of the hand, hands on the solar plexus, thumb and
index finger pointing outwards.



Purpose of the

Handle: "Handle of the breath, ode, breath."
Very favourable after grief, especially mentally.

Meditation: "Your spiritual power sets you free."
(G. v. List)

"Your I makes you free, breaks all powers."
(Grief)

"From the maternal primordial ground of love all
being arises and into the maternal womb the
unfolded world withdraws after aeons."
(Gorsleben)

Othil: work spiritual salvation in me.

Os: the power of my words grows magically, the
force of convincing speech.

Knowing about the Os rune power, I am the
recipient of high spiritual currents.

Receiving, I adjust myself to the influx of
promoting forces.

OS-RUNA, receiver, open the lap FA-
RUNA. to the sender, the donor.

Healing rune: Othilrune: for chest, back and throat complaints
in conjunction with with the c r e a t i o n
s

(upright stand, arms horizontal stretched sideways)

(Kummer)

Colours: Light violet (sorrow)
Light blue (Jossè)
Light greenish yellow (green predominates). (H. A. Bühler)

Stones: Beryl (topaz). (Rich stone)

Astrological

Affiliation: Cancer (Gorsleben/Kummer)
Scorpio (Reichstein)
Taurus (H.A. Bühler)
Moon (sorrow)
Mercury (according to other authors)

Trees: (Not given by Kummer)
Ash.

Season: Os prevailing in Mal;
from 26 February to 20 March. (Jossè)

The rune RIT



Other symbol forms:



Name:	rlt	rith	rita	reid	reith	raitho
	whee	rod	ruoth	rota	reda	
	l					
Letter:		R				
Numerical value:		6				

Edda equivalent: 5th verse of the "Magic Song":

"I can do that as a fifth, comes enemy flight
an arrow shot into the crowd, -
No matter how brightly it clinks, I inhibit its
power when I hold it firmly in my eye."

(Translation: Gorsleben)

Meaning: Rita, the primordial law rune.

Rit, the rune of divine right, all-justice, religion, advice and strength.

The rune of jurisdiction, of sifting, clarifying, advising, judging and passing judgement. The rune of the judge and the executioner.

The rune of the cosmic world rhythm, of movement in general, of spiral development.

Rune of the "All-Rite, the great ritual".



Symbol of the rolling sun wheel, the rolling wheel itself and rotation. - The wheel rune.


The Rit Rita rune harbours the law of the "purposeful procreation".

Rune of rhythm and dance. Cosmic meaning: "flowing"

(Dr Ing. Teltscher)

The shot ban rune.

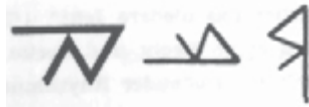
In this form  it is the combination of  = ego, personality, strength, power

and  = clarification, solution, liberation (but also division, dissolution, death):

"My victory over the ego." (Gorsleben)

The "Rit-(ual)-bandage, the head bandage of the "Ritamann", the priest, reminds us of the Rit rune.

Demonium:



Injustice, lawlessness, arbitrariness. Violence, non-rhythm, disharmony, black magic.

Purpose and

Effect: "Enables the activation into the rhythm of the world."

(Kummer)

Awakens the higher centres and magical abilities.
Awakens the "inner counsellor". Strengthens the
ritual experience. Maintains the impulse of
youthful vigour.

Focusses the thoughts on high counsel, native
right, strengthens the feeling for cosmic rhythm.

Tarot

Correspondence: 5th Tarot card.

High priest, authority, understanding.

Meaning

the number: Five = religion. (Reichstein)

Stance:

Upright posture;
Left arm bent at the elbow, palm
on the hip bone.
Left leg raised diagonally
sideways;
Toes point downwards in a line, but do not
touch the floor.
Right arm hangs down casually.

(Kummer)



phonetic formula: rrrrrrrrrrr (singing
like a siren) ra re ri ro
ru

wheel reid rit rodreitho ruothrita
rota.

Runic grip: With left arm raised;
left index finger and thumb tips
together.
The remaining fingers are pointing downwards
directed parallel to the palm, (grief)



Purpose of the
Griffes: Strengthens the effect of the physically placed Rit
rune. (sorrow)

Meditation: "I am my rod (right), this rod is inviolable, therefore
I myself am inviolable, because I am my rod,"
(G. v. List)

"My victory over the lower self!" (Gorsleben)

"I am my own right and warrior.

(Kummer)

The never-resting rhythm of space keeps me strong
and young.

Feeling the round dance of the cosmic wheels, I
sense the rhythm of rolling existence.

The All-Rite reveals itself to me in the ritual in the
ritual experience.

Connected to the primordial law, the original law, I
stand above human statutes, above earthly law.

Counselling and righting it speaks from me

Healing rune: (Not given by grief)
Strengthens the palate chakra.

Colours: white-yellow, pink, fiery red, orange (Kummer)
green (Jossè)
Red (H A. Bühler)

Stones: Lapis lazuli, carnelian. (Empire stone)

Astrological
Assignment: Leo
(Gorsleben/Kummer) Virgo (H. A.
Bühler)
Sun (sorrow)
Jupiter (Reichstein)

Trees: Oak (named second by Kummer)

Season: Prevailing in Mal:
from 21 March to 12 April.

The rune KA



Other symbol forms:



Name:	ka	kaun	can	kun	kuna	kona	no
	karn	chosma					
Letter:	k	(g, ch, q)					
Numerical value:		6					

Edda equivalent: 6th verse of the "Magic Song":

"I know a sixth, a warrior hurts me
through roots of soft wood: this hero,
who arouses my hatred, is more likely to
meet with misfortune than I am."

(Translation: Hugo Gering)

Meaning: The rune of descent, procreation and gender (H. Wirth).

Stands for reproduction, procreation, sprouting, the "Ab-kunft" (the child). The slash (/) refers to: Sprout, "light-producer, to the "Kien- Kuhn- Licht-Pahl or phallus." (Gorsleben)

The Ka rune is the rune of the "six", a sexual rune. It symbolises the "male

Will to procreate", points to instinct and oestrus; has a relationship to the Thorn rune, like which it bears the symbol of the "thorn".

Also regarded as a royal rune.

The "rune of the able", the "wealthy" through procreation and procreation. "The ability in the physical and the knowledge in the spiritual."

(Gorsleben)

Rune of the guru, the master, the magician, the secret scientist.

Rune of the higher mysteries.

Its cosmic meaning: "Existing"

(Dr Ing. Teltscher)

Spell protection rune.

Kon rune = man rune,

Kona rune = woman rune (woman = kunna, cunnus = vagina),

kaun = symbol of the female principle in space as agent of equalising justice;


kunne = symbol of the male principle in space.

In coats of arms, the Ka rune appears in the form of a female figure (Freya or as Ar-Kona, female eagle), also as a harp or any other object related to art

Demonium:



Degeneration, incapacity, "fallen wisdom".

The fallen Ka rune  is associated by some with the plough, with "fruit cultivation".

Purpose and

Effect: Gives intuition - inspiration - all-connectedness.

Physical and mental upliftment, increased ability in every respect.

Increases courage and boldness.

Recording of the K-waves with the palms (especially in sunlight or moonlight).

Tarot

Correspondence: 6th Tarot card:

Crossroads, decision. Beauty, love, the lover.

Meaning

of the number: Six = temptation. (Reichstein)

Position:

Is-runes position;
Arms parallel diagonally upwards,
Palms point downwards
downwards. Direction: North.

Later turn to the east. (Kummer)

Also with upwards upwards palms facing upwards.



phonetic formula: kkkkkk

ka	ke	ki	co	ku
kien	kun	kaun	cona	kuna

Runic grip: With the left hand.

The closed fingers point upwards in one plane with the tips.

Thumb at a right angle to the palm (but not quite as far as with the Eh rune grip). (Kummer)



Purpose of the

Griffes: Thoughts should be directed towards "mental and physical equalisation, towards high ability".

Promotes "the feeling of physical freedom and lightness."

Causes sometimes sulphur odour on the fingertips. (sorrow)

Meditation: "Your blood is your greatest good." (G. v. List)
"I can - I want to become a rune expert."
(Kummer)

I can do what I want.

Great skill is granted to me through the Ka- rune power.

Cosmic knowledge, cosmic wisdom announces itself to me through the Ka rune power.

The Ka rune mystery reveals itself to me through the power of the KA,

Man and woman, Kon and Kunna, unite the mystical secret of the "six" in "ability", in the ecstasy of material and spiritual witnessing.

Healing rune: For diseases of the digestive organs
(in connection with the Is rune). (sorrow)
Also used by the people to banish febrile diseases.

Colours: White to slightly yellowish (Kummer)
yellow. (Jossè)
Blue-green. (H. A. Bühler)

Gemstones: Chrysolite. Agate. (Rich stone)

Astrological

Affiliation: Virgo (Gorsleben/Kummer)
Pisces (H.A. Bühler)
Venus (Kummer/Reichstein)
Mercury (sorrow)

Trees: Willow (in 1st place)
Pine, spruce (in 2nd place). (grief)

Season: Ruling in Mal:
from 13 April to 5 May. (Jossè)
The rune of summer. (Kummer)

Binding
rune:



1. Sensing the bipolar principle, the convergence of masculine and feminine forces.
2. Two experts, two insiders join forces to work together.

Either the fingertips of the cult partners touch each other - or the practitioners stand facing each other in ka rune pose with palms together.

The rune HAGAL



Other symbol forms:



Name: HagalHag-All All-Hag

Hag haal halga (holy)

Galga Gilg

letter: H (hw)

Numerical value:

7

Edda equivalent: 7th verse of the "Magic Song":

"I know the seventh thing when the hall is high
above the people in Lohe,
How wide it already burns, I'm still recovering it:
I know how to cast the spell."

(Translation: Karl Simrock)

Meaning: The all-encompassing.
The Krist-All (cosmos),
All-Krist, All-
Framework.

Symbol the the all of the power
of creation that surrounds the universe.

Symbol of the world builder.

God-All Whale-Hall.

The world rune, around whose hub the spirit and material world revolves.

The world cross, the world tree rune, the rune of the tree of life.

The god hieroglyph.

Symbolises the "preservation of the universe".

The Hagal rune symbolises (according to Wirth) the world, the zodiac, the circle of rotation. It is the


"Rune Mother", the mother of all runes. The snow crystals are formed in her image. Cosmic meaning: "Eternal change".

(Dr Ing. Teltscher)

The fire rune.

The Hagal rune also reveals the spiritual guide, the mediator between microcosm and macrocosm: microcosmically it stands for man, macrocosmically for the universe.

She represents "humanity, which sustains itself through procreation. She is the sacred sign that unites man and God". (Blachetta)

Symbolises the union of spirit and substance, of man ( = man rune)

and woman ( = woman = W-Eybe rune),

as Adam's rune, the androgyne (Adam before Eve's birth), the oneness with God.

Symbolising the male-female nature of the cosmos and humanity (spirit-man, substance-female), the interdependence of spirit and substance.




This form of the hagal rune symbolises:
"fruitful and blessed procreative union of man
and woman."

It is a combination of  and :

"Male semen and a mother's womb willing to
give birth give rise to new life."

(Blachetta)

The rune of procreative marriage.  =
(according to Gorsleben) The I (b), the person
who has taken up the cross, who is wedded to the
world. (X = painting cross, marriage cross).

The hagal rune is the spatial and pivotal centre,
the person rotating around its axis.

The all-rune, the murmuring universe.



It can be found on many houses as an ornamental
or wall anchor ("Mandl", "Deutscher Mann"),
furthermore in the "monogram of Christ" and on
coats of arms as a six-part rosette of leaves or
division of fields, also as a fantasy creature. half
woman, half eagle.



Demonium:

Hail rune; Storm, storm, destruction,
hail, annihilation, death.

Purpose and

Effect: Feeling of connection with the sustaining forces of the universe, of being sheltered and protected.

Gives protection, salvation and harmony, protects the home from fire and adversity.

Awareness of oneness with the divine within and beyond us.

Imparts spiritual powers, gives wisdom.

Conducts the cosmic fine power currents.

Increases the function of Pineal gland, sympathetic nervous system and solar plexus.

Tarot

Correspondence: 7th Tarot card:

The Chariot of Osiris, Triumph, Realisation.

Meaning

the number: Seven = victory. (Reichstein)

Position:

I.

1. Cross position (arms seven full breaths; then turn from north to east, south, west, back to the starting position. Singing or speaking: ha ha ha ha (or) Hagal.
2. Emergency running position:

nnnnnn (on the first rotation)
ha ha ha ha (or) Hagal (on the second turn)

3. Eh-running position:
eeeeee (1st rotation)
ha ha (Hagal) (2nd turn)
4. Is-running position:
iiiiiiiiiiii (1. rotation)
ha ha (Hagal) (2nd turn)
5. Man-run position;
mm mm mm m mm mm (1st
rotation) ha ha (Hagal) (2nd
rotation)
6. Tyr runner position:
tyr tyr tyr tyr tyr (1st turn)
ha ha (Hagal) (2nd turn)



7. Painting cross (arms and legs form the
painting cross shape): ✕
gibor gibor gibor gibor (1st turn) ha
ha(Hagal) (2nd turn)

Starting position always north or east. No mental impressions. Complete emptiness of consciousness.

The exercise promotes the infunction of the solar plexus and the occult centres.

(Kummer)

II.

1. Man-running position:
Hag = (change to:)
2. Yr or Tyr runner position: All.

Practise turning and standing. Change the formulae: Hag-All - All-Hag.

III.

1. Is-running position (extended All circuit),
2. Emergency running position,
3. Eh-running position,
4. Painted cross,
5. Man-run position,
6. Tyr runner position,
7. Is-running position (arms on both sides of the body).
Formulas: transition from the respective runic formula (Is, Not, Eh, Man etc.) to Hag-All (or All-Hag resp. ha ha ha).

The gymnastic change of position takes place slowly, rhythmically, with deep inhalation.

phonetic formula: ha ha ha ha;
 ha he hi ho hu;
Hag-All
All-Hag
hag haal halga

(All these phonetic formulae can be included in the above exercises, as well as in the runic grip).

Rune grip: Arms stretched parallel upwards. Palms facing each other. The tips of the right-angled thumbs touch lightly (Kummer).



Purpose of the

Handle: It is "a strongly murmuring rune handle".
It diverts the rune current and leads to a higher inner experience.

Meditation thoughts:

All-love - cosmic connectedness - desire for highest perfection.

(according to Kummer)

Meditation: "Embrace the universe within you and you will master the universe."

(G. v. List)

spirit and matter create the Krist-All,
the master builder of the universe.

All-Hag, all-encompassing creative power, deliver me from the cross of matter.

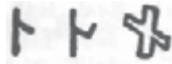
Halga, surrounding, reveal the
mediator between appearance and being,
between man and

Saturn (sorrow)

The rune NOT



Other symbol forms:



Name: notnoth nautnauth nitnyd noicz norn

letter: N

Numerical value: 8

Edda equivalent: 8th verse of the "Magic Song":

"An eighth of my own is to be heard by all
the people Gar useful in need. -

Where hatred arises between man and man I am
able to settle it very quickly."

(Translation: Gorsleben)

Meaning: The rune of the Norn.

The rune of fate, cosmic law and necessity.

It symbolises the primal law of the Norne, the inevitable, decline, annihilation, negation, disaster, loss, transformation, hardship and emergency turnaround: the balancing divine justice.

It is the "emergency cross, the emergency anchor, the emergency rod on which we hang between life and death". (Gorsleben)

The rune of sacrifice, sacrificial action, devotion. The Not or Anda rune is the "wheel of necessity", the wheel of karma and rebirth.

N is the wave rune of the Egyptian picture writing, the "water words" are subordinate to it: Naut = flood, Undine, Nek, Nix.

Symbolises the emergence "from the infinite, the divine into the finite, the earthly," from Ur becomes Nat-ur, the non-Ur.

Cosmic meaning: "separation" (Dr. Ing. Teltscher)

The arbitration and defence rune.

It is often found in the beams of half-timbered buildings, more rarely as a coat of arms.

The emergency or nit rune is considered

Daemonium of the Eh rune.

"Those who do not voluntarily bow to the laws of 'marriage' are burdened by fate with the emergency rune, the salutary compulsion of necessity."

(Gorsleben)



In its deepest demonic entanglement: it causes: inexorable decline, last

Denial, annihilation, makes one succumb to misery, to the compulsion of fate.

Purpose and

Effect: "Advice, idea, thought, inspiration" become the practitioner. The emergency rune settles "envy, hatred and strife," alleviates suffering and hardship, reveals karmic guilt and releases karma
(Kummer)

It forces us to be truthful and to fit into the cosmic world order.

"The awakening at the Not-Rune awakens new powers in the human spirit, opens the hidden channel in the heart and the voice of the world spirit as an invisible great spirit community."
(Peryt Shou)

The emergency rune is the first rune that switches us into the "sending" waves (sint waves), "in which the spiritual impulses of our distant brothers in the solar realm" vibrate. By switching on to these, one enters "under the protection of invisible spiritual entities", a spiritual brotherhood, the Hermes Brotherhood.

(Peryt Shou)

The Hermes brothers respond to the call waves of the Naut rune
(Aepandi nam)

Tarot

Correspondence: 8th Tarot card:
Justice, truth, balance.

Meaning

of the number: Eight = justice, balance.

(Reichstein)

Position: 1st Is-Rune position;

Right arm diagonally upwards to the side,
left arm diagonally downwards in a line.
(grief)



2. right arm and left leg form the diagonal bar of the notrune.



- 3.a) Cross position
(arms sideways horizontal stretched out like antennas) Formula: Aepandi nam
- b) After saying the formula, lower your arms, place your palms on your hip knots and keep your elbows in the natural at a natural angle. Repeat the formula. (P. Shou)



Phonetic formula: nnnnnnnnnnnnnnn; (singing and humming like a siren).
 na ne ni no nu;
 not nit nyd naut norn
 aepandi nam (= "calling out" Odin t o o k up the runes).

Runic grip: 1. The fingers of the flat right hand point upwards. Thumb protruding at an angle. Slightly more than the Ka rune grip.
 (Kummer)



2. with arms raised high above the head. The two index fingers form the emergency rune. Thumb and the remaining fingers fisted.



Purpose of the Griffes:
 Has a mental and spiritual effect.
 Leads to recognising one's own need and turning it around.
 Reduces the emergency test. (Grief)

Meditation: "Use your destiny, don't resist it."
(G. v. List)
"The Nostrune blooms on the nail of the Norn."
(Gorsleben)
"Live your karma consciously, for you will not
escape it."
(Grief)
"Become a true healer and you will rise above
adversity and death."
(Kummer)
"O my will, turn away all need, thou my necessity."
(Nietzsche)

Aepandi nam, calling
out, crying out, brothers
of Hermes - I implore
you.
Be counsellors, be
helpers to the erring
one here.

Brothers in space!
Stand by me, turn
the misery around!

Rune of the Norn',
Release the compulsion of
fate, let the misery end.

Recognising the primordial
law of marriage, I
voluntarily bow to it, I (Binderun formula)
redeem the compulsion of
necessity.

Healing rune: For infectious and skin diseases

(in conjunction with the Laf rune). (Kummer)

Colours: Dark red (astral). (sorrow)
light yellow. (Jossè)
Veil, dark violet (H. A. Bühler)

Stones: Onyx, amethyst. (Reichstein)

Astrological
affiliation: Scorpio (Gorsleben/Kummer)
Capricorn (Richest)
Sagittarius (H.A. Bühler)

Trees: Beech (in second place). (Kummer)

Season: Ruling in Mal:
from 29 May to 20 June. (Jossè)

Binderune: The emergency run position
- both partners chest to chest -
results in the hagal rune.

The IS rune



Other symbol forms:



Name: Is iis isa Ice I

letter: I (J)

Numerical value: 9

Edda equivalent: 9th verse of the "Magic Song":

"I know a ninth, when need threatens me, to
shield my ship in the sea:

I summon the wind on the surging tide and
sing the sea in slumber."

(Translation: Hugo Gering)

Meaning: Rune of the ego, of self-control and mastery over others, of personality, of the magical power of self-consciousness.

The vertical symbolises "the conscious, the begetting, the creative, the active - the will, the strength, the power - the ego, the personality, thus also the begetting power of the man".

(Blachetta)

The Is-rune therefore expresses: "the begetting, creating power, the decisive power, the active will, the conscious I." (Blachetta) It symbolises the upright Messchen - the I in the macrocosm. - The conscious magical leader at the centre of his flock.

The human being embodies the living Is rune.

It is the One that binds all created things in the cosmos into unity; the eternal divine love that works in all beings and permeates and unites everything.

The "magic nine of perfection". The vertical world axis.

The Irmin Column, "which connects people with the heavenly connects".

Also the world phallus.

Symbol of the unicorn. - "The unicorn that brings its horn, the phallic symbol, into the 'pure virgin's womb'." (Gorsleben)

The magic wand carried by the magician, "Symbol of the life-giving, od-radiating phallus." The stake rune, the phallus rune.

It is positive, masculine, theonic.

Cosmic meaning: "run".

(Dr Ing, Teltscher)

The water protection rune.

The storm and surf rune.

In ceremonial magic, the Is rune corresponds to: staff, dagger and sword, on coats of arms,

Buildings and monuments are all columnar,
straight, upward striving.

Demonium: 

Tel, part, tellus, earth rune.

The you rune,

She is negative, female.

The horizontal line symbolises "the unconscious, the receiving, the existing, the preserving, the persisting and the sustaining

- the feeling, the equalising, the bridging, the generality".

(Blachetta)

The She-rune connects with the "unconscious, receiving and sustaining being", it is one of the bridges into the realm of the nocturnal depths into which sleep and dreams plunge us.

Purpose and

Effect. Strengthens the power of personality.

Gives binding power.

Gives you the power to control yourself and others.

"Houses immeasurable magical powers. -

Leads to divine magic, to pure procreation."

(Kummer)

Makes you physically and mentally more resilient.

Strengthens self-awareness and willpower.

The cosmic rays glide along the spine from the heights to the depths.

Tarot

Correspondence: 9th Tarot card:

Wiser, pilgrim, hermit, experimenting adept.

Meaning

of the number: Nine = wisdom, prudence. (Reichstein)

Position: 1 . stand upright. Legs closed.

Feet at right angles. Hands resting on both sides (basic military stance).

(Kummer)



2. Stand upright;
Arms raised vertically above the head.
Palms facing each other. ("Extended All Circuit")

(Marby/Kummer)



3. Like two.
The palms face forwards.

(Marby/Kummer)

Phonetic formula: iiiiiiiiii

is iis isa me

In all pitches and volumes; swelling, ebbing, siren-like.

From the head down to the feet and vice versa. With the rune grip especially from the low to the high note.

Runic grip: Left hand fisted, stretched upwards.

Point your index finger vertically upwards.

(Kummer)

Also practise with the right.



Purpose of the

Handle: Develops the magical powers of the ego.

Thoughts on all-love, (sorrow)

Meditation: "Gain power over yourself and you will have power over all the world of mind and body that opposes you" (or: This is how you will have power over others) (G. v. List).

"I am the centre and the axis of the world."
(Gorsleben)

"Through the undoubted awareness of one's own spiritual power, the waves are tamed - made frozen - they solidify into ice (Is). But

not only the waves (or the 'will' alone), but all life is obedient to the strong will." (G. v. List)

"Eternally linked by the power of the Is-runes, I am the All-Deity." (Gorsleben)

"I draw strength from the deepest depths, from the spheres of the earth, and from the greatest heights, from the spheres of the Supermundane Space, the two sources of physical and spiritual life, by adjusting myself in the direction of the two sources, stretching and stretching and directing the currents of these fields of force through me." (Marby)

"I want to experience everything I-consciously, do everything I-consciously, I want to be I-consciously my own."

(Marby)

"I want to be I-conscious, connecting heaven and earth, an antenna for the rays and waves of the elemental force, which further evoke and strengthen the I-consciousness in me." (Marby)

"My body is now the antenna of the most sacred ray of I-consciousness, which flows through me from the millions of light-years of space to the centre of the earth." (Marby)

"I organise all the currents flowing above, below and beside me, even of the finest kind, parallel to my body, so that this flow calms me, makes me strong and enterprising."

(Marby)

"Something in my body is blossoming. Of its own accord, it always wants to move in the sacred direction of the I rune." (Marby)

I consciously connect myself to the All-Will.

I consciously switch myself into the divine stream of primal will.

The divine primal current of will pulses through me.

Vibrating in the primal force field of the will of the world, I am one with its will.

I consciously align myself with the cosmic will and work in harmony with it.

As one with the All-Will, I control myself and my environment with power and harmony.

Holy Is-rune power, fruitful, alive you become in the hand of the one who overcomes himself.

I am a radiant field of willpower.

"My will dominates!" (Turning in circles in position three.)

Healing rune: For throat, liver and nervous disorders
(in conjunction with the primal rune).
Diseases of the digestive organs (in
connection with the Ka rune),
in case of accidents and injuries
(in connection with the man rune),
haematopoietic diseases, gout,
rheumatism, arteriosclerosis (in connection
with the Tyr rune). (sorrow)

Colours: light blue (red-violet for the rune
handle). (Kummer) violet. (Jossè)
grey. (H.A. Bühler)

Gemstones: blue sapphire. (Reichstein)

Astrological

Affiliation: Capricorn

(Gorsleben/Kummer) Aquarius

(Reichstein)

Jupiter

(sorrow)

Trees: Elder tree (in second place); ash, birch, pine, alder, oak, spruce, willow, beech, maple. Chestnut. Fir, alder (in last place). (sorrow)

Season: Prevailing in Mal:
from 21 June to 14 July. (Jossè)

The rune AR



Other symbol forms:



Name: aror he ra jar jera asa

letter: A (ä)

Numerical value:10

Edda equivalent: 10th verse of the "Magic Song":

"I know a tenth, when sorceresses fly through
the air:

I can make them turn the path home, stripped of
their covers,
home, disturbed mind.

(Translation: Hugo Gering)

Meaning: The rune of light, the sun.
She is in charge of: Wisdom, beauty, virtue, trust,
honour and glory,
The Urfyr, the Ar primordial fire of
the sun. Ar = sun = light
Ar = Aar= Eagle
Arr = Lord, Har = the high one

Armann = sun man, light bearer, the sun priest.
"Ar - Arahari, the spiritual sun, the cosmos, the son."
(Gorsleben)

The rune of the leader, the initiate. The healing rune, the rune of salvation, of healing, of fulfilment.

Symbol of the son of the sun rising from the entanglement of matter and returning to his home of light.

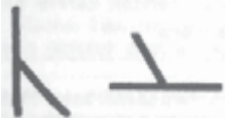
The Ar rune symbolises the field, the farmland.
Ar = "a piece of land, measured by Thor's hammer throw".
(Gorsleben)

Cosmic meaning: "transformation"
(Dr Ing Teltscher)

The haunt protection rune.

On coats of arms, the Ar rune is often replaced by the eagle or the sun.

Demonium:



The evil, the wickedness, the darkness, the gloom; spiritual incapacity, confused mind, magical deception; being cast out of the spiritual temple.

Purpose and

Effect: "The rune of certainty that solves every doubt"

(Kummer)

Conveys the power of the sun, the solar prana.
The primal law rests in it.

Concentrated thinking about the power of the ar- rune banishes every spook
Gives healing, leads to healing.

Tarot

Correspondence: 10th Tarot card:

Wheel of life, wheel of fortune. Wheel of fortune.

Meaning

of the number: Ten = change of fortune.

(Reichstein)

Position: 1st Is-Rune position:

Right leg stretched sideways
diagonally downwards. Arms and hands
at the sides of the body (Kummer).



2. Is rune position; right arm stretched sideways diagonally downwards. (In contrast to one, here the arm forms the slash of the arrune)



3. Is-runes position: right leg stretched sideways diagonally downwards. Arms raised vertically parallel above the head.

The

Palms point towards each other - or they are cupped upwards.



Phonetic formula: Aa r

aaaaaaaaaaa

ae, ai, ao, au,

ea, ia, oa, ua

ar jar ra jera asa

Runic grip: The fingers of the raised right hand point upwards
: Thumb at
an angle to fingers and palm (Kummer).



Purpose of the

Handle: Suction of electrical fine forces.

"Absorption of the Ar-fire and solar forces."
Rejuvenates and strengthens the life force. When
drained: strong effect on the solar plexus
(grief).

Meditation: "Respect the primal fire." (G. v. List)

"Respect the primal law, the primal fire, and do not allow yourself to be drawn away and turned away from the teaching of light and the knowledge of light." (Gorsleben)

Rita, the original law, rests in the

AR. AR AR AR AR

Your magical power of light gives way
every haunting.

The Ar-fire, the Urfyr, the Sun's
power of light flows through me.

Arahari, Sun Spirit, DU,
lead me up from the darkness to YOU!

Ar-Runenkraft: shoo away doubt, give me
certainty, give me confidence.

AR: let the beautiful work through me.

Ar: Salvation, healing, perfection give power to the
sun.

Healing rune: (Strangely not given by grief) Increases and strengthens the life force. Against demonic influences.

Colours: Silver-grey to light blue-green. (Kummer)
Orange. (Jossè)
High yellow. (H.A. Bühler)

Gemstones: Moonstone, amber (Reichstein)
and all stones associated with the sun.

Astrological

Affiliation: Sagittarius (Gorsleben/Kummer)

Cancer	(H.A. Bühler)
Sun	(Gorsleben/Kummer/Kurtzahn)
Saturn	(Kummer)
Uranus	(Reichstein)

Trees: Yew (in first place)
Fir, ash (in second place)
Oak (named in third place by Kummer)

Season: Prevailing in Mal:
from 15 July to 7 August. (Jossè)

The SIG rune



Other symbol forms:



Name: sig victor sol sal sul sugil soula

y
sowelu

si zi sigi sigil si-gi-il

Letter: S (z sch)

Numerical value: 11

Edda equivalent: 11th verse of the "Magic Song":

"I can do that as the eleventh, when I lead my
friend, my beloved, into battle -.

I sing it into the shield, that he may be victorious in
battle

And salvation surrounds him everywhere."

(Translation: Gorsleben)

Meaning: The rune of light, of the sun, of solar power, of
salvation, of victory, of success, of success.

"It is the sunlight in spiritual contemplation."

(Gorsleben)

It is related to: "Clarification, solution, liberation, life."

Esoterically, it is the symbol of the soul (SaL), representing its path "from God to God"; the fall away from the deity (the vertical line suffers a refraction) and the return to the primordial ground (the lower vertical line continues parallel to the starting line):

"The life of the soul with God,
the waste into the material world and
the reunion with God after overcoming
of matter." (Kurtzahn)

The Sig rune expresses the "whooshing, hissing, foaming", as well as the "radiant and shining, luminous".

The rune of lightning, of sending out; esoteric: the divine spirit ray, the inspiration.

As a rune of the masculine principle, the lightning rune symbolises the "heavenly phallus that makes the thunderstorm flower blossom".
(Blachetta)



= the feminine form of the sig rune, the "water wave". It is subject to the idea forces of opening and binding, giving, receiving, expelling and preserving, "and thus points to birth and rest in the primordial".

(Blachetta)

Sigil is a rune of God. (il = god, according to H. Wirth) It is the rune of the victorious god.

The cosmic meaning of the Sig rune: "Will"
(Dr Ing. Teltscher)

The sigrune is found in disguise on coats of arms and as a symbol in the form of lightning or as a shining, radiant symbol. For example as a ray of light, also as a shining white horse.

Demonium:



= Zil rune.

The Luciferian urge for knowledge. Fictitious success through brute force. Profit through cold selfishness, unfair means and exploitation.



= division, dissolution, fragmentation, fragmentation, infirmity, death.

Purpose and

Impact: Victory and success in an honest fight.

Leads our companies to success. Helps to overcome the material.

Increases the power of the mind.

Gives knowledge, realisation, enlightenment.

Promotes the power of realisation of thoughts and wishes.

Strong effect on the solar plexus and the sympathetic nervous system.

Victory over the lower self.

Gives divine powers to protect oneself and one's neighbour "from adversity, worry, hatred and enemies" and to bring "sunny salvation". (Kummer)

Tarot

Correspondence: 11th Tarot card:

Strength, courage, magical powers.

Meaning

of the number: Eleven = Spiritual Power. (Reichstein)

Position:

1. Squat:
on tiptoe,
Lower thighs and thighs touch firmly along their entire length,
Buttocks rest on the heels,
upper body upright,
Forearms and hands at the sides of the thighs,
Legs closed (Grief)



2. Same posture as one, but legs straddled.
Arms at the side of the body,

Hands touch the buttocks (sorrow)



3. When standing, the body imitates the shape of the sigrune;
Knee and hip joint angled accordingly,
Arms also slightly bent at the sides of the body.



Phonetic formula: Siiiig

ssssssssss

sa se si so su

asss esss iss sss usss

sal ses sil sol sul

sigsl si-gi-il

sal and sig

Rune grip: Left hand raised, thumb slightly sticking out (as with the Ka rune grip). Right index finger on left thumb. The remaining fingers of both hands are closed (Kummer).



Purpose of the

Griffes: "Absorption of sunny, victorious healing powers and inheritance of magical power and strength."
Creation of a "strong awareness of power and victory". (Kummer)

Meditation: "The creative spirit must prevail." (G. v. List)

"The spark of the gods in you must triumph." (Kummer)

"Sal-fa: Heil-schaffe." (Gorsleben)

The power within me triumphs!

I win every battle!

The victory rune Power leads my company to success.

Sigil, divine spirit ray, inspire me.

Sigil, let me triumph over earth and cloth, be my helper on the thorny path to God.

Healing rune: For nerve disorders and tendon pain
(in connection with the man rune) (sorrow)

Colours: Clear blue.
By the handle: golden yellow
(day) silver grey (night)
(Kummer) red (Jossè)

Yellow-green (yellow predominates) (H A.
Bühler)

Gemstones: Jasper, amethyst (rich stone)

Astrological

Affiliation: Aquarius (Gorsleben,
Kummer) Gemini (H. A. Bühler)
Uranus (Kummer)
Neptune (Reichstein)

Trees: Yew (named in second place by Kummer)

Season: Prevailing in Mal:
from 8 to 30 August (Jossè)

The rune TYR



Other symbol forms:



Name: Tyr = Ti = Tiu

tyr	tar	tur	gate	tri	tre	ter-zer
partly	tys	to	tu	tiu	dew	

Letter: T (d)

number word: 12

Edda equivalent: 12th verse of the "Magic Song":

"I can see a twelfth, I see the hanged man
trembling in the wind on the wood;
I carve and colour runes so that
the warrior can speak
and goes from the gallows."

(Translation: Felix Genzmer)

Meaning: The rune of Tyr, the "sword god" (Tie,
Ties, Tiu, Ziu, Zio, Zion, Zeus, Teut).

(Gorsleben)

"Tyr, cross, tree, tree, the wind-cold wood on
which Hangatyr, the hanging god, sacrifices
himself, certain of resurrection." (Gorsleben)

Rune of affirmation, of the beginning, of emergence, of eternal change.

Rune of rebirth, especially of being reborn in the spirit, "the victory of life over death",

The awakening rune.

Resurrection through self-sacrifice.

On the earthly plane it is regarded as the rune of procreation, as the rune of the male principle and of the deed ("the deed of procreation and fulfilment") Tar = to beget.

As a symbol of procreation, it is the "hammer of Thor", the sign of union, of marriage. Its arrow shape points to "the Ithyphallus and his work of rebirth, procreation" (Kurtzahn).

Tyr has a relationship to fertility, becoming, growing, thriving, turning (tri = turning).

Symbolises the vortex force that determines all spiral development.

Tyr is the rune of camouflage, "of concealment and disguise".

Its cosmic meaning: "excitement"

(Dr Ing. Teltscher)

Like the sigrune, it is the rune of lightning, of Tiu-Ziu-Zeus.

Symbolised as Thor's hammer, Thyr's phallus, "the divine creative power and the creative will in man". (Gorsleben)

Tyr is the rune of power, of battle, of victory, similar to the Sig rune.

Absolute fulfilment of duty and ultimate self-sacrifice give the Tyr rune strength, it leads to success through high wisdom and spiritual superiority.

Combined with the sigrune, it becomes the



Sig Tyr rune,

"the rune of Tiu, Ziu, the son of God in his descending course of the year." (Kummer)

"Embodies God, the lord of life and death. - The rune of the semmonic Ziu, the supreme god to whom the Thing was subordinate."

(Blachetta)

The "Lord God of Bentheim", who is still invoked today as a witness for oaths and promises.

The tyr rune can be found as an arrowhead or spearhead in the enchantment.

The statue of the "Lord God of Bentheim" shows the arm of the crucified in the form of the Sig Tyr rune.

Demonium:



Rune of annihilation, destruction, rending, tearing to pieces, greed, death, doom and ruin.

Purpose and

Effect: Overcoming the earthly-material.

Victory of the spirit over matter.
Fullness of wisdom.
Liberation from the fear of death.
Becoming certain of a world beyond.
Contact with out-of-body entities. Memory of
previous earthly lives.
Rebirth in the spirit. Growing
prosperity.
Happiness, honour, power. Influence,
wealth, abundance.
Happy hand with secret, hidden things.
Harmonious procreation.
Addressing the cosmic and telluric waves in the
glandular system and in the solar plexus.

Tarot

Correspondence: 12th Tarot card:

The hanged man, examination.

Meaning

of the number: Twelve = sacrifice, atonement. (Reichstein)

Stance:

1st

Tyr runner position:

Arms sideways diagonally
downwards downwards,
Palms facing the floor.

(Kummer)

Can also be practised with the palms facing upwards.



3rd Sig-Tyr rune stance:
 Stance as above.
 However, the angled arms are bent at the elbow.
 Palms face the body.

(Kummer)

Also with outward palms facing outwards.



Phonetic formula: ttttttttt

ta te ti to tu tiu
 dew

did tet tit dead does

tar tur gate

tri tre ter-zer

Tyr Ti Tiu

Tyr-Tyr (always call it twice; because Tyr is the "twofold").

Ti-ur (name three times) Sig-

Tyr

Sig-ta Sig-te Sig-ti Sig-to Sig-tu

(sing and hum quietly to very quietly)

Rune grip: Bend your right arm at a distance of about 20 cm from your body.

Ring finger and little finger fisted, index finger pointing downwards, stretched, middle finger and thumb stretched sideways, spread. Fingertips at navel height. Back of the hand points towards the body.

(Kummer)

Also practise with the back of the hand facing outwards.



Purpose of the

Handle: Creates a twisting, drilling sensation in the right hand.

The runic forces act on the solar plexus.

Awakening of the hereditary memory.

Astral vision. (sorrow)

Meditation: "Do not fear death, it cannot kill you,"

(G. v. List)

"From rebirth to rebirth I have gone, I strive towards you, All-Father, through life and death, through suffering, hardship and distress, joy and happiness, I strive back to you in longing."

(Kummer)

I was driven from embodiment to embodiment,
over life and death, through tribulation and
hardship, through many transformations and
mouldings.

Nothing can kill me. I
am alive and I am.

I yearn for a higher, purer life,
Sun, after you! (after sorrow)

The power of the spirit rules the material,
eternal being triumphs over transient deceit.

Tiu-Ziu, Thor's hammer,
the never-resting creative instinct of the eternally
generative primal principle - the creative will in
me and in every creature - ignites the procreative
power of becoming like lightning.

Striving towards each other, tired of being
special, unite, wed us Thor's
the power of the hammer.

Tyr-Tyr, Tyr-Tyr, Tyr-Tyr,
power grows,
Prosperity
flourishes.
Happiness
increases,
the fruit of the battle: victory!
Sig-Tyr, Sig-Tyr, Sig-Tyr.

Healing rune: For haematemesis, gout, rheumatism,
arteriosclerosis (in combination with the Is rune).
(sorrow)

Colours: Reddish grey (day), grey-blue (night).
(Kummer)

Light red. (Jossè) Purple
red. (H.A. Bühler)

Gemstones: Peridot, chrysolite. (Rich stone)

Astrological

Affiliation: Pisces (Gorsleben/Kummer/Reichstein)

Sagittarius (Gorsleben)

Libra (H. A. Bühler)

Mars (Gorsleben)

Neptune (sorrow)

Trees: Elderberry (named in third place by Kummer)

Season: Prevailing in Mal:
from 31 August to 22 September. (Jossè)
Rune of autumn and winter. (sorrow)

The BAR rune



Other symbol forms:



Name: Barbor birk blörk björkbeork bercha
brikal berkana

Letter: B (p)

Numerical value:

13

Edda equivalent: 13th verse of the "Magic Song":
"A thirteenth I call, I net the son, the young one,
with consecrating water;
Once he stands before the enemy, he cannot fall,
no sword will stretch him to the dust."
(Translation: Gorsleben)

Meaning: Becoming, giving birth, birth, origin,
revelation = birth of the spirit, song,
the song of life,
Born = "the fountain as a female symbol, the
eternal human source".
Stretcher,
bar =
empty.

Security. Everything that encloses, protects
and
harbours something.

The harbouring womb, the womb (= uterus), the womb of the primeval mothers, also the womb of the earth, "which contains life and death".

The Bar rune also points to the realm of the dead, the realm of Hel, deep inside the mountains.

All protective and harbouring spaces are subject to it (hostel etc.), also everything hilly (grave) and mountainous, likewise the female breasts.

"The spiritual life in the universe, the eternal life, in which human life between birth and death means only one day, is contrasted with the bar rune of this one-day life in the human body, which goes from 'bar' (birth) via 'bar' (life a song) to 'bar' (bier, death). This day-life is limited by birth and death, ... Despite destiny and fate, the dark 'coincidence' prevails, founded in the free will of man, and the blessing of consecration should work against evil coincidence." (G. v. List)

"The rune Bar symbolises everything that has to do with life: Security, life and death, all hopes and wishes, all fear and joy associated with it."


(Gorsleben)


The bar rune symbolises all budding, be it "the budding of leaves and flowers or the budding of the fruit in the womb". - "The bar-mouth, which also be r g g t s the bud, the blossom in the womb, b i r g t , which is then to become open-b a r d at birth."

(Gorsleben)

"The bar rune reveals to us the birth from the original bar-become, the original born."

(Gorsleben)

 In the horizontal position, it is the pair or bearding rune. consisting of the female she-rune (tel, partial rune) and the glyph of the "gaping womb".

 means: Bar - bar - bar = the one who is reborn three times (in spirit, soul and body).
Cosmic meaning:
"Fertilisation" (Dr Ing. Teltscher).

Is considered a battle protection rune,
also as the rune of the bard, the singer.

The bar rune is concealed as mountains, hills,
towers and trees, depicted twice or three times,

The threefold arrangement symbolises, among
other things: Coming into being - being - passing
away.

Demonium:



It harbours the forces of negation that oppose all
becoming and emergence; deceived hopes,
unfulfilled desires; being an outcast;
shy behaviour;
miscarriage; inglorious
death.



Purpose and

Effect: Development of higher magical and mystical abilities and powers.

Internalisation. New birth in the spirit.

As a sign of salvation in the Edda, it promises release from tight imprisonment;

frees the spiritually awakened person from inhibiting bonds, releases all entanglements;

leads to inner freedom and outer independence.

The Bar rune power supports all becoming and birth; gives the person who trusts it a feeling of maternal security;

bears fruit from the desire and hope of our expectation.

Tarot

correspondence:

Death

Meaning

of the number: Thirteen = transformation, death. (Reichstein)

Stance:Stand upright;

Left arm bent at the elbow, palm
on the hip bone; left leg bent at the
knee, heel to heel,

Left foot placed sideways at a right angle.

Elbow and knee form the two angles of the bar
rune. (sorrow)

Also practise on the right.



Phonetic formula: bbbbbb

ba be bi bo bu

bar

bar boron birk biörk björk

beork berche brikal berkane

Runic grip: Both arms raised above the head;

The thumb and index finger of the right hand form a circle,

the other fingers are also bent;

the tip of the index finger of the left hand touches

the lower phalanx of the right thumb,

the thumb of the left hand rests with the tip on

the knuckle of the carpus.

The remaining fingers are fisted. (Kummer)

Also practise in reverse.



Purpose of the

handle: Internalisation.

"Birth of the higher spirit and higher magical abilities" through the fine powers of the Barrune.
(sorrow)

Meditation: "Your life is in God's hands, trust him in you."
(G. v. List)

Bar - Bar - Bar

In the trinity give birth to me anew!

Loosen the bonds that entangle me,
enclosing enclose me your protecting
power.

The bar-rune blessing of consecration protects
against chance, the providence of malevolent
forces.

Secure in the B AR I enjoy the fruit of my desires.

A new life begins through the bar rune giving birth
to power.

Healing rune: (Not given by grief.)
For births and diseases of
the womb.

Colours: light blue (day), light violet (night). (Kummer)
Veil, reddish blue. (H A. Bühler)dark
blue. (Jossè)

Astrological

Affiliation: Aries (Gorsleben/Kummer/Reichstein)
Scorpio (H.A. Bühler)

Mars (Gorsleben/Kummer)

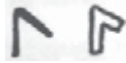
Trees: (not given by Kummer)
Birch.

Season: Prevailing in Mal:
from 23 September to 15 October. (Jossè)

The rune LAF



Other symbol forms:



Name: Laflagulög laug lagus lögr lagor laas loglög
 laug

Letter: L

Numerical value: 14

Edda equivalent: 14th verse of the "Magic Song":
 "A fourteenth I sing to the assembled people,
 naming the divine names
 because I know more of the Asen
 and Alben kind than anyone else."
 (Translation: v. Wolzogen)

Meaning: The rune of life, the rune of the primal law, the law of life.

It symbolises the "lawful life in discipline and order". - "Embodies the law of God to which humanity is bound." (Blachetta)


The green, living foliage, the leek as a healing plant and the lion as heraldic animal are subject to it.

(= Leb or Lew).

Log = the primal law, the Logos, "who broods in
over the waters". (Peryt Shou)

Lögr = the primeval water rune, the water rune,
the sea rune.

"lagu the leotho", the "shining water" of the sea,
entered into the mother water, into the bosom of
the sea (H.Wirth).


 = symbol of overflowing, "of being
overflowed from the dynamic world of the divine
primal will". (Peryt Shou)

The rune of initiation, which allows earthly
existence to be experienced as an initiation
process. Life - an initiation!

The subtle part of the human being is subject to
the Laf rune.

The rune of love, of longing for the you to walk
through life together.

Two lives:  united in love:

 = Eh rune.

Cosmic meaning: "destiny".

(Dr.Ing. Teltscher)


The rune of recognition.


The Laf rune can be found on coats of arms,
among other things as
striding, silver lion,

mostly on a red background, The deeper meaning of the

"Lions in red":

"Live (lion) in the right (red)."

Demonium:  = sign of war, cessation of the law.

 Failure, downfall. To succumb to temptation by failing a test of life. Rebellion against cosmic compulsion. Breaking with fate and the law through senseless denial. Astral damage through the abuse of hypnosis, spiritism, demonomagic and sexual magic. Temptation through animal sensuality.

Purpose and

Effect: Gives greater insight into life through life experience, often through temptation and hard trial.

Perfection of the subtle body through the experience of inner consecration.

Obtaining the reconnection, the re-ligio.

Mutual understanding with the companion of our life's journey.

Tarot

Correspondence: Re-embodiment, moderation.

Meaning

of the number: Fourteen = regeneration through breeding
and restriction. (Reichstein)

Position: Is-runes position;
Both arms in front of the chest,
pointing diagonally downwards
in parallel.
Palms facing the earth. (sorrow)
Also with upwards upwards practise
with the palms facing upwards.



Phonetic formula: 1111111111

la	le	li	lo	lu
al	el	il	ol	ul
Laf;	L - a - f			
lagu	lagus	lögr	lagor	laas
log	lög	laug		

Runic grip: Left arm raised,
Palm flat, fingers together,
the angled upper phalanges form the lafrunen
shape. (Kummer)



Purpose of the

Griffes: Has a strengthening effect on the aura.
"Handle for initiation into the higher life."
(Kummer)

Enlightenment of the ego.

Meditation: "First learn to steer, then dare to sail."
(G. v. List)

"Through pain, failure, hardship, temptation and suffering, I recognised true life."
(Kummer)

"Light and enlightenment were granted to me through you, All-Father. So I dare the journey and learn to steer and steer." (Kummer)

Recognising the primal law of life,
I submit to every test,
I learn from every force of fate.

Laf, rune of initiation, grant me the consecration of inner enlightenment; one I and God.

From the dynamic worlds of divine unwillingness flow over me, holy Laf-Log runic power.

Lögr, primordial water of life, grant me the consecration of holy baptism.

Laf-Laf. Rune of love, quench my longing for you, give me a companion for a shared journey through life.

Laf-Laf: United in love for life, let us stride towards a common goal.

Nothing can separate us, we are bound by the power of the Laf rune.

Healing rune: For infectious and skin diseases.
(in connection with the distress rune).
(sorrow)

Colours: Fire red (day), ruby red (night). (sorrow)
brown. (Jossè)
Green-blue. (H. A. Bühler)

Gemstones: Topaz, agate. (Rich stone)

Astrological
Affiliation: Taurus (Gorsleben/Kummer/Reichstein)
Aquarius (H.A. Bühler)
Mercury (Gorsleben/Kummer)

Trees: Spruce (named second by Kummer)

Season: Prevailing in Mal:
from 16 October to 7 November. (Jossè)

Binding rune: The male and female partner - facing each other
- take the Laf-

Runic posture, forming a form of the Eh rune ().



The manas rune, the spirit rune, which connects man with God "through the living rune streams of the universe".

The rune of the god-man, of truth, of power, of divine magic, of cosmic spirit generation.

The symbol of ascension; represents the upper part of the "world or life tree", its crown.

"The sign of the god of the half of the year rising after Jul."
(Blachetta)

Man = primordial magnetism = primordial light.
The Man rune points to the "primal light substance", to the manifested Logos. It connects the knower with "Manheim", the "world of Man", the "primordial land of light, in which the love-radiating arc of the covenant between man and God shines" (Peryt Shou).

"The active, creating, begetting principle, for freedom and the unfolding of life." (Blachetta)

✚ = "Man" (male) and "Ma" (female):

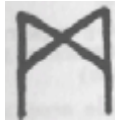
the union of man and woman in the trinity of body, soul and spirit.

The positive, generative power of the man is also subject to it.

The Man rune also points to increase, to abundance. (The meaning of the original word "Ma" is, among other things "Increase")

The sense-strengthening rune, the protective rune.
Cosmic meaning: "drive".

(Dr Ing. Teltscher)



= stands for man and mankind.

"Two vertical lines (i.e. two I's, two personalities) are here united into one sign by the cross of paint (i.e. by multiplication) or also by the dag rune (the sign of continuation, of succession, of further development)!" (Blachetta)



= a blood-binding symbol (blood brotherhood), also the symbol of the "Chymical Wedding".

When concealed, the Man rune appears on coats of arms as a tree with three branches, as a branch or flower with three leaves or as a group of three trees.

Demonium: Mostly applies the Yr rune
par excellence as the demonium
of the man rune.



The fallen man-rune:
indicates: Insanity, delusion, lies,
despiritualisation, demonic sensual lust.

Purpose and

Effect: Protects against hostile influences.

Keeps harmful mental influences at bay.

Strengthens the etheric protective sheath
(spiritual protective or odour sheath).

Achievement: of mental energy, calm, strength and health.

Awakening of the central sense (sense of emanation) through increased forehead resonance.
(Peryt Shou)

Promotes physical and mental development. Has a magnetic banishing effect (sorrow).

Attuning to the Man rune allows us to emerge from the "Man home", the heavenly "Man" or Receive "manna". -

It opens up the "secret of Mimir", the primal memory, the hereditary memory, the "primal knowledge" in our "divine blood-crist-all". -

Awakens the "resonance of the divine ray" in the blood (Peryt Shou).

Transmutes the sexual power.

"The spiritual power of the seed" is reabsorbed by the bloodstream. "The power of the spiritual seed, the Logos, lies dormant in the physical seed."

Through a kind of inner orspiritual generative power that lies in the Word, "we re-establish our initial alliance with the Logos". (Peryt Shou)

The Man rune leads to spiritualisation, it opens up the high spheres of the subtle world.

It conveys the "breath", the "inspiration", by "drawing the spiritual down into the womb of matter" (Gorsleben).

Awakens all-knowledge and all-love.

It is the key rune that is the first to hold the key to all runes.

(Peryt Shou)

Tarot

Correspondence: 15th Tarot card:

Black magicians, injustice, lies.

Meaning

the number: Fifteen = magic (fatality)

(Reichstein)

Position:

1st

Is rune position;

Arms stretched sideways upwards.

Feel the inflow:

Vertex - along the spine;

at the same time:

Hands - arms - chest!

Unification of both currents in the sympathetic nervous system.

Derive the waves:

Thighs - calves - feet - into the ground. (sorrow)



2. Kneeling.
 The buttocks rest on the heels,
 feet stretched backwards,
 The toes, instep and shin form a straight
 line.
 The back of the toes rest on the floor.
 Upper body upright,
 Head tilted slightly backwards. Eyes
 closed
 Arms stretched out to the sides in the shape
 of manrunes, hands cupped.



For both exercises, sing or hum "M" in a nasal
 tone. Tense the bridge of your nose like an eagle.
 Pull the eyebrows slightly upwards while
 simultaneously pulling down the lower part of the
 nose.

(Nasal flexion or nasal flexion, according to Peryt
 Shou)

phonetic formula: m m m m m m m m m m m m
 ma me mi mo mu
 ammm emmm immm ommm ummm
 mam mmm
 mem mmm
 mim mmm (etc.)

man mon men
ma mad madr mathr
mama mannas
lam
Mimir Mamre
OM

Runic grip: With right arm raised,
with the index finger pointing vertically upwards
and the thumb and middle finger spread
diagonally to the side, ring and little finger fisted.
Back of the hand to the body. (grief)



Purpose of the

Handle: "The three-fingered, blessing, protecting
hand of light."
"The grip of the reborn conscious
magician."
"Awakening of divine magic."
"Cosmic spirit generation." (Kummer)
Feeling the all-love.
Banishing dangers.

Meditation: "Be human." (G. v. List)
Descend from heaven man!

From Man-Heim, from Heimdall's realm,
the "manna", the "Man", the "Ma" flows.

Holy Man, spirit rune, you: the
"primordial light substance"
connects man with God.

M AN: of the rise symbol,
Crown of the world tree, human sign, you, joyfully
I open myself to the influx
of mana, the spiritual force that pulsates through
the universe.

Holy man inspire me, holy
man spiritualise me,
awaken the omniscience, the all-love within me.

Holy Man reveal Mimir's secret, awaken the
primal memory, the primal knowledge within
me.

Man and Ma beget man, a separate entity,
one in trinity man and wife.

Rune of Man unleash in me the power of divine
magic.

Rune of Man awakens the positive generative
power within me.

Rune of Man pour into me the powers of the
spheres, the waves of the "M"; increase my Od.

Ma, primal word of abundance, be the fulfiller of
my wishes,
be a multiplier of what is spiritually pleasing to me.

Healing rune: For accidents and injuries (in
conjunction with the Is rune)
For nerve disorders and tendon pain

(In connection with the Sig rune) (sorrow)

Colours: Purple red (tags), phosphorous-like red-
greenish (at night) (sorrow)
blue. (Kurtzahn)
dark red. (Jossè)
white. (H.A. Bühler)

Stones: Onyx, emerald. (Reichstein)

Astrological

Affiliation: Gemini (Gorsleben/Kummer)
Sun (Gregor A.
Gregorius) Full Moon
(Gorsleben)
Moon (sorrow)
Saturn (Reichstein)

Trees: Alder (named second by Kummer).

Season: Prevailing in Mal:
from 8 to 29 November. (Jossè)
The spring rune. (Kummer)

Binding

rune:

1. Both partners:
right arm diagonally downwards,
The right palm and fingers grip the
partner's hip bone.
2. Inclusion of the left side of the body.

3. Right arm at an angle to the partner's head, right palm on the top of the partner's head,
Left arm hangs loosely relaxed at the side.
(sorrow)
4. Meaningful inclusion of different chakra points (!)



The rune YR



Other symbol forms:



Name: yr err yb ör eur yew W-ybe
 eihwas ver

Letter: Y (ü ö)

Numerical 16
value:

Edda equivalent: 16th verse of the "Magic Song":

"I know a sixteenth, when from wise maiden
I want to attain the lust of love:
I change the mind of the white-armed maiden
and change all her disposition."

(Hugo Gering)

Meaning: The female, W-ybe rune.

Points to the erring human being, especially to
the changeable, mutable nature of woman.

Refers to tightening and loosening, flexibility and
pliability.

As a rune of the feminine principle, it stands for the "preserving, conserving, receiving principle, for commitment, collection, calm".

(Blachetta)

It is the rune of the night, the rune of the moon. (Above all, the full and waxing moon is said to be subject to it).

Symbolises unconscious, pure procreation.

In magic, it is regarded as the rune of love and lust

It is also found as a protective sign against disturbing influences, popularly known as "Crow's foot, hen's foot or druid's foot".

Causes karmic trials through the lower sensual instinct, through love and other earthly suffering.

Leads into temptation through physical sensuality, whipping up passionate excitement. Intoxication, cunning and deception are her tools.

Matter, the maja, the gross material world, is subject to it:

conditionally bound to the material, inconstancy, fickleness, overthrow, the rest in the primordial, in death.

Gives illusory success through unauthorised means as a karmic temptation.

The Yr rune symbolises the roots of the "Tree of the year, world or life", the roots of the world ash tree Yggdrasil, on which the fateful norms Urda, Werdandi and Skuld sit. (H.Wirth)

"The sign of the god in the water at the winter solstice."

"The Yr rune is also a symbol of the descending deity, the Son of God going into the earth."

(Gorsleben)

Cosmic meaning: "perfection,"

(Dr Ing. Teltscher)

The Yr rune is found on coats of arms in the form of three points pointing downwards. It appears clearly on the coat of arms of the city of Basel as the "Baselerstecken".

Daemonium: The Yr rune is often regarded as the daemonium of the Man rune, whose reversal it represents.

Another form is the overthrown Yr rune:



It is subject to her: Godlessness, the most blatant selfishness, chaos, lies, malice. Hatred, evil of all kinds, sensual lust heightened to a perverse degree; misleading speech;

Failure due to reprehensible actions.

The bad influences of the waning and new moon phases, which transform the corrupting forces of Saturn's lower octave, have an effect in the Yr-Rune-Demonium.

Induces love spells and other black magic practices.

Purpose and

Impact: Solution of the woman from the in the negative feminine principle prevailing in the cosmos.

Mastery of the lower sensual desires.

Refinement of the instinctive life.

Overcoming the "great deception of matter".

Combating lies and malice. Striving for absolute truth.

Spiritualisation and sanctification of the relationship between man and woman in the sense of gnostic marriage.

Attached to window frames and door sills, it protects against all harmful influences that disturb peace, prosperity and tranquillity.

Tarot

Correspondence: 16th Tarot card:

House of God, lightning, ruin, destruction.

Meaning

the number: Sixteen = accident, catastrophe. (Reichstein)

Position: 1. Handstand. (grief)



2. Is-runes position; upper arms at the sides.

Forearms, bent at the elbow, point downwards in the shape of the yr fork.



Phonetic formula: yyyyyyyyyyyyyyyyyyy

y r

yr irr yb

W-ybe Yew tree

Runic grip: With the left arm stretched downwards; thumb, index and middle finger imitate the yr fork.



Purpose of the

Griffes: Dissolution of instinctual and material attachment through conscious self-control.

Meditation: "Consider the end!" (G. v. List)

Of the substancedelusion disintegrates
before the awakening.

Mastery triumphs over the greed of the senses.

Holy rune power, deliver me from the primordial demon of womanhood.

Woman become human!

Spiritualise yourself, sanctify yourself.

Overcome of the senses the fast-fading intoxication; only then will you mature into a gnostic marriage.

Healing rune: (not given by Kummer)
Abdomen, sexual organs.

Colours: Grey. (Jossè)
Black (H. A. Bühler)

Gemstones: Topaz, bloodstone. (Rich stone)

Astrological

Affiliation: Cancer (Gorsleben/Kummer)

Moon (Gorsleben/Kummer/Gregorius/Kurtzahn)

Mars (Reichstein)

Trees: Alder (in third place)
Elderberry (in fourth place of
mentioned by Kummer)
The yew, the ghost tree.

Season: Prevailing in Mal:
from 30 November to 21 December.

(Jossè)



Binding rune: The male partner provides the man rune, the female partner the yr rune:
both form the turning



horn:

the "sign of the Last Judgement", which promises a new ascent that can lead to the most perfect form of existence: the Hag-All. (Two Eh runes placed as binder runes symbolise the Hag-All rune).

Overcome is the lower human nature, man and woman) - free from the curse of separateness, becoming an androgyne, a gynandria - are forever bound to each other.

The two became the one in a mystical wedding.

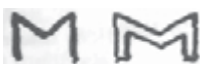
Common runic cults can lead to this rare consecrating experience, but only where genuine mutual love makes hearts beat towards each other.

Otherwise, be warned against playing with these powers.

The rune EH



Other symbol forms:



Name: eh ehe ehu eoh eysehwas

equus letter: E

Numerical value:17

Edda equivalent: 17th verse of the "Magic Song":

"A seventeenth I know, by wise law, to hold two
lives in love;

And each is willing: no virgin woman will
leave me lightly after this.

(Translation: Gorsleben)

Meaning: Rune of marriage, eternity, life, law.

Rune of ideal love, of procreation, of the pure
power of love.

"Marriage in the sense of law and eternity."

(Gorsleben)

Eh-Rune = rough root = right root.

"Ehe-ich-heit, the (spiritual) I in the Ehe-heit, the legality." - Concept of duration: "marriage = 'from ehe da' from je-ehe-r." (Gorsleben)

Rune of the twin souls.

The great, pure, sacred fusion of man and woman, the two in the one, the souls with the cosmos.

(Kummer)

The union of "God and man, of man and woman in a world-legal alliance".

(Gorsleben)

Union of man and woman for the purpose of higher spiritualisation (Kummer).

The loyalty rune.



=Ehu (horse) = "the signet of marriage".

(Gorsleben)

= Marriage and family. Two I's (I), in between the child ().

= " Two Laf 1 1 = two life worlds, two ego waves, two ego wills, two souls, two pillars, two supports of humanity, united in the 'marriage-eternity law'." (Gorsleben)

= Symbol of "horse and rider", of leader and Guided, carried and bearer.

Cosmic meaning: "union."

(Dr Ing. Teltscher)

Both forms of the Eh rune can be found as coats of arms, and in the "so-called wälschen Zinnen or crenellated walls, as in the coat of arms of the Counts of Preysing.

Daemonium: The Notrune is considered the daemonium of the Eh rune.



The overthrown Eh rune:
indicates unhappy marital relations,
Solution from connections for karmic reasons,
unrequited love,
Failure to recognise the twin soul.

Purpose and Impact:

"Bound in enduring love through marriage."
(G.v.List)

"Drives the practitioner from the two to the mental, spiritual one."
(Kummer)

Helps to find and recognise the twin soul.

Eliminates lower instinctive passions. Leads to a pure, spiritualised experience of love. Protects against mutual infidelity and betrayal.

Recording of high all-love waves.

Mutual polarity reversal, mentally and physically, to a higher fiefdom.

Gives a permanent connection.

Confers advancement and a life full of honours.
Success in court matters.

Tarot

Correspondence: 17th Tarot card:
Stars, redemption, hope, union.

Meaning

the number: Seventeen = truth, faith, hope.

(Reichstein)

Position: 1st Is rune position;
Arms at an angle. Left arm points
upwards, right arm points
downwards.



2. Is-runes position; left arm and
right leg form the diagonal bar.



phonetic formula: eeeeeeeeeee

before

eh marriage ehu eoh eys ehwas

Runic grip: 1. the fingers of the to a surface
Closed left hands pointing upwards,
thumbs sticking out at an angle (slightly
more than with the Ka grip) (Kummer)



2. with arms raised high above the head. The two
index fingers form the Eh rune. Thumb
and remaining fingers fisted.



Purpose of the
Griffes: "Thoughts of pure love, spiritual-mental
fusion."
"Liberation from low-sensual drives and passions."
"Creates a pure noble life of thought
and desire life."
(Kummer)

Meditation: "Marriage is the rough root of the Aryans."
(G. v. List)
The sacred Eh-Runenkraft one me
with my you.
The sacred Eh rune power leads us from the
"Two to the soul-spiritual one".

The all-loving power leads us spiritually, mentally and physically to a higher life.

"Two worlds of life, two ego waves, two ego wills, two souls" unite in the "marriage eternity law".

The great sacred merging of the two into one takes place through the power of All-Love.

We are united by the cosmic all-loving power.

As one in the cosmic Eh rune stream, we are eternally bound to each other.

High spiritual all-love waves flow into us and connect us in everlasting love.

Pure, spiritualised experience of love becomes our strength through the sacred Eh rune.

All-love power, one me with my sister soul, with my true YOU.

I greet you, sister of my soul, wherever you are, you will find your way to me.

Healing rune: For melancholy, inflammation of the glands, dilation of the lymph vessels (grief).

Colours: Light yellow (day), yellow-green (night). (sorrow) white. (Jossè)

Gemstones: Beryl, turquoise. (Reichstein)

Astrological

Affiliation: Leo (Gorsleben/Kummer) Gemini (Reichstein)

Venus (Gregorius)

Trees: (Not given by Kummer)
Ash.

Season: The Eh rune does not belong to the Mal runes.

-
- Binding rune: 1st Both partners are in
Is-running position opposite,
right hands diagonally downwards (as
with the Laf rune), fingertips touching
(or: palms together),
the left arms remain at the side of the body.
2. Position as above;
left hands on certain chakras.
 3. Stretch both arms forward; contact as in
exercise one.
 4. Eh-Rune position tight body to
body.

The rune GIBOR



Other symbol forms:



Name: gibur gi ge gifa gifu gypu figure gea
 geo drille geuua
 d

Letter: G

Numerical 18
value:

Edda equivalent: 18th verse of the "Magic Song":
 "I learn an eighteenth, but I would never let a
 woman or girl know it.

For each one always knows his best alone -
that leads me to the end of the songs - The
one, then, who lies in my arms As a
conjugal wife and as a sister.

(Translation: Gorsieben)

Meaning: Giver, god rune (gibor).

God-Everything,
Symbol of the god Gibor, the begetter and Gea,
the earth, the conceiving, the giving birth (Gefa,
Gifa).

"The marriage (crucifixion) of two forces, (two I's), which have their origin in the One Ground, Odhin, and want to return to the One..."

(Gorsleben)



= Gifu rune stands for marriage, multiplication and procreation.

The painted cross is a symbol of "the earthly (human) procreation". procreative and creative power".

(Blachetta)

Even today, the priest ties the bride and groom's hands with the stole in a painted cross at the Catholic wedding ceremony.



= also symbolises "the inclination towards spiritual and mental powers and aspirations".

(Blachetta)

The rune Gifa harbours the secret of the "sisterly beloved" (...as a conjugal wife and as a sister), the union with the sister soul, with the spiritual companion. The only woman to whom the knower may entrust high and supreme wisdom.

Gibor also refers to poison, gift, present, it is the fountain of gifts.

In its highest impact, it points to the

Becoming one with the forces of the universe, entering into the Godhead.

The Gibor rune also stands in place of the Svastika, the Fyrfos

The Gibor rune can be found especially as a painted cross in the beams of half-timbered buildings, on coats of arms as crossed spears, swords etc.

In old genealogical records, we encounter the painted cross as a sign for "married".

Demonium:



Misdirected, disturbed procreative power.
Failure to find the twin soul.
Gift of misfortune, gift of Danae. Barren earth.
Distance from God.

Purpose and

Effect: Harmonises the relationship with the sister soul.

"Marries" the powers of I and Thou in a sacred marriage.

Leads to the "cosmic consciousness", to the "Beholding God", to the "unio mystica", to the "Becoming one with the cosmic primordial ground". Gives protection from disaster and adversity.

Strengthens the earth current, the earth magnetism, to which the solar plexus and the lower half of the body in particular respond when low tones are applied.

High-pitched tones affect the pineal gland, aura and the upper parts of the body. They activate the cosmic all currents.

Tarot

Correspondence: 18th Tarot card:

The moon, blind passion, chaos. (analogous to the
21st tarot card: God everything)

Meaning

the number: Eighteen = deceit, false friends.

Wisdom and prudent behaviour protect against
deceit and false friends. (Reichstein)

Position: 1. the body takes the shape of the

Gibor rune.

Knee slightly bruised,

Thighs, torso and head stretched
backwards in a straight line,

the diagonally raised arms lie in the same
plane as the diagonally positioned lower
legs. (Grief)



2. the painting cross position.

Legs strongly straddled at the
sides. Arms raised obliquely at
the sides.



Phonetic formula:

ga	ge	gi	go	gu		
ag	eg	ig	og	ug		
gibor						
gibor	born;	fa	gifa	gefu;	gea	geo
gebo						
figure geuua						
Gibur Arahari						

Runic grip: arms stretched above the head, hands folded,
 Fingers equal to antennae stretched out on both sides so that hands and fingers form the painting cross.

(Kummer)



Purpose of the

Handles: Handle for prayer and meditation.
 Thoughts should be directed towards
 "all-connectedness, towards tuning into the
 harmonious vibration of the universe"
 (Kummer).

Meditation: "Man, be one with God." (G.v.List)
 Gibur, All-Father, let me be one with YOU.
 Coming from the primordial ground, Gibur leads me back to YOU.

"I and the Father are one."

Gibor and Gea, Gibur and Gifa, two powers, two souls, are married, conceived in cosmic-ecstatic lust.

Strength Gibor and Gea will be my wife,
YOU my sister.

With Gibor and Gea!

To you alone I give myself completely
as sister and wife (or brother and husband).
God above everything - in everything.

Healing rune: (Not given by grief)
Strengthening the power of procreation,
transmutation of the procreative substances into the
spiritual.

Colours: Golden yellow (day), reddish gold (night).
(Kummer) black. (Jossè)

Stones: Emerald, Opal (rich stone)

Astrological

Affiliation: Virgo (Gorsleben/Kummer)
Cancer (Reichstein)

Trees: (not given by Kummer)
Ash and elm (Ask and Embla).

Season: The Gibor rune is not one of the Mal runes

Binding rune: 1. both partners face each other

and place the Gibor rune. Their knees touch lightly. The hands are folded together. The outstretched fingers point to the partner.

2. both bodies form the Gibor rune in one plane. practise alternately standing in front of and behind the partner.

RUNE PRACTICE

Runes -Yoga

The runes harbour untapped possibilities. It is time to listen to their whispers. It is probably a remnant of primeval initiation mysteries, a rudiment of a Nordic-Atlantic yoga practice; indeed, we may even see in it the origin of all yoga systems, all magic and mysticism. After all, tradition describes ancient Atlantis as the cradle of all human civilisation. It is said that the spiritual impulses of a nature-seeing human race that had reached magical perfection poured out from the centre of the island over the entire earth planet in the form of rays.

Runic practice makes the same demands and has the same goals as the Indian yoga teachings. It opens up a yoga path that is more accessible to us Westerners than the often very complicated systems of the East, but promises the same gifts and abilities that the Indian brotherly paths hold out. In a simpler way, runic yoga enables physical, mental and spiritual development in order to become a receiver and transmitter of cosmic forces.

The runic practice encompasses all levels of yoga as demanded by the connoisseurs:

Control of the body through relaxation, taking certain postures (asanas), conscious breathing (pranayama) and sound-magical exercises (mantrams).

Mastery of emotional impulses. Unlocking the higher powers of the soul.

Recognition of ego and superego. Expansion of consciousness into the cosmic-divine.

The prerequisite for this universal development is absolute control over thoughts.

Only the power of right thinking, of rightly directed will, leads us into the primal depths of our souls, allows us to find the connection to supra-physical centres of power, extra-sensory forms of consciousness and to the creative forces at work in the realm of ideas.

Concentration, the state of *Dh a r a n a* , meditation, the state of *Dh y a n a* , and contemplation, in its highest perfection the state of *Sa ma d h i* , are the milestones on the path to the highest possibility of human development.

We also find these signposts in the runic teachings, and no one who tries to avoid these markers will reach their destination.

1. Runic postures (asanas)

As is well known, yoga prescribes a variety of postures (asanas) with which the biased, comfortable average European can hardly make friends. These sometimes seemingly grotesque contortions require artistic suppleness from him, which he is hardly able to wrest from his undisciplined body. It must be admitted that many of these asanas, practised without expert guidance, can have dangerous consequences for health; although, it must also be emphasised, this physical training is an important stage on the yoga path. It ensures - if done correctly! - it ensures absolute body control and an ideal state of health as a result of well-circulated organs, strengthened nerves, well-nourished cells, harmonised

glandular function and hormone distribution, not to mention the mental and spiritual effects.

Our runic postures are also such asanas. Although they are not as complicated and therefore easier to perform, they serve similar purposes. The diversity of the individual body gestures influences the overall physical structure, and even more so the subtle structure of the invisible part of the human being. Above all, these exercises also teach the neophyte the urgently needed mastery over the unruly gross material vehicle; for it is no small matter to maintain a position - even if it appears to be the simplest - for a long time without twitching a muscle, without becoming nervous and giving up the exercise shortly out of impatience.

The breaking of bodily tyranny, the binding of the flesh, the subjugation of matter to the will of the spirit is not the sole aim of Indian yoga; all schools of magic and mysticism impose this categorical condition,

2. Runic grips (mudras)

On statues of Buddha and gods, we are often struck by the strange, beautifully shaped hand and finger postures; similarly, we find strange-looking finger gestures on Asian dancers, especially the Balinese, reminiscent of cult customs rooted in yoga.

It is not at all far-fetched to see a parallel to these mudras in the runic grips that Kummer mainly conveys to us. Both serve the same purpose, as those in the know know: the drawing in of cosmic rays, the "revitalisation of the hands". But this also brings us back to the old Rosicrucian-Masonic

The mysticism of letters - which the old master Kerning brought back to life - is very close. These grips, which are still known to Freemasonry today, even if they are not fully understood to every degree, aim to achieve nothing more and nothing less than a gradual rearrangement of the body molecules and the associated "etherialisation of the body" through continued practice, the precondition for spiritual and physical rebirth in the sense of mysticism.

The letter mystic works predominantly with the I, A and O grips, which are also found among the runic mudras. This justifies the assumption that those who work with runes and in particular with grips have the prospect of achieving similar or the same results as those promised by letter mysticism.

With regard to practice, it should be noted that the mystic does not speak the letters aloud, but tries to feel them in his hand and other parts of his body, thinking silently.

Like the Asian mudras and the "master grips" of the mystical path, the runes are also helpers in releasing etheric forces. In the temple of initiation, they deserve no less a place than those, perhaps even Eastern yoga and Western mysticism owe their secrets to today's inhospitable North.

3. Runic gymnastics and yoga breathing (pranayam)

The yoga breath, the pranayam, the next stage of physical and spiritual development, requires thorough mastery of the breathing technique.

Runic gymnastics without skilful breathing is also unthinkable. If only the practice of the runes gave us the blessings

of proper physiological breathing, it would be reason enough to do *rune asanas* every day.

Breathing is far more important than eating. Only arterial blood, which is richly supplied with oxygen during inhalation, is able to nourish the cells sufficiently.

Breathing is also an unrivalled cleansing process. Only the complete elimination of the waste products of combustion, the carbonic acid that the venous bloodstream discharges into the lungs, cleanses the respiratory system and enables it to absorb a sufficient amount of oxygen again. More than is generally known, many physical illnesses and mental disorders, and in many cases even character defects, are caused by inadequate breathing. Headaches, nervous disorders, lung problems, reduced ability to think, unwillingness to work, fatigue, neurasthenia, depression, irritability, resentment, fear of fate, world-weariness and heartache are just some of the countless torments that often make life a living hell.

In addition to the intake of vital oxygen and the elimination of life-threatening carbon dioxide, full breathing results in an uninterrupted massage of important internal body organs. The diaphragm, which moves downwards at the moment of inhalation, exerts a massaging pressure on the intestines, stomach, spleen, liver, gall bladder and pancreas; at the moment of exhalation, when it rises again, it presses against the lungs and heart. Alternately, one organ group is always in a state of relaxation, it has room to expand, while the other is subjected to a soothing pressure massage. A well-mobilised diaphragm is therefore a prerequisite for any respiratory gymnastics.

The yoga practitioner knows about these advantages, the *rune* practitioner must be equally aware of them.

But the yogi has learnt an even greater secret from the breath. It is not the intake of oxygen that is the primary, life-giving factor. It is only the carrier of the universal, life-giving principle that pulsates through all beings. PRANA, the primal energy, sustains us all. When consciously absorbed and directed, as prescribed by the practices of pranayam, it has a transformative effect in every respect, increases physical energy, harmonises the mind and creates a receptive spirit.

Runic yoga has the same effect!

4. Absorption of cosmic and telluric currents

Those in the know speak of runic currents. Each rune conveys a different type of wave or vibration. The various runes are, as it were, the levers by means of which we are able to establish contact with the various power zones. High and low rays of cosmic and telluric origin flow to us. A mantle of rays of unimaginable dimensions envelops us. From the "Spherical belt" that spans the earth, according to esotericism. "The 'ether' surrounding the earth is a giant crystal of certain zones and provinces," explains Peryt Shou, "The 'Spheres' are determined by the density of the rays surrounding the earth. This also determines the intrinsic psychic colour of the spheres."

What the explorers of the rune secret call the rune current could therefore be a modification of those spherical forces. Peryt Shou assigns the M-waves radiating from the sevenfold spherical belt to the "world of Man", thus equating them with the forces of the Man rune. The mantramistic practice of absorbing the M-waves therefore also coincides with the

Essentially with the man rune exercise. And so many more parallels could be drawn.

The Indian secret philosophy of yoga teachings also demonstrates the close relationship we have with subtle vibrations of various types. In the chakras, the functional centres of our etheric body, nourishing energies that keep life going flow incessantly, whereby the emanations of our Mother Earth are involved to no small extent. The ancient magicians knew about the importance of the earth's forces. The primordial rune conveys the purest currents of the earth spirit to us.

But the forces of above and below also pulsate through us in every other runic position. They flow through us. We are antennae for light rays from the cosmic expanses, for dark currents from the womb of the primeval mother.

Therefore, before the beginning of any spiritual exercise or runic ritual, the runic practitioner makes himself receptive by consciously switching himself into the cosmic-telluric wave fields as a receiving apparatus.

After thorough physical cleansing, deodorisation of the aura and stilling of thoughts and emotional impulses, he places the Is, Ur and Man runes one after the other and speaks the

Switch-on formula

to absorb the forces of "above and below".

I.



I consciously want to be an antenna
for rays and waves of the elemental force.

II.



I consciously draw strength
from the deepest depths,
from the spheres of the
earth, from the womb of
the primeval mother.

III.



I consciously draw strength
from the highest heights,
from cosmic worlds,
from Heimdall's realm.

The practitioner knows that with each posture he changes the wavelength, so to speak, which influences the fluid circulation in his etheric body according to the respective runic asana. The variety of runic postures allows the practitioner to come into close contact with as many vibrations of the earth force field as possible. This enables the practitioner to try out unexplored subtle energy flows. In addition, the runic exercises favour an increased charging with solar, lunar and fixed star forces and with the Odic fluids of the earth's body

For the rune magician, this recording is an epic experience. Experience in our own research circle has repeatedly confirmed the assertions of authoritative runic practitioners. Depending on the strength of the sensitivity and the

After practising, sensations of a very specific character arise. This is what one of my students wrote:

"... The arms glow, overflowing noticeably at the spine. At first the union of the head and the two arms (in the man-running position) can only be felt indistinctly in the sympathetic nervous system. But even after the exercise, often hours later, there is a mixed feeling of freezing and glowing and the head is covered like a hood....

As I write this, the nerve current generated by the automagnetic rune exercise is flowing through my feet again. My calves, knees and thighs are glowing slightly. "

Some often feel the influx so strongly that they feel compelled to stop the exercise. In such cases, this is probably the best thing to do. Forcing could overload the aura, which may lead to damage of various kinds. In any case, a homeopathic dosage is preferable to an allopathic cure by force.

The exact scientific nature of the runic currents still needs to be researched. Do they belong to our physical world view or are they already an expression of four- and higher-dimensional force fields, vibrational states of transcendental worlds? The question is still open.

Straniak claims to have established by means of a pendulum that rays penetrate matter from all directions in space, from high and low, from east and west, from north and south, and that they do so with the permeability characteristic of the respective material. Depending on its axial capacity, a body receives radiation from one, several or all six directions. Whether this discovery, which is of particular interest to pendulum researchers - if it holds what it claims to

promise - helps to prove the existence of the runic streams remains to be seen.

Those who practise runic yoga persistently turn their body into a registering instrument of runic fine force flows. Empirical experience then precedes the desire for logical understanding. Natural vision, the psi function of parapsychologists, triumphs over theorising intellectual thinking.

5. Runic currents and automagnetic practice

Runic exercises increase the effect of self-magnetisation. The usual automagnetic process becomes more tangible as a result. Tangible in the truest sense of the word, as our own experience teaches us time and again.

The exercise for this is extremely simple, the effect often downright surprising. To my knowledge, this practice has not yet been associated with the runic positions, although Kummer's "Man-Rune-Cup" represents a kind of Od protection, albeit without going into the actual nature of self-magnetisation in any detail. But what could be more obvious than the idea of linking rune practice and automagnetism? The longitudinal line extending over the entire body is the main point of consideration.

The procedure is as follows:

From the respective rune position, the arms are then crossed over the head (in Laf, Tyr and similar positions, they may only be crossed in front of the chest). The crossed arm position is preferable to the usual one for reasons related to body polarity. - Now the arms are slowly moved at a distance of about 10 to 20 cm over the face, chest, abdomen and legs down to the feet.

Bow backwards; shake your hands vigorously as if to shake off any drops of water on them

The smear is performed by exhaling, silently or with a softly sung runic sound

This self-magnetisation, which is of course also permitted with direct contact, causes a clearly perceptible tingling sensation with some sensitivity, often as strong as if the skin were being pricked by a myriad of fine needles. This skin test usually occurs during the actual runic exercise, but the above strokes intensify it considerably. This is proof of how runic yoga is able to activate the odmagetic body emanation. The sucking sensation in the palms and fingertips seems to confirm that this influx of energy comes from the outside. The popular objection that it is the flow of blood will soon be laughed off by the practitioner on the basis of his own experience

However, don't count yourself out if you don't feel any of this at the start of your rune work. Sometimes it takes quite some time before the first signs become noticeable. In my case, it took a considerable amount of practice before I finally realised that there was something to the whole rune thing after all.

The strength of the inflow is also not the same at all times. The feeling of the runic currents is often subject to considerable fluctuations, as our own observations teach us and the complaints of others confirm. It is possible that this inconsistency is due to our still inadequate sensitivity. A dentist friend of mine, despite practising diligently, feels nothing or very little for days, even weeks, until unexpectedly a very strong tingling and stinging sensation runs over his skin again, as if it were trickling down.

High-frequency currents through them, once again proving the effectiveness of the runic powers.

Further experience will teach me to what extent it depends on certain times of day. As a rule, I feel the influx more strongly at night. It also seems to make a difference whether you practise indoors or outdoors.

Anyone who has previously endeavoured to increase their "personal magnetism" according to the usual instructions is now able to considerably strengthen their magnetic radiation field through runic yoga. The auric envelope gains odic energy more quickly than with the usual methods, and sensitivity also increases through these exercises.

The "Od mantle", which is common in magical practice, can also be strengthened in this way. To do this, either use the automagnetic line guidance or place the previously mentioned "man-rune or grail chalice".

After practising the manrune for some time, the body weight is shifted to the left foot and the right leg only touches the floor very lightly. Arms and hands are stretched upwards like a chalice, the eyes look relaxed into the distance with the head slightly raised.

The position of the feet prevents the rune current from flowing to the earth in full strength, which results in its partial exit from the aura, mainly from the navel area, which can actually be felt through a usually very strong tingling sensation.

While taking the "Grail chalice", the formula OM is chanted nine or eighteen times, swelling and ebbing like a bell. Finally, turn three times in a circle on the left leg.

For the duration of the retreat, one must feel with the strongest concentration how the flow of subtle energy emanating from the solar plexus and the mouth floods the body and envelops it, as it were, in a protective cloak. The thoughts are directed towards protection, defence, spiritual advice and help. - -

Generally speaking, low runic tones have more of an effect on the solar plexus and the lower half of the body and charge it with geomagnetic forces, whereas high tones influence the all-waves. The upper half of the body, in particular the pineal gland, responds to them.

Furthermore, according to experienced magnetopaths, magnetising in front of a mirror that covers the whole body increases the odic effect

6. Rune meditation

If the runes merely offered the possibility of placing the "fine power flows" of nature at the service of our magical high polarity, for this reason alone they were an integral part of an all-encompassing magical-esoteric world view. However, despite all the recognition of the "runic currents", their true value has not yet been fully recognised. Despite their importance, the absorption of fluidic vibrations and waves is only of secondary importance.

Let us remember the ideas that each rune harbours. Runes are the expression of "cosmic archetypes", as Herman Wirth defines them, and the most important researchers in this field agree. Without further ado, we can say that every rune expresses a thought of God.

Let us seek to partake of the grace of seeing the powers of ideas at work in the runic symbols in mystical contemplation. The practice of meditation, which has an important place in mysticism and yoga, especially in Raja Yoga, helps us to do this.

New insights are opened up through meditative experience. As each rune corresponds with "ideas", with "archetypes", they can be meditated on in many ways. Here we are at the beginning of rune mysticism.

We meditate in the rune position, with our eyes closed or looking at the rune placed in front of us at head height. The gaze may also be directed towards "infinity", especially outdoors. After chanting or humming the rune sound several times, we place a meditation formula, which we take from the rune table, in the mental field of our contemplation. Silently, word by word, we let it flow into us, without any disturbing thoughts, until we realise the inner meaning, until the rune reveals its secret to us in sacred silence. We must not lack patience or perseverance. We must not let up, we must not tire of listening into the EMPTINESS. One day the solving, the redeeming "WORD" will surely sound from it.

7. Rune mantras (mantra yoga)

The meditation formulae given in the tables can also be analysed using sound magic, in accordance with the laws of mantramistics.

According to Peryt Shou, the most important mantram expert in our culture, mantram is "the doctrine of the substantial essence. - This essence is the 'word', not merely the spiritual, but the

substantial word, which is active from the very beginning and therefore also constitutes its actual essence".

The mantram triggers subtle vibrational processes in the body, revitalises important physical and etheric centres, awakens the chakras, connects with cosmic forces and thus transforms the body.

"old Adam" to the human being connected to his being. Peryt Shou says aptly about this:

"The purpose of the mantram is to return the ego from its dependence on the material world, from its consciousness of weakness and illness, death, sin, frailty, to the former state of consciousness of unity with the "creative word", to the state of strength, unity, independence, overcoming death and suffering."

These aims of mantramatics largely coincide with those of the runic sound exercises. It is therefore useful to intonate meditation sayings using sound magic, i.e. to speak or sing vowels and consonants slowly, rhythmically and melodiously while breathing deeply. The resonance field of all body zones, head, neck, chest, body, hands and feet must be made to vibrate.

Strictly speaking, every runic sound exercise, the simplest runic formula, is already a mantram.

Those trained in mantrams are also advised to include the common basic mantric forms in their runic exercises.

Closed ovulation" is ideal for "Man" and "Bar".

Is" allows the delicate, whispering reverberation of the "S", the "Sibilation.

The "invertibration" is in place for all words in which the compound "nd" occurs.

The "Koizidenz posture", the collapse of arms and feet in the same axial direction, enables the "Laf-Runen Asana".

These few pointers should be enough to find further points of connection between mantram, runic sound and meditation.

8. Healing runes

Runic exercises improve well-being, help the sick to recover, give new courage to those in despair and strengthen the power to live.

Deep breathing cleanses the organism, sound vibration massages the body, stimulates the glands, loosens waste products and eliminates impurities. Absorption of "high and low frequency rays" strengthens the magnetic perisoma, the "auric outer body". The chaos of thought ebbs away, the will commands the mind, the emotional sphere becomes more harmonious. No wonder, then, that the result is radiant health, almost a kind of rejuvenation. Marby and Kummer have repeatedly pointed this out.

The former attributes a whole range of evil-destroying properties to the Is rune:

If there is a rush of blood to the head, Marby recommends practising this standing, walking or sitting, starting with the highest pitch, slowly descending and holding the lowest pitch for a while.

Backbones should be practised in a similar way, with frequent stretching and extending of the spine and alternate lifting of the left and right shoulder. The sound must resonate in the spine.

Gas accumulations in the body can be eliminated by practising while standing and by frequently changing the pitch and volume.

Poor blood circulation or poor blood distribution can be countered by practising standing, sitting or walking, starting with the lowest notes. Changing the volume, letting the sound rise and fall in a steady rhythm complete the exercise.

The general glandular function is regulated in a similar way. Alternate tone and strength when standing. High tones are preferable

Lack of vitality, whether congenital or caused by fatigue, overexertion, or the result of depression, despondency, fear of life and the like, can also be remedied by the exercise of the Is rune. Again, standing, sitting or walking. When standing or walking, the body weight rests mainly on the slightly teetering toes. The sound should be held at the height and strength that causes the body to vibrate the most. The neck and chest should vibrate as strongly as possible.

According to other runes, the following have a vitality-enhancing effect

"Sig-Tyr", spoken three times at intervals.

According to healing reports, runic exercises have even had favourable effects on paralysis and other serious disorders.

As can be seen from the tables, Kummer attempted to establish a runic healing system. Certain organs are assigned to each rune. The power current of the respective rune has a healing effect on the body zone assigned to it. The extent to which this actually applies requires further confirmation through practice.

Anyone can try out rune therapy on themselves and others. It is sufficient to practise the runes in question over a longer period of time. Sick people are treated personally or remotely. It should be obvious that this is only a trial at first. Therefore, in serious cases, do not neglect the advice of a doctor or an experienced healer!

If the sufferer is present, lie down on a bed and relax. The rune therapist stands at the side or, even better, at the head end and practises the healing runes.

Where the condition of the person seeking healing allows, practise with them. If the experiment does not take place outdoors, work in front of a large standing mirror that reflects the entire figure of the person being treated and the runer, who is standing at a slight angle behind the patient. The mirror surface absorbs the odic forces and radiates them back onto the magnetised person.

If magnetic polarisation seems necessary, use the "odmagnetic cult practice" described in the section on runic cults.

Start the treatment by saying or chanting A - E - I - O - U three times and end it in the same way with U - O - I - B - A.

Thick, constricting, especially silk garments should be discarded. Lightweight tracksuits or swimming costumes are best for both parts. If circumstances permit, practise unclothed.

If runic currents are transmitted telepathically, the place, time and duration of the experiment should be agreed so that the patient lies down in good time or remains in the runic position. A large mirror, or even better, a mirror made for this purpose "Magic mirror", favours success. The sender vividly imagines the face of the recipient in it. If the recipient also has a suitable mirror

commandments, he in turn tries to see the face of the rune telepath. Here, runic therapy and mirror magic are already working hand in hand.

9. Runic power - Mind power - Success magic

Thoughts are powers! Who still doubts it? Streams of thought activate the unconscious, direct it according to desire and will. Thoughts penetrate into the "realm of causes", moulding ideas into real values.

The entire universe with its countless islands of worlds and billions upon billions of life forms is the sum of IDEAS, working from the Overself.

It is not only on the material plane, from the atom to the glowing giants of distant spaces, that the powers of ideas do their work. We all know well enough the workings of invisible power factors, determining the fate of people and nations. Fame, wealth, honour, success, lust, love, happiness and their counterparts are their trump cards. Everything expressed in nature and life is based on an imponderable: the "thing in itself", originating from the reality-creating workshop of cosmic creative forces.

Are we not all striving to realise the positive values of ideas in our lives? Wish, hope and trust are the magical midwives here, as practitioners of thought magic know from repeated experience. Mastering fate through the power of thought is no longer a secret, but the use of runes for the purpose of harmoniously reshaping our existence is virtually unknown.

But what could be more obvious? Each rune symbolises certain ideas, is an expression of related groups of ideas. Already in the eighteen-verse magic song, in the Sigdrifumal and in other passages of the Edda, there are unmistakable indications of how the knowledgeable person can make use of the runes in the necessary sense. There are obvious allusions to putting runic powers at the service of a practical magic of success.

Even in our time, there are reports that many a miserable situation in life has improved with the help of runes. The rediscoverers of the runic secret knew about the fate-altering power of the runes, but did not dare to give more than scanty hints. If more precise instructions are given here and in later sections for the first time, then only with the express warning against the misuse of these sacred powers for selfish purposes. Every profanation awakens the demons of the desecrated rune, whose destructive force no one, not even the strongest, is able to withstand in the long run.

The self-command, the autosuggestive impressing of the unconscious, as well as the "speaking of the word", the influence on the dimension of transcendence - (by followers of the "New thinkers" and the various directions of the "Christian Science") - can largely be harmonised with rune magic.

We know,

Runes are the idea carriers of the creative spirit,

in them rests the power to make I de ne events visible.

Runes harbour the laws of the divine world order.

This gives rise to the imperative for us to harmonise our desires, plans and designs with the cosmic

to be in order. We must always endeavour to harmonise ourselves with the All-Will and only want what rests in his wisdom.

Before we begin, we submit ourselves to the divine primal will by saying a switch-on formula. The Is-rune exercise with the two meditation sayings "I consciously switch myself on. " and " Vibrating in the primordial force field of the will of the world. "

We then remain in Is-Rune Asana in silent meditation on the primal will and our unity with it.


Depending on the nature of the request, we also consult the appropriate runes.

To strengthen the will
we practise the Is-rune and all meditations relating to the will, spoken mantrically and thought with concentration.

When influencing others,
For example, in distance healing, the r u n e Thorn appears alongside the rune Is.

Success, removal of obstacles, victory in the struggle for life
we implore from the runic powers Tyr, Sig, Sig-Tyr. The primordial rune is also considered auspicious.

Those who strive for a life of action and success call out "Tyr"

twice according to ancient custom and carve the symbol  into wood or earth.

When resolving karmic issues and overcoming life's hardships

we turn with confidence to the Exercitium of the Not-Rune.

Harmony

we attain through meditation on Ar and Hagall.

The higher spiritualisation

the meditation spells of the Rune Man.

Material prosperity

we ask from the powers working through the runes Man, Tyr and Hagall.

Serious love affairs

(but really only those!) are attributed to the helping powers of the Laf, Eh and Gibor rune.

Fa, Os, Ur and Bar may also be consulted, depending on the circumstances of the case.

Healthy

works one on yourself and others one through choosing the corresponding healing runes.

Wish magic can also be practised together, with friends, your partner or spouse, and of course in a circle of magically knowledgeable people.

Choose the runes suitable for the purpose in question and practise them in conjunction with the appropriate meditation spells. Where it seems appropriate, place binding runes.

The above information can be expanded on the basis of the tables.

The explanations about rune magic and rune cults also complete what is given here.

10. Exercise instructions

Before the actual practice of runes can begin, some basic preconditions must first be fulfilled.

1. Relaxation of the body is the basis of correct breathing. We practise in the yoga-inspired "Position of the dead" (Shava-Asana). The body rests with

arms slightly bent on a not too soft surface without a pillow. Relax every muscle! Relax your lower jaw and tongue completely. The eyelids are closed. This position also corresponds to the "you" rune.

Yoga practitioners always end their exercises with the Shava Asana. In our rune retreats, it is also appropriate to remain in the "death position" for some time after the rune current has been channelled and grounded. Calmness, peace, release of physical tension, unravelling of mental conflicts, activation of absorbed energies, spiritual enlightenment are the effects of this basically so simple and yet so incredibly important asana.

2. Conscious full breathing

Mostly a cloudy chapter. Without proper breathing, however, there is no complete success with runes. What is generally called breathing is only the unfortunate fragment of the breathing process to be striven for. which is composed:

- a) from the deep breath, the so-called diaphragmatic or abdominal breathing;
- b) the middle breath, known as the "middle breath", as flank, rib or intercostal or chest breathing;
- c) the high breath, also known as collarbone or peak breathing. The "high breath".

Each of these three respiratory processes supplies the lungs with an inadequate amount of air; only a synthesis of low, medium and high respiration results:

- d) the full breath,
the basis of all breathing systems.

The deep breath pushes the diaphragm downwards and allows the abdomen to protrude, the middle breath stretches the flanks, ribs and chest, the high breath lifts the shoulder and collarbone areas.

We first observe and practise this breathing pattern in you rune asana, always starting with a complete exhalation and waiting for the natural urge to inhale.

The rhythm should also be taken into account. Yoga recognises different lengths of inhalation and exhalation, breath retention and the empty space between two breaths.

Common rhythms:

1. Breathe in for 5 seconds,
 Stop for 1 second,
 Exhale for 5 seconds,
 urge to breathe wait and
 inhale again.
2. Breathe in for 4 seconds,
 Stop for 2 seconds,
 Exhale for 4 seconds,
 2 seconds breathing space.
3. Breathe in for 5 seconds,
 Stop for 3 seconds,
 Exhale for 7 seconds,
 3 seconds breathing space.

Depending on the purpose and assets, these periods may be reduced or extended accordingly.

Breathing is dynamised by the idea of absorbing prana, the life force, or runic fine force flows.

3. Another prerequisite is to turn the body into a single large vibrating field of runic sounds. Only a correct voice fit guarantees good resonance. The voice must not sound throaty, gummy, nasal or squeezed. The vowels must be formed in the front of the mouth. If they are in the back of the throat, they ruin the voice, resulting in hoarseness and throat problems. No trace of body resonance, of course.

Organ exercises on "M", "N" and "Ng", alone and in combination with the vowels and umlauts, train the sense of the right vocal register and increase head and chest resonance in particular.

4. Inhibiting reins must be placed on our thoughts. Only that which corresponds to our intention should be allowed to dwell in our mental field of vision. Vagrant thoughts must not be allowed to find a playground within us.
5. The body, already somewhat accustomed to discipline after mastering the "dead position", must be trained until it is able to maintain any position for any length of time without rebelling.

After fulfilling these five points, we are sufficiently trained to start with the actual rune exercises.

Quite naturally, the question now arises,
In what order should we practise the runes?

Only one, Kummer, has taught positions for all the runes so far. He begins with the Is rune, which Marby also focusses on as the first rune. The sequence of exercises after Kummer is:



Between Ur and Not, he switches on the "cross position", the "holy cross", the "rune of the initiates", of white magic.

Position: upright, arms outstretched to the sides, palms up;
View: North.

Breathing consciously, the radiations flowing around us are absorbed by the body, especially the head and hands.

Peryt Shou tries to prove that the first rune that Odin received "crying out in distress" was the distress rune, so the beginner should start with this rune. Furthermore, the exercises with Man and Is take up a great deal of space in the writings of this author.

It would not be wrong to proceed in a futhorc sequence.

According to Kummer, one rune in particular should appeal to every practitioner. Once identified, this rune - the individual key rune - should be used to initiate each runic retreat.

To begin with, practise the runes individually, aloud, adding a new one every week. As a rule, practise for 20 minutes. You can practise for longer, but if the influx becomes too strong, if unpleasant side effects occur, if you experience headaches or hoarseness, stop immediately.

The exercises allow for many subtleties in execution, as demonstrated by some suggestions that can be further varied at the practitioner's discretion.

1. Change in pitch and volume. Siren-like swelling and fading of the sound. Skipping from the highest to the lowest pitch and

vice versa. We will not be satisfied until all possible combinations have been exhausted.

2. Practise
 - a) with closed,
 - b) with spread fingers.
3. Change of the prescribed hand position. Palms facing upwards or downwards.
4. Cupping of the hands.
5. Practise standing on your toes.
6. This method requires careful attention to the facial gesture and emotional perception at the moment of inhalation.

"I" requires a broad, very joyful inhalation gesture. (Lip position as with the words "love", "peace"),

"E" a cheerful one, corresponding to the words "life", "Soul",

"A" a neutral one, as in "omnipotence" or "amen",

"O" a serious one, according to the words "moon" and "God",

"U" requires an even more serious inhalation gesture. The lip position is small, round, as with "urn" and "Rest."
7. Inhalation with the respective sound conception, i.e. not only the vowels but also the consonants. With sig "S", with Gibor "O" and so on.

Similar to the inhalation gesture of Reader-Lasario, concentrating on a certain sound at the moment of inhalation - a yoga method that was little known until recently - causes a very specific

The breathing process in the body and produces corresponding effects of a physical and mental-spiritual nature.

8. The umlauts (ä, ö, ü) and the diphthongs (ei, eu, aul) should also be included. (For example with M: mä- mö, mu etc.)
9. We practise the runes in the sense of the letter mystics, above all in the grip position, by thinking the runic sound in our hands and body. Each letter is an expression of a specific cosmic form of vibration, as Gorsleben also correctly recognised. Thinking letters in certain areas of the body means evoking a vibration analogous to the cosmos.
10. After the letter and rune name have been sufficiently practised mantrically and mentally, we concentrate on an idea associated with the rune.
on "success" etc.
In the case of the Is rune, for example, it refers to "will", with Thorn to "deed", with Sig
11. Then we practise rune by rune using the meditation formulas;
 - a) meditative (only in thought),
 - b) as a mantram (sound magic),
12. To loosen up our body, we do rune gymnastics. We inhale into the rune pose, say the sound and name of the rune and, inhaling again, transition to the second rune asana, again with the relevant rune formula spoken out loud.
Loud and formula can be practised alternately, also silently, in thought.

The above results in a variety series of exercises. For example:

- a) in the wake of the Futhork,
- b) in a self-chosen composition with all runes,
- c) in a self-selected composition with a limited number of runes.

Combination examples:



In addition to the phonetic or purely mental pronunciation of the rune sound and name, each position can be linked to an idea underlying the rune.

Dancers can transition from here to the runic dance.

Every runic retreat should be preceded by a physical and auric cleansing, if possible also by rubbing with a good herbal oil.

Before beginning any runic action, be it an exercise, ritual or mantic, consciously switch into the

wave range of the high and low beams and conclude each practice with the formation of the "Od mantle" or places of the "Man-Runenkelches".

Furthermore, never forget the "earthing of the runic current".

Starting from the highest possible position, the sound descends like a siren to the lowest, at the same time directing the absorbed flow of fine energy through the body down to the feet in the earth. For better grounding, press the palms of your hands on the floor for a while.

If it is possible, practise outdoors, dressed or undressed. A secluded hill with a view in all directions would be ideal.

Runic magic

I. Runic protection - Runic banishment - Runic invocation

Like the Kaballa and the invocations and summoning rites based on it, rune magic also recognises practices for help. Protection and defence. These include: the striking of runes, runic circles, runic formulae, the carving of runes, runic talismans and runic glyphs.

1. Rune beating

The runes are struck in the air with a raised, flat right hand. The backs of the hands point towards the body, Man, Tyr, Yr can also be struck with both arms. The right hand draws the vertical line, the slashes are made with both hands at the same time.

The breathing rhythm must be taken into account. Inhale as you raise your arm. The exhalation lasts for the duration of the runic beat, whereby the runic sound is thought or spoken mantrically with the greatest concentration.

The rune is struck in succession according to its number word or three, five, seven, nine, thirteen or fifteen times.

Depending on its meaning, the purpose of the rune of percussion is to strengthen the will,
Deepening the meditation,
Increased power supply during magnetisation, support
for rune therapy during near and distant treatment,
Defence against harmful influences,
Protection from demonic entities.

The intention decides which rune should be used. If the personal key rune is known, strike this first.

The runes can be struck in a gesture of blessing over those seeking help, as well as over objects that one wishes to magically impregnate or consecrate.

2. Runic protection circle

Just as the kabbalist knows how to erect a protective wall against dark forces in the form of magical circles, the rune expert is also able to protect himself from the dark forces of the astral light. They may not have the detailed rules that are still available to the Kabbalist today; much has been lost, but their own intuition should be a good guide.

For simple purposes, it is sufficient to form a fluid protective circle around yourself with the flat of your right hand or with the "magic stick"; before longer-lasting retreats, draw a circle of about one and a half to two metres in diameter on the floor with white or green chalk. In the case of highly magical or mystical cults, two circles should be drawn around the above diameter, 18 cm apart. The 18 Futhor runes are placed in the circle, preferably written in red chalk, beginning with Fa in the north. A third circle may even be drawn, the ring of which is marked with the sacred names of the Edda, analogous to the names of the gods and angels of the Kabbalah, such as Fuotan, Wili and Weh; also Gibur-Arahari, Arehisosur, Tyr, Sig-Tyr etc. The names of the Earth Mother are also written in red chalk. The names of the Earth Mutter: Tanna, Stanna, Stann, Tanit, Er-ke, Ir-ku may also be included. In mantic practices, the names of the Norns Skuld, Urda, Verdandi are also included.

the ring. - The outer circle closes with the pentagram, the uppermost point of which faces outwards.

Draw the circles with the confident thought of protection and defence. Appropriate rune and meditation formulas enhance the effect.

At night, real beeswax candles are placed between the two circles, the number of which depends on the act of consecration. Generally there are three, seven or nine.

In the innermost circle - which the hagall rune fills and which the magus may not leave for the duration of the ceremony - stand a three-legged table with a censer on top, if circumstances require.

Once the act is complete, the circles and signs are erased with a sponge dipped in vinegar water and the room is thoroughly cleansed by burning incense.

Outdoors, the "magic wand" takes the place of the chalk. What has been carved into the earth is carefully smudged and smoothed by hand at the end of the action.

Where time and place permit, a runic practice should never be performed without a protective circle.

3. Runic formulas

Only a few words of invocation have been handed down to us, and there are no closed rituals at all. However, those who are well versed in conjuration magic will know how to create the necessary practices themselves after a thorough study of runes.

Invocation formulas of the T y r , the "twofold", which must always be called twice, are according to Herman Wirth:

to - tu - tiu - tau

a - l - u (the god of the winter solstice)

Ti - u r. Its glyph is the double or triple
Tyrrune:

Gibu auja Ti



According to tradition, the formulae provide protection against black magic influence:

tuwatuwa

Ara-hari

Sig-Tyr

a l u and u l a

They render thoughts of hatred and revenge ineffective and serve for every kind of defence and banishment.

Speaking all the runes twice - in Futhork order and vice versa - should have the same effect.

The magical syllables f l u and u l f connect, as has been handed down, with the power of cosmic love; u l with primal wisdom, primal life, primal love; o l u and u l o lead to the primal ground of spiritual powers; u s t e strengthens the power of desire, gives new courage to sinking hope. Su f or fu s tire and put you to sleep, s u f or f o s calm and make you forget; hypnotists in particular may test the extent to which this is true.

The word formulae are spoken mantrically and can be used in talismanic magic accordingly. The connoisseur will understand how to combine them.

When calling beings of nature that are subject to certain runes (which is to be tested), the names of the

The names Motsognir, Durin, Nyi and Nidi, Nordri and Sudri, Austri and Westri etc. are to be included in the call, as are the names of the ruling elemental spirits, as they have come down to us from the Middle Ages. - Our own experiments speak in favour of this

4. Calling cosmic intelligences

According to Peryt Shou, it is possible to enter into spiritual contact with high beings - the "Hermes brothers" - through the power of runes.

In his opinion, the Exercitium of the Notrune is best suited for this.

In addition, the "Ritual of the Notrune" and all rune formulas and meditations aimed at spiritualisation can also be used

5. Introductory and concluding ritual

The course of a magical or mystical act is as follows: After the usual preparation, one steps into the centre of the room and speaks in accordance with an old lodge ritual:

In the name of Gibur-Arahari,
in the name of Arehisosur,
in the name of the sacred runic powers,
in the name of the All-Mother Earth,
at birku, bi-urku, bi-orka,
I begin with the sacred magical (or mystical! action.

In the name of Gibur-Arahari,
in the name of Tyr-Tyr,

in the name of Sig-Tyr, Sig-Tyr, Sig-Tyr
I draw the magic circle around myself (around us),
who shall protect me (us) from the powers of darkness,
from the wickedness of demonic powers.

At the same time, the magus draws a circle in the air with his raised right hand or with the magical staff and strikes the pentagram or the hagal rune according to the four corners of the sky. Then the magician uses his strongest imagination to draw the circle on the ground for protection and defence.

At night, this is followed by the ceremony of lighting the candle. A fidibus is lit on an auxiliary candle in the circle. With this, the magus approaches the first candle in the north and solemnly speaks the words:

Powers of light,
eternal in the
universe, tear the
darkness apart!
Flame, holy, glow!
Illuminate the night.

After lighting the last candle:

All around darkness, all around
night. I (we) in the midst of the
light!
The darkness had to give way to the light. Primal
fire of the FA, blazing since the beginning of
time
Light power of the AR, sun-born at the beginning of the
world, shines on the erring!

Only now may the actual ritual act begin. Once this is finished, the ritual is concluded with the following formula:

On behalf of Gibur Arahari,

on behalf of Arehisosur.....
(etc. as at the beginning)

..... I end the sacred magical (mystical) act and thank you high powers for the hour of this experience.

Now the candles are extinguished (not blown out!) and the protective circle is removed. Afterwards, spend some time in silent meditation. If possible, go to bed immediately and try to fall asleep.

II. Runic number and Kabbalah

For the Kabbalist, every letter is an expression of creative powers, intimately linked to the transcendent power of a number. A number, mind you, not a digit. Digits only lead to the comprehension of sums, but the number harbours dynamic value.

It is a well-known claim of number mystics that the predetermined fate of the bearer of a name can be determined from its numerical values. What is possible with our alphabet or the Hebrew alphabet can just as easily be done with runes; simply choose the numbers of the Futhork series. Otherwise, follow the instructions of the number cabbalists. We find a lot of useful information in Herbert Reichstein's "Kabbalah".

We can also determine our original or root rune from our name by reducing the sum of its total numerical value. Assuming 87 is the sum of all the runes in the first and last name, the reduction (8+7) results in the number 15. The manrune (in a certain sense also the Ka rune = 6) would therefore be the root rune of the bearer of the name. - Root runes can also be calculated separately for given names and surnames.

The runes themselves are magically related to each other - especially in pairs - as Gorsleben tries to prove by reducing the cross sums:

$$\left. \begin{array}{l} \text{f} = 10 \\ \text{a} = 1 \\ \text{r} = 0 + 1 \end{array} \right\} = 2$$

f a - a r : which means "to beget". fa = father, ar = sun.

"Two create the one, which in turn eats a two, a division,"

$$\left. \begin{array}{l} \text{u} = 11 \\ \text{r} = 1 \\ \text{s} = 1 + 1 \end{array} \right\} = 4$$

ur - sal = original salvation.

Four = "Vierung, the onward 'guidance' of life".

$$\left. \begin{array}{l} \text{t} = 12 \\ \text{r} = 1 + 2 \\ \text{o} = 3 \end{array} \right\} = 6$$

Ty r and Th o r, t r i and t r o .

"The tri-turncreates the six."

"The primal freedoms give birth to the 6, the sexus."

$$\left. \begin{array}{l} \text{O} = 13 \\ \text{B} = 1 + 3 \\ \text{a} = 4 \end{array} \right\} = 8$$

Os - Ba world birth. "Revelation of the world in the infinite."

$$\left. \begin{array}{l} \text{R} = 5 \\ \text{R} = 14 = 1 + 4 = 5 \end{array} \right\} = 10 = 1$$

Ri t - l a f = legal life.

$$\left. \begin{array}{l} \text{T} = 6 \\ \text{T} = 15 = 1 + 5 = 6 \end{array} \right\} = 12 = 3$$

Kan-ma n

"The King, the King Man with the number 12 of Tyr, the Christ, but which is again divided into 3, of Tyr, Thor, the Trinity in Father, Son and Holy Spirit."

$$\left. \begin{array}{l} \text{Y} = 7 \\ \text{Y} = 16 = 1 + 6 = 7 \end{array} \right\} = 14 = 5$$

Hagal-yr

"Heaven and earth make up the 14 stations of the 'Calvary' of life." The 14 harbours the 5, "the number of the Rit rune, the law of movement in space".

$$\left. \begin{array}{l} \text{N} = 8 \\ \text{N} = 17 = 1 + 7 = 8 \end{array} \right\} = 16 = 7$$

not-eh

"Necessity is the law."

Both runes superimposed on each other result in the Hagal rune, whose numerical value also contains Not and Eh.

$$\left. \begin{array}{l} \text{f} \\ = 18 - 1 + 8 = 9 \end{array} \right\} = 18 (!) = 9 (!)$$

is-gibor

"I and God, i.e. the completion of God in the I and the world, symbolised by the rune series 1-18, thus the value of 18."

Meditate on these numerical magical correspondences in the rune position while pronouncing the rune name. For example, placing the Is rune and moving into the Gibor asana. Other variations result from the numerical relationships. Those who understand the mystical relationship between number and rune are able to create magical words by combining runes, similar to the Kabbalists who were able to construct the names of gods, angels and demons from the Hebrew alphabet.

Finally, let us anticipate the objection: it is not an arbitrary arrangement of the runes that determines their numerical sequence, but the number puts the rune in its place in the futhork. It is exactly the same with the Hebrew alphabet.

III. Cult paraphernalia

Coat

Profane clothing should not be worn during religious ceremonies. Where it is not possible to work unclothed, cover the body with a long cloak.

Its colour is white or black. The former is usually favoured in rune magic.

The centre of the chest or the side of the heart is decorated with the hagal rune. If the coat is white, the rune symbol is black or red; if it is black, it is white or red.

Staff

The staff used in traditional incantation magic should also be used in runic cults, especially when drawing the protective circle in the air or carving into the earth. The staff may also be used when striking.

Its length corresponds to two or three times the gibor rune (36 or 54 cm), or seven times the hagal rune (49 cm), or nine times the isrunes (81 cm), the thickness of the staff is three centimetres in diameter.

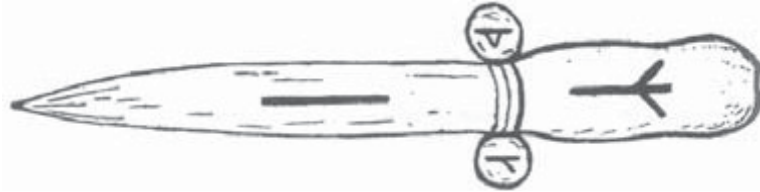
The entire row of futhork is carved in a vertical or spiral arrangement.

The staff is ritually cut from a beech, oak or other tree closely related to the runes.

Dagger

Never use an ordinary knife for cult purposes, such as cutting and scoring sticks.

The ma gi c dagger,



which we obtain for our rune work must be manufactured according to certain numerical laws, as an example may show;

Handle length: 9 cmIs-

Rune steel blade: 18 cm = 9 = Is-Rune

The Is rune is etched into both sides of the blade, the handle bears the Man and Tyr runes, the two discs or balls the Thorn and Ka runes.

Together this results in:

Zwei Is-Runen	= 9	+	9	= 18	= 9	}	= 27 = 9
Man	= 15	=	6	}	= 9		
Tyr	= 12	=	3				
Thorn	= 3	}	= 9	= 9			
Ka	= 6						

The Is rune dominates:

The I that makes its will known!

But there is even more to this symbolism!

IV. Runic pendulum

Before we move on to talismanic runic lore, here are a few more tips for using the pendulum.

We hold the pendulum over a rune and ask separately for the

Pendulum image of power

and after the

Pendulum image of the character vibration, based on the idea that each rune represents ideas that give it a sharply defined character.

We repeat the same process by holding the pendulum free-floating in front of us and chanting quietly rune by rune.

If we combine runes to form binder runes or glyphs, it is advisable to determine their sympathetic relationship to each other beforehand. We only combine the rune signs that the pendulum circles. It hardly needs to be emphasised that no rune may be used for talismanic purposes unless rune and talisman candidate are harmoniously surrounded by pendulum circles. This test must precede any other examination.

We will also try to register the strength of the runic currents, i.e. their irradiation. The pendulum is simply held above or near the practitioner. This also allows us to determine the width of the auric envelope.

His instrument will be an indispensable aid to the pendulum expert in tracing hidden connections, proving the forces at work in the runes*).

*) Detailed instructions on scrying can be found in the author's "Handbuch der Pendelmagie".

V. Runic talismans - Runic glyphs

All peoples, even today, have endeavoured to keep evil away or attract good fortune through words and signs, often of the strangest kind. We are reminded of the almost incomprehensible phenomena of the "Seeress of Prevorst", who died more than 120 years ago. The effects of magical characters, which can hardly be accepted by common sense, have been confirmed beyond doubt by the poet-doctor Justinus Kerner.

The almost inexhaustible field of amulets and talismans also includes runes, even though there is little clear evidence of them today. Old house marks and symbols, family decorations and coat of arms inscriptions, the beams of medieval half-timbered buildings: they all still contain a remnant of magic aimed at protection, defence and success.

Many passages in the Edda testify to how strong the belief in the magical power of the runes once was. Just think of Odin's runic song and the revelation of Sigdrifa's runic secret to Sigurd.

How to make amulets, talismans and glyphs on a cabbalistic basis is more or less well known in occult circles. How few, however, know how to utilise the powers underlying the runes in a similar way.

Runes are catalysts, as it were, they connect
with cosmic power stations, with force
fields transcendent
powers of creation.

How rightly Gorsleben recognised this when he wrote down the words:

"The power of the runes could and can also be transferred to objects through the movement and sound forms of the runes if the corresponding forms are engraved while the rune is spoken."

1. Runic sticks - Runic scribes

"Do you know how to scratch, do you know
how to guess? Do you know how to find, do
you know how to explore? Do you know how
to ask? Do you know how to offer sacrifice?
Do you know how to send, do you know how to erase?"

(Translation: Karl Simrock)

is one of the opening verses of the "Magic Song", which clearly expresses the talismanic character of the runic symbols.

It was widely believed that runes became living beings when carved into wood, bone, clay, earth and similar materials. For this reason, people preferred to carve them into these easily destructible materials so that they could neutralise the generated force field at any time.

The affliction of the sick people was tried to be transferred to them by carving certain runes into trees and bushes.

Rune sticks are cut from the plants assigned to the runes. There are two possibilities. Either choose thin branches that resemble the rune shapes you are looking for - for those that are difficult to find, cut branches to size and tie them together with blades of grass - or carve the runes into sticks.

The naturally grown astrunas are usually burnt after a single use, usually for throwing. Rod runes that are to be carved in a ceremonial act of worship are usually used continuously.

The solemn cult of the rod carving can be carried out as follows:

After the usual physical and odic cleansing and oiling, a branch of the tree or shrub sympathetically connected with the rune to be carved is cut with the magical dagger at sunrise or at the time of dawn or at an astrologically favourable hour and a deed washing vibration, with the attitude of having an animated being in front of you.

The rune is mentioned three times - or in the number corresponding to it - before the principle that animates the tree is addressed with the words:

In the name of the great Pan,
in the name of the holy mother earth,
by Tanna, Stanna, Tanit,
(for the tent of the winter solstice set the names: om-
orka, um-urka)
I greet you being of the tree. Give me
this branch.
Pour your strength into him.
Connect them with the power of the rune of
salvation.... (follows the name of the chosen
rune)

While cutting, hum the rune name, then
give thanks:

In the name of the great Pan,
in the name of the holy mother earth,
by Tanna, Stanna, Tanit,
Being of the tree, take my thanks. Be your
strength in this staff from now on,

intimately connected to the rune power;
working my salvation!

Either the rune carving takes place immediately - or you go away in silence and choose a favourable place at home. If two people are intimately connected, they may perform the ritual together.

The length of the rods is 9 or 18 cm or corresponds to the number of the hagall rune; thickness, about the thickness of a finger.

2. Cult of the runic carving

After the words of invocation that introduce the action and the drawing of the protective circle, the "rune spell" is spoken, roughly in the form given by Kummer:

"Allfator, Fuotan, I call you! Infuse me with
magical all-powers. Awaken the runes, the
primal knowledge within me,
in holy love I strive towards you.
With runic power I banish all evil forces, for I
serve your divine rule.
- alu - tuwatuwa - Arahari - Fuotan."

Repetition of the thanksgiving to the tree being, placing and practising the rune mantrically and meditatively, then beating according to its number over the stick lying on white linen.

While chanting the runic formula with a sharp dagger point, carve the runic symbol into the bark to a length of three centimetres.

Once the scoring has been completed, place the stick on the flat right hand side with the greatest concentration:

You have become a mana carrier. Bound
to you is the rune power,

united with the power from which you sprang.

Setting, chanting and striking the rune, rune spells and a threefold "Sig-Tyr" conclude the action.

If the hour demands it, use candles. Incense of a white magic nature, especially frankincense, is also useful.

Other practices are possible for those in a "gnostic marriage", but nothing may be said about them publicly.

The 18 rune sticks can be made over the course of one or more evenings, but it is better to cut and carve only one stick at a time. For the wands of the 16 malrunes, it is advisable to choose the time period in which the runes are dominant in their mark. The day on which this begins is considered particularly favourable.

Those in the know also prefer 22 December (Yule Day), the 21 June (Hultag) and 21 March (Ostar) for runic acts; also 4 February (Carnival), 6 May (Hagtag, also known as Maje), 8 August (Solardutt) and 8 November (Heltag).

According to ancient tradition, the carved runes should be painted with red colour, or even better with blood, but this should be carefully considered!

The Edda warns:

"Nobody carves runes,
he advises them not to.
It happens to many a man that
a dark rod leads him astray."

3. Binder tunnels

As stonemason's marks, coat of arms inscriptions, symbols of meaning and protection, we often find strange interlocking runes, called binder runes, whose deeper meaning is hardly revealed to the observer today. The connoisseur can only guess at the ideas contained in these strange constructions. In the decaying age of runic wisdom, they are probably just abbreviations of personal names or names of things, usually the initial letters merged into a rune. As a rule, the runic symbols of more recent origin lack any ideas connected with being; their magical character is not expressed or only very weakly, unless they were devised by one of the few people who still really knew runes at the time.

Each rune is a magical factor. Anyone who knows how to combine several such factors into a single field of action - a binding rune - is able to give their intentions, metaphysically speaking, a strong emphasis.

The runes promise success, influence, power and victory:



which we combine into a binder rune in this arrangement:



Powerful, victorious will, expressed through the runes:



result in this combination:



Above all, grant abundance in the spiritual as well as in the material:



As Binderune:



Whoever wants to give compelling expression to his thoughts in word and writing should connect with the transcendent powers of ideas:



Compelling power of
speech, victorious word
of power,
Success of the suggestive thought
in word and writing
is the idea behind this runic connection.



The skilful artist chooses the runes: as a binding rune:





Perhaps he symbolises skill, beauty and harmony even better by adding the Hagal rune:



Who to the beherrscher of the community of the competitive world, grab it:



The od-magnetic radiation energy among other things:



They have a special influence on love and marriage:



But also the runes:



This binding rune shows:
Victory of the spirit over matter; or:
Man's victory over woman's nature.



Here have we have an union of
 the most important runes embodying the male pr i n c i
 p (ƿ ƿ ƿ ƿ ƿ) in the Hag-All:



and here are the most important runes of the white pr i n c i p
 in Hag-All:



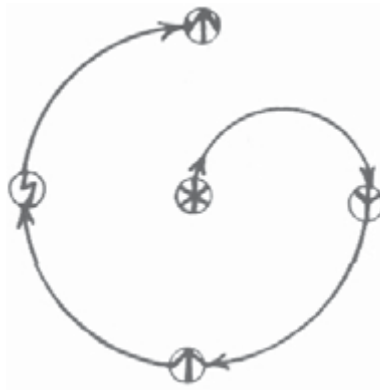
It should now be easy for the rune magician to devise suitable
 runic combinations for his purposes using these clues and
 analysing the table material. It is very likely that house marks,
 emblems, heraldic symbols and gable decorations of runic
 character will now speak a completely different, much clearer
 language. It may well be that here and there, a knowing person
 has declared his relationship to the forces of transcendence. A
 seemingly senseless tangle of lines reveals the highest secrets.

Runic glyphs

The runes can also be represented in glyph form. Different paths can be taken here:

1. Spiral connection of individual runes

Example of of a glyphic compilation of success runes;



* = the cherishing, preserving;

↑ = principle of power, of success;

Y = principle of increase, of abundance; ⚡ = principle of victory, of success;

⚡ = successful action.

Other runes can of course be connected to form a spiral with several turns.

2. Spiral glyph of the Futhork series

Arminius arranges the 13 runes of the futhork in a vertical row and constructs the name sigil of the bearer of the name using the first name and surname. The missing phonetic values in the Futhork can be completed as follows:

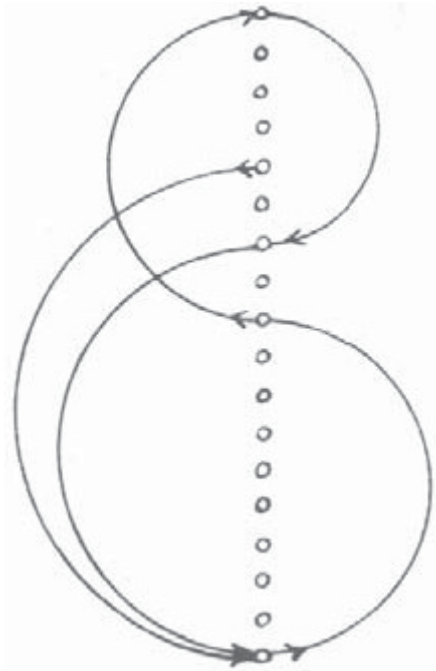
for P set	one	Bar,
for C, D, Th	:	Thorn,
for Qu	:	Ka,
for U, V, W	:	Ur,
for X and Y	:	Yr,
for Z	:	Sig (twice, double S)

The umlauts Ä and Ö are made up of AE and OE respectively; Ü is broken down into UI.

We obtain the glyph for the name Karl by drawing semicircles, starting from Ka (numerical value 5) via Ar (10) to Rit (5) and Laf (14). To give the whole thing a closed form, we can draw an arc from Laf to the starting point Ka.

In this simple way, the names of two closely connected people can be united in one glyph.

However, we can also construct binder runes spirally glyphically according to the method of the Futhork series, as well as any other runic connection, such as the runic powers used in a ritual, according to their order. The "Ritual of Incarnation" on page 125 serves as an example:



The dots can also be replaced by small circles in which we draw the runes involved in the glyph in our case:



3. Glyph, developed from the Saturn square

The characters of the Kaballa, sigils of angels and demons are largely taken from the Magic Squares. Knowledgeable circles also take the sigils of their civil and esoteric names from them by converting the letters into numerical values and connecting the squares corresponding to the numbers with dashes. Of course, this is only possible for squares with more than 22

squares, i.e. first from the square of the Five, that of Mars (25 squares).

What applies to our alphabet also applies to the Futhork. The 16 colour runes probably fill the rows of squares of Jupiter and four, but two runes remain unconsidered; in the higher number squares, the boxes above 18 remain empty.

Arminius had the happy idea of dividing the 18 Futhor runes into a double triple square. The Saturnian squares contain the runes Fa to Is and Ar to Gibor without any gaps.

Of the magic squares, that of Saturn is of particular importance. According to Karl Weinfurter, the Prague mystic, it refers to the mystical path. "It is an ancient Chinese square, which is called 'Patao' or the 'eightfold path' in Chinese. In the centre is the number 5, which denotes the human being."

The glyphic fusion of the runes of the "ritual of becoming one with the elemental force" produces the following image in the vibrational field of the three:

4	9	2
3	5	7
8	1	6
13	18	11
12	14	16
17	10	15



Production method

Runic talismans are made from pure parchment or the symbols are carved into round wooden tablets. Wood is subject to Jupiter, the giver of luck. The practice of "knocking on wood", which is still practised today, is a faint reminder of this sympathetic relationship. If the protective pentacle is also to be a piece of jewellery, the runic sigil should be engraved into a thin metal plate, preferably by a jeweller who is well versed in talismanic magic. The most suitable material is a metal associated with the ruler of the ascendant or the wearer's sun.

Runic sigils, which are based on the runes of a particular consecration act, are drawn on the floor with chalk or pinned to the wall, painted on cardboard. They can also be placed on a three-legged table inside the

The glyph may lie within the protective circle. Outdoors, it is carved into the ground with the magic staff.

During the rune ritual, the gaze concentrates, as far as possible, on the symbol. The visual absorption of the runic image requires a meditative attitude.

Colour matching

If the magic of colour is taken into account, the lines may be in red or green. The connoisseur may also relate the colour tone to the intended purpose and choose the colours recommended by Kummer, which are also valid in magical heraldry:

Gold (and yellow): Spiritual perfection, fame,
Leadership, worship - masculine
principle.
(solar influence)

Silver (and white): Longing for higher knowledge.
Change, transformation. - Feminine
principle. (lunar influence)

Red: strength, struggle, strict justice,
implacable law; but also violence and
licentiousness.
(Mars influence)

Blue: Ideal pure love, religious
internalisation,
Legal status, priesthood, trade, travelling,
foreign countries.
(Jupiter influence)

Green (also pink): Hope for the future, wish fulfilment,
earthly love, partnership, art,
beauty, union.
(Venus influence)

Purple (also yellow): Intellectual thinking, speech and writing, trade and travelling.
(Mercury influence)

Black: Realisation of karma through high spiritualisation as a result of inner transformation. (Saturn influence)

Other colour assignments can also be tested. The pendulum in the hand of the expert can also have a decisive say in matching the binderune, glyph and colour

VI. Runic cults

The mere practice of our runic work must only be a stage, only a step. The aim is to make every runic action cultic. Cultic attitude releases the mana forces, cultic ceremony forms the bridge that leads over into otherwise inaccessible transcendental realms. The magical peoples knew this, the representatives of the religions suspect it, although mostly only darkly, only in knowing esoteric circles does the cult take the place it deserves, even in our demagicised times.

1. Binderunen Asanas

Even the creation of binding runes with an open-minded partner can be turned into a simple ritual act. The futhorc tables and what has been said about rune magic provide suggestions, and the following examples of rituals provide even clearer information, as long as you know how to read correctly!

2. Rune dance

Dance has always been closely associated with the cult. Runic researchers draw the conclusion from Tacitus' report that the ritual dances of the Germanic tribes were based on runic symbols. Unfortunately, no further details are known.

Kummer has dared to attempt to reinvent runic dances. They are based on rhythmic stepping and turning in wide circles or spirals in runic postures, alone or with others.

Meditation and mantram lend the dance a cult-like character: an old rule says: "The rune dance includes the softly murmured rune word. As short as possible, preferably the name of the rune itself."

With some talent for rhythm and expressive gestures, beautiful choreographic figures can be devised.

3. Runic rituals

The ritual represents the highest form of the cult; it triggers effects on other planes of existence that also have an effect on our three-dimensional plane. The mana that gives the rune its magical power is activated to its greatest extent by the ritual.

The following are some rituals that can be compiled from runes and meditation spells for various purposes. After working through the individual meditation formulae from the tables, which must of course be preceded by a thorough mastery of the rune position and rune sound, we can venture into the ritual. We then no longer work randomly with one or the other meditation spell, **but combine suitable formulas to create a power, so to speak**

complex, merging the mana of related runes into a single factor of power and effect.

Each ritual can be celebrated on its own, but several complementary rituals can also be combined into one ritual. It should be noted that each meditation formula is spoken mantrically in the asana of the rune in question. The mantram is preceded by chanting or humming the runic sound and related formulae three times. A threefold repetition of sound and syllable concludes the meditation chant. The corresponding rune is struck as an introduction. Meditations of the Hagal and Sig runes are performed in the grip position.

The ritual as such is ritualistically framed. The magic protection circle is never missing, nor does it begin or end without an introductory and concluding invocation, as we learnt in the section on "Rune Magic". Light ceremonial and incense should also not be omitted.

Let us first try our hand at simple rituals in which only the meditation spells of one rune are used. Only later will we move on to rune combinations.

Rituals with individual runes

I.

Is rune:

1. I am.
2. I consciously switch on.....
3. Vibrating in the primal force field.....
(and other formulae shown in the table)

II.

Not-Rune:

1. O my will.(in notrune position)
2. Aepandi Nam (cross position with with subsequent hip grip) (in addition to other Notruna meditations)

III.

Connection with archetypal powers of ideas through rune and thought power:

⌋ = Will

⌋ =

Deed

⌋ and ⌋ = love, union

⌋ = Success (and soon)

IV.

Inclusion of runic glyphs.

We make a glyph according to example III and concentrate on it while we animate the runes on it in the aforementioned sense.

Rituals with combined runic powers

Increasing the magical influence



Rune of MAN unleash the power of divine magic within me.



The all creating, fire-generated Fa rune power works magically through me.



My magical Influxus grows through the primal rune Power.



The magical currents circle inside me and radiate,
where I direct them, responsibly.



One with the will of the universe
I control myself
and my environment
full of power and harmony.

I am a radiant, compelling
field of willpower. My will
dominates.

(Sending position and turning in circles)



Magical powers flow to me.
(Man- rune position)



Magical powers work in me.
(Hagal grip in front of the
chest)



Magical powers work through me.
(Is-runes sending position)

Magnetising as a runic cult act

As can be seen from the tables, certain runes are closely related to od-magnetic processes. We combine these factors in the force field of a ritual. Above all, we use the sending and receiving runes:

Fa = positive transmitter tune,
Os = Reception rune,
Othil = Rune of Odic radiance and breath,
Man mediates the spherical forces, the M-waves,
Ur strengthens the odmagnetic
beam and
Healing ability,

Thorn = the rune of odmagnetic transmission.

The ritual is particularly suitable for the exchange of opposing polarities, and other Gnostic practices can be combined with it, as the knowledgeable person will realise after some consideration.

The cult action allows the application in healing practice.

Odmagnetic cult practice I.

After the usual preparation:

The magnetiser places the runes Othil, Fa. Man and Ur one after the other, speaking the mantram associated with the rune after each runic sound exercise.



Receiving, I open myself to the odic influx.



Primordial power flows into me.



You multiply my od.



Ur, strengthen the magical influence in me.

(If only magnetisation, i.e. one-sided power transmission, is planned, only the magnetiser places the runes, the person being treated remains silent in a resting position; with a mutual exchange of odes, both partners make themselves receptive. They practise the same thing at the same time).

II.

Now the usual magnetising repeat is carried out in the rune position.

The magnetiser sets the transmit rune FA,
the sensitive sets the receive rune OS.

rule, man and woman transfer their radiance alternately, the former always practises the Fa rune, the latter always the Os rune.

After the Os exercise, the female partner responds:



Let the spiritual and physical light flow into you through the power of the FA. My Od will power through you.

After the Os exercise, the female partner responds:



Knowing about the Os-rune salvation, I joyfully open myself to the influx of your Odic powers.

Both partners now assume the binding position Thorn and practise the rune together.

Then the man:



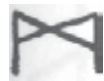
My odic currents begin to circle and radiate energetically wherever I direct them, responsibly.

Then both together:



Our odmagnetic currents interpenetrate each other in exchange. Mentally and physically, the currents that flow into each other change our polarity.

Binding position Man



with simultaneous repetition of the above two formulae.

III.

Then magnetise, again in conjunction with the corresponding runes. At the end of each stroke, raise your arms in a wide outer arc and take the Fa-, Is- or Man-

Asanas. The palms consciously draw in the cosmic runic currents, speaking the runic sound in the mind at the moment of drawing in, i.e. during the inhalation.

Where desired, magnetisation can also be carried out reciprocally.

IV.

After magnetising:



Healing forces of the universe flow towards us.
Energising forces of the universe work in us,
etc.

(The partners chest to chest, with arms raised in the grip of the Hagalrune)



OM OM OM (nine or fifteen times)

Subsequently, the two sides of the odontoid are formed by enclosing the other with an imaginary egg-shaped shell.

The above formulae can of course also be replaced by other suitable formulae. The tables contain sufficient material.

If you are lucky enough to be able to perform this cult with your spiritual companion, you should also include the Eh and Gibor runes and their meditations relating to the act.

Ritual of the emergency turning point



Rune of the Nornes releases the compulsion of fate, turns hardship around.

O my will, turn away all need,
thou my necessity,
through you I rise above adversity and death. (In the Notrunen Asana)



Aepandi nam, calling
out, crying out, brothers
of Hermes, I implore
you,
be counsellors, be
helpers to the erring one
here.

(arms stretched horizontally at the side; cross position)

Aepandi nam,
brothers in
space! Stand by
me, turn the tide
of distress!

Hip grip. - Remain in deep contemplation,
especially when advice is requested).



Ma, primal word of abundance,
be the fulfiller of my wishes,
be a multiplier of what is spiritually pious
for me. (In the Manrunen Asana)



Creative spirit,
dwelling within
me, conquer!
(Sigrunen mudra)

Ritual of success



Rune of the Norne
release the compulsion of fate,
turn the misery.



New life sprouts
through the violence that gives birth to the barrune.



Grow, prosper
through the power of the FA.



The strength in me wins!
Sigrune's all-conquering power leads
me from success to success.



Ma, primal word of abundance,
be the fulfiller of my wishes,
be the multiplier of them,
what in truth is pious to me.



The Barrune Blessing of
Consecration is a defence
against blind chance,
resist the providence of malevolent forces.

Secure in BA R
I enjoy the fruit of my desires.



Salvation and fulfilment
work the divine power of the sun!



Tyr-Tyr, Tyr-Tyr, Tyr-Tyr!
Prosperity grows,
Happiness increases,
fruit of the struggle: you g !



Sig-Tyr, Sig-Tyr, Sig-Tyr!



The energising forces of the universe flow
towards me. The energising forces of the
universe work in me. The energising forces
of the universe work through me.

Ritual of successful creation



Great skill is granted to me
through the Ka rune Power,

High knowledge, cosmic wisdom
announces itself to me through the Ka
rune power.



Tiu-Ziu,
of the eternal begetting primal principle never
resting creative instinct
- The will to create in me and every creature - ignite
the creative power of becoming like lightning.



Holy power of light
work the good, the beautiful through me!



The power of my words grows
magically, the power of persuasive
speech. (Also in the Othil Asana)



Formative forces of the universe flow towards me.
Formative forces of the universe work in me.
Formative forces of the universe work through
me.

(Singers, musicians, dancers should include BAR (singing)
and RIT (rhythm), actors and writers should further develop OS

and Othil. SIG (success) may be represented in the ritual in any case).

RUNE MYSTIC

1. Back to the origin - the goal of all mysticism

Whether Eastern or Western mysticism, each strives towards the same goal, strives back to the "original source of all becoming". Here as there, it is the "religio", the "reconnection", the "becoming one with God" that the seeker longs for with a yearning heart. He faithfully trusts the "spark", the "Christ", the "God in him", who leads him on a steep path home to the "Father". Even if the name changes, even if everyone speaks a different language - in the end it is the same reverent stammering, the same struggle to put the "eternally unnameable" into words. Be it the millennia-old verses of the Bhagavad-Gita, which in some respects surpasses the Bible, be it the ecstatic outpourings of a Meister Eckhart, a Jakob Böhme or the teachings of modern mystics from the most diverse directions: everywhere we encounter the same basic idea that we also find in the Edda.

The rune teachings not only provide magical practices, they are far more a guide to the "prodigal son" who longs to return to "his father's house". From a "Rebirth in the spirit" also murmurs the runes, from the "What yoga, gnosis, Rosicrucian-Masonic mysticism strive for as the highest form of ultimate human development - the "state of samadhi", the "entering into the pleroma", the "unio mystica" - is granted by nothing less than the power of the runes of salvation.

Just as with the powers of letters, it is just as possible to work mystically with the powers of runes, as they are essentially not separate entities. The mystic of letters thinks of vowels and consonants, visualises them in his feet, hands and later in all parts of his body and thus achieves states of a mystical character, which show the same phenomena in every practitioner, the strict secrecy of which is not allowed.

makes it impossible for the neophyte to boast of perceptions that he has never, ever experienced.

Why should the runic mystic not achieve the same with runic sounds and signs? - Or on the path of meditation, of contemplation, on which oriental and occidental mysticism join hands?

The cult, the ritual connect the individual healing paths: feeling the runic powers through asanas, mudras and mantras; entering the "great unconscious", the "shapeless", "not-yet-formed", into the form-birthing realm of the "cosmic mothers" in gifted moments of meditative contemplation, the "experience of God" in contemplative vision.

Ritual of becoming one with the elemental force



Cosmic knowledge, cosmic wisdom heralds the power of the Ha rune.

I want to, I can become a rune expert. I can do what I want.



Coming from the primordial ground, Gibor leads me back to YOU.



I consciously switch on
into the cosmic stream of primordial will.

Vibrating in the primal force field of the will of
the world, I am one with its will.



The primal fire, the most secret, highest universal
power ignites the divine spark in me
to the divine flame.

The primordial power of divine action
flows through me.

My consciousness grows into cosmic expanses
All-Father, be always in YOUR Son,
from YOU I went out, to YOU I return! Enlighten
me, enlighten me!



The energising forces of the universe flow
towards me. The energising forces of the
universe work in me. The energising forces of
the universe work through me.



The deity

above all ...

in all ...

Initiation ritual



All-Rite, reveal yourself to me in ritual,
in ritual experience!



Othil, work spiritual salvation in me.



Knowing the power of the Os rune
I am the recipient of high spiritual currents.



Rune of initiation
give me the consecration of inner
enlightenment an I with God.

Lögr, primordial water of life,
bestow the consecration,
Holy baptism.



Holy Man, inspire me, holy
Man spiritualise me, awaken
omniscience,
the all-love in me



Arahari, sun spirit, you,
lead me up from the darkness to you.



Sigil, victorious power,
help overcome the matter deception



Birth and death, death and coming
into being - holy thorn rune call
release me from the wheel of eternal
return,
give me the grace of spiritual rebirth



Eternally bound by the power of the Is rune, I
am the all-deity



I was driven from re-embodiment to re-embodiment,
from life to death, through tribulation and
hardship, through endless transformations and
mouldings. Nothing can kill me!
I yearn for a higher life, for a purer being,
Sun after you!

The spirit rules over the material,
Eternal being triumphs over transient appearance.



Coming from the primordial ground, Gibor leads
me back to YOU.



From the
UR,

about the UR,

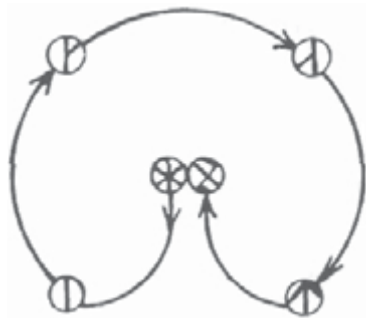
to the UR!



Holy man, spirit rune, you,
connected to the primal light
substance. one man with God!

Ritual of completion

(In conjunction with a glyph constructed from the runes involved, drawn on white paper, parchment or leather, lying on the small table in the circle.)



1. Placement of the runes contained on the glyph, including their mantric formulae.
2. The following meditation in rune pose. Rhythmic transition from asana to asana according to the meditation words:

- * Divine spiritual powers flow to me.
- | Self-conscious, self-possessed, I stride from step to step
- ↳ to high magical ability.
- ↑ Gnostically enlightened, reborn
- ↑ I return home to PL EROM A.
- ⚡

2. Gender mysteries

As can be seen from the tables, the runes have a strong sexual symbolic character. Which is not surprising. Signs that find their equivalent in the realm of the "mothers" must of course not exclude the most primal of all powers. The primal cult was the sex cult. But who still wants to admit that? Who still knows that even the term for the most sacred acts, the word

Does the term "sacrament" refer to the fact that it derives from "sacr", the ancient Hebrew term for the male sexual organ, as H. P. Blavatsky, the founder of the Theosophical Society, proves? The phallus and procreative secretion have always been regarded as the strongest carriers of mana.

This explains the sexual element in ancient cults and even in today's cults, although there are not many occultists who realise what a powerful factor the mana working through the sexus represents in magic and mysticism. Since the emergence of sexual polarity, since the separation of male and female on our planet, this force has become inconceivable. Powerful

she controls all being, nothing more natural therefore that she is also able to work through runic power

However, in order to be able to take an unbiased position on this view, we must learn to rethink many things and thoroughly revise our previous views on eroticism and sex. In order to arrive at a clear judgement of these subtle, mostly frowned upon things, only the esoteric point of view can apply, which neither speaks in favour of our current sexual morality, an unbridled self-indulgence, nor takes sides with the view that sees only the impure and despicable in sexuality, Christianity, for example, is all too right in rejecting the degradation of sex to a lowly sensual thrill, but to reject sexuality outright as sinful is going too far. Rather, in the sexual function, the creative power bestowed on man must be honoured, the incomprehensible mystery of procreation and birth, which may only be approached with a pure mind and ultimate reverence.

This expresses what nature-loving people have always felt and continue to express in their ritual acts to this day. Culturally, they seek to experience the power of development in humans, animals and plants. Sexual matters are sacred to the "primitive"; hence the sexual symbolism in their rites, in which the "well-mannered" Westerner, of course, sees only the height of the most horrific moral depravity. It is significant that a great woman, H. B. Blavatzky, the author of the "Secret Doctrine", says that these morally so indignant people only attribute thoughts of their own calibre to the so-called vicious heathens.

And the same should be said to those who believe they have the right to judge Runic sexual symbolism and customs with moral indignation.

The knowledge of the twin soul

A longing for you cries out in every human breast, a consuming desire that is so rarely fulfilled. We are all half-creatures, suffering until we find the part that complements us in the other. And how often do we think we have found it, only to realise afterwards, full of bitterness, that we are once again only victims of a mistake.

Is it only our unrealised desires that torment us, driving us from disappointment to disappointment - or is it the sense of something missing that cannot be replaced by anything else?

Esotericism speaks of the *du a l*, of the twin soul. Even if the views on this differ, they essentially say the same thing: We are separated from our you, from our second ego. The original spark that we once were before the birth of time divided into two egos, into two souls, searching for each other through countless incarnations, straying past each other, blinded by the karma of self-inflicted actions; but never resting until they have atoned for all their deeds and become one again.

Genesis already symbolically shows us the original human being, the hermaphrodite and his division into male and female. According to insiders, Adam was created two times. The Elohim fashioned him "male-female" in their image on the 6th day of creation. (".. and he created them male and female ..." remained for us as a dark reference to a primeval revelation misunderstood by the translator). It was only much later that the hermaphroditic

Adam his "rib", Heva joined him, the separation of the sexes took place.

Plato's myth echoes the same primal mystery. In the beginning, there is the hermaphrodite, who unites man and woman completely within himself and later rebels against Olympus. The gods split him in two as punishment. Since then, the two halves have been striving towards each other, restless, whipped by longing.

We also encounter this search for the "you" - as many myths tell us - in runic lore. And more! Runic power - a murmur reveals - leads the soul to the soul. For example, Kummer claims to have had a vision of his twin soul during runic exercises in conjunction with meditation on the woman whom he later met through very special circumstances, actually married and with whom he became happy.

It is undoubtedly karmic if and when we meet our dual. There may be incarnations where we look in vain for our twin soul, and how often perhaps in our lives on earth do the paths cross and neither seizes the great moment, or only in the breast of one flames joyful recognition, the other remains silent; tragedy for the one, new karma for the other.

Be patient, whoever longingly calls for the twin soul will not immediately see it in the light they dream of. Karmic dross clings to each of us. We must learn to endure each other.

Those whose sinews are pure, entrust their ardent desires to the sacred runic powers in a solemn ritual.

Magical call of the "DU"



I consciously switch on
into the cosmic stream of primordial will.
Vibrating in the primal force field of the will
of the world, I am one with its will.



Satisfy the longing for YOU, give
me the companion
to walk through life together.



Recognising the primordial
law of marriage, I voluntarily
bow to it, erasing the karmic
compulsion of the rune of
adversity.



Sister of my soul,
bound to me through many lives, longing
I call for you!
Wherever you are, the Eh
rune power

leads you to me!



Power Gibor and
Gea! Part of my soul
enters my life,
be my beloved (beloved), be
my sister (brother),
be wife (husband) to me in Gnostic marriage.



Hagal
marry the begetter to the conceiver, one us
forever
through the All-Love power.

The Gnostic doctrine of the feminine principle

The relationship between the sexes is determined by another, less auspicious than the unconditional striving towards each other of two people who have been connected since "eheda": the demonic We ib principle; one of the most terrible weapons of Jaldabaoth, the fallen son of Achamot-Sophia, the lord of the universe, of matter, who holds humanity tyrannically in his claws, who seeks to block its path to the Pleroma, to the "Chrestos", to the "Upper IAO".

Woman - matter - Satan: is the Gnostic equation, as it can also be deciphered from the Yr rune, especially in its most negative effect.

This dismissive attitude is of course only justified towards those egos embodied in the form of women who

slavishly succumb to instinct and, as "Vamp", "Lulu" and whatever the masks of the "demon of all lusts" are called, inextricably entangle themselves and their partner in the lure of matter.

It is more difficult for the ego in female incarnation to escape the realm of the "lower demiurge". According to Gnostic teaching, this requires the help of the spiritual man. But even he cannot reach perfection without the woman. This is probably a hidden reference to the twin soul.

Gustav Meyrink also touches on this problem in his novel "The Green Face". He mentions a mysterious path to redemption. If a person manages to "rise above the Crossing the 'bridge of life' is a blessing for the world. It is almost more than being given a Saviour. - Only one thing is necessary: a single person cannot achieve this goal, it requires a companion. - It is only possible through a combination of male and female forces. Therein lies the secret meaning of marriage, which has been lost to mankind for thousands of years".

Everyone carries - which is no longer a secret to psychologists - male and female within them. There is only complete harmony where an opposite-sex human couple has brought man and woman to maturity in equal parts, where the partner has mentally transformed into a hermaphrodite and the female partner into a gynandria.

The "Gnostic marriage" serves this sublime purpose. What Catholic dogma demands of every marriage rightly applies to it. Man must not separate what was one before the beginning of time!

The gnostic-sacred marriage

The gifted, who have been granted the rare good fortune of travelling the path of spiritual development together with their dual, are still able to perform the "holy wedding" today as they did in the heyday of Gnosis or in the days of the Edda.

Only those, no one else dares to perform this highest of rituals!

Not drive, not passion is the motivation, only love, only the feeling of belonging together since time immemorial. Only the certainty of "not being able to be without the other" determines the action. It would be completely wrong to force oneself from the mind. Where the heart is silent, mistrust the brain! If lived lust obscures the image of the present partner, the ritual must likewise be omitted.

To abuse the healing powers of the runes is to seal your own doom!

Those who are called, reading between the lines, will understand how to further shape the rituals and understand where silence had to be kept. There are few before whom the last veils may be lifted.

Gnostic marriage ritual

I.

Both:



Recognising the primal law of marriage, voluntarily bowing to it, we eradicate the compulsion of the emergency rune.



Lovingly bound to each other for life, we strive towards a common goal.

Nothing can separate us,
the binding power of the Laf rune protects us. (Laf rune binding position)



Striving towards each other, tired of being special, unite us, marry us
Thor's begetting hammer power.



Hagal!
Man and woman,
the positive witness
connects to the negative receiver.
(Hagal rune grip or in Eh rune binding position)

Two worlds,
two ego waves, two ego wills, two
souls unite
in the Marriage-Eternity-
Law. (Eh - rune binding
position)

Solemnly the
the great sacred fusion through the
All-Love power.

The woman alone:



With Gea and Gibur,
I give myself to you alone as sister
and wife.

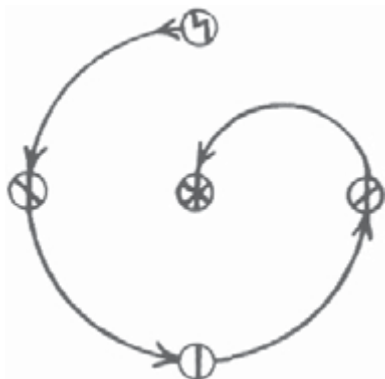
Both:



Gibor and Gea!
Gibur and Gifa!
Two forces, two souls
Marrying, conceiving in cosmic-
ecstatic pleasure!

II.

(In connection with a glyph)



Victoriously



overcome all



adversity



me,

connected in gnostic-sacred marriage with my dual,



thus finding the right centre, the all-harmony.
(Concluding Hagal meditation: Hegende Kräfte des Alls
.....)

RUNE-MANTIK

1. Throwing with rune sticks

"Urd is the name of
one, Verdandi the
other. They cut
sticks. Skuld was the
third. They cast lots.
They determined life,
proclaiming the fate of the
generations of men,"

sang a wise man in ancient times.

These and other passages in the Edda tell us what else the runes were used for: researching the course of fate.

Operating in the timeless and timeless, for the powers of transcendence there is no 'being', no 'not yet', only an everlasting BEING. Runes have always been the key to the realm of the Norns, to 'being-as-it-was'. "Runes whisper right advice," proclaim what is, what was, what will be.

In addition to the Edda, this is also confirmed by the Roman Tacitus in his "Germania":

"The usual way of casting lots is simple. They cut a branch from a fruit-bearing tree into sticks, distinguish them by certain signs and scatter them randomly over a white blanket as chance would have it. Then the priest, if in public, the father of the family, if asked for advice by an individual, prays to the gods by looking up to the sky and picking up three sticks one after the other. He points them according to the sign that was previously carved on each one."

What was true in Veleda's time is no less true today for the connoisseur of runes. Rune wands and runic cards advise anyone who knows how to consult them.

Prerequisite:

A cult-like attitude is a prerequisite.

We already know how to cut and score the rods to be thrown.

If possible, the place of the wedding should be on a hill under an old oak or beech tree.

The most favourable time is the hour of sunrise ;
the high point of the sun (midday); the
hour before sunset;

Furthermore: the morning hours between 6 and 9 am, the
afternoon hours between 3 and 6 pm.

If the sun is already below the horizon - according to Kurtzahn - other mantics, on the other hand, also include the hours of the night. The phase of the waning moon is usually warned against.

The best days are

Wednesday and

Sunday,

the first day of a mall (the beginning of a
mall), the "holy days" (Yultag, Hultag,
etc.), St. Andrew's Day (30 November).

The following days, among others, are recommended for interviews that are intended to provide information about the course of an entire year or are particularly decisive for fate:

Jultag,

Yr Day (29 November),

New Year's Eve or

the eve of the birthday of the questioner.

The view is directed northwards, towards the North Star at night.

The clothing consists of the cult cloak, which is to be worn on bare skin. Most runic mantics recommend working unclothed.

Metallics must be discarded, except for jewellery of a magical nature (ring, protective glyph, etc.).

A large linen cloth of plant tissue is spread out within the magical create; preferably white in colour, some also prefer green and red.

The questioning of the runes does not tolerate any witnesses.

Except in the case of close cohabitation (Gnostic marriage), the act may be performed by two people.

If you throw the sticks for someone else, their presence is of course permitted.

The oracle plot

- whether with wands or cards - frame the introductory and closing ritual given in the section "Runic Magic".

Before throwing the rods:

Primal runic asana and invocation of the runic syllables. Meditation chant:

Through the power of the UR
I see the primal thing of every skill.

Then: Man rune asana and syllable invocation.

Meditation chant:

Man: the symbol of rising,
Crown of the world tree, human sign, you, I
reverently open myself to the influx of mana,

the power of the spirit,
that fills the universe.
Holy MAN reveal Mimir's secret, awaken the
primal memory, the primal knowledge within
me.

Throwing the sticks

can take place in different ways:

I.

After asking the question, aloud or in thought, the eighteen rune sticks are thrown randomly onto the linen with their eyes directed towards the sky, while at the same time naming "Mimir" and the Norns.

While maintaining the line of sight, one or more sticks are picked up, but always in odd numbers, while thinking or speaking "Runes run right advice!"

The answer is determined by the rune meaning of the chosen staffs.

In matters of success, the runes Sieg and Tyr would be particularly favourable; in matters of love and marriage, Eh and Gibor.

The combination of several runes picked up says something about the circumstances of the matter in question. (See table "The meaning of runes in manticism.")

The rods must always be analysed in the order in which they are drawn.

II.

The eighteen rune sticks are mixed well and placed under the cloth.

Once the question has been asked, the right-hand person takes out a stick. There may also be three, five, seven or nine sticks.

III.

Asking the question.

Place the rods in foot form on the sheet and pronounce the runic name.

Repeat the question.

Then place rod by rod - again naming the rune - in the right hand, starting with the mal-rune prevailing at the time of the oracle, followed by the others in consecutive numerical order up to the gibor rune, the remaining ones completing the circle from one (Fa) up to the mal-rune in question.

Asking the question again.

Ejecting the rods.

The rod lying closest to the door gives the answer.

2. Cartomantic practice

Cards are also used instead of sticks. The runic staff cards included in the book are best suited for this purpose. It is also advisable to make your own deck of cards according to a given template, which must be produced in a strictly cult-like manner similar to the runic staffs. These ceremonially consecrated rune cards are only used on very important occasions.

For the first time in modern runic mantics, a strict distinction is made between positive and negative (fallen, demonic) runes. Previously there were only cards with the

Eighteen healing runes on the right. Of course, you should also try your hand at the usual methods, mainly taught by Kurtzahn.

I.

Druidic method

1. Shuffle the 18 Futhork cards.
(Salvation runes without the fallen demonic runes).
2. The six top cards of the pack are placed face up in order from east to west (runic image visible) without the usual prior cutting.
3. Evaluation according to the meaning of the runes.

II.

Dodona method

1. Shuffle the 18 healing rune cards.
2. Place the cards in rows of 6 (from west to east).
3. Evaluation:
The first row gives information about the past,
the middle row about the.The present,
the bottom row about the.future,
or: 1st row: Beginning,
2. Series: Stock,
3. Series: Continuation, end.

III.

Stonehenge **method**

1. Shuffle the 18 healing rune cards.
2. Place the open card hands in the Magic Circle (not on the usual cloth), starting in the north and proceeding clockwise.
3. Pick up the personal card, i.e. the card symbolising the questioner. The Man rune is the personal card for the man and the Yr rune for the woman.
4. The questioner turns in a circle six times with his eyes closed, quietly murmuring "Wuotan", holding the Man (or Yr) card in his right hand.
5. At the end of the 6th turn, he drops the card onto the rune circle.
6. The hand that precedes or is touched by the person card provides the answer to the question, or it is the starting point for the interpretation of the six cards, with the first six runes again signalling the past, the second six the present and the rest the future.

The place where the personality card was originally placed counts the same as if the card was there.

If the person card falls out of the magic protection circle when it is dropped, the mantic process is invalid, but it may be repeated twice more; if the card symbolising the questioner slides back over the circle, the oracle must be cancelled for that day.

IV.

Laying with the 18 runes of salvation and their negative reflections

I.

1. Shuffle the 36 cards.
2. Eject all cards.
3. Only the open runic characters are upgraded.

II.

1. Shuffle the 36 cards.
2. Spread out the cards and draw 18 cards at random.
3. Interpret the selected leaves using one of the three methods described above.

What is important here is whether the positive runes, the runes of salvation, or the demonic runes, the fallen runes, predominate.

III.

1. Shuffle the cards.
2. Take off three times.
3. Combine the three packets into one joint.
4. Place the card sheets face down in three rows of twelve cards each.
5. Evaluate the series as known.

IV.

1. Mix and lift three times.
2. Lay out the 36 cards in four rows of nine cards each.
3. The interpretation takes place - starting from the person card - horizontally, to the right and left, vertically, above and below and including the diagonal.

In addition to the Man and Yr rune, the Is rune can also be used as a person card for both genders. If you have determined your individual key rune, use it as a personality card.

The following tables are indicative of the basic meaning of the runes in manticism.

3. The meaning of runes in mantics



Exoteric: change, transformation, new beginnings, growth, movement from one place to another, change of domicile, wandering, travelling.

Cattle, livestock, movable property.

Fire,

Procreation.

Help in times of need.

Esoteric: Primal fire.
The fathering paternal principle.
Guidance.



Failures in the above matters. Destruction,
inhibition.



Exoteric: The permanent, lasting, enduring.
Temporal happiness, money.
Doctor, medical help, healing powers.

Esoteric: The primal thing, the origin.
"The primal cause of all earthly and cosmic
phenomena."
Captured.
Contact with the afterlife.
Life after death.
The maternal principle.



Impermanence.
Bad influences.
Illness.

Ignorance, delusion.



Exoteric: will to act, goal setting, creative

power. Esoteric: Return.

New emergence from the old, the dead. The creative power of the seed.



Demonic influence. Damage, deception, corruption, enemies.



Exoteric: Speech, conversation, discussion.
Successful speaker.

Mouth, breathing.

The emerging.
Mother's womb.

Esoteric: The idea of what is offered, what arises.



Mischief.
Failure of the word.
Pernicious influence.
Abuse of knowledge and wisdom.



Exoteric: Law, order.
The judge.
Advice and rescue.

Esoteric: The primal law.
The transient. Religious
feeling. Ritual act of
consecration.



Injustice, lawlessness,
violence.
Black magic practices.



Exoteric: art, skill, artist, genius.
Stand in favour. Procreation,
the child. Justice.
Power.
The existing.

Esoteric: "The feminine principle in space" as the executing
power of equalising justice.



Unwanted or failed reproduction. Injustice.
Decay of the existing. Inability,
bungling.



Exoteric: The guardian, Protecting, preserving,
maternal.
Wisdom, harmony, salvation and
blessing. Protects against hail and fire.
Protecting the home from adversity.

Esoteric: The eternal change.
The cherishing principle in the universe. The superego (the god within us).



Exposed to disaster.
Defencelessness.
Severe weather disasters.
Destruction by storm, hail or fire.



Exoteric: The inevitable.

Distress, separation. Dependence, distress.
Forced by fate, but with the prospect of a turnaround, of alleviating and banishing hardship through subordination, by recognising karmic law.

Esoteric: The Counsel of the Norns.
The realised karma.
The law of cause and effect.



No prospect of an emergency turnaround.

The compulsion of fate succumb as a result of rebellion against karmic destiny.

Unstoppable decline. Last denial.



Exoteric:

The self-conscious ego.

Positivity, activity, will. Self-control.

Influence on others. Personal power. In possession of magical powers.

The power to banish evil.

Esoteric:

The unity in space.

The duration.

Magical powers.

The effect of the masculine principle in the cosmos.



The unconscious.

Passivity, lack of will.

Being dominated by others.

Medium.



Exoteric: Everything beautiful and sunny.
Transformation to the
good. Virtue, honour,
glory. Fruitful labour.

Esoteric: Perfection.
The light, the divine spirit, the sun.



The opposite of the above.
Barrenness, vice, dishonour.
Change for the worse.



Exoteric: victory, success, gain.
Successful battle. Goal
achieved.
School.

Esoteric: Light healing.
Inspiration.
Soul.



Destructive light (lightning).
Hopeless battle.
Defeat, failure, loss.
Fictitious success through use of
unauthorised means.
Exploitation of others.
Cruelty.
Inhibited powers of the soul, morbid
mental life.



Exoteric: The beginning.
Witness, fertilise.
Arousal.
Power, success, wisdom.
Fulfilment of duty.
The art of camouflage and concealment.

Esoteric: Rebirth "into the light life of the soul".



Questionable or prevented beginning. Falsified
knowledge.
Failure. Dying.



Exoteric: Becoming, birth, security.
Obstetrics, uterus. The
son. Bread.
Singing.
Source,
mountains.

Esoteric: Meaning and significance of the earthly course of
life.



Not becoming. Prevented birth, miscarriage.
Prodigal son.
Bitter bread.
Stretcher.



Exoteric: Life.
Experience.
Test, temptation through life circumstances.
Companion.
Water, sea.

Esoteric: Suffering from failing an exam.



Succumbing to temptation.
Disappointment through the
companion. Downfall, emptiness,
corpse.



Exoteric: Man, masculinity.
Increase, recovery,
abundance. Magic.

Esoteric: Spirit, truth.
God-man.
The masculine principle in the cosmos.



Demonic spirituality. Increase through dishonest practice. Black magic.



Esoteric: woman, femininity.
Drive, greed, sensual love, passion.
Consummation, death.

Esoteric: Matter, chaos.
The negative feminine principle in the cosmos.



The depraved woman.
Perverse sensual lust, unrestrained, unbridled passion.
Lie, deception, error, delusion, confusion.
Failure due to wrong action.



Exoteric: Marriage, marriage, partnership.
Permanent commitment. Legal connection.
Binding resolution.
Hope, duration.
Horse.

Esoteric: "Duration and marriage as law".
Union of I and You. The higher
love of the soul.



Mißehe.
Failure to make a connection. Unhappy love.
Unrequited feeling. Me and you do not find
each other as a result
Destiny or own
misunderstanding.



Exoteric: The fulfilment.
The giver, the gift.

The sacred marriage. The
becoming one with with the sister soul.

Protection from evil forces.

Esoteric:

God-everything.

"Death as the beginning of eternal life."

Beholding the divine.



A futile longing for fulfilment.

Searching in vain for the sister soul, for the dual.

Unhappiness.

Godlessness.

Study notes

Those who strive for mastery in runic yoga, runic magic, runic mysticism and manticism must not stand still, must not be satisfied with what is offered here alone. He must constantly seek to perfect himself in all branches of the "secret sciences".

The works of all rune researchers - as far as they are still available

- should be studied; with the more or less necessary "racial" smear of course!

Those interested in m a n t i c , in the art of divination, will find further methods of reading techniques in the author's book: "The Art of Reading Cards", which can also be applied to our runic staff cards. At the same time, the aforementioned book attempts to solve the riddle of fortune-telling from the point of view of depth psychology and magical knowledge, thus rehabilitating parapsychologically the most notorious, seemingly ridiculous occult discipline, card reading (regardless of the symbols and images used).

The T a r o t, the most worthy form of manticism alongside the runes, should definitely be included in the systems of divination. But the "Book of Thoth" harbours even more: an initiation mystery of the highest and highest degree. Only a few of its secrets have been revealed so far. A good summarising introduction was recently provided by Joachim Winkelmann in his "Tarot of the Initiates".

The Ru n e n k a b b a l a receives the necessary deepening through the works of the number mystics, primarily through Herbert Reichstein's "Kabbalah". Reichstein, who was an expert on runes, used the German alphabet to illustrate the

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Herman Wirth	TheRise of Humanity Rudolf
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Adolf Kummer	SacredRunic Power
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Roland Dionys	JossèThe Runes

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Peryt	ShouDie "Edda" as a key of the coming world age
	M-waves and the sixth sense of man
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Gregor A.	Gregorius The magical revival of the Chakra in the human etheric body
Hans Adolf	Bühler The world of colours
Arminius	The world view of man in the light of cabalistic vibration research (in "Blätter für angewandte Lebenskunst", October 1954)
Karl Spiesberger	Inauguration Magical-esoteric Life formation in theory and practice (private print in lesson form)

"The Edda" in the translation by Gorsleben, Hugo Gering, Karl Simrock, v. Wolzogen or Felix Genzmer

Correction and addition to the second edition

Page 9: On the passage: "He also had the strength of eight men..." Over the years, many experiments aimed at this have proved conclusively that runic asanas and runic words do indeed enable a subjectively perceived reduction in weight that can be proven by anyone. Detailed instructions in "HERMETIC ABC", Volume II.

Page 97, last section, first line: Marby originally taught only the practice of the Is rune. Later, however - of which I only became aware after the publication of the first edition - he introduced a large number of rune positions, going his own way in terms of runes, rune form and position.

Page 99: 13th and 14th lines from above are mixed up. Should read: "... at Sig on 'success' etc."

Page 107 (and page 148, 6th section, 4th line): The aforementioned book has been published under the title "The successful pendulum practitioner".

Page 113, line ten counted from the bottom: Ka (numerical value 6).

Page 113, glyph drawing: The starting position falls on circle point 6 (Ka) and not, as the drawing incorrectly shows, on 5; furthermore, the line coming from point 18 must intersect the 10th point (not the 9th).

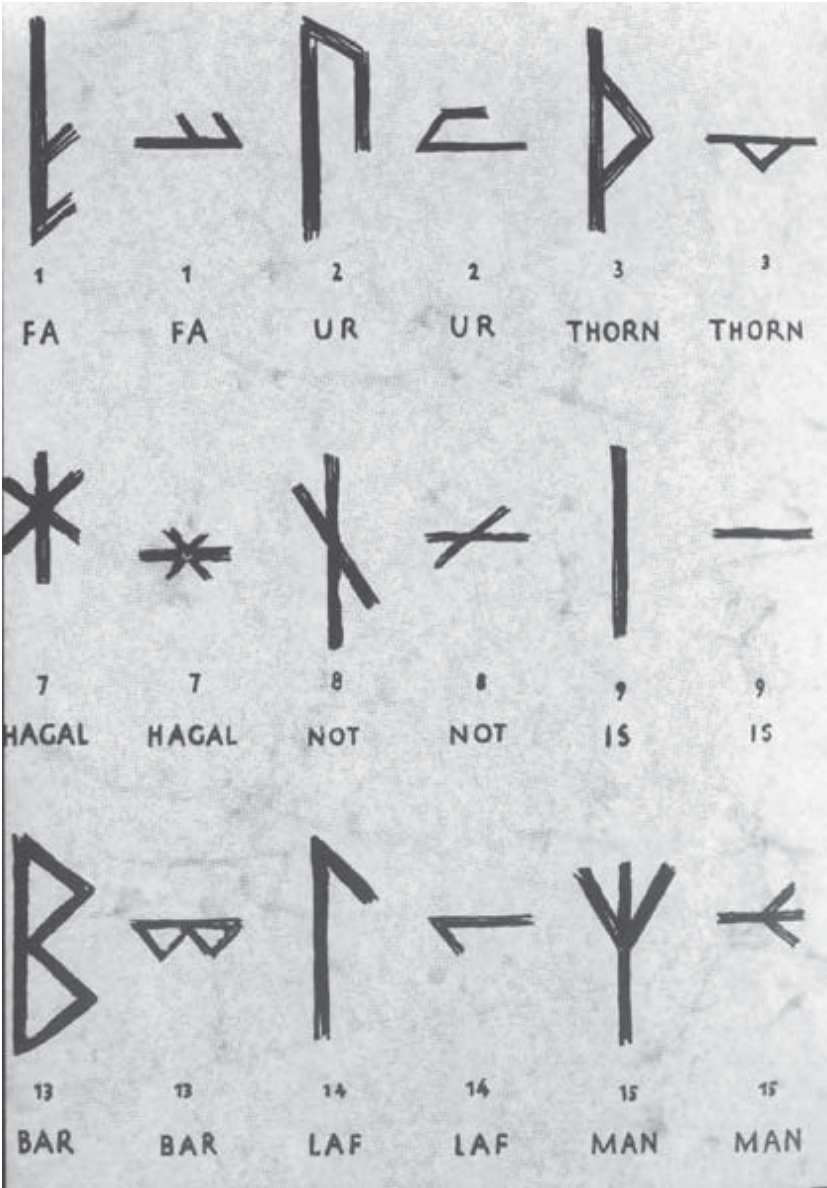
Page 114: In addition to the five rune signs (Ka, Gibor, etc.), there is also the Gibor rune.

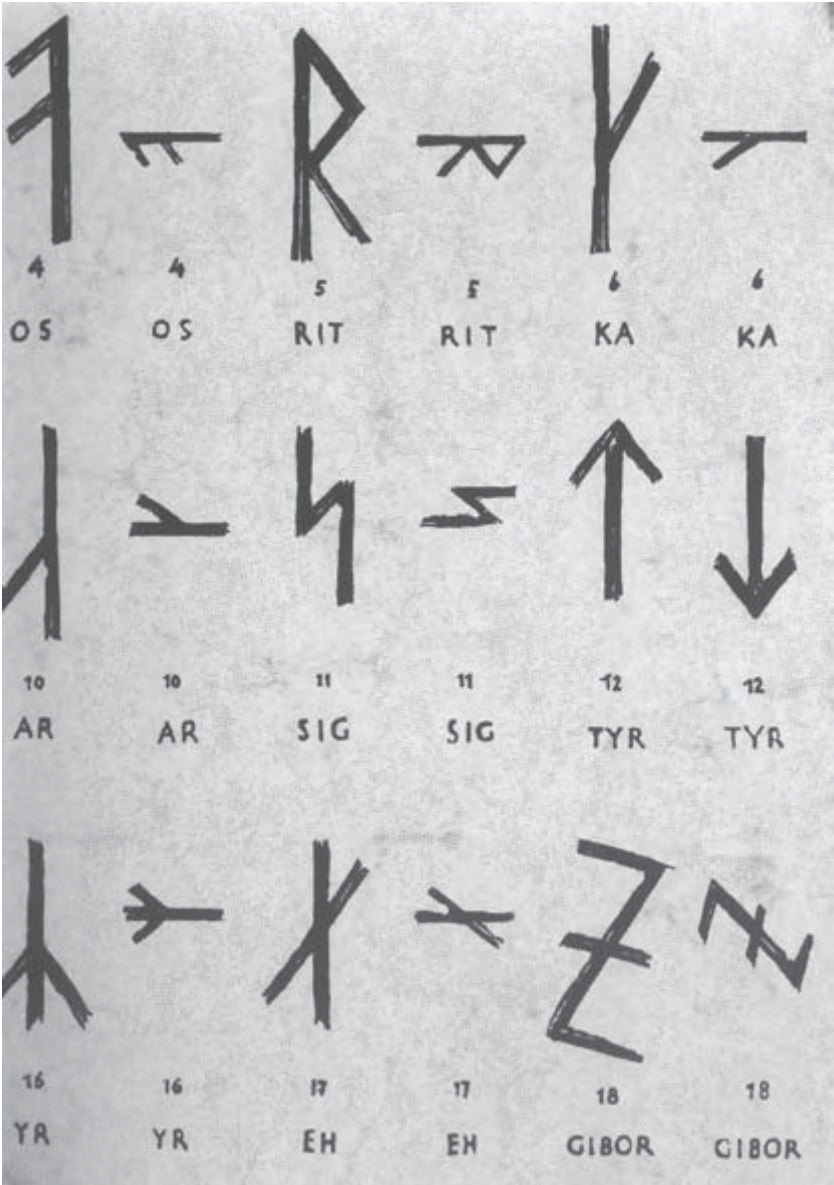
Page 117, under III: Not Not and Gibor, but Eh and Gibor.

Page 119, under II, 7th line: Should read: "After the Fa exercise, the male partner answers."

Page 125, 5th line from the bottom, as can easily be seen:
"...the Ka rune proclaims power."

Page 149, 2nd section (and page 151 regarding EINWEIHUNG): EINWEIHUNG, out of print for years, has been published, newly edited and considerably expanded, in two volumes under the title: HERMETIC ABC. Volume I comprises "Esoteric Life Formation in Theory and Practice", Volume II "Magical-mystical training in theory and practice". - All the practices and disciplines mentioned on page 148, penultimate section, along with other important subject areas, are dealt with in detail in these volumes. Necessary pointers for the rune practitioner.





BERSERKER

BOOKS

