

ARIOSOPHIA

VOLUME 2

BERSERKER

BOOKS



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Guido von List

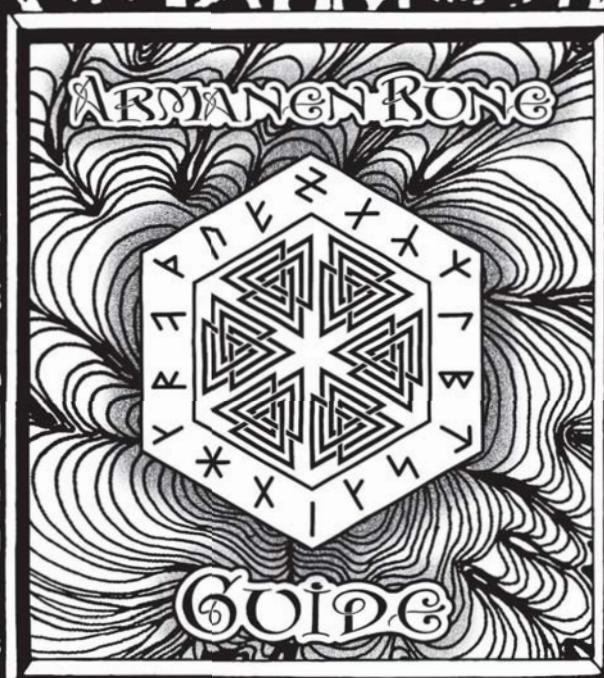
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In memory of the pioneer and visionary mystic, Meister Guido von List.

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The following guide provides a simple overview of the Armanen Runes and the magickal techniques practiced in conjunction with them. The runic information contained in this guide has been compiled from Cyrus Gorgani's blog, *Real Rune Magick*, as well as Larry Camp's 2009 book, *A Handbook of Armanen Runes*. All the knowledge presented here incorporates the most commonly accepted Armanen Rune meanings and techniques as put forward by the primary Armanen authors (Guido von List, Rudolf Gorsleben, Siegfried Kummer, Karl Spiesberger, etc.)

“The wonderful thing concerning the Runes is that they have an individual life, that the interpretation and meaning is within them and not within us, not in our arbitrary thinking (abstracting).”

- Meister Guido von List



“The Runes have their own lives, they are true magickal signs, from which we can draw the Spirit to Advise and the Courage to Action.”

- Rudolf John Gorsleben



“Runes are not just letters or verbal symbols, but primal symbols of a living magical nature which whisper to us... Whoever physically forms and experiences the Runes in a pure and conscious manner, will have great secrets opened to him, if he practices, vibrates and dances in the radiant waves, subtle currents and flowing energies of the All.”

- Siegfried Adolf Kummer

Introduction

The Armanen Futharkh is truly remarkable, being both the newest and the oldest of the four Runic systems. Guido von List, an author, journalist, archaeologist, mountaineer, historian, poet, playwright, mystic, occultist, minor nobleman, and prominent founding father of modern Germanic heathenry officially published it in 1908. However the true origins of these runes go back far further, at least as far as the Elder and Younger Futharks, and likely far further to the very beginnings of Nordic civilization before the Migration Age. The Armanen Rune-row is the only one that contains precisely 18 runes; the same number mentioned and described by Odin in the Hávamál. And despite what many ignorant "purist" camps today claim, it is indeed a valid and historically based rune row. The first sixteen runes are simplified versions of the Younger Futhark, many of them identical to their Elder Futhark forms; and the last two are very primitive ancestral "branch" forms of the Elder Futhark runes Ehwaz and Gebo (rendered as Eh and Gibor in the Armanen system). Based on his decades of Runic research and meditation, confirmed by the Runenmeisteren of Clan Lauterer who initiated him formally into Armanenschaft, Meister List considered these runes to be the same 18 Sacred Runes of Odin mentioned in the Hávamál, and that all other Rune-rows ultimately derived from these. From the Armanen point of view, the Elder Futhark were the Runes of the Germanic farmer class (Ingvonen), pertaining to seasons and harvests; the Anglo-Saxon Futhorc (and related local Rune-rows in Frisia and Thuringia) were Runes of the warrior class (Ostivanen or Istaevonen), with their later staves being related to ramparts, spears, ceremonial chalices and oaths of fealty. The Armanen Futharkh, in this understanding, are thus the Runes of the priest or mystic class (Armanen or Irminen), the highest and most elite Rune-row of them all, being also the 18 Runes of the Hávamál mentioned by Wotan or Odin (whose most commonly used title in Germania was Irmin or Arman - the 'strong one', the 'arising one', the 'ideal' - which the priests emulated). The Younger Futhark runes were thus an incomplete (though still powerful) Viking-age attempt by Norse mystics (Vitkar) and skalds to revive these same 18 Odinic Runes of the Hávamál.

In addition, the Armanen Futharkh is the only system whose runes can all be manifested in the light refraction of a hexagonal crystal, which carries significant mathematical symbolism relating to the Eddic lore and the order of the runes themselves. It was List, more than anyone else, who brought the Old Norse/Germanic culture back to life - who revived the association (which seems almost instinctual today) of the ancient heathen tribes of Europe with environmental consciousness and a love for nature, so that the Goth and the Saxon were seen, for the first time in centuries, in their proper place as noble stewards of the forest, not as mindless brutes bent on destroying everything in sight.

List experienced the full force of the meanings of the Runes in a mystical vision he later described to his friend and patron, Friedrich Wannieck. It was this vision

that resulted in the publication of the eighteen runes he later referred to as the Armanen Runes. The vision did not occur all at once, but gradually over an eleven-month period following an operation to remove cataracts from both his eyes in 1902. This eleven-month span of temporary blindness and recovery was a time of rest, meditation, and the opening of List's "third eye" in the absence of having the use of his two physical eyes. The vision was Odinic in nature, with the god Odin's wisdom, the Runes and their meanings, forming a large part of the experience. After years of working on the problem of deciphering the deeper, sub-surface meanings of the Runes and the many Runic spells left into carved stones by ancient Teutons and Vikings, the Odinic ordering and hidden meanings of the runes were revealed to him.

The original Odinic Runes had been 18 in number, the same number of runic spells mentioned in the Hávamál, the most ancient poem in the Elder Edda, believed to be the words of Odin himself. The runic meanings revealed in List's vision retraced the path laid out by Odin and his first earthly student, Loddafafnir, in this poem - and took the form of multiple levels of interpretation for each rune, and tied into the multi-layered (and often seemingly divergent) meanings of many Germanic words. As an initiatic language with different layers of meaning for farmer acolytes, warrior adepts, and priestly masters, the Runes directly contributed to the concealment of some word-meanings within others, as the "kernel-words" at the root of Germanic grammar and vocabulary, at least in a continental sense, were the anchors of a similar initiation. Thus for the ancient Teutons, Goths and Saxons, List discovered, it was almost as if the three classes in each tribe - farmers, warriors, and priests - were speaking entirely different languages, parts of which have survived, amalgamated together somewhat jumbled forms, in the respective regions that produced modern German and other Germanic languages - but if the key to connecting the origins of their tripartite meanings were inserted, the reasons for these concealed trivergences in meanings would become clear. The Runes, and the revelations List had in his eleven-month blindness, turned out to be that key. And the modern study of Runes would never be the same again...

The Runes are among the most powerful of magickal systems, and like any magickal system, they should never be abused. Runes are a spiritual technology that self-protects, thus the technology can deliver stark consequences for those that try to exploit its power before trying to understand what they are getting into. Whoever does any sort of Rune-Magick, should be prepared to expect and handle the consequences of your actions. Noble actions have noble results. Ignoble actions, will result in destruction and downfall. The path of the runes is a spiritual journey in which the final end (if indeed there is one), is an ever-growing, upwards-spiraling enhancement of all the physical and spiritual sense in perfect tandem towards a nature approaching that of the Gods themselves, much as they seek to approach the yet higher and more sublime state of the 18 Runic energies behind the visual symbols. This goal is one which may take many lifetimes to attain, but it is the most worthy of all goals.

Pronunciation

The Runenmeisteren of the 20th Century were German - therefore, all pronunciations of the Runic sound formulae reflect this. There are special Runic sound formulae that are composed of the vowels A-E-I-O-U. When you see these in the sound formulae, they are always pronounced as such:

A as in father
E as in day
I as in feet
O as in oh
U as in ooh

Therefore, if we use the Rune FA as an example, the sound formula *FA FE FI FO FU* would be pronounced as *FAH FAY FEE FOH FOOH*.

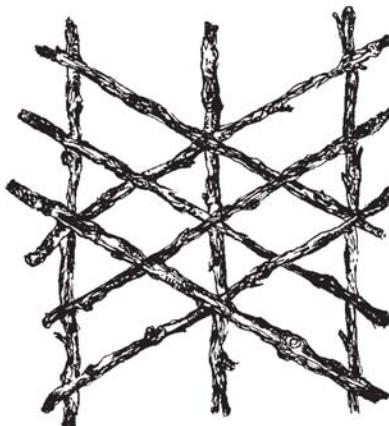
All-Raune

“With the introduction of Runic knowledge the generation of our days can achieve the control of secret powers within the life of their soul and reach the Spring-Root, which is the Whole of the Runes, the All-Raune, which opens all spiritual treasures to us, if we are Children of the Sunday, Children of the Sun, Children (“Kinder”) of the Ar (Eagle, Sun), announcers (“Künder”) of the Ar, people knowledgeable (“Könner” in modern German) of the Ar, Ar-koner, persons knowledgeable in the Ar-Kana (Arkana = arcane wisdom) or if we strive to become all of the above.”

- Rudolf John Gorsleben, Hochzeit der Menschheit

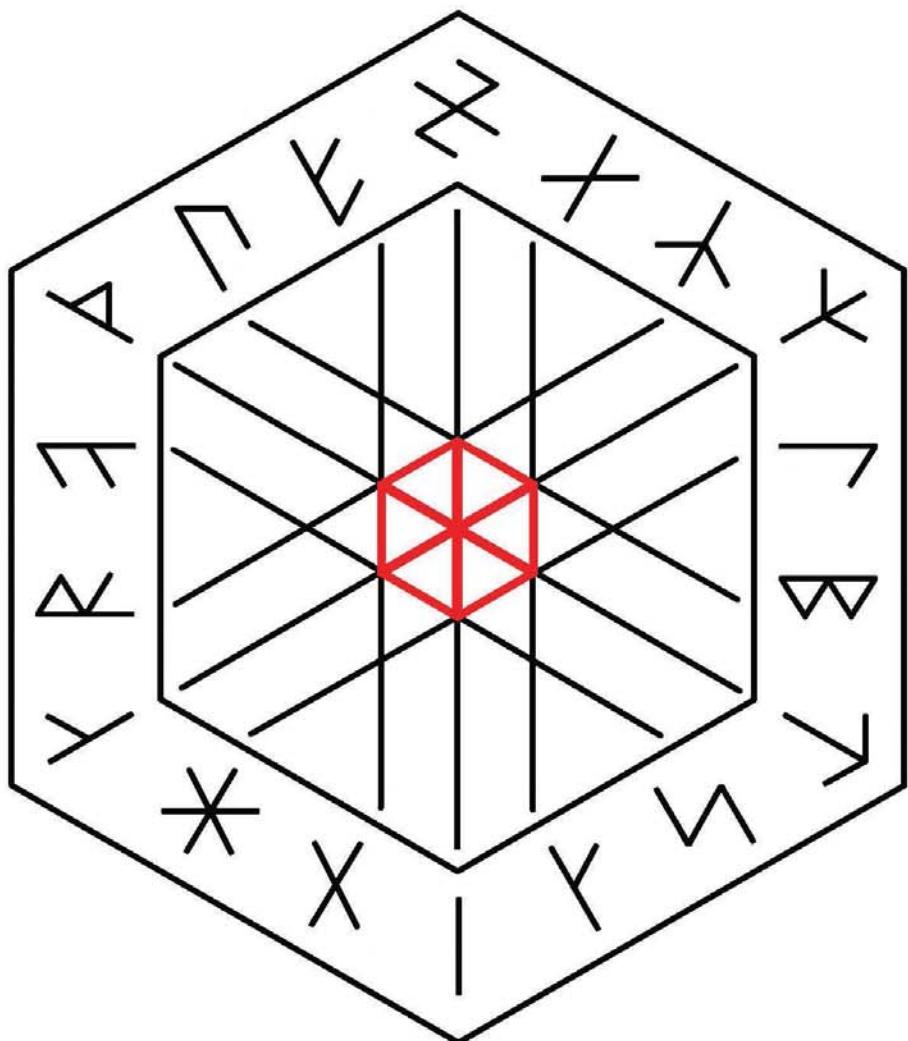
The HAGAL Rune is the radial Mother-of-All Runes, the World Crystal. This root design, or Ur-form contains within it every single rune in the Armanen Futharkh. It is also called the Hag-All, All-Hag or All-Hedge because it encompasses all things in a wider realm (literally “to hedge the All”). It is a representation of the essence of the Odinic path; the integration of the higher self with the lower. The divine union of MAN (male principle) and YR (female principle) is also depicted in HAGAL as a bind-rune. In the middle-point of the All-Raune, rotates (“measures”) the Cosmic Axis. This Cosmic Axis is essentially the Is-Rune, acting as a transmitter, sending the signals to and from the All-Raune, which we receive, as human beings, when we do our Sacred Rune-work. This occurs when you are standing in the positions of the Sacred 18 Runes, murmuring their timeless songs and feeling their Ur-vibrations enter your body from the Cosmic Is-Axis, direct from the All-Raune. Hag-All is also symbolic of re-growth after a necessary destruction; a rebirth into new light after a period of darkness and ignorance.

The HAGAL Rune embodies the number three (6 points made from 3 strokes), just like other Odinic symbols that contain multiples of 3, e.g the Valknut, the Three Horns of Odin, the Nine Twigs, or the Sonnenrad (Black Sun). There is something extremely potent about the number three, and its multiples such as 6, 9, and 18, that make it especially relevant to the Odinic mysteries. For three is the number of phases in the Aryan understanding of life: Arising, Being, and Passing away towards new Arising. It is also the number of classes in proto-Aryan society (Farmers, Warriors, Priests). It is also the number of roots that Yggdrasil is said to have, which in a modern meta-scientific sense can also be said to refer to the three physical dimensions. With this understanding, Yggdrasil is the very web of the universe with all its colossal intergalactic filaments and voids, tributary Irminsuls, and multiple worlds orbiting multiple galactic Black Suns. Or perhaps it may be that just one of the roots encompasses the three physical dimensions, that of "Being", and the other two deal with realms beyond our comprehension, thus making nine dimensions in total. Quantum theory predicts as many as 12, 15, or possibly even the mystical 18 dimensions anticipated by both the Periodic Table and Armanist rune-magick itself. In each case, however, note that the number is a multiple of three.



The Nine Twigs of Odin's Glory in its concealed Skaldic form (also called the Web of Wyrd), symbolizing the Nine Worlds and also the Nine Nights that Odin spent on the World Tree.

The bind-rune known as the Nine Twigs is further significant because all of the 18 runes can be directly derived from it. Indeed, if one shines a light on a perfect hexagonal quartz crystal, free from impurities or occlusions, the radii the light creates within the crystal becomes the Hagal Rune at the center of the Nine Twigs, and the radii of light falling on the table's surface outside the crystal manifest as the outer parts of the Nine Twigs. Tellingly, this cluster of light beams also creates a total of seven Hagal runes, and Hagal itself is the 7th rune of the Armanen Futharkh - something that seems unusual considering it is the Mother Rune and yet 7 is not a multiple of 3 like most significant things in Indo-European Lore. However the fact that it is repeated seven times in the Nine Twigs, which is the cumulative total of all 18 runes manifested, is indeed telling of the special cross-dimensional resonances between 3's and 7's across time and space. It is indeed the final and greatest form of "Manifesting the All" as Meister von List says of the Hagal Rune.



The expanded Nine Twigs align with the 18 runes while taking the shape of the Mother Rune Hagal itself. The world crystal is shown in red at the centre.



FA



UR



THORN



OS



RIT



KA



HAGAL



NOT



IS



AR



SIG



TYR



BRR



LAF



MAN



YR



EH



GIBOR

Stadhagaldr or Rune-Yoga

The spiritual and physical practice of Rune-Yoga, formally known as *Stadhagaldr*, is a unique part of the Armanen tradition, per S.A. Kummer, going back to ancient Rune-Masters as a physical and spiritual meditation exercise for both warriors and mystics, and has some parallels in other Indo-European exercise traditions. It is heavily based in Od-energy work and is a self-contained system that evolved toward the western and Germanic end of Indo-European spiritual exercises, resembling Persian Zur-Khaneh training exercises more than most schools of Indian Yoga. Rune-Yoga postures are practiced standing up, forming the shape of the Rune to manifest its energy flow.

Rune-yoga is not the miraculous answer to all of life's questions. It's not going to give you super-powers like levitation and mentally moving objects through the air. It works on a much more subtle level to unlock and maximize the powers and abilities that mankind does naturally have capability for in the current ground state.

To quote Edred Thorsson:

"...Stádhagaldr is an active system of magic that consists of the assumption of runic postures or gestures for magical effect... Gestures and postures form some part of almost every metaphysical or magical school. These can be seen from the simple folding of hands in prayer to the extremely complex system of asanas in the Indian hatha yoga school. Stádhagaldr is balanced in this respect. The number and intricacy of the postures are varied enough to be expressive of the wide variety of forces present, but none require extensive training or straining of the body. "The overall aims of the stádhagaldr are:

1. *Control of the body through posture (stadha)*
2. *Control of thought through song (galdr)*
3. *Control of breath*
4. *Control of emotion*
5. *Becoming aware of the rune realms of the self and the world(s)*
6. *Control and direction of the will.*

"...Stadhagaldr is used as a mode of psychological integration and personal transmutation, and it is also employed in all other types of magical operations."

- Edred Thorsson, Futhark: A Handbook of Rune Magick

Rune-Yoga has its own terminology, mostly in Old Norse and Old High German. Postures or 'Asanas' are called *Stodhr* or stances (= singular *stadha*). Rune Mantras are called *Galdr*. Hence, the compound word *Stadhagaldr* = *Stadha* + *Galdr*, or "stance with singing." The 'Mudras' or hand positions are called *Handstodhr*. The Handstodhr can be practiced in a sitting pose, either silently or while singing the same rune's Galdr, anywhere that practicing full-body Stadhagaldr is not possible.

The early 20th century German runemasters (F.B. Marby, S.A. Krummer, and Karl Spiesberger) developed runic yoga as a means of harnessing the streams of power present in the earth and atmosphere. These may be thought of as metaphysical energies, or even crossing over into dark matter, quantum physics, and the electromagnetic wave vibrations and resonances of the ionosphere and the Schumann cavity as researched by Nikola Tesla.

"According to Marby there are five cosmic zones to be reckoned with: (1) inner-earth space, (2) material earth space, (3) wave space, (4) cosmic space, and (5) super cosmic space.

"The inner space of earth... is a vast but contained zone of tranquil space that radiates energy. This is compared to the outermost zone of cosmic space, which is also tranquil and radiant. Cosmic space, zone 4, is charged with radiations from the zone of cosmic space and is influenced by the physical bodies (stars, planets, etc.) that occupy it. Material earth space is the physical matter of the planet, which is heavily loaded with ancient forms of energy coursing through it in various patterns. Wave space is that zone just above the surface of the earth that our bodies inhabit. This is the region where energy patterns received from above and below are most freely exchanged.

"The rune magician makes him/herself capable of receiving and sending patterns of energy to and from all five of these zones. (...the rune magician becomes an antenna for the reception and broadcast of runic radio waves.) By using the proper runic postures, combined with the intonation of the right runic sound, the magician can draw in certain forces or combination of forces and then reshape and redirect them.

"...The interplay of forces within these various energy zones constitutes the phenomena of the universe. By becoming aware of them, engaging them, and guiding them consciously, the rune magician actively participates in the evolution and restructuring of the cosmos. The runes are the keys to the reception, absorption and projection of these forces. Their first effect is on the transformation and healing of the individual..."

- Edred Thorsson, *Rune Might: Secret Practices of the German Rune Magicians*

Proper Breathing

Of primary importance for anyone working with Runic sound formulae and Runic body positions is proper breathing. Nasal breathing is essential for correct breath control. Both inhalation and exhalation should be done through the nostrils and throat. Breathing through the nose is much more efficient and increases energy levels. It also produces a cooling, relaxing sensation. Using the diaphragm in combination with nasal breathing is the key to getting maximum lung capacity.

Start off by establishing a smooth and even breathing cycle. Bring your awareness to the natural flow of the breath and attempt to still the fluctuating mind. Focus on the ebb and flow of the chest/diaphragm as the lungs expand with inhalation and deplete with exhalation. Make sure to exhale fully to completely empty all the air out of the lungs.

Meditation

When you have become fully relaxed and receptive you can begin to meditate. Meditations are always done with the rune energies as the main focus, they always involve both an outer and inner rune realm, and possibly a further "creative" realm, and they **never** involve the use of any sort of mind-altering substances. The point being that one must access the energies and wisdom of the runes naturally by the innate power of one's own will and subconscious track, and not attempt to force some sort of out-of-body state through external crutches that can actually cloud the mind's eye and even worse, lead to dependency.

- Imagine yourself in a surrounding that brings you a sense of peace and tranquility – a high mountaintop, an ancient Germanic site, an enchanted forest.
- Imagine you are protected by a sacred circle of Runestaves of which no one can enter or desecrate
- Picture Yggdrasil or the holy Aryan Irminsul in front of you, with the HAGAL Rune as a beacon on top of it.
- Think of the God-Concept (Wodan, Arahari, Wurd the Measurer, whatever you Will), ever striving for the Runic knowledge – this will aid you in your Sacred Runework.

Begin to lengthen both the inhalation and exhalation until you have achieved a steady rhythm.

A full breath cycle should be as follows:

- Inhale for 4 seconds
- Pause for 1 second
- Exhale for 4 seconds

This means that one complete breath cycle is 9 (the sacred number) seconds long. This breathing technique can be applied to both a sitting posture (with Handstodhr) as well as any Rune Stadha.

Once a consistent breathing rhythm is established you can start the Galdr on the exhalation. Each line of the formula represents a cycle of breathing. Without proper breathing, it will be next to impossible to sing the formula.

It is suggested to practice all 18 Rune postures each day in at least one complete cycle. Each Rune Stadha should be held with the body, at least long enough to sing the Galdr of that Rune's name three times in a deep extended voice.

For example, with the FA Rune, once you have established the proper breathing technique, start to practice the runic body posture or hand position. When you have achieved the perfect Stadha/Handstadha begin to sing the Galdr during each exhalation. Inhale (4 seconds), pause (1 second), exhale while resonating the FA sound formula deep within your throat (4 seconds). Repeat twice more to complete the Galdr (3 times in total representing the 3 phases in Aryan cosmology).

After one cycle of all 18 Rune Stadhagaldr, you can proceed to repeat the cycle, or the Stadhagaldr of any particular Rune or Runes that you sense you need additional practice with (or rather, practice in the area of life which that Rune primarily pertains to - FA for wealth, UR for health, THORN for strength, and so forth). Complete honesty to Self (Ichheit) is needed, to crush spiritual, emotional and psychosomatic shortcomings with massive success and power through the Runes.

As Master Guido von List, Yogi Siegfried Kummer, and Master Rudolf Gorsleben taught, remember that the Runes are not merely symbols, but also powerful living magickal energies that can change the practitioner in sacred and wondrous ways.

The 18 Armanen Futharkh Runes and their Stodhr are divided into three "aetts" or "Halbdutzends" (half-dozen), of six Runes each. These groupings represent the phases of reincarnation and initiation in the Odinic-Armanen consciousness of the Edda (which has three phases - Arising, Being, and Passing-away to new Arising - corresponding to the three roots of the World Tree Yggdrasil). Hence the Halbdutzends are also known together as Yggdrasil's "Roots" of Arising, Being, and Passing Away (to new Arising).

Before attempting any of the runic yoga postures, you are encouraged to learn more. The would-be rune magician is cautioned because wrongly prepared magickal formulae and sigils can have a deleterious effect. Heed the words of Odin, the High One, as recorded in the Hávamál.

143.

*Dost thou know how to write, dost know how to read?
dost thou know how to paint, dost know how to prove?
dost thou know how to ask, dost know how to offer?
dost thou know how to send, dost know how to spend?*

144.

*Better ask for too little than offer too much,
like the gift should be the boon;
better not to send than to overspend.*

And Egil Skallagrimsson, the famed Viking warrior and rune-master, gives us this warning:

*Runes none should ever carve,
who knows not how to read them,
As it may befall many a man,
To stumble upon a Murk-Stave.*

- Egil's Saga, Chapter 75



The Sacrifice of Odin by Frölich (1895).

Odin sacrifices himself to himself by hanging from the world tree Yggdrasil obtaining the Runes.

A Daily Invocation

Daily invocations are necessary because they set the tone for your Runework.

Stand in the MAN Rune position, soaking up the Sun's warm rays. Establish proper breathing and maintain focus.

Murmur the following:

The Lay of Sigdrifa (after Gorsleben):

Hail Day! Hail sons of Day,
Hail Night, and Night's Daughters,
O see down on us with benevolent eyes,
And bid us victory.

Hail Asen! Hail Asinnen!
Hail fruitful Earth,
Give us good rede, main and fame,
And lifelong healers' hands!

Odin's Rune Song (after Gorsleben):

Time it is to speak from the Orator's chair!
At the well consecrated to Urda the Norn,
Silent I sat, saw and thought.
There I heard the sayings of the High One.
Of Runes he spoke, of the advice of the Gods,
Of the cutting of the Runes, of the whispering of the Runes.
In the hall of the High One!
I heard it spoken:

I know how I hung on the windswept tree
Nine icy nights,
Wounded by the spear, consecrated to Odin:
I myself consecrated to myself
Upon the mighty tree which hides from man
Where from its roots it grows.
They offered me neither bread nor wine,
Then I reached down searching,
Recognized the Runes, took them up wailing,
Until I sank down from the tree.
I now began to grow and gain in wisdom,
To grow and to feel well.
One word led to another word
And one work led to another work:
Now I know the sayings like no dukes wife does,
And none of the human children do.

Choose any rune that you feel is needed to bring positive change to your current situation, whatever it may be. At this point, refer to the section for each Rune - for example:

- Murmur the appropriate verse from Odin's Rune Poem for the Rune you are working with.
- Establishing proper breathing, practice the Runic body and hand positions.
- With appropriate breathing, maintain your focus on the Rune, sing the sound formula of that Rune.
- Practice the sound formula with the hand position and body position make certain your breathing is correct, and see the sound formula for additional descriptions.
- Meditate on the Runic meanings while maintaining proper breathing.
- Stand straight in the IS Rune position - this grounds out all Runic energy and murmur the closing:

Closing (after Gorsleben):

Here in the Hall of High One,
Useful to the Earthly, but not for the Joten!
Hail to him that learns it!
Hail to him that teaches it!
So take it to your advantage and use
The blessing, as you have heard it!

Runic Divination

The system most commonly used, which also has some historical validity, is the so-called “Nornic Method.” The Roman historian, Tacitus, described it in his *Germania* (98 CE):

“Augury and divination by lot no people practice more diligently. The use of the lots is simple. A little bough is lopped off a fruit-bearing tree, and cut into small pieces; these are distinguished by certain marks, and thrown carelessly and at random over a white garment. In public questions the priest of the particular state, in private the father of the family, invokes the gods, and with his eyes towards heaven, takes up each piece three times, and finds in them a meaning according to the mark previously impressed on them. If they prove unfavorable, there is no further consultation that day about the matter; if they sanction it, the confirmation of augury is still required.”

The main similarities between the ancient Germanic method Tacitus describes and the “Nornic Method” is the use of the white cloth and the use of three Runestaves in the reading (one for past, one for present and one for future), as well as the confirmation of the reading.

Nornic Method

No specific clothes need be worn - although they may, depending on your own feeling. Furthermore, there is no specific time that the reading should take place – again, this is up to you. Purists have their own thoughts, and this is fine too.

Face the North. Establish a Runic circle with FA in the North, arranged counter-clockwise (with GIBOR to the right of FA). This is not the set of Runestaves that you will use for the reading; it is another set, which can be made of fine wood or whatever you wish. This is the circle in which you sit. Lay out a cloth of white linen inside the circle just north of its center. Sit in the center of the circle and establish proper breathing. Say any special invocations to the gods and goddesses as you wish.

Mentally establish the question you seek the Runes to answer. Be specific! A reading is only as good as the question. If ambiguous, your results will not give you an accurate outcome.

Stare at the sky, with your eyes closed and throw the Runes onto the cloth. With eyes still closed, draw three Runes, being careful not to turn them over – slide them into position – be certain not to mix them up! Keep them in the order you drew them. The first Rune chosen is placed at the left. This is the stave of the past. The second stave in placed in the center. This is the stave of the present. The third stave is the stave of the future – that which will become. Refer to the individual Rune pages for the exoteric, esoteric, and negative (murkstave) meanings. Check the back of the guide for more information about the reasoning behind the negative rune positions.

In the beginning, use this guide for interpretations. In time, you will not need it at all, as the Runes will speak to you, and it will become second nature. The result relates to the situation you inquire about. If negative, do not consult the Runes again that day. Confirm your rune reading – some use the flight of birds (augury), seeing an animal etc.

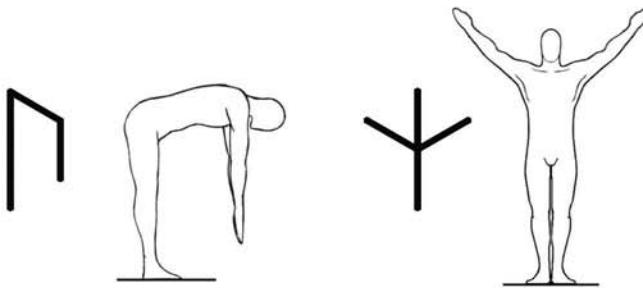
Record the results in a Runic diary - which you should obtain prior to the first reading you do. Be sure to record everything in detail.

Spiesberger felt that Runes should only be cast on certain days and certain times of the day...namely Wednesday and Sunday between the hours of 6am and 9am and 3pm and 6pm. He also assigned specific times of the year as being good times to cast the Runes, notably (for Germanic Heathens) on the Solstices - and placed emphasis on the beginning of the Zodiac. Kurtzahn believed that no consultation should take place after the Sun was below the horizon - and warned against consultation during the phase of the waning moon.

Spiesberger placed special emphasis on the calling of the Norns as well as Mimir during readings – and added introductory rituals for the Runes UR (to behold the cause of every fate) and MAN (to reveal Mimir's secret), which included their Runic body positions. We shall designate this the UR and MAN Invocation - and according to Spiesberger, it should be done prior to every divinatory working:

Stand in the UR Rune body posture, and sing its sound formula. Then speak the following:

“Through the power of UR, I behold the primal (UR) cause of each fate!”



Then, stand in the MAN Rune body posture, and sing it's sound formula, after which say the following:

“MAN, stave of the ascent, crown of the World-tree. Stave of mankind. With reverence, I open myself to the influx of MANA, that primal spiritual power that permeates the universe. Sacred MAN, reveal the secret of Mimir and awaken the primal (UR) memories and primal (UR) wisdom in me...”

Runes and Body Ailments

For many years, the German Runemasters have associated specific Runes with certain ailments and certain parts of the body. They are known as Heil-Runen (Runes of well-being). It is very important that the Runic initiate use the Runes presented in this guide - the Runic sound formulae, the Runic hand and body positions - as well as in specific areas of using two Runes (as Kummer suggests) for specific areas of the body, as an aid to better health and happiness.

FA: Headaches, Fevers, Skin and bone ailments (Kummer)

UR: Liver, Nerves, Chest and Lungs (Kummer)

THORN: Stabilization of the health aura (Spiesberger)

OS (OTHIL): Chest, the movement of the neck while standing in the Cross position (standing in the IS Rune position with arms parallel to the ground (Kummer))

RIT: Strengthens the chakra of the mouth and palate (Spiesberger)

KA: Illness of the digestive organs - when used in combination with the IS Rune (Kummer) General application of avoiding disease. (Spiesberger)

HAGAL: Kidney illnesses, illness of the loins - when used in combination with the Cross position (Kummer)

NOT: Infectious skin ailments - in conjunction with the Laf-Rune (Kummer)

IS: Illnesses of the blood, rheumatism, hardening of the arteries - used in conjunction with the Tyr-Rune (Kummer)

AR: Increase in vitality and defense of vital force (Spiesberger)

SIG: Long suffering nerve problems - used in conjunction with the Man-Rune (Kummer)

TYR: Illnesses of the blood, rheumatism, hardening of the arteries - used in conjunction with the Is-Rune (Kummer)

BAR: Labor pains of the woman during birth

LAF: Infectious skin diseases - used in conjunction with the Not-Rune (Kummer)

MAN: Accidents and injuries - used in conjunction with the Is-Rune; Long suffering nerve ailments (Kummer)

YR: Abdomen and sexual organs (Spiesberger)

EH: Melancholy, gland inflammation, enlargement of the lymph glands (Kummer)

GIBOR: Strengthening of Potency - change in the potency of spiritual matters (Spiesberger)

The Runes and the Time of the Year

This is an area where the Armanen system does not appear on the surface to be perfectly tailored to the divisions of the year - as the first 16 Runes seem to be used (FA through YR – correlating to the ZODIAC). However, the Runes EH and GIBOR are special Runes, which are quite relevant to the cycle of the year, as you will see below – going far beyond the conventional meaning. And note, with the Zodiac, the Runes are going counter-clockwise!

FA: December 22nd - January 12th

UR: January 13th - February 3rd (Kummer considered this the Rune of the Winter Solstice)

THORN: February 4th - February 25th

OS: February 26th - March 20th

RIT: March 21st - April 12th

KA: April 13th - May 5th (Kummer considered this to be the Rune of Summer)

HAGAL: May 6th - May 28th

NOT: May 29th - June 20th

IS: June 21st - July 14th

AR: July 15th - August 7th

SIG: August 8th - August 30th

TYR: August 31st - September 22nd (Kummer considered this to be the Rune of Autumn and Winter)

BAR: September 23rd - October 15th

LAF: October 16th - November 7th

MAN: November 8th - November 29th

YR: November 30th - December 21st

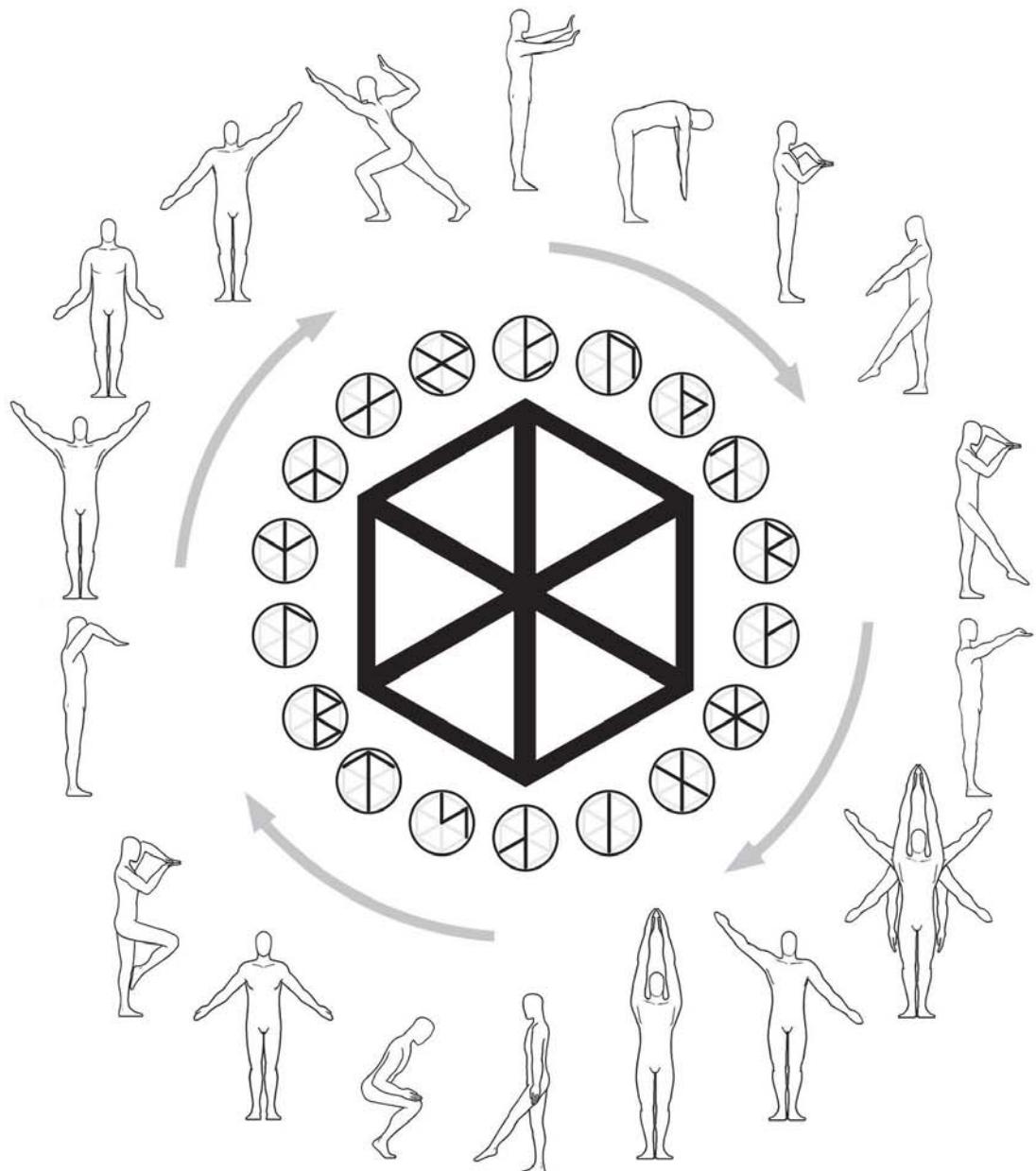
EH: Symbolizing the marriage of the year as a whole

GIBOR: Symbolizing arising, being, and passing away to the New Year ahead

The MARRIAGE of the EH to the One-ness of GOD in the ever-evolving Arising, Being, Passing Away Cycle makes the Armanen-Runes the perfect system to be utilized with the ever-turning Wheel of the Year...



The 18 sacred Runes arranged around the 12 spoked Sonnenrad (Sun Wheel), representing the 12 months of the year or 12 signs of the zodiac. The Aryan emblem of salvation, the swastika, is in the center, symbolizing the 4 seasons and the cyclical nature of the universe.



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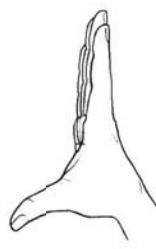
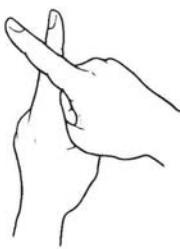
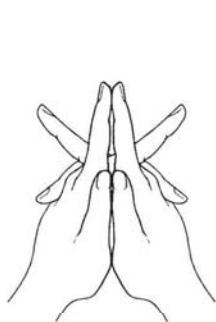
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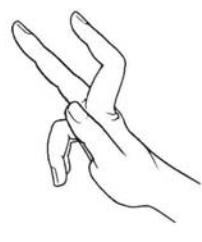
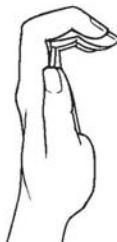
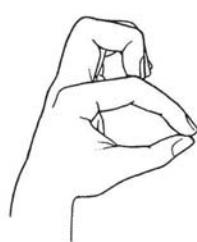
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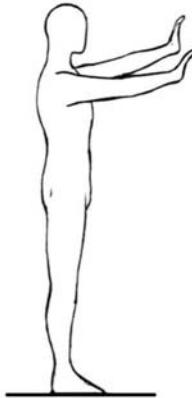


The First Halbdutzend
(Yggdrasil's Root of Arising)

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Fa-Rune



Fa-Stadha



Fa-Handstadha

Meanings: Help, Primal Fire, Primal Spark, guidance, Father-God principle. Power of inspiration, success, new beginnings, movable wealth, movement, animals, the Will manifested down to the material levels, changes in fortune.

You can use FA to manifest new beginnings, attract wealth and success, and gain Will and inspiration to begin a new journey. FA is the rune of movement and action, a rune to unlock hidden abilities, and also an amplifier of other Runes.

FA-Rune Asana or Stadha: Stand upright, feet together, both arms tilting upward by roughly 30 degrees. Left arm slightly higher than right arm. Both palms point forward, drawing energy.

FA-Rune Mantra or Galdr: f f f f f f f f / Fa Fa Fa / fa fe fi fo fu / fa far fiu feo fehu feu

FA-Rune Mudra or Handstadha: Hand held vertical. Thumb and ring finger to form "FA", leaning forward. Other fingers point upward.

Traditional Stave Variant



Hexagonal Radial Variant



*Those songs I know,
that no King's Queen knows,
nor any man's son:
Help, the first is called,
which will [bring] thee help,
with all woes and sorrows
and certainly all strife.*

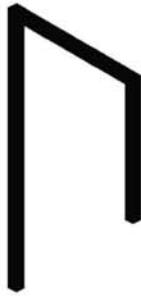
(Hávamál, verse 146)

Exoteric: Changes, new beginnings, growth, change of residence, travel, animals, movable possessions/wealth, fire.

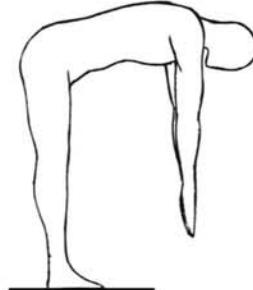
Esoteric: Original fire, creative father principle, guidance, help, Father-God principle.

Negative: Set-backs, failures, destruction, blockage.

"Generate your luck, and you will have it!"



Ur-Rune



Ur-Stadha



Ur-Handstadha

Meanings: Primal Matter, Original cause, origin, root of all material and cosmic phenomena, nature, that which is permanent, Mother-God Principle. Contact with the dead, life after physical death, medicine, health, healing powers.

UR represents the Origins of space-time, matter, and existence – the primordial causes of causes, the very edge between chaos and the ordered world. Being the rune of roots, you can use UR for grounding and healing on all planes, as it allows you to find and clamp down on the root of any problem, especially after mastering the Runes on non-verbal levels.

UR-Rune Asana or Stadha: Bend over, reach down, arms and fingertips pointing to the ground.

UR-Rune Mantra or Galdr: u u u u u u u u u / Ur Ur Ur / ua ue ui uo uu / ur uruz urus uros uras

UR-Rune Mudra or Handstadha: Form a U-shape with your fingers, open end of the "U" pointing downward.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the second,
which is needful for men's sons,
in those who would live as healers;
[-----

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(Hávamál, verse 147)

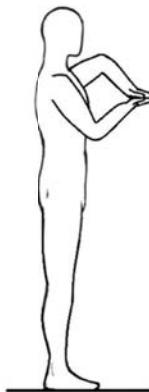
Exoteric: That which is permanent, that which lasts, good fortune, money, physician, medical help, healing powers.

Esoteric: Original cause, origin, root of all cosmic and material phenomena, contact with the transcendent, contact with the dead, life after physical death, Mother-God/creative mother principle. **Negative:** Instability, bad influence, disease, ignorance.

"Know yourself, then you will know all!"



Thorn-Rune



Thorn-Stadha



Thorn-Handstadha

Meanings: Will to act, power to become, thunderbolt, targeting goals, Thor's Hammer, the Return, new growth from the apparently old and dried-up, physical prowess, potency, formative power of the seed. Mental telepathy, concentration and projection of the Will, stalwart defense, psychic attack and defense, penetrating time and space, masculine polarity.

THORN is a Rune of pure muscle and might, in both a physical and psychic sense. It is Thor's Rune, breaker of blades and curses alike. Use THORN to strengthen yourself against all challenges, hesitations, and fears. It is also a Rune of virility and vitality, of power concentrated instead of dissipated. You can use THORN to strengthen your aura, end hesitation and break bad habits, mastering it helps unmask and dislodge addictions and focus the Will with intent.

THORN-Rune Asana or Stadha: Stand upright, feet together, hands pressing together at the palms and fingers. Left elbow raised, right elbow lowered, making the shape of the "Thorn" or stud. Channel any trembling into the palms.

THORN-Rune Mantra or Galdr: th th th th th / Thorn Thorn Thorn / tha the thi tho thu / thorr thorn thurs thurisaz thyth / Taat

THORN-Rune Mudra or Handstadha: Hand held vertical. Thumb and ring finger touch, pointing forward. Other fingers point upward.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the third:
if my need becomes great,
for a chain to halt my foes;
The edges I blunt
of mine enemies' [swords];
leave no bite to their weapons nor
staves!*

(Hávamál, verse 148)

Exoteric: Will to act, setting of goal, power to become.

Esoteric: Return, new emergence from the apparently old and dried-up, formative power of the seed.

Negative: Demonic influence, damage, deception, perishing, enemies.

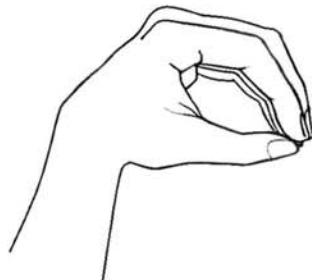
"Preserve your ego!"



Os-Rune



Os-Stadha



Os-Handstadha

Meanings: Speech, discussion, charisma, charm, success as a speaker, Odinic energies, Aesir, God-speech, breath which evolves, idea of that which is given, of that which is evolving. Suggestion, persuasion, freedom, mouth, uterus.

OS is the subtle counterpart to THORN. Where THORN is brute force, OS is the soft power of suggestion, the silver tongue rather than the iron fist. Use the OS-Rune to manifest confidence and ease of speech, boost memory, and remove social anxieties. It is also the rune most often associated with Odin, thus it is a rune of inspiration and leadership.

OS-Rune Asana or Stadha: Stand upright, facing reverse direction. Hands together, arms pointing down roughly 30 degrees. Left leg raised straight to align with arms. Balance well with this Rune-Stadha.

OS-Rune Mantra or Galdr: o o o o o o / Os Os Os / Os Oes Ois Oss Aus / os ol odh / As ask ast ans ansuz asa asha

OS-Rune Mudra or Handstadha: Thumb and index finger touch in a pointed oval; other fingers can either be curled up or aligned with index finger. This forms a mouth, representing the Divine Speech of "Os".

Traditional Stave Variant



Hexagonal Radial Variant



*I know the fourth:
if men burden me
[with] shackles on the joints of my limbs;
Such do I sing,
that I may go free,
[it] springs the fetters from my feet,
and the halter from my hands.*

(Hávamál, verse 149)

Exoteric: Speech, discussion, charm, success as a speaker, Aesir, God-speech, breath which evolves, suggestion, freedom, uterus.

Esoteric: Idea of that which is given, of that which is evolving.

Negative: Ill fortune, failure of the word/work, negative suggestions, misuse of knowledge and wisdom.

"Your spiritual force makes you free!"



Rit=Rune



Rit=Stadha



Rit=Handstadha

Meanings: Right, Ritual, the Rider/knight (*Ritter*), the Ride (*Raidho*), Order, Justice, the Judge, Tribunal (*Rat*), staff (*Rod*) of authority, advice, salvation, money, Natural Law (*Rita*), that which flows away, spreading of Roots (*Raduz*), noble feeling (*Arta*), spiritual feeling, the Journey, Cosmic rhythm, movement, rotation, wheels (*Raden*).

RIT is the rune of Justice and sound judgment, truth, law, financial wisdom, and correct Ritual. It is also the Rune of the movement of honor and noble courage to places near and far. Use RIT to rectify imbalances or banish chaos in life, facilitate a fair outcome, reveal truths and expose lies.

RIT-Rune Asana or Stadha: Stand upright, Hands together, arms bent at elbows in wedge formation (left elbow raised up by the head, right elbow bent down). Right leg raised straight. Balance well with this Rune-Stadha.

RIT-Rune Mantra or Galdr: r r r r r / Rit Rit Rit / ra re ri ro ru / rad reid rit rod ruodh / raidho rita rota orta arta

RIT-Rune Mudra or Handstadha: Left index finger and thumb touch, other fingers point downward, parallel to palm.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the fifth:
if I see, by foes shot,
a shaft speeding through the folk;
Fly it never so strongly,
yet I can still stop it,
if I see but a glimpse of its flight.*

(Hávamál, verse 150)

Exoteric: Right, order, the judge, advice, salvation, money, truth.

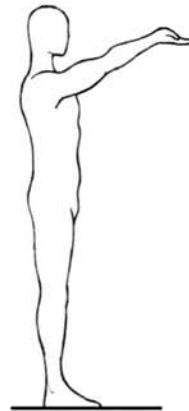
Esoteric: Original law, that which flows away, religious feeling, ritual action.

Negative: Injustice, lawlessness, violent act, black magick practice.

"I am my rod, this rod is indestructible, therefore I am myself indestructible, because I am my rod."



KA-Rune



KA-Stadha



KA-Handstadha

Meanings: Cunning, Art, capability, artist, genius, being favored, the child, that which is established, generation, ability and artfulness. Female principle in the universe, as executive power of balancing justice; sensuality, higher consciousness.

KA is the crafty counterpart to RIT. Where RIT is the Rune of law and trust, KA is the Rune of the cunning and the stunning, deflecting curses and disabling foes quietly. Use KA when RIT is ignored and justice cannot be gotten by overt means, as well as for skill in art, creativity, and mystical wisdom. KA is the torchlight of poets, artists, music and dance.

KA-Rune Asana or Stadha: Stand upright, arms raised up by 30 degrees, palms facing up.

KA-Rune Mantra or Galdr: k k k k k / Ka Ka Ka / ka ke ki ko ku / kien kun kaun kona kuna kena

KA-Rune Mudra or Handstadha: Left hand open, thumb angled up by 30 degrees above horizontal. Other fingers vertical.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the sixth:
if a Thane would harm me
with the root of a moist tree,
and that man
upon me curses speaks;
Then their harms eat him rather than me.*

(Hávamál, verse 151)

Exoteric: Art, capability, artist, genius, being favored, that which is established.

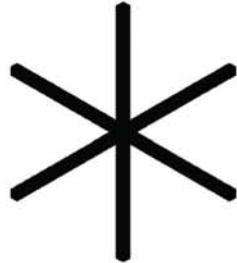
Esoteric: Female principle of the universe, as executive power of balancing justice.

Negative: Refused procreation, injustice, decay, incapability.

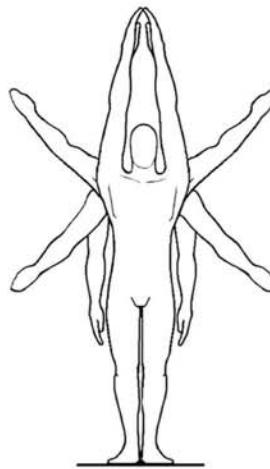
"Your blood, your highest possession."

The Second Halbdutzend
(Yggdrasil's Root of Being)





Hagal-Rune



Hagal-Stadha



Hagal-Handstadha

Meanings: That which cares for, preserves, protects; that which is motherly; wisdom, harmony, salvation, blessing, protects from hail and fire. Eternal change, caring and maintaining principle in the universe, Higher Self, God in us.

HAGAL is the Mother-Rune, from which all other Runes are derived. It is also called Hag-all, All-Hag and All-Hedge – it is the overarching Stave of Protection, against calamities and folly. Within it, the higher self is integrated with the lower. Use HAGAL for self-preservation, self-knowledge, long life, health, worldly wisdom, protection against misfortune, and safety in emergencies and disasters.

HAGAL-Rune Asana or Stadha: Stand upright, face forward, arms vertical, hands touching high above the head. Then lower arms to the upper diagonals of HAGAL; then to lower diagonals; then down to the sides; then reverse the sequence.

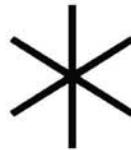
HAGAL-Rune Mantra or Galdr: ha ha ha ha ha / Hagal Hagal Hagal / Hag-all All-Hag All-Hedge / ha he hi ho hu / hag haal halga heil haug

HAGAL-Rune Mudra or Handstadha: Hands interlaced, thumbs together, indexes touch vertically, middle fingers angled up, ring fingers pressed down, but straight, against knuckles. The hands form a single HAGAL Rune together.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the seventh:
if I see on high, blazing,
a hall over the bench-companions;
Burn it never so brightly,
yet I can still save it -
I know how to sing that song.*

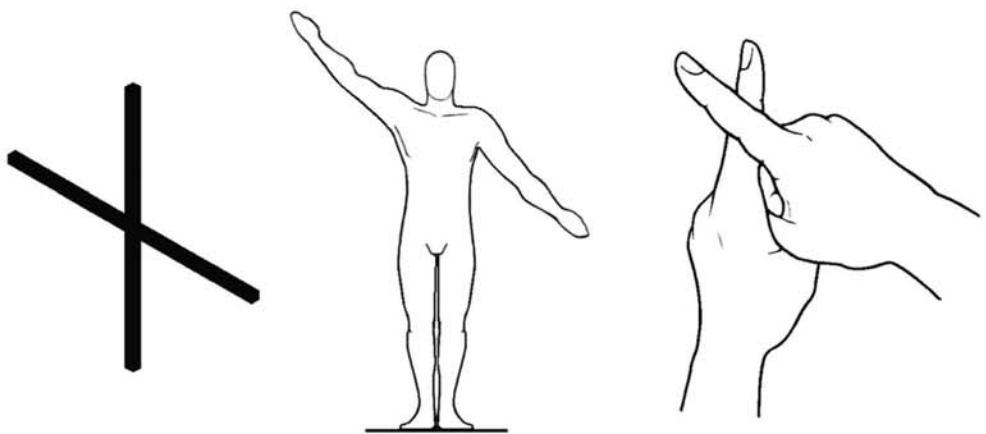
(Hávamál, verse 152)

Exoteric: That which cares for, maintains, preserves, protects; that which is motherly; wisdom, harmony, salvation, blessing, protects from hail and fire.

Esoteric: Eternal change, caring and maintaining principle in the universe, Higher Self, God in us.

Negative: Exposed to ill fortune, not protected, bad weather, destruction by storm, hail, and fire.

"Harbor the All in yourself, and you will control the All!"



NOT-Rune

NOT-Stadha

NOT-Handstadha

Meanings: The Inevitable, separation, stress, karmic debt, karmic need, but with outlook for change of karma, banishing misfortune by accepting karma & cooperating with karmic law. Decision of the Norns, karma paid for, cause-effect flow.

NOT makes you aware of your karmic pitfalls, and it helps remove bad karma. It leads to realizing one's own flaws and cosmic role in the flow of Wyrd. Meditating on NOT brings awakening and an end to self-harm, hate, suffering and stress. Use NOT to understand your karma and work with it instead of fighting it, and thus get out of negative cycles.

NOT-Rune Asana or Stadha: Stand upright, right arm raised up by 30 degrees, left arm point down by 30 degrees.

NOT-Rune Mantra or Galdr: n n n n n n / Not Not Not / na ne ni no nu / not nit nyd naut norn nurnen / [aepandi nam]

NOT-Rune Mudra or Handstadha: Index fingers pointing up, right hand nestled over left hand, angled left 30 degrees.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the eighth,
which all can
likewise find useful to take:
Where hatred waxes
'midst the warrior's sons,
with that [song] I settle it soon.*

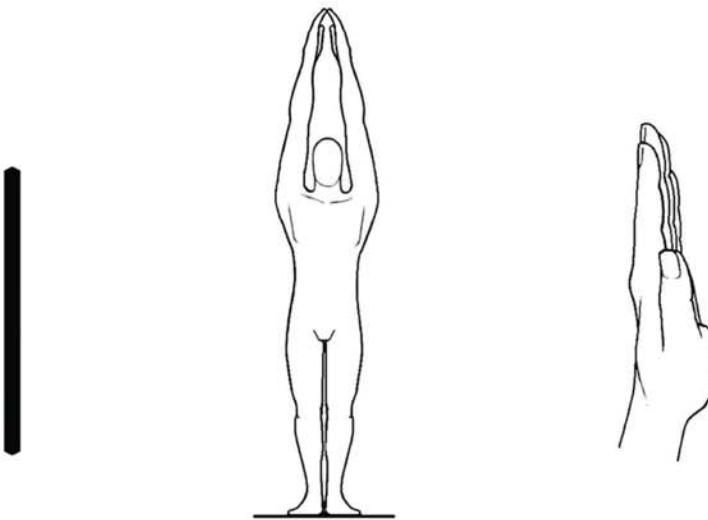
(Hávamál, verse 153)

Exoteric: The Inevitable, separation, stress, karmic debt, karmic need, but with outlook for change of karma, banishing ill fortune/strife by accepting karma & cooperating with karmic law.

Esoteric: Decision of the Norns, karma paid for, cause-effect flow.

Negative: No hope for change, exposed to fate due to revolt against karmic nature, inevitable fall and decline, ultimate negation.

"Use your fate, do not strive against it!"



IS-Rune

IS-Stadha

IS-Handstadha

Meanings: Self-aware ego, positive attitude, activity, will, self-domination, influence, magick, personal power, to banish evil. Unity in the universe, duration, magickal powers, action in the cosmos.

IS strengthens the soul-complex by taming emotionally volatile thoughts, as Odin steadies the ship by calming the wind on stormy seas. IS opens the way to mystical powers through self-discipline, removal of dissonant energies and elimination of all that is unnecessary. Use IS to get self-control and clarity of mind, the foundations of all noble Magick.

IS-Rune Asana or Stadha: Stand upright, face forward; hold arms vertical, hands touching high above the head.

IS-Rune Mantra or Galdr: i i i i i i i / Is Is Is / iiiissss iiiissss iiiissss / is iis isa ich ichheit

IS-Rune Mudra or Handstadha: Left hand pointing up, fingers flat together, thumb tucked vertical against the edge of the hand. The left hand forms the IS-Rune in profile.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the ninth:
if my need does arise
to save my ship afloat;
The wind I calm
upon the waves,
and soothe all the sea [to rest].*

(Hávamál, verse 154)

Exoteric: Self-aware ego, positive attitude, activity, will, self-domination, influence, magick, personal power, to banish evil.

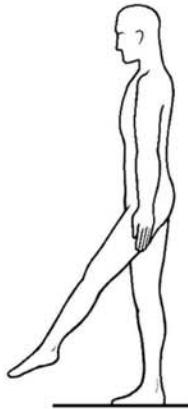
Esoteric: Unity in the universe, duration, magickal powers, action in the cosmos.

Negative: Passivity, lack of will, being dominated, medium and mediumistic activity (being possessed by another).

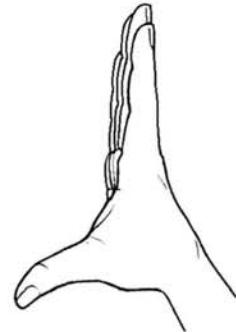
"Win power over yourself, and you will have power over everything in the spiritual worlds that strives against you."



AR-Rune



AR-Stadha



AR-Handstadha

Meanings: All that which is beautiful and Sun-like, change to good, virtues, honor, glory, nobility, rewarding work. Power of arising, power to banish darkness and drive away evil. Completion, light, Divine spirit, Rising Sun, Solar Eagle, Phoenix.

AR is the Rune of the Rising Sun, burning away darkness and bringing control of the subconscious mind. AR is the Rune of re-framing, and refreshing the spirit. AR brings change in actions (*karma*) from within, and removes doubts. Use AR to attract *Od*-force, banish regressive or reactive karma (*en-karma*) and produce proactive, ascending karma (*Garma*).

AR-Rune Asana or Stadha: Stand upright, facing reverse direction; arms by your sides, left leg raised up by 30 degrees.

AR-Rune Mantra or Galdr: Aar / a a a a a a / Ar Ar Ar / aa, ae, ai, ao, au / ar jar re jera asa erja arya / Ara-hari

AR-Rune Mudra or Handstadha: Right hand pointing up, thumb opened and extended down as far as possible.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the tenth:
if I see witches
ride and sport in the air;
I so make it
that they madly flee,
home from their own hides,
[and] home from their own minds!*

(Hávamál, verse 155)

Exoteric: All that which is beautiful and Sun-like, change to good, virtues, honor, glory, rewarding work. Banishes darkness.

Esoteric: Completion, light, Divine spirit, Sun.

Negative: Ugly, sterility, corruption to evil, shame.

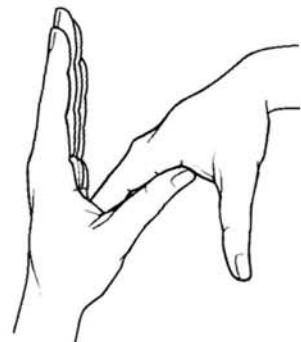
"Respect the primal fire!"



Sig=Rune



Sig=Stadha



Sig=Handstadha

Meanings: Victory, success, gain, triumph, achieved goal, school. Salvation by light, inspiration, soul, Power of the Sun.

SIG is the blinding light of victory over foes and material limitations, and boosts one's spiritual reserves. It gives strength, perseverance, illumination. Use SIG to increase abilities of visualization, manifestation of desires, and psychic powers.

SIG-Rune Asana or Stadha: Crouch on balls of feet, back tilted forward, arms bent and aligned with hips.

SIG-Rune Mantra or Galdr: Siig / s s s s s / Sig Sig Sig / sa se si so su / sal sel sil sol sul sowilu / sig-il / sal und sig

SIG-Rune Mudra or Handstadha: Left and right hands opened, thumb apart from fingers, and interlocked to form SIG.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the eleventh:
if I shall to war
lead my long-time friends;
Under the shields I sing it,
and they, with power, fare forth -
safe to the battle,
safe from the battle,
they come [back] safe from wherever.*

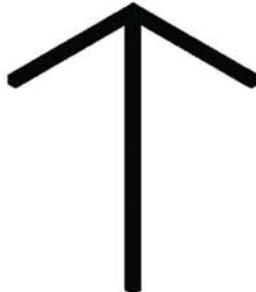
(Hávamál, verse 156)

Exoteric: Victory, success, gain, triumph, achieved goal, school.

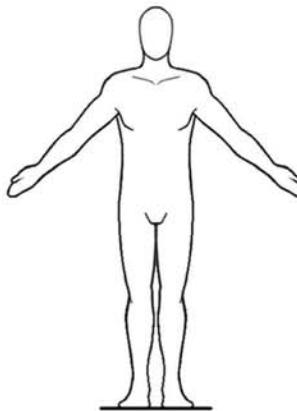
Esoteric: Salvation by light, inspiration, soul, power of the sun.

Negative: Destructive light, lightning, hopeless fight, defeat, failure, exploitation, blocked soul powers.

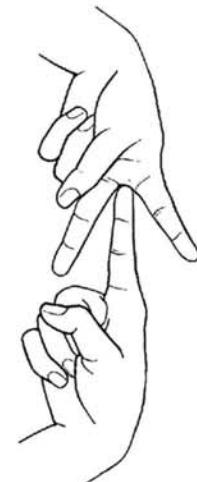
"The creative spirit must conquer!"



Tyr-Rune



Tyr-Stadha



Tyr-Handstadha

Meanings: Beginning, creation, excitation, power, success, wisdom, duties fulfilled, art of concealment. Sacrifice and Re-birth into the light - life of the soul, the power to turn situations completely around. Battle, honor, the Phoenix reborn.

TYR is the Rune of Sacrifice, of turnarounds, of victory at all costs, and triumph over death. TYR helps to defeat material obstacles and the fear of physical death. Use TYR for the triumph of spirit over adversity, and to open access to past lives.

TYR-Rune Asana or Stadha: Stand upright, face forward, arms slanted down to the sides by 30 degrees.

TYR-Rune Mantra or Galdr: tttttt / Tyr Tyr Tyr / ta te ti to tu / tri tre ter-zer / Ti Tiu Ti-ur Ti-uar Tiuvar / Sig-Tyr

TYR-Rune Mudra or Handstadha: Right index finger up, between left index and middle fingers, which open down.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the twelfth:
if I see up in a tree
a corpse in a noose, hanging;
Such [a song] I carve
and paint in Runes,
that the man descends
and speaks with me.*

(Hávamál, verse 157)

Exoteric: Beginning, creation, excitation, power, success, wisdom, duties fulfilled, art/act of concealment and hiding.

Esoteric: Re-birth into the light - life of the soul, the power to make situations turn completely around. The phoenix reborn.

Negative: Perverted beginnings, tarnished beginnings, falsified knowledge, failures, dying.

"Fear not death - it cannot kill you!"

The Third Halbdutzend
(Yggdrasil's Root of Passing Away)

Þ Þ Þ Þ Þ Þ



Bar-Rune



Bar-Stadha



Bar-Handstadha

Meanings: Becoming, birth, being protected, help in birth, son, bread, song, fountain, mountains. Birch tree (layers of safety), rebirth, bier (pyre – death in one form and rebirth into the next), meaning of life on this planet, in this world.

BAR is the Rune of birth and rebirth, both physical and spiritual, though gradually and without sacrifice (which differentiates it from the more warlike TYR-Rune). It is a Rune of Return to the Mothers, and to possible reincarnation. BAR is also associated with motherhood itself, and helps with birth as well as spiritual birth of new consciousness.

BAR-Rune Asana or Stadha: Stand upright, Hands together, arms bent at elbows in wedge formation (left elbow raised up by the head, right elbow bent down). Right leg raised bent, with right foot resting on left knee. Balance well!

BAR-Rune Mantra or Galdr: b b b b b / Bar Bar Bar / ba be bi bo bu / bar bor bir birk björk / bjarkan berche birka briks berke

BAR-Rune Mudra or Handstadha: Left thumb and index finger touching in a wedge, middle finger curved in a loop to touch main joint of index finger, remaining fingers curve parallel with middle finger.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the thirteenth:
if I shall, a warrior's young son
sprinkle with water;
He will not fall,
though to him, battle comes -
never will the man sink before sword!*

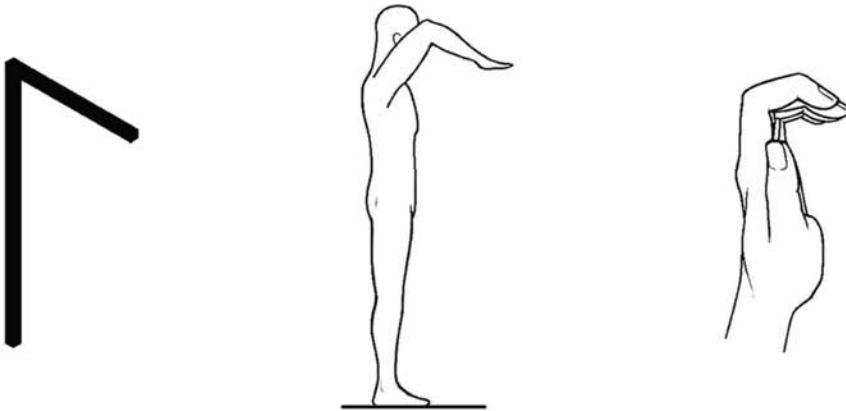
(Hávamál, verse 158)

Exoteric: Becoming, birth, being protected, help in birth, son, bread, song, fountain, mountains, Birch tree (layers of safety).

Esoteric: Meaning of life on this planet, in this world.

Negative: Not-becoming, perverted birth, miscarriage, lost son, bitter bread, vulnerability, outcast, vain wishes, death-bed.

"Thy life stands in the hand of God; trust it in you."



Laf=Rune

Laf=Stadha

Laf=Handstadha

Meanings: Life, experience, initiation, test, temptations by life circumstances, water, sea, good management, good navigation, knowing the natures of things. Test of life, past lives, school of the lives, laws of nature, relations.

LAF is the Rune of long-learned wisdom, of good navigation, of knowledge of the spirits and the primal laws of the universe; it is also important for sailors as a sea-Rune. LAF is the Rune of initiation, treating all of life's lessons (and multiple lives) as stages of initiation into a higher state of being. LAF brings powerful intuition and spiritual evolution.

LAF-Rune Asana or Stadha: Stand upright, arms pulled up with elbows up past ears, hands angled down and touching.

LAF-Rune Mantra or Galdr: 111111 / Laf Laf Laf / la le li lo lu / L-a-f / lagu laguz laukr lögr lagor / laas log lög laug

LAF-Rune Mudra or Handstadha: Left thumb aligned with palm, other fingers clawed forward/down at the main joint.

Traditional Stave Variant

Hexagonal Radial Variant



*I know the fourteenth:
if I shall to men's folk
tell of the gods, 'fore them;
Aesir and elves,
I know all their nature
such as none know, if untaught.*

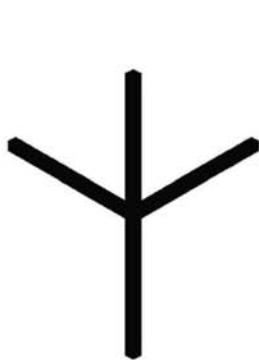
(Hávamál, verse 159)

Exoteric: Life, experience, initiation, test, temptations by life circumstances, water, sea, good management, natures of things.

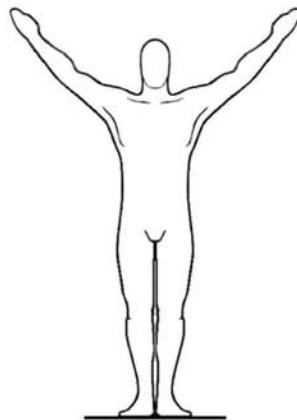
Esoteric: Test of life, school of the lives, laws of nature, relations.

Negative: Succumb to temptation, deception by mate, failure to learn from mistakes, downfall, emptiness, corpse.

"First learn to steer, then dare the sea journey!"



Man-Rune



Man-Stadha



Man-Handstadha

Meanings: Man, masculinity, increase, health, plenty, magick, Spirit, truth. Organic growth of strength, skill, and wisdom through action, life reaching Sunward, order through which creation is refined. God-Man, male principle in the cosmos.

MAN is the rune of Divine Magick, and the organic growth of life. It nourishes the Will and repels negativity and enemies. MAN strengthens the aura, and draws one's internal energy up and out in resonance with the branches of the World Tree Yggdrasil, at the same time it draws powerful Od-energy down from Yggdrasil and the All, into the body to cleanse impurities. It taps into dormant root-memories and releases them, unlocking Power and natural mastery of skills. Use MAN to increase resiliency and the Will, and build up strength, courage, and wisdom long before you will need it.

MAN-Rune Asana or Stadha: Stand upright, arms spread apart upwards as diagonal branches, hands facing up.

MAN-Rune Mantra or Galdr: m m m m m / Man Man Man / Ma me mi mo mu / am em im om um / Man Madhr mathr / manna Mani Manu Mannus Mannaz / Mim Mimir Mamre / O M (Ausa-Man, God-Man)

MAN-Rune Mudra or Handstadha: First three fingers of right hand spread up and out, last two fingers curled up.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the fifteenth,
which Folk-stirrer (Volkraſt) sang,
the dwarf, 'fore the doors of Dawn:
Strength he sang to the Aesir,
and courage to the elves,
and wisdom to the Roaring-God.*

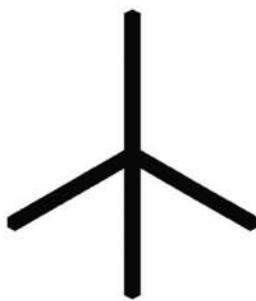
(Hávamál, verse 160)

Exoteric: Man, increase, masculinity, health, plenty, magick.

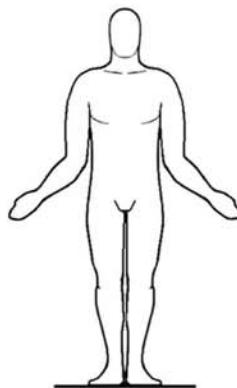
Esoteric: Spirit, truth, God-Man, male principle in cosmos.

Negative: Demonic spirituality, left path, growth through improper practices, black magick.

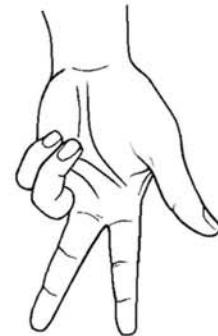
"Be a man!"



YR-Rune



YR-Stadha



YR-Handstadha

Meanings: Woman, femininity, desire, sensual love, passion, perfection. Mother, womb, grotto, labyrinth, female mysteries, wellspring of life, chaos from which creation emerges. God-Woman, female principle in the cosmos.

YR is the Rune of the Senses, of absolute passion and desire. It is the roots of the aura, the spiritual magnetism of the basal body, Rune of fertility in resonance with the roots of the World Tree Yggdrasil. It is a Rune of seduction and love, but also of the removal of illusions which can be a painful process, with the potential of chaos and confusion; if mastered, this Rune helps birth new perfection out of necessary chaos, but there is also the risk of it creating new illusions if mishandled. Use YR to overcome limiting beliefs and self-doubt, and to refine attraction and the seductive aura; combine with OS to avoid the potential of its spark fizzling out. YR represents Freyja-as-Earth, as MAN represents Odin-as-Sky.

YR-Rune Asana or Stadha: Stand upright, elbows and humeri by sides, lower arms slanted down and out like side-roots.

YR-Rune Mantra or Galdr: y y y y y / Yr Yr Yr / yr irr eir aiyr yb / W-ybe Weib eibe eihu eihvar eihwaz / eihur yur

YR-Rune Mudra or Handstadha: First three fingers of left hand spread down and out, last two fingers curled up.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the sixteenth:
if I wish from a witty maid
to have all love and delight;
The heart I turn
of the white-armed woman,
and I change her entire mind.*

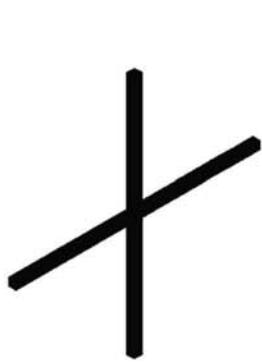
(Hávamál, verse 161)

Exoteric: Woman, femininity, desire, sensual love, passion, perfection.

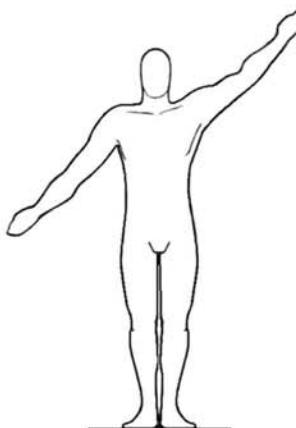
Esoteric: Woman, mother, chaos from which creation emerges, female principle in cosmos, God-Woman.

Negative: Perversion, unbounded passion, error, maya, failures as a result of wrong action.

"Think about the end!"



EH-Rune



EH-Stadha



EH-Handstadha

Meanings: Marriage, wedding, partnership, permanent bond, binding decision, hope, duration, horse. Permanence and marriage as a law, unity of ego and YOU, sister-souls, soul love, God-Man-Woman.

EH is the Rune of Cosmic Union of polarities - it is the merger of MAN and YR, an ideal love and long-term partnership, far beyond the superficial label of "soul mates" - EH is intimate marriage of two spirits, such that their very minds become as one, and on highest levels, leave even words behind as superfluities. Use EH to build a bond of loyalty.

EH-Rune Asana or Stadha: Stand upright, left arm raised up by 30 degrees, right arm pointing down by 30 degrees.

EH-Rune Mantra or Galdr: e e e e e e / Eh Eh Eh / E h e / eh ehe ehu eoh eys ehvar ehwaz

EH-Rune Mudra or Handstadha: Index fingers pointing up, left hand nestled over right hand, angled right 30 degrees.

Traditional Stave Variant



Hexagonal Radial Variant



I know the seventeenth,

[-----]

-----]
that my [love], none will coldly shun,
even the shy maiden.

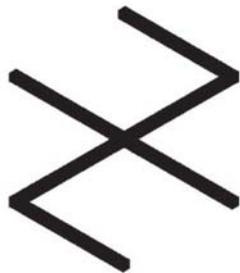
(Hávamál, verse 162)

Exoteric: Marriage, wedding, partnership, permanent bond, binding decision, hope, duration, horse.

Esoteric: Permanence and marriage as a law, unity of ego and YOU, sister-souls, soul love, God-Man-Woman.

Negative: Mismatch, unlucky love, ego and you can not find each other due to karma, prevented from finding your partner.

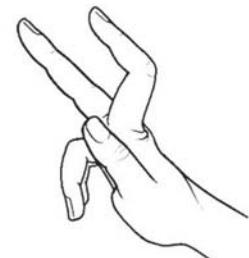
"Marriage is the raw-root of the Aryans!"



Gibor-Rune



Gibor-Stadha



Gibor-Handstadha

Meanings: Fulfillment, giver, gift, sacred marriage, being one with the sister soul, protection against evil. God-All, death-life cycle, seeing of the Divine, Being the Divine, union of Creator and created, deepest cosmic mysteries.

GIBOR is the Rune that ascends the union of EH into the state of divinity itself, where through synchronized passion of will, and sacred marriage, ascends into manifestation of the God-All, and the limits between human and divine become blurred. This is highest of all Runes, the gateway to the cosmic mysteries beyond the physical and metaphysical realms, the All emerging even out of Nothingness. GIBOR regenerates the Od, and brings one closer to the abilities of Godhood.

GIBOR-Rune Asana or Stadha: Take the form of GIBOR, as if preparing to launch a spear or javelin: left leg and right arm flexed, left arm and right leg extended.

GIBOR-Rune Mantra or Galdr: g g g g g / Gibor Gibor Gibor / ga ge gi go gu / gefa gifa gefu / gea geo gebo / gigur geuua / Gibu Auja / Gibur Arahari

GIBOR-Rune Mudra or Handstadha: Right hand sloping left and upward. Index finger cocked back, 4th and 5th fingers clawed down, thumb and middle finger pointing forward and up. Ideally this should be held until all strain burns away.

Traditional Stave Variant



Hexagonal Radial Variant



*I know the eighteenth
which I'll never teach
to maid, nor man's wife;
- all is better
if one doth know it;
thus follows the songs' end -
Except to her alone
who holds me in her arms,
or else my sister be.*

(Hávamál, verse 164)

Exoteric: Fulfillment, giver, gift, sacred marriage, being ONE with the sister soul, protection against evil forces.

Esoteric: God-all, death-life cycle, seeing of the Divine, Being the Divine, union of Creator and created, deepest cosmic mysteries.

Negative: Vain desires for fulfillment, hopeless search for soul mates, god-less-ness.

"Man - be One with God!"

Armanen Rune Casting Positions

Based on the writings of Karl Spiesberger & use in conjunction with the exoteric, esoteric, and negative meanings

Fa	Ur	Thorn	Os	Rit	Ka	Hagal	Not	Is	Ar	Sig	Tyr	Bar	Laf	Man	Yr	Eh	Gibor
Positive positions																	
ᚼ	ᚻ	ᚻ	ᚻ	ᚱ	ᚻ	ᛗ	ᛗ	ᛁ	ᚨ	ᛖ	ᛏ	ᛘ	ᛖ	ᛖ	ᛖ	ᛖ	ᛖ
ᚼ	ᚻ	ᚻ	ᚻ	ᚱ	ᚻ	ᛗ	ᛗ	ᛁ	ᚨ	ᛖ	ᛏ	ᛘ	ᛖ	ᛖ	ᛖ	ᛖ	ᛖ
Negative positions																	
ᚼ	ᚻ	ᚻ	ᚻ	ᚱ	ᚻ	ᛗ	ᛗ	ᛁ	ᚨ	ᛖ	ᛏ	ᛘ	ᛖ	ᛖ	ᛖ	ᛖ	ᛖ
Alternate positive positions																	

Now we come to the fundamental nuts-and-bolts of modern Armanen Rune-casting. As mentioned before, the interpretation of the positions of these runes may vary depending on the rune in question. Those that are asymmetric and can be reversed also have a horizontal-negative and a horizontal-positive position, though which is a left (counterclockwise) rotation and which is a right (clockwise) rotation will differ depending on the individual rune.

This is of course the so-called Spiesberger method, which is used by all modern Armanen Rune masters.

Karl Spiesberger is credited with publishing the comprehensive positive and negative Armanen rune positions in his book *Runenmagie* ('Rune Magick'), published in 1955. However it is believed by many rune practitioners that these positions were already in use by Gorsleben and even Guido von List, far earlier in the 20th century. Since a few of the "murkstave" or negative-horizontal positions published by Spiesberger are not possible exactly as published with a rune symbol carved on an opaque material like wood, the diagram above has been adjusted from Spiesberger's diagrams, for use with traditional wood casting tiles (or stones). Nevertheless, the esoteric meaning and symbolism of the negative positions is unchanged. And the inner laws governing the orientations of these positions too, like the Armanen Rune-row itself, are based on an ancient archetypal heritage.

To avoid biasing a Rune-reading against horizontal murk-staves, the Runes should be carved on square tiles (rather than rectangular ones) so that each side is equal length, and it is impossible to second-guess, while drawing the Runes with closed eyes, which way they will face.

You will notice that some of the runes are negative if you turn them 90 degrees left, but others are positive in that same orientation. And the same discrepancy or diversity of meaning happens when you look at how the runes are to be interpreted when turned 90 degrees right. For example, if you look at Fa and Os, they are negative when turned left. But to make Thorn negative, you have to turn it right!

Why is this?

Looking at the structure and shape of the runes provides a critical clue. There is a hidden pattern here.

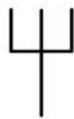
You will notice that the open "cup" runes that have two parallel branches (Fa, Ur, Os) are negative if rotated left. (Fa and Os are 180-degree reversals of each other, and hence each only have one positive and one negative position - rotate them right and they become the negative form of the other rune).

However, enclosing "spike" runes which contain closed triangles (Thorn, Rit, Bar) and "fork" runes with triangle-corners or incomplete triangle-forms and no parallel branches (Ka, Ar, Tyr, Laf, Man, Yr) are negative when rotated right. (Ka and Ar are 180-degree reversals of each other, and hence each only have one positive and one negative position - rotate them left and they become the negative form of the other rune).

And finally, "hedge" runes with radial or diagonal symmetry, which are "non-reversible" - i.e. they look no different if reversed (Hagal, Not, Is, Sig, Eh, Gibor) - are always positive when vertical and always negative when horizontal, no matter which direction you rotate them.

The runes (and this can be applied to other systems as well as Armanen) need to be understood, among other ways, as visual representations of catchers and deflectors of the primal energies - both positive/orderly and negative/chaotic - of the universe.

Stave = elements applied to Armanen Runes



Parallel "cup" branches:

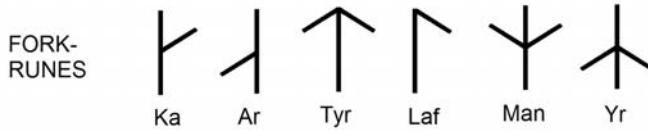
Traps or catches energy



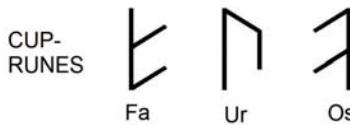
Non-parallel "fork" branches:

Activates, deflects,
and radiates energy;

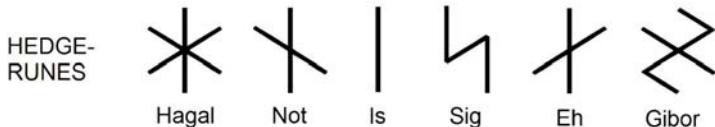
Converts or activates energy
into Will or Action



The enclosing "spike" runes and the "fork" runes are deflectors of energy for the practitioner. Thorn, Rit and Bar cancel out the energy of enemies, errors and calamities respectively, while Ka, Ar, Tyr, Laf, Man, and Yr essentially convert negative energies into positive ones and/or redirect them back at their source in some way. Traditionally the warrior deflects attacks with the left hand (the shield hand) hence if turned right these deflectors or shield-runes are vulnerable or negative.

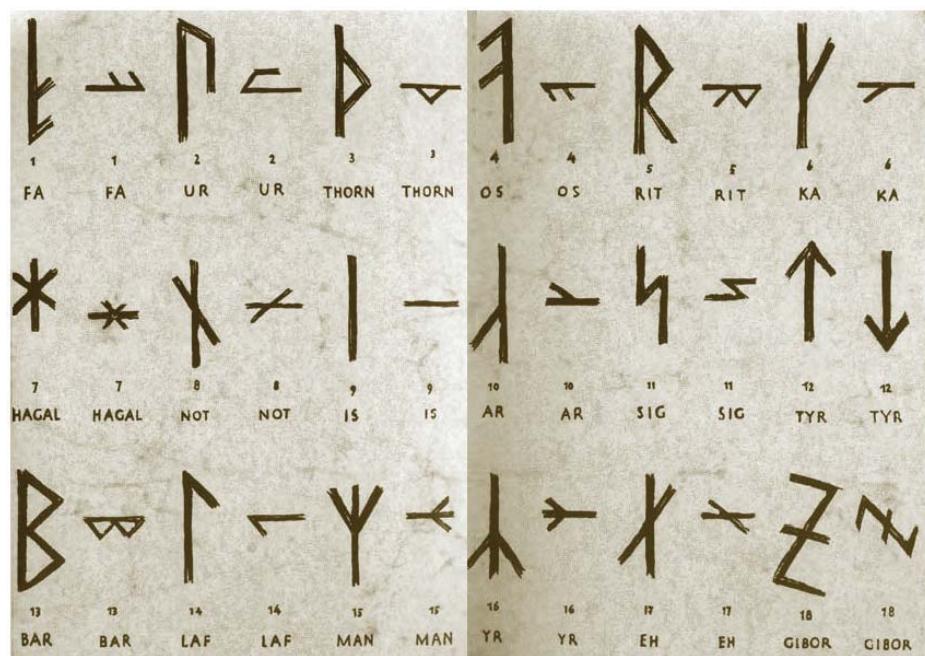


The "cup" runes are receivers of energy for the practitioner, i.e. in simplified terms, Fa receives wealth, Ur receives health, Os receives esteem, status and social confidence. Traditionally in Indo-European culture and cosmology, the fortunate one receives with the right hand, the unfortunate with the left, hence when turned left these receiver-runes are negative.



The radial and diagonal symmetric "hedge-runes" (Hagal, Not, Is, Sig, Eh, Gibor) essentially are double-sided clusters of fork-branches. The fact that they are double-sided acts as a substitute for parallel branches, hence these runes can be thought of as a combination of the tendencies of both "cup" and "fork" runes, and thus can be either receivers or deflectors of energy, as their Havamal meanings indicate. These are the only "simultaneous dual-use" runes. Thus, in positive position, Not both attracts cooperation with karma and deflects one's futile discord and resistance to it, as Sig attracts victory and banishes weakness simultaneously. When upright (even if turned upside-down 180 degrees they remain upright due to their symmetry) the hedge-runes are receivers and refiners of positive energy (as plants receive light and water and perform photosynthesis). They also deflect the negative like sharp thorny hedges. But when

horizontal (either tilted left or right, again it makes no difference, due to symmetry) they are impotent to catch positive energy or deflect the negative with their shape, and may actually lose or repel good energies and attract bad ones - much as a bush or hedge stunted sideways must fight the wind or fall uprooted, gets less sunlight, is more vulnerable to diseases and parasites, and loses flowers and thus forfeits reproductive potential as a result - no matter if it leans left or right. The symbolism of Hagal, as the Hag-all, the All-Hedge, the all-symmetric defensive hedge-rune and Mother Rune, is particularly telling in this regard. Like the boughs of an overarching hedge, if it is knocked down either left or right, there is no protection from hail or fire.



The Armanen runes, positive and negative positions (after Karl Spiesberger, Runen-Magie, pp. 283-284)



Guido Von List



The Eighteen "Futharkh" Runes,
With their Mystical Interpretations...



Guido Karl Anton List (1848-1919), born and cultivated in Vienna, Austria, is the single-most momentous revitalizer of the mystic consciousness and traditions of ancient Arya. Without question, Von List was both a leader of and Master-authority on the Aryan spiritual/ideological revolution which preceded and shaped National Socialism. In his youth (at age 14), evidence of his esoteric destiny surfaced when touring the ancient ruins of sacred alter; he proclaimed aloud “Whenever I get big, I will build a Temple of Wotan!” And so he did—in fact, he established dozens of Aryan theosophical lodges throughout Europe, including the “Guido von List Society,” officially founded on 2 March 1908, to support the work of the Master himself Von List’s sophisticated system of mystical thinking and spiritual ability permitted him to divulge and restore lost insight and knowledge of our Folkish Ancestors.

Von List published many unsurpassed works concerning archaic Aryan practices, language, myths, doctrines, and spirituality—this includes “*Das Geheimnis der Runen*,” from which this booklet is derived. His interpretations and analysis of the pure runic “FUTHARKH” is definitive and unmatched by any other contemporary work on the subject.

For those initiates seeking enlightenment relating to Runelore, this booklet is fundamental...

—D.K. Stannislaus

The Eighteen-Runes of the “FUTHARKH,” with their Mystical Interpretations...

Originally Composed by Guido Von
List, April 29th, 1907

Up until now, much too little attention has been paid to the script of our Germanic ancestors—the runes. This is because everyone has begun from the false and baseless assumption that the Germanic peoples had no script of any kind, and that even their writing signs, the “runes,” had been imperfectly patterned after the Latin uncial script. All this in spite of the fact that Julius Caesar clearly reported on the account books of the “Helfetser” (not Helvetier) and their writing, which was supposed to be comparable to the Greek script. Without attempting to give evidence here of the great antiquity of the runes, which have doubtlessly been found on bronze artifacts and pottery shards, it must be mentioned at this time that the “runic-futharkh”¹ (Runic ABC) consisted of sixteen symbols in ancient times. According to the *Edda*, in the “Rūnatāls-thāttr-Odhins” it consisted of eighteen such signs. With these symbols anything could be written because the Teuton did not know “v” or “w” or “x”, nor “z”, nor “qu”. And neither did he know “c”, “d”, nor “p.” “V” was rendered by “f” (fator = father); “v” and “w” originated from “u”, “uu”, “uo”, or “ou”; “x” from “ks” or “gs”; “z” was probably pronounced but it was written with “s”. “Qu” originated from “kui” or “gui”, “c” from “ts”, “d” from “th” (thorn). “P” developed from “b”, until later it obtained its own rune, as did other sounds which gradually received their special runes, so that soon they numbered over thirty.

1. ..The designation “futharkh” is based on the first seven runes, namely: FUTHARKH (or H)...It is for this reason that the proper name is not futhark—as it is generally and incorrectly written—but rather ‘futharkh’ with the ‘h’ at the end.

The Secret of the Runes

III

If you wish to trace the linguistic stems back to the root words of the primal Germanic language, and then follow these further back into the seed- and primal-words of the original Aryan language, you must always write the stem words in runes—or at least have this means of writing in front of you. In this way you may find the correct root, and in this endeavor the name of the rune itself will be an important aid.

Actually each rune has—similar to the Greek alphabet—a certain special name, which is at the same time the *bearer* of the root-word as well as the bud and primal-word. Here it should be noted that the runic names are unisyllabic words, and are therefore root-, bud-, and primal-words. To this rule only the runes “hagal,” “gibor,” and “othil” make—seeming—exceptions

Because the runes have particular names and these names are unisyllabic words, it is self-evident that the runes—in distant days of yore—had the function of a syllabic script, actually a hieroglyphic system. This is because primal Aryan, like every primal language, was unisyllabic, and only in later times was it contracted to an alphabetic script, when the structure of the language proved the hieroglyphic or syllabic script to be too cumbersome.

Now that the runes have been recognized as wordsymbols of the prehistoric age, the question as to the abode of the other word-symbols not contained in the runic futharkh becomes quite consequential. Even if a symbolic word-script were extremely poor, which the script of the Aryan language was not, it would need to make use of many more signs than the mere thirty script-glyphs. In fact, [the Aryan script] prescribed many hundreds of symbols, and an exceeding number of written signs, as the basis of a highly elaborate, wonderfully systematic and organically constructed hieroglyphic structure, whose existence no one before today has considered. As unbelievable as it may sound, these ancient hieroglyph, rooted far back in the pre-Christian primeval age of Teuton- and even Aryan-dom, stand in full bloom today. They pursue their own science, which is still practiced today, and their own art, both of which have their own particular laws and stylistic tendencies. This system has a rich literature as well, but without—and this is the tragicomic aspect—without the guardians and conservators of this art and science having any idea what it is they are cultivating and developing!

Because there were, and still are, many hundreds of runic symbols, their exact number has still not been finally determined. However, out of this mass only about thirty came into use as letters in the sense of our modern writing symbols. So at this time, two main groups result from these script symbols, the “letter-runes” and the “hieroglyph-runes,” both

of which were preserved in their unique ways, and both of which went along their own special paths of development after the separation had been completed. All of these symbols were runes, but today only the “letter-runes” carry that designation, while the “hieroglyph-runes” from this point forward were not recognized as actual script symbols. Because of this differentiation they will be referred to as “holy-signs” or “hiero-glyphs” from now on. It may be noted that the word “hieroglyph” was already important in early Aryan as “hirogif,” and it already had its meaning before the Greek language ever existed.

The “letter-runes,” which, for the sake of brevity, shall henceforth be referred to simply as “runes,” halted their development and retained not only their simple linear forms, but also their unisyllabic names. On the other hand, the “holy signs” were continuously developed on the basis of their old linear forms and were eventually formed into refined and richly constructed ornamentation. They also underwent many alterations in their nomenclature as the concepts which they symbolized, and still symbolize today, were expanded and perfected along with the language. The mythic lay “Rünatäls-thättr-Ödhins” (Wuotan’s Runic Wisdom [lit., ‘Tale of Ödhin’s Rune List’]) of the *Edda* knows the eighteen runes as “script symbols”; however, they still preserve their heritage as “holy signs” in the same sense as the later “magical characters” or “spirit-sigils” (not seals!). Here, the interpretation of that magical song is offered that on its basis the true runic secret can be further unraveled.

No other lay of the *Edda* gives such clear insight into the original Aryan philosophy conceding the relationship of spirit to body, of God to the All-and through Aryandom brings forth so meaningfully into consciousness the recognition of the “bifidic-biune dyad” [zweispaltig—zweieinige Zweiheit] in the microcosm and in the macrocosm—as does the “Havamal” and the “Rünatäls-thättr-Ödhins” included in it (verses 139-165).

The perpetually and progressively evolving “ego” [“Ich”] always remains through the eternal alteration from “arising” to “being” and through this to “passing into nonbeing” which leads to a new “arising to future being”; and it is in such an eternal evolutionary alteration that Wuotan, like the All and every individual, eternally remains. This “ego” is indivisibly bound to the spiritual and physical, to the bifidic-biune dyad, and is constant and immutable. In this way, the “Hävämäl”—the “Lay of the High One”—portrays Wuotan in an exalted mysticism, as the mirror image of the All, as well as of the individual.

Wuotan lives in the human body in order to go undergo “he consecrated himself to himself,” and he consecrates himself to “passing away”

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in order to rise anew. The nearer he feels himself coming to the moment of his "passing away towards new arising"—his death—the clearer the knowledge grows in him that the secret of life is an eternal "arising" and "passing away," an eternal return, a life of continuous birth and death. This knowledge only completely comes to him at the moment of the twilight, when he sinks into the "*Ur*" out of which he will arise again. In the moment of twilight (death) he gives one of his eyes as a pledge for higher knowledge. However, this one eye remains his property even though it has been pawned. It is recovered after his return out of "*Ur*," at his "rebirth," for it is actually his "body," while his other eye, which he has retained, is his "spirit."

The "physical eye" (actually the body itself) that he had only temporarily given up—but which remained his own property—reunifies itself in the moment of its return out of the "*Ur*"—upon rebirth—with his other "spiritual eye" this spirit). However, the primal knowledge created out of Mime's Well remains his property, the property of the All; it is the sum of the experience of thousands of generations, which is preserved and transmitted by means of scripture. Thus Wuotan's knowledge is exalted in death, he enriches it with the draught from Mime's primal-Well, as well as with the Volva of the Dead and Mime's Head;² he only appears to divide himself from the physical world—to which he also belongs in apparent physical nonbeing—for he truly forms the "biune-dyad" as that which is spiritual and that which is physical, the indivisible biunity. He cannot divide his own "day-life" from his "night-life" (death). However, in the "nightlife"—in apparent nonbeing—he wins the knowledge of his eternal life. This guides him in eternal change through the transformations from arising through being toward passing away for a new arising throughout all eternity. By recognizing that he becomes wise, and by means of his own life, which was consecrated to death, he found the knowledge of the world's fate, the solution of the riddle of the world, which "he, eternally, will never make known to a woman or girl." And so he is himself, Wuotan, and simultaneously the All—as certainly as every ego is also a non-ego, or "All."

2. ..Mime = memory, knowledge. "Primal-Well" = the mystery of the All-arising, All-being, and All-passing away toward new arising. "The Volva of the Dead" = the Earth Goddess, Death Goddess, who preserves the "soul-less bodies" in the cemeteries, while the "disembodied spirits" go to Walhalla or to Hei. "Mime's Head" = the Head-Knowledge, that is, the primal knowledge of arising, being, and passing away to new arising of all things. These are the three levels through which Wuotan "became wise," i.e., attained All-knowledge, and went through the mystery to true knowledge.

Thus each individual ego, each person, makes the same transformations for itself through the same levels of perception by which the understanding and deliverance of every individual is assessed as the spiritual treasure (*not* as dead cognitive memories). He does not lose it even in death, and he brings it back again when he returns to the world of men in his next incarnation.³ For these reasons each individual “ego” has (for itself) its own conception of the spiritual circumference of the idea behind these terms, according to its own “spiritual treasure.” Therefore, among millions of living persons, no two individuals can be found whose conceptions of divinity are exactly the same—in spite of all dogmatic doctrines—and so too, no two individuals are found who have the same conceptual understanding of the spiritual essence of a language and its words—both in its details and collectively. If such is still the case today, in spite of the fact that other languages have not attained the richness of our language, how much more must this have been true in primeval days when the vocabulary was still a small and insufficient one, and when the seers and wise men had to wring ideas symbolizing expressions out of the still limited language in order to be able to set similar conceptions free, as they themselves conceived them in their spiritual vision. They were forced to support their speech with physical motions—the later “magical gestures”—and to enforce it with certain symbolic signs, which were thought of as “whispering” [“raunend”], i.e., conveyors of meaning, and so they were called “runes” [Runen]. The mysticism of Wuotan’s runic science says all this in the Eddic “Song of the High One,” which portrays Wuotan’s sacrificial death, and which reminds us of the mystery of Golgatha in more than one respect.

3. ..We call this ‘spiritual treasure,’ which the reborn person brings into the world, “natural gifts, “ “talents,” or “born genius”; he has a more agile spirit, which comprehends everything faster and easier than others, others who are animated by a less agile spirit, and this heightened agility is just that ‘spiritual treasure.’

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VII

At first, the lay introduces Wuotan himself speaking, after which the skald, who conceived the lay, becomes the speaker and the song is ended. However, the lay begins thus:

*I know how I hung on the wind-cold tree
nine eternal nights,
wounded by the spear consecrated to Wuotan
I myself consecrated to myself—on that tree,
which hides from every one
the stead from which its roots grow.
They offered me neither bread nor mead;
then I bent myself down peering;
with a lamenting shout
the “runes” became known to me,
until I sank down from the tree.*

After further explanatory strophes, the song presents characterizations of the eighteen runes with mystical interpretations. When these strophes are paired with the names of the runes they enlighten us in a very special way and essentially provide the solution of the “secret of the runes.” The following verses precede that characterization of the runes, after which the skald goes immediately to the actual runic songs:

*Before the creation of the world was
Wuotan’s knowledge,
Whither he came, thither he returns;
Now I know the songs as no other men,
and as no princely woman.*



Fa, feh, feo = fire-generation, fire-borer, livestock [Vieh], property, to grow, to wander, to destroy, to shred [fetzen].

*The first promises to help helpfully
in the struggle and in misery and in every difficulty.*

The root-word “ha,” which is symbolized as the “primordial word” in this rune, is the conceptual foundation of “arising,” “being” (doing, working, ruling), and of “passing away to new arising”—and so of the transitoriness of all existence and therefore of the stability of the “ego” in constant transformation. This rune conceals, therefore, the skaldic solace that true wisdom only lives for the evolution of the future, while only the fool mourns over decay: “Generate your luck and you will have it!”



Ur = Ur [i.e., “the primordial”], eternity, primal fire, primal light, primal bull (= primal generation), aurochs, resurrection (life after death).

*I learned another, which people use
who want to be doctors.*

The basis of all manifestation is the “Ur.” Whoever is able to recognize the cause [*Ursache* = “primal or original thing”] of an event, to him the phenomenon itself does not seem to be an unsolvable puzzle—be this fortunate or unfortunate—and therefore he is able to banish misfortune or increase luck, but also to recognize false evil and false luck as such. Therefore: “Know yourself, then you will know all!”



Thorn thugs, thorn = Thorr (thunder, thunderbolt, lightning flash), thorn.

*A third I know, which is good to me
as a fetter for my enemies
I dull the swords of my opponents
neither weapon nor defense will help him.*

The “thorn of death” is that with which Wuotan put the disobedient Valkyrie, Brunhild, into a deathsleep (cf. *Sleeping Beauty et al.*), but in contrast to this it is also the “thorn of life” (phallus), with which death is conquered by rebirth. This threatening sign surely dulls the opposing weapon of the one going to his death, as well as the force of the powers of death, through a constant renewal of life in rebirth. Therefore: “Preserve your ego!”



Os, as, ask, ast = Ase [i.e., one of the Æsir], mouth, arising, ash, ashes.

*A fourth still I know, when someone throws
my arms and legs into fetters:
as soon as I sing it, I can go forth,
from my feet fall the fetters
the hasp falls from my hands.*

The mouth, the power of speech! Spiritual power working through speech (power of suggestion) bursts physical fetters and gives freedom, it itself conquers all conquerors, who only gain advantages through physical force, and it destroys all tyranny.⁴ Therefore: “Your spiritual force makes you free!”

ꝝ

Guido Von List



Rit, reith, rath, ruoth, rita, rat [rede], roth [red], rad [wheel], rod, rott, *Recht* [right], etc.

*A fifth I heard, if from a happy flight
a shot flies into the host;
however swiftly it flies,
I will force it to stop
if I can only catch it with my gaze.*

The thrice hallowed "Rita," the solar-wheel, the "Urfyrr" (*primary fire, God*) itself! The exalted introspective awareness [*Innerlichkeitsgefühl*] or subjectivity of the Aryans was their consciousness of their own godliness, for "internity" is just "being-with-oneself," and to be with one's Self is to be with God. As long as a people possesses unspoiled their entire original "internity" as a "natural people,"⁵ it also has no cause to worship an external divinity, for an external divine service bound by ceremony is only made obvious when one is not able to find God in one's own innermost being, and begins to see this outside his "ego" and outside the world—"up there in the starry heaven." The less internal the person is, the more outward his life becomes. The more a people loses its internity, the more pompous and ceremonialized its outward manifestations become—in the character of its government, law, and cult fall of which will begin to emerge as separate ideas). But they should remain one in the knowledge: "What I believe, is what I know, and so I also live it out." For this reason, the Aryan divine-internity is also the basis for a proud disdain for death among the Aryans and for their limitless trust in God and in the Self, which expresses itself gloriously in the "Rita," [cosmic order, law] and which has the fifth rune as its symbolic word-sign. Therefore, this rune says: "I am my *rod* (right), this *rod* is indestructible, therefore I am myself indestructible, because I am my *rod*."

4. ..In the struggle for existence, the people [*Volk*] who always remain lasting winners are those who develop themselves with the preservation of their moral force. With the disappearance of morality, higher spiritual and intellectual rank is also lost, as history—the 'Final Judgment'—will prove.

5. ..The "people as a natural people" is not being in a savage condition, for uncivilized "savages" live in the bondage of the most horrible "shamanism." The "people as a natural people," on the contrary, tipulates a high level of culture, yet free from any kind of false sophistication.



Ka, kaun, kan, kuna, kien, kiel, kon, *kühn* [bold], *kein* [none], etc.

*A sixth is mine, if a man hurts me
with the root of a strange tree;
the ruin he threatened me with
does not hurt me but consumes him.*

The “world-tree” Yggdrasill serves in the narrower sense as the Aryan tribal tree, beside which the tribal trees of foreign races are seen as “foreign trees.” The runic concept “kaun,” “kunna” (maid, e.g., in [the name] *Adelgunde*) demonstrates the feminine principle in the All in a purely sexual sense. The tribe, the race, is to be purely preserved; it may not be defiled by the roots of the foreign tree. If it were nevertheless to happen, however, such would be of little use to the “foreign trees,” because its “foreign scion” would grow to become its raging foe. Therefore: “Your blood, your highest possession.”



Hagal = the All-hedge, to enclose; hail, to destroy

*A seventh I know, if I see a fire
high around the housing of men
however wildly it may burn,
I will bring it to rest
with taming magical songs.⁶*

6. Fire-magic, still practiced today as “fire-evocations.”

Hagal!—Introspective awareness, the consciousness to bear his God with all his qualities within himself, produces a high self-confidence in the power of the personal spirit which bestows magical power, a magical power which dwells within all persons, and a power which can persuade a strong spirit to believe in it without any doubt. Christ, who was one of these rare persons—as was Wuotan—said: “Verily, verily, I say to you, if someone were to say to this stone: move yourself away!—and he believes in it—then this stone would lift itself away and fly into the sea Borne by this doubt-less consciousness, the chosen one controls the physical and spiritual realms, which he contains comprehensively, and thereby he feels himself to be all-powerful. Therefore: “Harbor the All in yourself, and you will control the All!”



Nauth, noth [need], Norn, compulsion of fate.

*An eighth I have, surely for all
most needful to use:
wherever discord grows among heroes,
since I know how to settle it quickly.*

“The need-rune blooms on the nail of the Norn!” This is not “need” [distress] in the modern sense of the word, but rather the “compulsion of fate”—that the Norns fix according to primal laws. With this, the organic causality of all phenomena is to be understood. Whoever is able to grasp the primal cause of a phenomenon, and whoever gains knowledge of organically lawful evolution and the phenomena arising from it, is also able to judge their consequences just as they are beginning to ferment. Therefore, he commands knowledge of the future and also understands how to settle all strife through “the constraint of the clearly recognized way of fate.” Therefore: “Use your fate, do not strive against it!”



Is, ire, iron [Eisen].

*A ninth I grasp, when for me need arises
to protect my ship on the ocean:
then I will still the storm on the rising sea
and calm the swell of the waves.*

Through the “doubt-less consciousness of personal spiritual power” the waves are bound—“made to freeze”—they stiffen as if ice. But not only the waves [Wellen] (symbolic of the will [Wille]), all of life is obedient to the compelling will. Countless examples of the “ag-is-shield” of Wuotan, such as the “Gorgon’s Head” of the Athenians, the “Ag-is-helm,” all the way down to the hunting lore and practice of causing an animal to “freeze”⁷, and modern hypnosis, are all based on the hypnotic power of the forceful will of the spirit symbolized by this ninth rune. Therefore: “Win power over yourself and you will have power over everything in the spiritual and physical worlds that strives against you.”



Ar, sun, primal fire, ar-yans, nobles, etc.

*I use the tenth, when through the air
ghostly riding-women fly:
when I begin that magic, they will fare
confused in form and effort.*

7. ..The magic of ‘making something freeze’ in hunting lore and practice is substantiated as “hypnosis.”

The “as,” the “urfyr” (primal fire, god), the “sun,” the “light” will destroy spiritual as well as physical darkness, doubt, and uncertainty. In the sign of the Ar the Aryans—the sons of the sun—founded their law [*Rita*], the primal law of the Aryans, of which the earn, or eagle [*Aar*], is the hieroglyph. It sacrifices itself, as it consecrates itself in a flaming death, in order to be reborn. For this reason it was called the “fanisk”⁸ and later “phoenix.” Therefore it is read as a symbolic hieroglyph when an eagle is laid on the funeral pyre of a celebrated hero to indicate that the dead hero rejuvenatingly prepares himself in death for rebirth in order to strive for a still more glorious future life in human form in spite of all the restrictions of the powers of darkness—all of which crumble before the “ar.” “Respect the primal fire!”



**Sol, Sal, sul, rig, sigh, sun, salvation, victory [Sieg],
column [Säule], school, etc.**

*An eleventh still I also know in the fight,
when I lead the dear one:
I sing it into the shield and he is victorious in battle
he fares hale hither and hale home again
he remains hale everywhere.⁹*

“Sal and sig!”—salvation and victory—[Heil and Sieg]. This millennia-old Aryan greeting and battlecry is also again found in a variant form in the widespread call of inspiration: “alaf Sal fena!”¹⁰ This has become symbolized by the eleventh sign of the futharkh as the sig-rune (victory-rune): “The creative spirit must conquer!”

8. ..Fanisk: fan- = generation; -ask (isk) = arising, beginning; therefore: Fanisk or Fanisk = the beginning of generation through rebirth. Fanisk later became the phoenix, and thus is the phoenix explained. Compare “Wuotan’s Rune-song”: ‘I know that I hung on a wind-cold tree.’

9. ..Upon this is based the “art of Passau,” of “making fast,” of invulnerability against any blow, stab, or shot. [The city of Passau was renowned for the practice of magic in the Middle Ages.—

Ed.]

10. ..All solar salvation to him who is conscious of power! (able to reproduce).



Tyr, tar, tur, animal [*Tier*], etc. [Tyr, the sun and sword-god]; Tin, Zio, Ziu, Zeus; “tar” = to generate, to turn, to conceal; thus *Tarnkappe* [cap of concealment], etc.

*A twelfth I have: if on a tree there hangs
a man throttled up on high;
then I write some runes
and the man climbs down and talks to me.*

The reborn Wuotan, i.e., the renewed Wuotan who has climbed down from the world-tree after his self-sacrifice, as well as the renewed “fanisk” (phoenix), which flies up out of the ashes, is personified in the young sun- and sword-god, Tyr. According to the rule of mysticism, every magical belief moves parallel to mythology, in that the mythic pattern is adopted in analogies to human-earthly processes, in order to reach results similar to those given in the myths. While esotericism on the basis of the well-known bifidic-biune dyad recognizes the mystic One in the mystic Many—and therein it sees the fate of All and hence of every individual—in eternal change from passing away to rebirth. As Wuotan resumed after his self-sacrifice—which is to be understood not merely as his death, but rather as his whole life—in a renewed body, so also does every single person return after every life in human form with a renewed body through a rebirth—which is equally a self-sacrifice. For this reason, “tar” means to generate, to live, and to pass away—and therefore Tyr is the reborn young sun. So too is the twelfth rune at the same time a “victoryrune,” and hence it is carved into sword blades and spearheads as a sign to give victory. It shall be said: “Fear not death—it cannot kill you!”



Bar, beork, biork, birth, song,¹¹ bier, etc.

*A thirteenth I name, I sprinkle the son
of a noble in the first bath [pre-Christian baptism]
when he goes into battle, he cannot fall,
no sword may strike him to the ground.*

In the bar-rune the spiritual life in the All, the eternal life in which human life between birth and death means but one day, stands in contrast to this day-in-the-life in human form, which goes from bar (birth) through bar (life as a song) to bar (*bier*, death), and which is sanctified and charmed by the “water of life” in the baptism. This (day-in-the-) life is bounded by birth and death, and even if destiny has not at once appointed a sword—death for the bairn—he is still exposed to this and many another danger. For in spite of the determination and dispensation of destiny, dark chance ¹² rules, based in the free will of men, and it is against such a maleficent decree of chance that the sacred blessing is

11. ..bar = song; bardlt = folk song, dit, diet, diut, diutsch = folk, deutsch [German],

12. ..Chance!—actually there is no such thing as chance, for all events without exception are in the great web of fate—as warp and woof—all well ordered; but what concerns woof (the crossweave) is even for clairvoyants only visible with difficulty. The recognizable straight warp of the effects of earlier causes, effects that are always in turn other causes that trigger coming effects (which again form causes that trigger effects, in an unending genetic series), is visible and calculable to seers and initiates; however, it is difficult to tell ahead of time the effects of the woof of the fate of other egos or whole groups of them, and to tell when they will touch, cross, or otherwise influence our woof of fate. These work on our woof of fate—which is comparable to the woof in a fabric, like the woof or cross-weave in such a fabric, and because these incalculable influences often suddenly and unexpectedly disturb our own woof of fate, these are called “chance,” without, however, having considered a chance occurrence as something irregular or lawless (that cannot be!), but perhaps as something incalculable. The oldest Aryan mystics already recognized this, and therefore portrayed the Rulers of Fate, the Three Norns, as weavers of Fate, who out of the “warp” and “woof weave the “raiment of time,” i.e., “fate.”

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supposed to work. The Germanic people did not recognize any "blind fate." They did believe in a predestination in the greatest sense, but they intuitively saw that many restrictions (chance accidents!) stand in the way of the completion and fulfillment of predestination in order to fulfill and steel personal power. Without these accidents, for example, every pine tree would have to be strictly symmetrical in all its parts; one would have to be the same as the next, while in fact no two can be found that are exactly alike, and so too it would have to be in human life; all without difference, uniform and equal. For this reason the newborn should be consecrated with the "water of life"¹³ against impending accidents. Therefore: "Thy life stands in the hand of God; trust it in you."



Laf, lagu, lögr, primal-law, sea, life, downfall (defeat).

*A fourteenth I sing to the gathered folk
by naming the divine names
for all of the Ase [Aesir] and Elven kind
I know as well as any.*

The intuitive knowledge of the organic essence of the All, and therefore of the laws of nature, forms the unshakable foundation of Aryan sacred teachings, or *Wihinei* (religion), which was able to encompass and comprehend the All and therefore also the individual in its arising, working, and passing away to new arising. Such esoteric knowledge was communicated to the folk in symbolically formulated myths, for the native popular eye, unaccustomed to such deep vision and clairvoyance, could no more see the primal law than the physical eye can see the whole ocean, or the unschooled inner, spiritual eye the endlessness of life in the All. Therefore the fourteenth rune says: "First learn to steer, then dare the sea-journey!"

13. ..For this reason also the Church, in a clear reference to the water of life, is supposed to use as baptismal water so-called "living water," that is, spring or flowing water, and rejects standing water from ponds or lakes.



Man, mon, moon (*ma* = to mother, to increase; empty or dead).

*A fifteenth I tell, which Folk-rast the dwarf
sang before the Doors of Day
to the Ases [Aesir] for strength, to the Elves for might,
to myself to clear my mind.*

In another sense, as in that of the well-known folktale, “the Man in the Moon” reveals himself in the fifteenth rune as a sanctified sign of the propagation of the human race. The primal word “ma” is the hallmark of feminine generation—“mothering”—just as the primal word “fa” is that of the masculine. Therefore, we have here “ma-ter” (mother) just as there we have “fa-ter” (father). The moon mythico-mystically serves as the magical ring Draupnir (Dripper), from which every ninth night an equally heavy ring drips (separates itself), and which was burned with Baldr; that is, Nanna, the mother of his children, was burned at the same time as Baldr. According to mythico-mystical rules, however, nights always mean months, and so the “nine nights” mentioned above indicate the time of pregnancy. While the concepts of man, maiden, mother, husband [*Gemahl*], wife [*Gemahlin*], marriage, menstruation, etc., etc. are rooted in the primal word “ma” (just like the concept “moon,” with which they are all internally connected conceptually), they nevertheless symbolize individual concepts reconnected into an apparent unity according to the principle of the multiune-multifidic multiplicity. So too is the conceptual word for this unity rooted in the primal word “ma” and expressed “man-ask” or “men-isk,” that is: man [*Mensch*]. Therefore—as a concept of unification—the word “man” is only of one gender (masculine), while the derogatory concept belongs to the third stage as a neuter, to which we will return later. The fifteenth rune encompasses both the exoteric and esoteric concept of the high mystery of humanity and reaches its zenith in the warning: “Be a man!”



Yr, eur, iris, bow, rain-bow, yew-wood bow, error, anger, etc.

*A sixteenth I speak to a coy maiden
to get me goodness and luck:
that changes and sums the wishes and mind
of the swan-white armed beauty.*

The “yr-rune” is the inverted “man-rune,” and as it designates the bow, so too does it present the waxing and waning moon in contrast to the full moon of the “man-rune,” and so in the first instance it refers to the mutability of the moon, in the second instance as the “error-rune”—referring to the lunar-like mutability of the feminine essence, portrayed in later verses of the “Hävamäl” (Rules of Life) in the following way:

*Do not trust the true words of a maid,
do not trust the woman's true words,
her heart was shaped on a spinning wheel
the feminine heart is the home of fickleness.*

The yr- or error-rune [*Irr-rune*], which causes confusion, whether through the excitement of the passions in love, in play, in drink (intoxication), or through pretexts of speech (sophistry) or by whatever other means, will perhaps conquer resistance through confusion. But the success of a victory gained by such means is just as illusory as the victory itself—for it brings anger, wild rage, and ultimately madness. The “ye-” or “error-rune” therefore also contrasts with the “os-rune” (see above), since it tries to force the conquest of an opponent with mere pretext instead of with real reasons. Therefore, it teaches: “Think about the end!”



Eh, marriage [*Ehe*], law, horse, court, etc.

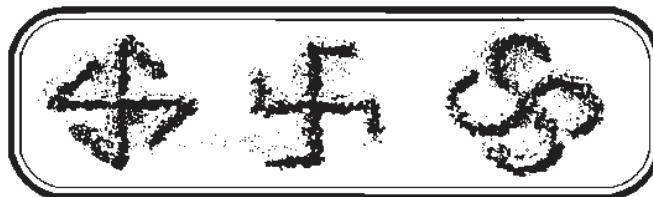
*A seventeenth helps me with a lovely maid,
so that she will never be able to leave me.*

The seventeenth, or “eh-rune” plays off against the sixteenth. While that one warns against frivolous transitory love affairs, the “marriage [*Ehe*]-rune” confirms the concept of lasting love on the basis of marriage as the legal bond between man and woman. This is symbolically indicated by a later “eh-rune” in that the “laf-rune” is doubled in it ... therefore symbolically saying: “two bound together by the primal law of life!” Marriage [*Ehe*] is the basis of the folk, and therefore “eh” is again the concept of law, for according to an ancient legal formula marriage is the “raw-root” [*Rauwurzel*], that is, the law-root of the continuance of Teutondom. Therefore: “Marriage is the raw-root of the Aryans!”

Between the seventeenth and eighteenth rune, the skald included the following verse:

*These songs will be, to you, Loddafafnir,
for a long time well-nigh unlearnable,
rejoice, if you experience them;
take note, if you learn them,
use it, if you understand them.*

After this interlude-strophe, he begins with the mysterious eighteenth rune which follows as he again lets Wuotan himself speak:



Fyrfos, Hook-Cross.

*The eighteenth I will eternally never tell
to a woman or maid;
it forms the best end to the lays—
which only One of All knows,
except for the lady who embraces me in marriage
or who is also a sister to me.¹⁴*

In this eighteenth song, the skald again recedes from view; he lets Wuotan sing and speak in order to indicate that this highest knowledge of the primal generation of the All can be known and comprehended uniquely and alone by the nuptially bound divinities of the biune-bifidic dyad of united spiritual and physical power, and that only these, uniquely and alone, understand the thrice-high-holy secret of constant generation, constant life, and uninterrupted recurrence, and are able to perceive the mysterious (eighteenth) rune of these. However, certainly worthy of note is the fact that the eighteenth rune which is actually present is a—doubtlessly intentionally incomplete—fyrfos, and that it darkens back to this sign in both name and meaning—without, nevertheless, exhausting it. In this the intention of the scalds to guard vigilantly the fyrfos as their exclusive innermost secret, and as the vigil of that secret, can be seen. Only after yielding to certain pressures did they reveal another sign which partially replaced the fyrfos.

14. ..Wuotan's wife 'Frigga' is at the same time his sister, a proof that in antiquity incestuous marriages, of which there are numerous examples in mythology and history, were common.

This sign, which can to a certain extent be seen as a “substitute” eighteenth rune, is:



**Ge, gi, gifa, gibor, gift, giver, god, gea, geo, earth;
gigur, death, etc.:**

“Gibor-Altar”¹⁵—God the All-Begetter!—God is the giver, and the Earth receives his gifts. But the Earth is not only the receiver, she is also in turn a giver. The primal word is “pi,” or “go”; in it lies the idea of “arising” (to give), but it also indicates “being” in the idea of the gift, and “passing away to new arising” in the idea of goring. This primal word “pi” or “go” can now be connected to other primal and root words, a few examples of which follow. In connection with the primal word “fa” as: gift, gefa, gee, gee, it indicates the “gift-begetting” earth, and with “bar” or “bar” (burn, spring), the “gift-burn” God. As “gi-ge-ur” (the gift goes back to “Ur” [primal existence]), in “Gigur,” the “gift-destroying” frost-giant, who becomes a personification of death and later of the devil, appears to be named. By the idea word “gigar” (gi-ge-as: the gift goes out of the mouth [as], out of the source) the fiddle [Geige] is understood. This is the old skaldic magical instrument of awakening which introduced the song, and since “song” (bar) also means “life,” the fiddle was one of the many ideographs (hieroglyphs, symbols) of rebirth, and it is for this reason that it is often found in graves as a sacred gift. Therefore it is not necessarily so that the dead man in whose grave a fiddle is found was a fiddle player. “Flutes and fiddles” enticed people to dance, to the excitement of love, and were therefore banned by the Church—with its ascetic temperament—because they served as magical instruments to arouse the human *fyr* (fire) of love. So the Church replaced the Wuotanic symbol of awakening with the Christian symbol of awakening “the trumpet of judgment.” The personal names “Gereon” and “Geretrut” (Gertrud)

15. ... “Gibor-Altar” is still contained in the place-name “Gibraltar” a name for which the derivation from Arabic “gibil tarik” is impossible as can be. “Gib-(o)-r altar” was a Halgadom (sanctuary) consecrated to “God the All-Begetter” by the Vandals at the southern extreme of Spain.

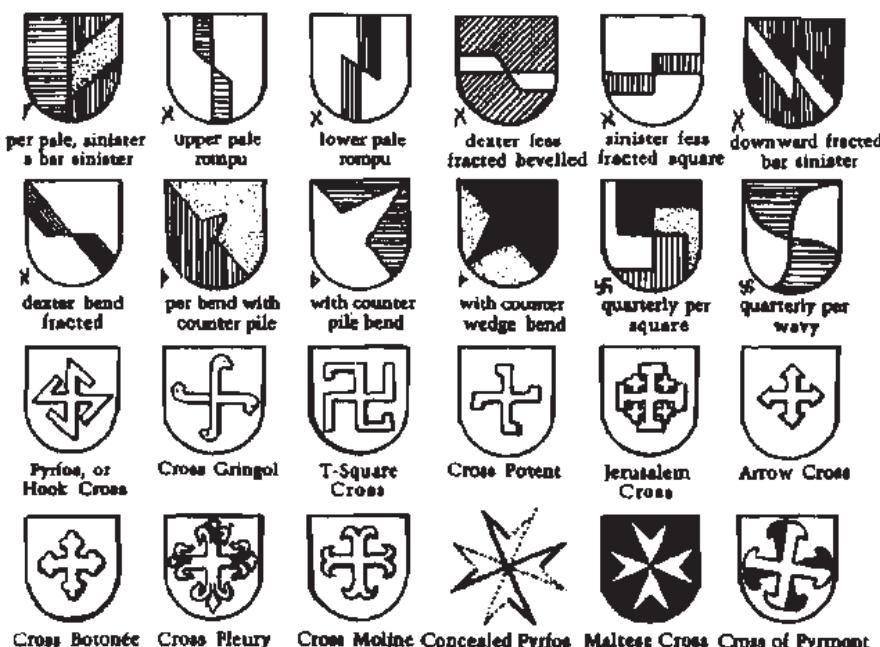
are rooted in the primal word “ge,” meaning rebirth, and the hieroglyph of this, the “Head of Gereon,” appears as an equilateral triangle made of three human profiles. But this Gereon is, in turn, the god incarnate in the All as the All-, World-, or Human-spirit. And for this reason the meaning of the “ge-rune” is closest to that of the “fyr-fos.” The difference between the two interpretations lies in the fact that the idea of the “go-” or “gibor”-rune seeks esoterically to approach the comprehension of the idea of the divine from below upward—in a certain sense from the level of humanity outward—while the explanation of the fyrfos seeks knowledge of God esoterically in the innermost level of man himself—and finds it. Thus it is known, as the-spirit of humanity, to be unified with God from the standpoint of the concept of the “bifidic-biune dyad,” and it will attain certain knowledge from inside out, as well as toward the inside from the outside. Here again the exoteric and the esoteric are clearly distinguished, and the fyrfos is recognized as an esoteric secret sign of high holiness, which is represented exoterically by the “ge-rune.” So, while the exoteric doctrine teaches that “man emerged from God and will return to God,” the esoteric doctrine knows “the invisible cohesion of man and divinity as the ‘bifidic-biune dyad’”—and so it can be consciously said: “Man—be One with God!”

Thus in the Eddic song “Ödhin’s Rune-Knowledge” (Rünatäls thättr Ödhins) the skald interpreted the individual runes—in concealed forms—and implied the “magical songs” (invocatory formulas) connected to them, without actually communicating them—thus preserving the skaldic secret—but he revealed enough that their sense can be rediscovered. He could confidently conclude the “Rünatäls thättr Ödhins”:

*Now have I ended the high song
here in the hall of the High-One,
needful to the earthly, not to the giants
hail to him, who teaches it!
hail to him, who learns it!
of the salvation, all you listeners,
make good use!*

Plate of Runic Symbols,

Original illustrations by Guido Von List as published in "Das Geheimnis der Runen," 1908



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THE RITA OF THE ARIO-GERMANEN

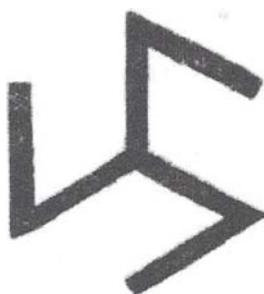


GUIDO VON LIST - VERLAG



GUIDO VON LIST

Urda



In *The Secret of the Runes* and in *Armanenschqft of the Ario-Germans* it was shown that even the most modern and greatest scientific discoveries were already known and used by the Armanenschaft, yet carefully guarded as secret wisdom to be kept from the masses and for good reasons. The famous abbot of the monastery at Spanheim, Johannes TritheLM (Trithemius), wrote in the early fifteenth century to the Electoral Duke Joachim of Brandenburg:

“Leaving behind at their death the principles of natural magic, the old Sages completely internalized and intentionally concealed the greatest of secrets, so that they may not fall into the hands of the profane. Later, those who read their writings wanted to make practical use out of them. Some - and there are many these days - smitten by desire and impatience for the promises of the Sages began to work on the literal because they did not understand what they read. Lacking the basis of experience, they could not achieve what they hoped for and rejected the best of books with contempt as meaningless. Others who found their efforts fruitless at magical experiments believed they had been deceived by the writer himself. Not to be ridiculed and wanting to look prestigious in their error they pretended bigger achievements than they had accomplished or understood and intentionally introduced frivolous and

empty things in those writings of the sages by adding various unknown names and characters to whom they attributed great secrets that by their knowledge miracles could be produced. Others still not content, obscured even more the natural magic that they could not understand by adding various devilish things, so that the old wisdom became defiled and corrupted so as today it can hardly be understood or improved by researchers. The worst of this is that almost all of the good and righteous who are not able to decipher the differences consider them to be degenerate, devilish superstitions which are contrary to the Christian faith. Hence it is that the good magic is hated by many or considered to be rather inscrutable. The error is that almost all believe that the effects of natural magic stem from the images, sigils, rings and so on, which was never the case. Therefore, when they cannot achieve anything after much fruitless effort, out of desperation they declare it all to be foolish and superstitious things.”

- Johann Tritheim, the Abbot of Sponheim.

But just how far did those ‘old sages’ - the Armanen - progress in both their cosmogony and theogony and how can that knowledge be brought back with renewed life to further advance the Ario-Germanic development of the future? To answer this question is the task of not only this book but also the books which will follow in the ‘Guido List Library’, and to ever be loyal to its mission statement which is: “Not back, but up to the Aryan”.

To prove this, we take just one example and one of the most significant scientific achievements of recent decades, namely the law of conservation of force or energy in all areas of natural events. This law designates that all material in nature is constantly in motion and that all of our perceptions are sensory induced and brought forth by movements or vibrations. The energy of oscillating light or the world ether gives the impression of light to our eyes, sound waves which reach our ears bring about the sensation of hearing through the action of vibrating air and the vibrations of the smallest molecules of a body generate heat, which through the transmission of vibrations trigger in the body the sensation of warmth. The phenomena of electricity, magnetism and gravity are thought to be caused also by these cyclical movements of the world

ethers. All phenomena in the life of the universe, as particularly those expressed as forms of energy or force, are seen as motions or vibration.

The Armanist cosmogony knew from its inception: 'God' (spiritual) is eternal and unchangeable; the cosmos (the physical, tangible, material) is subjected to the cycle of growth and decay, thus, everything changes, everything dies away to reemerge in another form, from life to death, from death back to life and rest or idleness are nowhere to be found. Armanistic cosmogony realized fire as the Ur -element (Urfyr, Surtur, Muspilheim, etc.) from which all the other three elements segregated themselves. Fire was the element of formation and the cosmos itself is that everlasting fire which could be temporarily restrained, but never dies out completely and will awaken again to swallow again all the other elements that it had born (Surtur, Muspilheim, Loki, Loki's bondage and chains breaking, the world's scorching etc.). In a state of the temporary fall of the Ur-fire the universe came into being. The world, our earth, was created by this temporary reduction of fire (Urfyr), this then condensed to ether, then to air, which later compressed into water and then earth took form until the fire awakens and everything dissolves back into fire. Even then it will be not at rest, not come to stability, because once again air, water and earth will segregate and a new cosmos, a new world, a young earth will rise again, to sink again in the fire, in the eternal cycle of arising, being and passing away to new creation.

In the exact same way in which modern science maintains its unique language and does not allow their specific conceptual terms to have the same meaning once they are used in everyday speech, the Armanist also had terms with a completely different meaning than the same words used in lay language.

It is as when we use the Armanistic-cosmological term 'fire' we mean 'warmth' and so shows that the Armanistic cosmogony corresponds quite well with the discoveries of modern science, because our modern 'thermodynamics', says exactly what those 'old sages' clearly said in their own terms. Modern science says: Warmth can be transformed into visible movement and warmth is but visible movement. If one was to keep heating a body eventually it would become red hot, the glowing white, later it would melt to form droplets of liquid and then evaporate into fluidic gaseous forms, until it finally ignites and burns towards further transformations. In Armanen terms, it returns to fire from

which it once had been formed. In other words, the Armanistic-cosmogonic secret wisdom knew air comes from fire, further evolving into polyatomic gases, which we know as oxygen, hydrogen, nitrogen, carbonic acid, atmospheric air, water vapor, etc. and when we continue the cooling-off, then those gases turn into liquids and very soon solidify with continued reduction of heat until finally taking shape in a solid form. Therefore, we should not think of those Armanistic-cosmogonic terms for fire, air, water and earth as those ideas which we call to mind in everyday language, but as the combined states of the total sum of all bodies, which can adapt to the corresponding level of warmth, gaseous, fluid, or solid in appearance. We should also understand that the ancient names for those four aggregate states of substance or matter known as 'elements' are in a very different sense than that of the chemist using such terms, because it does not mark indivisible primary matter as such, but rather the whole amount of their physical condition as appears because of the corresponding amount of warmth.

Therefore, if the Armanistic-cosmogonic wisdom explains the order of four or 'Fyr' elements in the sequence of fire, air, water and soil, then the Armanistic-theogonic order should be the same, but this does not seem to be the case, because in the theogony or mythology we find air (the Aesir), water (the Vanir), fire (Fire Spirits, Fire Giant, Fire Dragon, etc.) and the earth (giant, humans, dwarves, etc.). This different sequence is only seemingly, because exoterically the earth is considered as the passive element on which the other dynamic elements act; so the earth is thought of as a female deity (Gerda, Hertha, Garda, Genevieve, Eva, etc.) with which the personifications of the other three active elements enter into marriages. With this in mind arises the esoteric-theogenetics which reveal the correct order, as follows: Primeval fire or Urfyr in Surtur, as the beginning and the end (Alpha and Omega), carries the name 'Sur'tuf- which means: from Ur to Ur. From this Urfyr develops the fire-air (ether), ait-har = sun high and Odin = Wuotan, Odem, breath/Athem, ear/Ohr (Otter, Otto), Athena, Adam, Atma, etc. as well the Aesir and light-elves. In the further compression of air, the Storm Giants, then the total state of liquid, the water, the personifications of the Vanir (Njord, North, and Noah, Noahtun, etc.).

The related influences of the air and water were, mythologically speaking, the Aesir and Vanir which appeared as the 'Wanen War'; both

held their own but without winning, thus the Aesir shared the rule with the Vanir by accepting Njord (North), Freyr and Freya among the Gods. Later mythologists would not understand the esoteric meaning of the myth as symbology of the development of nature and mistook the personifications of the forces of nature for defied Kings and Heroes imagining the Wanen War to be a bloody religious war, or a new wave of Ario-Germanic folk coming from the original home and following the old track and fighting for new seats and a settled life.

By further solidity the matter reached the fourth aggregate state 'earth' and now again the battles would be repeated, this time with the Giants, who will always be at a complete disadvantage, and finally subjugated. The Vanir will disappear and return home when the third aggregate state dissolves into the second, as well Wuotan and the Aesir themselves when Surtur comes from Muspilheim and everything will dissolve back in the fire.

But since the second aggregate state 'air' appears divided in ether and air it is clear from the esoteric doctrine that there would be five instead of four elements, which is mysteriously expressed in the well-known hail-sign, the 'Thrudensfuss', also 'Alfcross', pentagram, Signum salutis. This strange figure is particularly noteworthy because the diagonals of the pentagon cut at the Thrudensfuss as the golden ratio. One can read about this in Prof. G. Herman's highly interesting work 'Gnosis', Volume II, for what he knows about the golden ratio. These five elements were also called the five vowels: AEIOU in order to not use the pentagram which they did not like to show for some reason. As for an example we can use the famous seal of Emperor Friederich IV (III), which in so many ways is interpreted but always incorrectly. It was 'kaled' for the ancient hail-sign, which as a talisman put the Emperor's work under the protection of the five primordial elements, the highest creative force.

If one was to look from the contemporary physical-scientific point of view at these Armanistic-cosmogonic traditions, one has to astonishingly acknowledge with a pragmatic certainty that the main cause of the different aggregate states of burning, gaseous, liquid and solid all clearly correspond to the level of warmth.

In the exoteric symbolic language the esoteric wisdom (Edda, Voluspa, etc.) is hiding, in which it is declared that earth, water and air

(those aggregate states of all matter), will dissolve back into fire because the fire spirit could only be bound temporarily by the Aesir, but not killed. This spirit of fire (Prometheus, Loki, etc.) has the tendency to break its fetters, he will break the fetters and he will devour all, but only to give anew birth to it again, because:

“She sees arise then a second time
Earth from water and a beautiful green
(Edda, Voluspa, 57)

If now these processes, whether it be from the view of contemporary science, or considered from that of the exoteric Wuotan myth, or from the esoteric Armanen wisdom, one is clearly able to see another law of physics. A law which was defied in the Wuotanism as the ‘Tuistfo’ or ‘TUiskfo’ and expressed by the Armanen formula: “Tuist or Tuisk is the father (fo) of all things”. The modern physicists express it as ‘the polarity of forces’. In my book, G-L-B No.2 *The Armanenschaft of the Ario-Germanen*, it was already written in detail about this ‘polarity of forces’ under the name ‘twounited-twosided-duality’ and shown how from this duality originates the triads as well as multiple forms.

It is important that here we go deeper into the ‘three uni ted-threesided-Trinity’ (G-L-B No. 2) and to illuminate it from a different view, which could not be done in that book; in the course of this book and the following studies we will find repeated opportunities, to come back again and again to this very basic knowledge and to get to know it in its many aspects.

As the Trinity has been shown in these studies as a sequence of past, present and future, as that which has become, what is growing and what is formulating (Urd, Werdandi, Skuld), then this Trinity can be seen as the polarity of the forces which polarize the apolar equilibrium. In order to demonstrate that this insight into the most important of all physical laws had been recognized by the ‘old sages’, as Johann Tritheim, the Abbot at Sponheim of St. Martin calls the Armanes, we must make use of their theogony.

The ‘Peering Wala’ proclaims in verse 3 of the ‘Voluspa’:

“When it was the age when Ymir lived:
There was no sand, no sea, no salty' waves,
Earth was not nor Heaven above,
Only a yawning abyss and grass nowhere”

In ‘Ginnungagap’, the vast emptiness of boundless space was ‘All-

‘Father’ - the soul of the world - and with it the ‘chaos of the matter’. The ‘All-Father’ as the soul of the world was the first manifested God (first Logos), because the non-manifested God - the spirit of the world had spoken its “Let there be!” and had by inhalation (‘Od’, ‘breath/Odem’, Odin-Wuotan, Athena, Atma, Adam, etc.) manifested itself by compressing the spirit into matter and therefore came into appearance. The first separation of warmth and coldness, light and darkness, Muspilheim and Niflheim. The split/strife arose and the procreation began by the drive to balance the disturbed tension between the polar forces, to find the apolar balance, because it desires to reach the state of rest; similar to electricity, when the balance between the positive and negative pole is disturbed and the electric spark seeks balance. This ceaseless quest for balance and out of it resulting constant disturbance of the equilibrium is the cause of the continuous movement and vibration in all areas of natural events and thus the cause of the law of conservation of energy.

As previously mentioned, this was the ‘procreating’ (fo) ‘Zwist’ (tuist or tuisk) deified as ‘Tuistfo’ or ‘Tuiskfo’ and Tacitus writes in chapter 2 of his ‘Germania’: “in old songs, their only records and historical testimonials, they (the Germans) sing of an “earth-sprouted” God Tuisko (Tuiskfo) and his son Mannus, the ancestor and originator of their people”. Better is the meritorious researcher Wilhelm Reynitzsch who already recognized the particular importance of this ‘Tuiskfo’, as he wrote in 1802: “Tis, Tuis, or Tuss, Tuth, Teut, Tot, Theot, Taut is the primal power, the cause of all life, who procreated men - Mensken, people - with the Urtha (Gerda, Hertha, earth) and those are now nourished by Mother Earth and is their ath, Tad, Tada, Atha, father and friend. His name is therefore also Atis, Athdis (father Tuss), Hans Tus, Frotis (fron or holy Tus), but mainly Vod, God, Odin, Vodan, Guodan, Gott, Goet, Gunt, Gaut, and Walt, Wold (The wieder, the powerful without beginning or end). They spoke of him in short form as Od, Uod, God and gradually the name Tus, a supersensory being, was lost, a being who represented already in ancient times the idea of the highest and omniscient. Since God/Tus is the only One, the united, the word God also then became synonymous for the One, so that the dialect word ‘gottig’ is not about ‘godly’ but means something singular. (Ih hob nerr ah gottig Kreuzerchen) namely: I am very poor and have hardly one Kreuzer/Penny that I could call mine.) The basic concept of it (God Tus) was this: “It was a united- spiritual - invisible being, the highest, eternal and unchangeable, which could neither be seen by bodily eyes nor locked up in one place, His knowledge is infinite, his power unlimited and his justice incorruptible. It is found in all creatures and created all things, but

can only be honored in the spirit and seen as such in creation.”

By these words yet in an somewhat awkward language - Reynitzsch had more than a hundred years ago corrected the misconception that the term ‘God’ is not just for the ‘good’, but the ‘true one’, it brings to expression the only one who is in the twounited-twosided-duality, the ‘split/Zwist’, as Father-Mother, and manifested and operated as the polarity of forces. But since he is not only the strife inducer but also the strife arbitrator, the fraudster and the fraud revealer, Helblindi and Har, he is also extended to the threeunited-threesided-Trinity, the non-polar balancer - ‘the Judge’. *And here is where is found the central point from which the Armanist wisdom of the soul finds its explanation.*

Man is a mirror image of the world, he is a miniature world, the microcosm. The universe is the world in the large, which is the macrocosm. The non-manifested God beyond this space and time is the Hail-Spirit (Christian God/the Holy Ghost, Wuotanistic ‘Surtur’ or Armanistic: s'ur-fur = from Ur to Ur), and the manifested God is the Zwist (Tuist-fo), father-mother as the two-united duality, but also as Breithut (Broadhat) (guarding/encompassing everything) as the doer, as angel and devil, the twosided twounity, which through the apolar balancer, the ‘third party’, namely ‘Thridf, the twister/turner, the one who creates through turning, twisting, and so becomes the Trinity. All of this is also in the soul of man. The non-manifested God (Hail-spirit) corresponds to the spirit in man, which is a balancer, apolar to the spirit-soul and the human-soul of man and appears as ‘conscience’. The spirit-soul in man points to the spiritual recognition (intuition), the human soul to the recognition of material creation (intelligence). Wuotanism knows exoterically this tripartite division very well, by acknowledging two Fylgjen (entities connected to humans) to the human soul, of which the one on the right is pushing for the good, the one on the left lures to the evil, while the human soul is still left with the free choice to follow-up on its own responsibility. Christian folk belief changed the Wuotanistic Fylgjen into guardian angels and the devil tempting to evil. Always and everywhere is the Trinity, ever unspoken, yet quite visible, specifically the polarity between the spiritual and the material world, good and evil, light and darkness, warmth and coldness, father and mother and so on. Above this duality is the divine non-polarized balancer always developing, supporting, becoming.

A third Trinity of forces is seen upon the realization of the two-united-two-sided-duality and that from out of this arises the three-united-three-sided trinity, which we could not get to in the ‘Armanendom’ (G-L-B No. 2) and it also corresponds to modern science. The first order of these dualities and Trinities is devoted to considerations in time, the

second to the becoming and changing of matter in the cosmos and to the cosmos, the third about the observations and findings of the development in space.

Even the oldest symbols and hieroglyphics show this through the simplest of characters and these were the point, the line, the area (circle or square) and the body (sphere or cube), which develop as the three-dimensional extensions in the length, width and height, which bear witness to the will and action of God the Creator in the so-called three kingdoms of nature.

The point is the manifestation of the Godhead and is the 'Let there be!' It is the stuff, the matter, to which the spirit is compressed, by descending the ladder through the different aggregate states down to the solid state and so formed the earth and the rock types (mineral area). Since the substance, the matter, is condensed spirit in the fourth aggregate state and the spirit is a living, *wz7/*, a force, so also the minerals - who as spirit-body are a two-united-two-sided-duality - have not only life, will and power inherent, but they have their own life, will and power, even if only in a latent state, petrified, frozen, asleep but not dead. The linear development out of the point heralds the awakening of sleeping life in the early days of the crystalline formations in the amorphous bedrock, which enters the crystal formation and through further development finds its maximum development in the plant-kingdom. Despite the extensive development scale of expressions of life from the first crystalline formation to the highly developed sensing plant, only the linear direction is common through all of these stages, which we call unconscious life and why the 'old sagas' identified rocks and plants as lively and animated beings. How else would the dwarfs and giants in the sagas be explainable, the forest and moss people, the elves and alfs, mermaids and nymphs? Only in our modern soulless times are all those creatures (minerals, plants) considered to be lifeless, inanimate form of an ascending development of nature but they are animated, inspired and certainly have been recognized as such by the 'old sages'; yes, they already knew that these lower critters still live a life in the one-dimensional, linear direction. The animal kingdom evolved into the two-dimensional and only man rose up over the area for three-dimensional configuration in the directions of length, width and height, thus winning the rights as master over the lower developments of living beings in our world. The one-dimensional, linear lifeforms of the first group of the nature, the mineral and plant kingdoms, unfolded only in one direction (we say today: unconsciously), the preservation of its kind, bound to an unchanging fixed point. The two-dimensional life of the second group of beings, the animal kingdom, evolved in its life expressions already in

two directions, one of which corresponds to the first group, while the other, due to his freedom of movement, the self-determined animal searches for food and shelter and protects itself from danger, but is not yet able to derive an equivalent farsighted provision for a design for its future from its past experience (in the sense of historical tradition). Only the three-dimensional life of the human group, gifted with the two directions of the previous group and with the third, which enabled him to ascend to spiritual heights, gave man dominion over all other creatures of his world by empowering him and also putting the duty upon him, to lift and perfect himself and to be a guardian for the improvement and refinement of the other groups of one and two dimensional creatures of our earth. The 'old sages' recognized this and how it reflects on the life of the whole and this was shown in 'Armanendom', GvLB No. 2.

There is still another tripartite division of forces - which was also already well known by the Armanen - that must be mentioned here; the three-force which separates into the attraction, the vibration and the repulsive force. Through the compression of the substance from which the four aggregate states of matter are told, awoke in similar structures of an aggregate state a compellation to pursue other similar forms into a compact mass, which strive towards a common goal and center. Due to the pressure on its center and through the mutual side pressure of the masses, the vibration was caused, which in turn, changed into the repulsive force and tries to push the masses away from the center. Due to the interaction of these three forces the formation of the celestial bodies came to pass, the solar system and their orbits in the macrocosm. The microcosm is revealed in the world of men and the formation of the three castes. The attraction force corresponds to the caste of the Ing-fo-onen, the centrifugal force to the Armanen and the repulsion force to the Ist-fo-onen. (GvLB No. 1, Secret Runes. No. 2: Armanendom.) In this three-force all the other three-forces can be found, so it will not be difficult to recognize, as in the Aryan proto-language, the term 'tri' as the number 'Drei - 3' and the term 'to turn - Drehen' are covered in the hail-symbol of the 'Trifos' and finds here its meaningful expression as 'rotating or three-sided procreation'.



It is not the task of this study to pursue the ‘turn’ and three-force and its special particular manifestations, since we were only giving show as to how they exist as eternal laws in the life of mankind and that of the individual man - the ‘nature-ur-laws’ - and lawfully force mankind to form their laws which regulate their life in accordance to these ‘nature-ur-laws’. When the folk decrees of family, tribal, ethnic, state laws, civil or criminal, the simple common law and so on are in accordance with these ‘nature-ur-laws’, then they achieve the balanced luck of the people who are living under such laws; but when manmade laws deviate from the ‘nature-ur-laws’, which we appropriately call ‘Divine Laws’, strife and disorder will last for as long as the compliance is not restored. Whenever the statutes of the people contradict the ‘Divine Law’, an unhealthy confusion will ensue, the natural balance of society (castes) will waver and if the balance is not restored in time, then will come outbreaks of feverish symptoms (revolutions), which the folk can defeat if it still has enough healthy life force, but without it will only heal after a long illness, or if it is completely devoid of such life force it will utterly succumb to such upheavals. When one understands to take on the tragedies of history as a philosophy of history, then at that point it becomes a history' of the ‘World Court’. It is as the age-old Arman saying reads: “The law is, the cosmos becomes!” *And the Law is the Rita.*

This wisdom was fully understood by the Armanen and they made it the foundation of their highly developed theogony and theosophy. Therefore, their term for religion, law and science were all of one and the same accord, which they saw as the only proper way of worship and their dealings through their life. They knew no worship based on externals, they had no temples dedicated to the external worship, but held all gatherings at the Halgadoms where they celebrated all their joys and mournings. It was also the location of their schools and the place of justice where the law was spoken, because all of this was known to be worship, they could think of no better place for worship than at this Halgadom. They only believed that which they intuitively knew to be true and they lived this wisdom of their faith out to the absolute.

Therefore, after having said all of this, we really do not need the proof that the Ario-Germanic believed the law - the ‘Rita’ to be that which was based on Divine revelation and therefore holy, indeed so holy that they knew it to be consubstantial with their ‘Wihinei’ and their compliance with it as worship. Nevertheless it may be useful, to prove the Divine origin of the ‘Rita’, based on the knowledge of the ‘nature-ur-laws’ as the founding origin, and also look at the esoteric meaning of what is so often branded as superstition: ‘Divine Revelation’.

The non-manifested God - the spirit of the world - which still exists beyond space and time as the original spirit, the primal force, as primordial will, hovers above the urfyr and was with the urfyr, is and will be, manifested when compressed - as the world soul - in the chaos of the four elements that we have identified as aggregate states of matter and which took visible and tangible forms. In ancient days the folk became aware of such knowledge step by step, which was revealed to them in an intuitive way. He called such enlightenment 'revelation', because nature, the divine workings in the life of nature, were now 'revealed' and was no longer hidden, but 'bare' (born) for his inner eye to see. The 'lucky' first, who became conscious of this insight - 'open as born' - was perfectly right, to call this knowledge a God given revelation. Now, when the short-sighted people - that existed in all ages, today's no exception - did not understand his poetic and esoteric imagery of 'Divine Revelation', because they thought as if God should personally appear to them in bodily form and tell them in human language what they should have already known, we have to accept these 'exoteric personification and objectification' as a deeply lawful event, in which we find the split between 'esoteric' and 'exoteric' at all times and in all religions and in the same way. Once mankind had through their clair-voyants, their clear-sighted, - the wise - gained this higher insight, then it was quite natural that those wise ones desired, to show their fellow man the path of this 'true wisdom', and acclaimed the walking of this path and thus created the 'custom' and following was 'morally'. The origin of 'moral' and 'morally' tells us the word itself, which was used as 'situlih' and was Latinized with the word 'morales'. The word 'situlih' is composed of four primordial words namely: si-it-ul-lih; si = sun (symbol of Urfyrs), it - is, ie: sun is, so 'sit' means contracted = true; ul = spirit; lih = light; ulih (contracted) = spirit light, shining spirit, that is: wisdom. Thus the whole word situlih - true wisdom! How far from the term 'true wisdom' is the contemporary meaning of the word 'moral' and as well 'morally'? With this revelation of the divine secrets of the 'nature-ur-laws', which is at the same time the concept of 'Right/Law', is inextricably connected, namely the recognition of the direction which was destined to mankind as a society. It hardly needs to be emphasized, because it is already in the word concepts of 'Law' that the deity gives the direction and therefore had to be the 'Judge', as the 'old sages', pronouncing the 'Divine Revelation', through which they gave to mankind the directions which pointed to the 'hail', and therefore had also become the judges. Even beyond the clear recognition of the linguistic connection which exists in terms such as, direction, judging, court, law, (All contain the root word 'Rif in German.) reveals also the further knowledge that the judges had

not yet become avengers to which they transformed themselves only in much later times after thousands of years of slow erosion.

The Armanendom had realized that according to the law of duality good and evil just as light and darkness had to exist. That the good is the father of evil and evil in turn is the mother of good and vice versa, because contrasts in the lives match the twounited-twosided - duality and all encompassing, so they could see their duty in directing both the good and the evil to find the apolar balance as the result of the parallelogram of the divergent forces, thereby to give mankind direction as to rise to their 'Sun destination'.

Therefore, when Goethe's Mephistopheles in Faust answers to the question who he is: "A part of that force which always wants evil and yet creates the good", and Faust's other question "What does this riddle mean?" to which the answer is: "I am the spirit of the always negative", so it is an unerring expression of the polarity of forces that lie in the duality, because the natural contrast is precisely the other force, which always wants good, but must create evil, who was always declared to cause the negative to achieve the non-polar balance, the resultant of the parallelogram of forces, which strives for the further development.

As for the soul of man, the Trinity was detected and formed from the duality 'spirit-soul' and 'man-soul', whose non-polar balance is the 'God-soul'. Their expressions as sensation or intuition (spirit soul) and mind or intelligence (man-soul) are kept in balance and get direction through reason or conscience (God-soul), so the Armanen - the old sages - were the guardian, curator, judge and the visible conscience of the people, who gave direction to development, as they steered the good and the evil in the national character to the 'hail'. They had learned to recognize through comparison (analogy) with 'natural-ur-law' processes in the life of the universe and from these comparisons, they saw the first stage of the law: the grant of arbitration, which was meant to the 'to heal the damage' to 'atone' and 'amend'. The old concept of atonement and penance is here again to be easily found in the words themselves: Siihne is to atone, 'suona' (suon -na) says: from the Sun and Born of God, so it was necessary to reconcile, to come back in line with the God in man, and this was precisely the meaning for the word which means penance, BuBe, 'buoza' from 'buozen': to do better (to improve), so as to make the damage good again. But the term for vengeance, 'Rache' could have a similar meaning: 'rahha' (rah = right/ law, ha = strengthening, outcry) means: screaming for law. When they had lost the direction, the 'Richtung' and were screaming for law, they called upon the Armanen as the Judge for help, to find the lost or forgotten direction. It is as an old Verne formula says: "to help to find the right". The called upon Armanen

now sought the lost direction, the veiled law and would then speak the 'Urtel' or judgment (Urtel: Ur = Ur; ti = created, el = Fire = tel light - created; thus the Urtel: From the Ur-light, the 'Ur-Insight' created) in order to find the source in the Ur, they tried to seize the root of a cause-related event so as to recognize the further development, from which they sought to find the means to direct the situation to the Hail. When they found that the cause or omission of that which they were judging would lead in the direction for further evil and this could not be avoided either by atonement or penance, then they had to punish, 'Strafe' (stra-fe: stra = empty, dead, compare to 'straw', fa = to do, so: Strafe = empty, dead, unworkable, thus to destroy, kill) they sought to destroy it by inhibiting the evil in the making, to exterminate it.

This development of concepts, which are in the order of direction, judge, court, law, atonement, penance, revenge (scream for law), Urtel/sentence and punishment is the natural order and reveals itself as the supreme principle of the Armanen: to explore the source of all phenomena, to investigate the cause of all action and once identifying the cause of what happened and its effects upon the becoming of the future, then to steer the skuld to the Hail (G-L-B No. 1, - Ur Rune), therefore to always seek in the direction of further development and never backwards, always being mindful of the Trinity of the Norns: Urda, Werdandi, Skuld.

It has been said that the Rita of the Ario-Germanen, the primal law of the Ario-Germans, was inseparably connected with their 'Wihinei', religion, science and law only had one term. From this it follows that the Rita is not only the customs/ moral law (ethics), which regulates the internal behavior of the people regarding all external activities towards fellow man in the family, in the community, in all state affairs, but also that which we understand today as the customary law (the unwritten law), from which later developed the written law of capitularies, Rachitungbooks, lawbooks.

In the course of time religious belief deviated from the law as well separated from knowledge, so that now religion, science and law stand each by itself. The Rita fell more and more into decline, which had once united the three instructions in itself and a most pressing time of confusion began. But none of these three instructions can stand alone without the support of the other two, as it is deeply rooted in the 'nature-ur-law' that they internally aspire for reunification, through which frictions arise, which now in turn and quite natural-ur-lawfully require new apolar balances, because they have to be made. According to the Armanist formula, which says: "Whoever is able to recognize the Ur-cause of an event, the event offers its solution - is this an evil or luck -

and is no longer an unsolvable puzzle and therefore he is able to find means to banish the evil and to increase luck, but to also recognize false evils and false luck as such". Here the attempt is made to rebuild the Rita of the Ario-Germanen from its source and to follow it forth in the natural-ur-lawful path until the error occurred, but not backwards looking from their still palpable effects.

The sagas, myths and fairy tales are also a part and remnants of customs, opinions and customary laws and provide not only the theogonic and cosmogonic knowledge of Armanism, but also the deeper elements leading us to uncover the buried paths of the Rita. Further research can still put to use the Edda even though it is relatively young and on appears to be already marred by Christian influences. It is true that the Edda uses songs from ancient Armanistic memories, but they are those in their youngest form and of a time in which the Armanendom could only enjoy the dwindling remnants of their former glory as they had already become inwardly sick and decrepit. Yet, it is known that the Edda contains ancient Ario-Germanen translations of songs which were included by Armanen transplanted from Germany.

The meritorious researcher, Director Friederich Fischbach in Wiesbaden, wrote in his remarkable book, 'Asgart and Mittgart', from which the following extensive quote is taken:

"K. Simrock already wrote fifty years ago that German literature up to Goethe's 'Faust' has nothing to equal the Edda. He refers to the Edda as an invaluable German property and inheritance, although for him and German studies it is unknown where the Edda originated. Sure some traces in Germany were discovered, but in general Iceland, Norway and Sweden were considered their home countries. Through the many ambiguities the Edda remained a closed book for the German people. The riddle was not to be solved by scholars alone. It was just coincidence that the Edda reminded me (Fischbach) of the landmark names of my homeland. Gradually it became my greatest certainty that I had the rare luck, to spend my childhood where all around were the high seats of the old Germanic Gods. Because my father administered as a judge in this great district, I often heard the names of landmarks uncharted on maps. Of course the knowledge of the topography provided in many cases other than the previous normal interpretations. Asgart and Mittgart were earlier nebulous terms. Now the Edda has a real base after these areas are explored in a new way. Let us see how the Edda came back to us: in Iceland in 1643 the bishop Brynjulf Swendsen in Skalholt found the manuscript of the elder Edda, which he attributed to Samund Sigfusson, surnamed 'hinn frode', the scholar, who lived 1056-1133. This elder

Edda does not contain the own poems of Samund but the transcript of surviving traditional hymns and tales of the people. The Younger Edda is really just a commentary on the older. It was written by Snorri Sturluson (1178 - 1233) on his hereditary hof Oddi in Iceland about a hundred years after Samund Sigfusson. Iceland's settlement was made by the emigration of many families from Denmark and Norway as Harald Harfagar tyrannically introduced the feudal monarchy. Iceland stayed with the ancient aristocratic republic so cherished by Germans. In this were three Thinge. In each one was a main temple and a headmaster (Godi), who also presided over the course of justice. The introduction of Christianity was not by coercion but by majority vote. Those who wanted to stay with the old Odin-faith, received only then a fine if he had sacrificed publicly. Thus, in Iceland the age-old religious songs and customs were preserved longer than in other areas. Of Samund we only know that he was a learned and wise man. The poetic name 'Saendefis' significant. Poetry is a golden seed. To say that he had only written down what grandmothers (Aetti) told, is to be rejected because it is not children's tales. In addition, the laws of poetry are called 'Eddu-Reglur', so they refer as the entire poetry (Eddu List) of the sacred chants, which are ancient and contain what was "always there", 'Eh da'. Just as the overseeing of poetry is not for the grandmothers, so it is just as probable they have not written the Edda."

"Snorri Sturluson received his first education at Oddi, where Samund had lived and later wrote the great Nordic historical work 'Heimkringsla'. Three or four centuries had elapsed since the free Northmen fled to Iceland to escape the autocratic rule of Harald. It is clear that at this time the traditional text of the poetry had been better preserved in Iceland than in the memory of the original homeland. The emigration to Iceland was only the last stage, because of the violent introduction of Christianity, before and after Karl the Great, many nobles were drawn to the North. After half a millennium, the imagery of the Vanir area and the sacred mountains had faded to the point of legends. The 'tales' created themselves new images from out of the Nordic environment. This is what Sturluson used when he explained the older Edda."

"It may seem bold, to counter long cherished interpretations, but as uncomfortable as this re-evaluation may be to many, the attachment to our homelands stands higher than a venerable error, cherished by authority. Since we know now the location of Mittgart and Asgart, we must discard Sturluson's interpretation of the Mittgart serpent. In addition, the Edda is a conglomerate of traditions. Here and there are contradictions, gaps and displacements."

And elsewhere Friederich Fischbach says:

“The home of the Edda is between the Sieg and the Wupper rivers of Germany, which are in the very shadow of the charming heights of the mighty and beautiful Seven Mountains, which bound the meadows of Vanaheim in the east. The ancient Mittgart serpent, the Rhine, flows there in a comfortable silence, because the hills and mountains no longer constrained and when we learn that on the right bank of the Rhine, Cologne was opposite to Mittgart and Asgart, then a spiritual vision comes to the forefront..... How slowly the truth breaks its path when all sorts of considerations prevent the annunciation! Already fifty years ago L. Lindenschmidt proved, that the Aryans came from the north-west to Europe and part of Asia and settled in northern Africa. They came to India and founded there..... A caste rule by which the Ur-language, customs, culture and myths were more faithfully maintained than anywhere else. For the comparative linguistics and mythology that is of the highest value, but it was a terrible mistake to regard Asia as the homeland of the Aryans”.

And further Friederich Fischbach says:

“After Bastian’s teaching every cultural development is intimately associated in ancient times with the character of the landscape. He who did not know the topography of the home of the Edda and was wandering in the fog areas of the North, attributed many falsehoods to the Gods. He lacks the keys for interpretation. But he who knows this area, which can be travelled through in a few days, is surprised to find in the landscape a beauty that he did not know existed earlier. All the evidence by identical field names would be invalid if the climate did not correspond. How can for example Iceland be the home of the Edda, although there are hardly any trees sky high? Since the position of Asgart, repeatedly mentioned by Snorri, had faded so one imagined and wrote ‘greenlandic’ instead of ‘rhenlandic’ and moved there the Gudrun and Atlisaga! William Jordan was the first to shine light on this nonsense.”

In regards to Friederich Fischbach’s important insights to the origin and age of the Edda, the only thing that can be added is that both the theogonic and the cosmogenic parts of the Edda offer esoteric insights in exoteric ways and were most intimately merged with all Ur-locations and Ur-areas and the conditions of the landscape. Cologne is certainly such an Ur-location and the area between Sieg and Wupper an Ur-area, which is why Friederich Fischbach is relatively right in seeing the landscapes of the Edda consubstantial with the areas between Sieg and

Wupper and the Seven Mountains. But there are many Dr-areas and Ur-locations in Germany and Europe, where one can say with the same justification and with al! the same rights, the same elements can be observed, such as 1 mentioned and detailed in G.-v.-L.-B No. 4. Therein lies precisely the proof that the contents of the Edda is not only ancient but goes further back to before the last and probably even before the next to last ice age, before the time of the last or the last two deluges. From their boats, the survivors settled where they found land and linked to the mountains and meadows their old inherited cosmogonic and theogonic memories. The rescued believed that they were the only survivors and came to know and call their area as the ‘country of origin of the people’, that is they declared it to be an ‘Ur-area’ and the first settlement as their ‘Ur-location’. The preserved names of saga, people, places, mountains, forests and fields confirm this. However, the fact that all these saga and name-groups are identical in their principles and therefore point to a common origin, irrefutably indicating a common source, sufficiently proves, to the undoubted certainty that the origin of the content (of the theogony and the cosmogony) of the Edda, even in geological terms is of a very old age. It reaches back in annual figures to a seven-digit number and cannot be brought in unison with the scale used today in our usual historical method of counting. The form of the Edda, in which it presents venerable ancient traditional content, is of course of a much, much younger date and as I said above, came from a time period in which the Armanendom already began to wane, the knowledge and the understanding for some of the deep insights had already been lost. The real origin of the content of the Edda is located high in the North, “Apollo's favorite country in which the Sun never sets”, as Herodotus calls the polar states of Hyperborea. Probably due to a change in position of the earth, the North Pole countries were facing the Sun so an eternal day reigned there and it has also been proven geologically that in the countries of the North Pole once existed tropical flora and fauna. By the change of the earth-axis the polar countries were covered with ice as in the ‘Fimbulwinter’ of the Edda and after its passing away, the flood tide (flood, Diluvium) followed, whereby the continents and oceans formed another embodiment and slowly the present-distribution of land and water masses were appropriated and the shifts of the people were implicit to this formative period of the new continents. The displaced Aryans from the northern polar countries moved southwards in the meridional direction and thus saved so the Rita, the Armanen-wisdom, from their Ur-land on the northern pole to their new homes. The survivors lived for a long time in isolation as ‘indigenous’ people and only by the growth of the folk, they gradually came in touch with the

other rescued Aryan folk and as they connected through the common Rita and the common language, they merged very soon as a single people, but they were still divided into tribes, each of which held itself to be the Ur-folk, pointing to their holy mountain, forests, springs, just as explained in Friederich Fischbach's 'Asgart and Mittgarf, each with the same justification, because all local memories and local names are actually the memory of the common homeland of all, submerged now in the mighty North Pole ice.

And only after this realization, can we resort to the Edda as the Aryan common wisdom to demonstrate the Ur-beginning of the Rita in their theogonic and cosmogonic songs.

In the 'Voluspa', the main songs of the Edda, with its magnificent grandeur and in its mighty' conclusion which cannot be matched by any poetry of world literature, the 'peering Wala' already knows and in verse 5 and 6, as well as in verse 27, sings from the council of the Judges of the Gods:

5. The Sun from the south and Moon's acquaintance,

 Field the sky horses with the right hand.

 Sun knew not where her dwelling should be,

 Moon knew not, what might it possessed,

 Stars knew not what station they had.

6. Then the Judges went to their seats,

 High Holy Gods took counsel,

 To the night and the waning moon, they gave names,

 Naming morning and middle of the day,

 Afternoon and evening, gave order to time.

27. Then the Judges went to their seats,
High Holy Gods took counsel,
Whether the 4Esir should punish disloyalty,
Or all Gods accept sacrifices for atonement.

Thus, so the proof is already furnished that the Gods had mounted their judgement seats even before mankind had been mentioned (Voluspa 17), so they had already administered the judicial office which they then extended to mankind, through the Armanen, who represented the living conscience of the folk, as was shown above.

Yet, not only is the Divine origin of the Law to be found in the 'Voluspa', but also in the Eddie songs 'Wegtamskwidha' and 'Thrymskwidha', and in the younger Edda's 'Gylfaginning', 14, 32 and 42, as well as in 'Bragarbdhur' (Bragaspeeches), as in the Skalda (cap 35: 'Loki's wager with the dwarves'). *In all these places, the office of the Gods as Judge appears - and this is highly important!* - veiled as exoteric nature-ur-law according to which the Gods, beyond the world of men, create order in the world and judge and direct.

However, in order to now find the passage of this 'Divine Law', this 'nature-ur-law' and apply it to the 'law of men', which is by necessity based on Divine revelation and to make this connection of its source understandable, it is necessary to identify the above mentioned Root Sagas or origins from these Ur-areas which can verify the derivation and connection from Divine Law to man's law.

The indigenous folk always describe themselves in saga-wise or name-wise as earth-born; for example the Saxons, including their first King Askanus (Ask = emergence , the ash, the first man) grown out of the rock, calling themselves 'Sassen', as in the settled, but the immigrant folk preserved for themselves a wandering saga like the Helvetii (Helvetsen), Lombards, etc. The former were the Ing-fo-ones folk, the latter came from Ist-fo-onen bands (GVLB, No. 1, No. 2). The Ur-locations usually have a similarity, such as, Speyer preserves the legend that its founder 'Trevierus' was a son of Mannus and grandchild of Tuiskfo and this is the reason why Speyer was considered the oldest city in Germany. The name 'Speyer' from Spyra (sa = sun or salvation, pyr =

fire, urfyr and ra = come forth therefore: sprung from the Sun fire) also coincides with the name ‘Trevierus’ (tre, tri - rotation, three; vier = fyr = urfyr, turning or creating ur-Fire, because both mean ‘fire-born’, ‘Ur - created’. The other saga-wise opinion is that the city reaches back up to the time of Noah, which is up to the time of the flood, in which the floods were dispersed and the waters were evaporated by the Sun’s fire, causing the soil to become habitable, confirms it as an Ur-location. Many such examples can be provided, but here we only refer to G-L-B No. 4, ‘Voelkernamen’. Frisians which belonged to the Saxon tribe and are called for its western location by the sea, after the sunset (fri = pass; si = Sun, thus ‘Frisi’, the passing Sun) kept a very detailed and informative tribal saga and how they had found their law. The groundbreaking, unsurpassable Brothers Grimm published in their ‘German Sagas’ about the Divine origin of the Frisian law in the ‘ Altfriesengesetzes, edit Wierdsma I.’ the following legend:

“As King Karl of Franconia and King Radbod from Denmark came to Frisland to fight against one another, each occupied his place and his end in Franekergau with an army and each said, the country would be his. Wise people wanted to atone, but the men wanted to fight it out. The wise men searched for atonement until they finally put it into the hands of the two kings themselves: ‘Who among the two could keep a longer silence, should win.’ The two men were brought together where they stood for an Etmal (time of day and night) in the round. Then King Karl dropped his glove and when King Radbod picked it up and handed it to King Karl, Karl said, ‘Ha, ha, the land is mine’ and laughed: therefore his place was named Hachensee. ‘Why?’ asked Radbod. As Karl said: ‘You became my man.’ And Radbod said: ‘Oh wach’ (alas), and thus his place was named Wachensee. As King Radbod went out of the country King Karl wanted a Thing (assembly, court) to be held; but he had not been able to since there was not enough unclaimed land that he could use for a Thing. So he sent to the Seven Sealands and told them to give him a free place (unclaimed land) on which he could hold a Thing so they bought Deldemanes with treasure and shilling. He now wanted to hold a Thing and then invited the Frisians to come to him and to choose their law that they then should keep, so they asked for a term to have time for their preparation and he gave them leave. The day came in which he bade

them to choose their law. They came and elected 12 speakers from the Seven Sealands and again he bade them that they might choose their law whereas, they asked for another term. The next day he called them back again. Then they called for Notschein (appealed for legal obstacle), the fourth day as well, the fifth too. These are the two periods and the three Notscheine (seeming, noticeable, need, compulsion), which they should have by the free Frisians law. The sixth day he bade them to choose the law. Then they spoke, they could not. The king said, 'Now I lay before you three choices so what you prefer: that I kill you? Or that you will all become my own (serfs)? Or that you can be given to a ship, so solid and so strong that it may stand an ebb and a flood and that without row and rudder and rope? Since they chose the ship and sailed out with the tide, so far away that they could see no land. As their mood sank one from the family of Wittekind, the first Asegese (judge) spoke: T have heard that God, as our Lord was on earth, he had twelve disciples and he was the thirteenth, and he came to each behind closed doors, comforted and taught them, why do we not ask that he sends us a thirteenth who teaches us law and directs us to land?' Then they all fell on their knees and prayed fervently. As they had done the prayer, they saw a thirteenth at the rudder and an axe under his armpit as he steered towards the land, against current and wind. When they came to land, he threw the axe onto the land, a mound called Eschwege and there sprang a spring, from which the place is called Achsenhof. And at the mound they came to land and sat around the spring and what the thirteenth taught, they took to be law. But no one knew who the thirteenth was, so he was equal to any of them. After he had shown them the law they were only again twelve. Therefore, in the country at all times there should be thirteen Asegesen and judgment should be done at Achsenhof and the Eschwege mound, and when they speak in two (different opinions), the seven overrule the six and so is the law of the land of all Frisians."

But this meaningful saga can only be explained through the 'Kala' (see GLB No. 1, No. 2), because the wording is hidden to the uninitiated. Under the two kings is neither to understand the Frank King Karl (Slactenaere) nor the Frise Duke (or King) Radbod, but recovered by Kala: 'Karl' (kar = enclosed, locked, 'ol' - spirit, so: the mighty which suppresses the spirit) and 'Radbod' ('rad' = right, law; 'bod' =

command, so: the commanding, imperative law). Both stood silently - waiting - across - and the ruler let fall the glove, the oppressed, yet imperative law picked it up. This is Ario-Germanen wisdom and four interpretations are possible.

1. The handing over of the glove was a Saxon law practice, and to whom the king gave his glove, was thereby invested and installed with the highest jurisdiction, such as, the Bishop of Paderborn who was invested with his diocese by King Heinrich II.
2. The glove was a symbol or mark for the right to coinage.
3. On a stone which marked the jurisdiction of a Free-Court, Freiungssteinen, a glove (and often a hatchet with a severed hand) was chiseled to indicate how far the Freiung extended.
4. The glove thrown or handed over on a lance-pike was considered a challenge to battle and when picked up, was called the battle pawn, which could then only be released by the fight.

The power 'behabte' (handhabte) oversaw the law and the guardian of the law picked up the glove, as he believed himself to be invested with the jurisdiction, but the power said: 'Hachense' (hag = included, Kar; ense = lone, strong), which indicated already the very name 'Kar-ol'. Now the legal guardian (Radbod) recognized his error, he cried 'Wachense!' (awake, uach, uak, ak = watch, preserve, be busy; ense = the only, great) Therefore, he backed away from the violence of the land. The violence and tyranny wanted a Thing, but without legal protection, the judges were unable to find a law. They demanded the two extension periods and the three Notscheine and even then they remained silent. But only on a large unclaimed ground could a Thing take place (a Halgadom). "With Schatz and Schilling they bought Deldemanes." This is again Kala. 'Schatz' is what is created, but also the creator or juror who creates the Urtel. 'Shilling' is the created, the Begotten, but also a judge (Skillen, judge, yet also bells; that is why the bell is a Hieroglyph for judges). Deldemanes dissolves into: ti - el - en - manes and means after the Kala: ti = testify, create; el = fire; de = there; manes = moon, that is to say: 'create the light (the law) now under the moon'; at night. The concealed meaning is: 'After the established law (Radbod) had left the country, then judges and juror gathered at night to keep the light of

the law, because it had been denied them by day'. That is why they remained silent before the ruler and could not choose the law. In the weak ship, without row, Rudder (control) and rope, they let themselves drift into the sea of the ebb just as the twelve Asegesen subjected themselves to the nature-ur-law, because the sea is called Tagu' (GLB No. 1, the 'laf = Rune), trusting in the Divine help. This they found, for the thirteenth (Radbod) joined them and led them with 'the axe under the armpit to the Achsenhof and Eschweg' after he had raised with the axe this 'Erdwasen' from which sprang a spring. At this particular distinguishing point 'axe' is raised and increasing four times in connection with 'Erdwasen', in the following arrangement: 'Axe', 'Achsel' is armpit, 'Erdwasen', '(axe) Born', 'Achshof and 'axe path' (Eschweg): axe = ask = formation. - Four-axe = fyr ask = fire origin or Ur-formation from the Urfyr or God. - armpit = ask - el = emergence of light. - Erdwasen = the essence of the earth, the decay or management. - Born = Origin, well, born - Achshof = ask-hague = the care for the created. - Axeweg = ask uag = the movement, transformation of the created generated life.

The solution of this Kala is: 'From the Urfyr (God) comes the Ur-light (law, nature-ur-law), by the guardian of the earth (mankind), bom from the earth, it was cherished and will never die.'

A further consideration is that no one knew who the thirteenth was, who always looked like any one of them. This is easily explained by what was said at the beginning about the Divine Revelation. He was the non-polar balance between intuition and intelligence, that God soul, the conscience that always says that which is 'certain', the 'right thing', the 'direction'. When in two minds the Asegesen 'talk divisive' and 'seven' encounters 'six', so says this: Seven is the Sun number, the Sun is the living symbol of the Urfyrs, God; Six (sex), the number of created, of the universe: Man must be silent when the Divine speaks the Urteil. What this is saying is that before the Divine Law the feelings of man should be silent.

Let us then put forth the results of the kaled messages contained in the saga, which describes the origin of the Feme. The established law, 'Traditioned Law' was assaulted and suppressed by a violent ruler, who may have been the Frank King Karl. The old Femanen - the legend calls them Asegesen - were silent, but guarded and kept their law in the light

of the northern moon, which is at nighttime, ‘concealed’. This ancient Frise law, which had been conceived from the Ur-fyr as the Ur-light of the law, the nature-ur-law and born of the earth, of mankind, they faithfully venerated and did not let perish. King Karl is no longer spoken of, so the guarding of this law was not of his will, but secretly and in a concealed manner - as the Feme - the law has been maintained and strengthened to the customs law, that steadfast prevailed over the written law and despite all assaults in later times could not be suppressed.

That this message - in the kaled form no less! - was included as an introduction to the Frise law, shows that those who knew the secret Kala, the High and Holy Heimliche Acht, had faithfully preserved the tradition.

It has credibly been proven that this tradition of law came of a Divine origin that sprung out of the intuitively recognized nature-ur-law. It was noted above that in Armanism there was the realization that there is nothing at all which is inanimate and that the Armanen had known that rocks and plants are to be regarded as animated with a lively nature and especially animals - as two-dimensional creatures - were put under the guardianship of mankind by the will of the cosmos. Man is bound by the will of the cosmos for the refinement and perfection of all life put under his tutorship. This guardianship developed into laws which have also been preserved in saga traditions.

Due to the well-known letter which Pope Gregory the Great (590-604) directed to Melletius, the abbot of Canterbury, in regard to the Christianization of the Englishman we know that the names, attributes and other sacred objects of the Aesir were transferred to Christian saints, the devil or to heroes and rulers (see G-L-B No. 2, as well as in my book ‘The transition from Wuotanismus to Christianity’, about: Kalander) the Frank King Karl being no exception, he who had been so instrumental to the service of the Roman church and was therefore awarded by a grateful Rome with ‘the Great’. With the fading away of the Aryan God-myths arose the German heroic epic replacing the former God-hymns by the humanization of the Gods and so, under this influence, Turbin’s historical w'ork ‘Vita Caroli Magni et Rolandi’ (1095), contains all the old-Aryan mythical memories transferred to Karl. A comic tragedy then occurred in world literature in that the Frank King Karl the Great - Slactenaere (Saxon butcher) was furnished with added kennings and acts of Wuotan, whose cult he had begun to destroy with fire and sword, spell and

executioners-ax. So it happened that saga-wise many traits were transferred over from the Wuotan-myth, which otherwise would not or do not appear in writing. At this point we would like to focus on one of his many legends which reported:

“When Kaiser Karl stayed in Zurich at the house called, ‘the hole’, he had a pillar erected with a bell on its top and a rope so that anyone could draw it who needed to call upon the law, when the king sat at the midday-meal. One day it happened that the bell rang. The hurrying servants did not find anyone at the rope. But it rang again and again. The emperor ordered them to go again and to watch the cause of the ringing. They found that a large snake approached the ropes and pulled the bell. Concerned they brought the news to the emperor, who immediately got up and wanted to apply the law to the animals, no less than to men. After the worm reverently bowed before the prince, it led him to the shore of a water where a large toad was sitting on its nest with its eggs. Karl investigated and decided the dispute between the two animals so that he condemned the toad to the fire and the serpent was awarded the right. This Urtel was enforced.”

Another legend says that on the same rope pulled an old white horse, because his ungrateful lord had discarded him when he was unfit for service and the king helped it to its rights.

But not only saga-wise is it proven that the old-Aryan Rita granted animals and also plants and rocks their rights and this even against people, but also medieval court records confirm that this sophisticated sense of justice found expression in the practice of the court.

An example may provide this evidence:

“Anno Domini, 1519, on St. Ursula's Day before Wilhelm of Hasslingen, judge at Glurns and Mals appeared a Simon Fliss of Stilfs and claimed how he wants to lead a process for the community of Stilfs against the mice, so called Lutmice, to find out what the law is. And that the mentioned Lutmice may be in need of full justice and for the sake of order a procurator is appointed. They desire that the judge should set them a procurator of authority, so that later they may not complain that they had none. On following this plea of intercession, the judge appointed for the Lutmice of Stilfs according to order and law a procurator, a

Hansen Grieneber, a confirmed burger of Glurns and by order of the court he was given this power of attorney, which for the seal was asked in the presence of Sigmund of Tartsch, Hanssen Hafner and Conraden Spergers. After this the before mentioned Simon Fliss also appointed a procurator on behalf of the community against the Stilfs Lutmice, namely the Schwarz Minnig of Tartsch and have therefore asked the judge for the seal in presence of the appointed witnesses, then a date was set for this Wednesday from St. Simon and Jude, the Twelf-Apostle of this year. Law day at Wednesday, right after Phillipsen St. Jacobi and the holy Twelf-Apostle Anno Domini 1520.

Judge: Conrad Sperger, law speaker: Hans Hafner, Caspar Metzger, Millner of Lichtenberg, Stoffl Frey, Baltin Larcher, Martin Lechtaler, Adam of Pajadt, Fliri Peter, Luzi Hanz Feyrabendt, Jeremiah of Prad. Minnig of Tartsch as procurator of the whole municipality' of Stilfs wants to make understood how he as procurator of said municipality and Hanssen Grienebner as procurator and rulers for the unreasonable little animals called Lutmice, will interrogate on this day to hear the defense to know: On which said Grienebner stepped forward, hired as Procurator in the said Lutmice's rights. Upon this has Minnig Waltsch of Soden confessed and testified how it is known to him that he approximately lived for eighteen years in Soden, since then walked over the stick and property and meadows of the whole municipality around Stilfs: he already saw that the Lutmice made a noticeably big damage by raking up of the soil, also that the hay and straw was enjoyed very little by the Stilfs people.

Niclas Stocker of Stilf has announced and testified and that it was well known to him and knows also that as long as he has helped registered people of Stilfs in work, he has seen at all times, that some animals whose names he did not know, of Stilfs on their lands had done much great damage, especially in fall as you mow the hay and are much more aggressive than at other times, and he, as witness, has seen in all of Stilfs fields and meadows the damage very accurately.

Vilas von Raining, an out-farmer of Stilfs, has supported the two witnesses and confessed that he lived about ten years in Stilfs and he has not known otherwise than as Niclasen Stocker confessed and much more, that of their land he often has seen many of the mentioned Lutmice. And these witness accounts are confirmed with the oath, as has been well

established. It has been written by Schwarz Minnig as the Procurator of Stilfs for seven penny and sealed and has gained the Urteil.

Complaint

Schwarz Minnig has his charge set against the Lutmice in the shape that these harmful animals make a quite noticeable damage, so to the effect that when these harmful creatures are not be brought away that they cannot pay their years tithe to the landowners or on the occasion that they would have to leave, they would be most hard pressed to care for themselves.

Response

Upon this complaint Grienebner responded and gave answer and the Procurator placed his right: He did well understand the charge against the small animals, so called Lutmice, but in due course we are often unaware that they are always squatting to some degree as is their custom to hang out there: with of which he stands in hope that they would not take away from them the use on this day. But shall there be a judgement that they would have to leave, he would expect a fair care and that they will be given a different place instead and shall get enough to live, it also should be afforded to them a safe conduct and deduction from their enemies, so there will be no cat, dog or any other of their foes. He may deduct and hope that also for a pregnant one that it will be given time and the day so she can bring forth her fruit and thus also move later.

Urteil

On charge and answer, speech and counter speech and provided witness and what came for right is recognized with law and judgement that the grossly harmful animals called the Lutmice of Stilfs leave wail and lament in their fields and meadows thus, in fourteen days should clear the land and forever and eternity not come back, but where one or more of the animals are pregnant, or too youthful, they may stay, the same will then get a free conduct for fourteen days, but they must wander in a fortnight.”

How touchingly naive is this report in that later time, nearly a

thousand years after the death of the ‘old sages’, such as Johann Tritheim so carefully delicate called that period, in which the Armanism began to fade. Therefore, it is almost natural that neither in the Rita, even in the Edda, the real ‘Old Testament’ of the Ario-Germanen, nowhere in the myths and fairy tales or legends, one can find a place in which an angry God wanted to destroy the whole of mankind because of general sinfulness. Such sinister, vicious desire for destruction to attribute to a God, never crossed the mind of the Ario-Germanen Armanen and could not dawn on them, because they had the nature-ur-law in their divine intellect acquired by ‘Divine Revelations’ and this knows only building, developing and transformation, but never arbitrary destruction! The Aryan Gods guard the cosmos by Ur-eternal laws, to which they themselves thank their existence and are also subject to, under which they act as the Creator, Leaders and Protectors of mankind, benevolent and just, always with the eternal in-sight and never subject to a passing whim. Yes, the most sensitive, highest justice is to recognize that even in the exoteric the fact that the Wala in the ‘Voluspa’ speaks of the schuld, guilt of the Gods, which were led by Loki to the treachery of the giants and through that guilt the Gods had vanished. Esoterically no fault can be detected, but exoteric it was thought out with great wisdom, implemented and formed out to fate, that the Gods had to be destroyed in order to be inherited by a renewed innocent God - clan, to govern the fate of the future of the world.

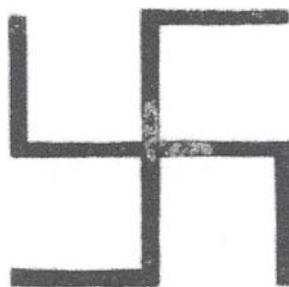
No other religious system in the world, emerged from whatever times or whatever folk, had the same exalted moral height as the Armanen to demand even justice from its Gods, even to sit in judgment over its Gods and to condemn them guilty.

The Rita therefore was strict yet lenient because it was initially concerned only to steer, not to take revenge (in the later sense of the word ‘revenge’), they taught only actions and customs which had the goal of continuous improvement in all developing areas of the Folk. They had recognized the nature-ur-laws at full scale and therefore knew the first cause of all events in the causeless cause, which was the first manifestation of God, the first Logos, so they could not believe in the sinful disposition of mankind and therefore did not know the term original sin. They taught a brave and charming amusement of this world with a steady look forward to future incarnations because they lovingly

directed Aryan mankind with the desire to live, because it was a religion of light, whereas the night, the dark Asian-Roman was a daemonic belief, the sad time of the Ragnarok, when the Rita darkened and lead the folk by the fear of the death of mankind and ruled tyrannically and would by all the means in its power try to prolong its domination.

Nevertheless, it is also deeply rooted in the nature-ur-law, which Alexander von Humbold had already recognized and expressed, that when the time has come to make room for a great hope, there will be no rest until it is realized.

Verdandi



It should no longer need to be emphasized that the law cannot be frozen as something completed or finished because nothing is finished in the cosmos. This cosmos, as a world itself, is not yet complete but is rather in a constant flux of becoming and change. Neither the law nor that of the Armanendom has ever been completely whole, it was always changeable like a river that rolls its current between two banks and at every moment offers a different picture. In the cosmos only the change itself is the unchangeable, nothing stays the same, everything passes and transforms into a different form: life goes through death and from death back to life and rest is nowhere to be found.

Therefore, the development of the law can neither be defined to any certain time, nor to a circumscribed place, but we can learn a lot by looking at the last millennium before Christ and also the testimonies of Herodotus, Homer, Pitheas, Julius Caesar, Tacitus or others, even the later medieval witnesses may be of good use. One should also keep in mind that the development of that school of thought, which gave Armanism its character, reaches far back into ancient times and very slowly took place. Prevailing worldviews are extremely tenacious and very difficult to be subjected to change and even harder to drive out. The striking uniformity of belief and the forms of its practical application in the world-wide Aryan territory that stretched over nearly three continents

of the old world, may testify for the advanced age of the Rita and the Armanenschaft. Their Ur-beginning reaches back to the diluvial period, perhaps even to extend into the Miocene. This would correspond to our historical time counting method to at least 1.6 million years, only to reach the commencement of the Diluvium; back to the Miocene, however, a few million years more. The actual time of the beginnings of the Armanenschaft, when the law was revealed and they gained strength is beyond our measure, so we can only start our investigation from the point where Armanism, Armanendom and law was in full blossom, namely shortly before the time in which the Roman strife for world dominance formed their ruinous storm clouds and reached into Germania to wound the Aryan world to the core.

Since there was no written law like the later Capitularies, Rachtungbooks, etc. but only the unwritten common law which gave the directed 'Richtung' in everyday life - the difficult cases were overseen by the 'Femanen', who created an Urtel(s) which were not bound by written sections of law - there are no better sources at our disposal than myth, fairy tale, legend, custom and opinion, as well as our German Bible, the Edda. As the Edda in its written documentation reaches the farthest back, let us begin with it.

We have shown above that the management of justice initially was only interested in giving the right direction and more counselling, which searched for improvement and compensation through atonement and penance in the early days of criminal justice and that only later punishment was used, which then only in the times of decline degenerated to a blind revenge.

A distinctive 'law case' is told in the 'Skalda', cap. 39 - 42, as follows:

"It is told that three Aesir went on a journey to know the world: Odin, Loki and Honir. They came to a river and walked along it up to a waterfall and at the waterfall was an otter, who had caught a salmon and was eating it in a blink. Then Loki picked up a stone and threw it at the otter and hit him on the head. Then Loki boasted of his hunt that he had hunted with one throw otter and salmon. Then they took the salmon and the otter with them. They came to a farm and stepped inside. The farmer who lived there, was called Hreidmar. He was a mighty man and very

knowledgeable in magic. The Aesir asked for a night's lodging and said they brought their food with them and showed the peasant their prey. But when Hreidmar saw the otter, he called his sons Fafnir and Regin and said their brother had been killed and showed them who had done it. Then the father and his sons attacked the Aesir, grasped and tied them and said the otter was Hreidmar's son. The Aesir offered ransom, as much as Hreidmar would ask for and there would be agreement between them and affirmed it with oaths. Since the otter fur was removed Hreidmar took the bellows and said they should fill the bellow with red gold and also cover it from the outside as well and buy peace with it. Odin sent Loki to the black elves and he came to the dwarf who was called Andwari and he was a fish in the water. Loki grasped him with his hands and demanded ransom of him, all the gold that he had in his rock. And when they came to the rock, the dwarf brought all the gold that he had and that was a great treasure. But the dwarf was hiding a small gold ring under his hand; Loki saw it and told him to hand over the ring. The dwarf begged him to not take the ring because he if he could retain the ring he could increase his gold back to what it was. But Loki said he should not keep a penny left, he took the ring and walked out. But then the dwarf said the ring should take the life from anyone who possesses it. Loki replied that it was all right with him and it should be done after his prediction but he would let it to be known to who should own the ring in the future. Then he went back to Hreidmar's home and showed Odin the gold and when he saw the ring, it seemed nice to him and he took it and handed the rest of the money to Hreidmar. As he filled the otter-bellow as tight as he could and hanged it up as it was full. Then Odin continued and covered with the gold. When he had done this, he said to Hreidmar to see whether the bellow was duly wrapped. Hreidmar went and watched closely and found a single hair of the beard was not covered and commanded to cover it lest their contract would be broken. Odin took the ring off, covered the beard hair and said, he hereby is now rid of the Otter penance. And as Odin had took his spear and Loki his shoes they no longer had to be frightened, so Loki said, it should be as Antwari had said that the ring and the gold should cost the owner's life and so it happened since. Therefore the gold is called otter penance and the Aesir Notgeld."

The 'kaled' esoteric meaning within this myth can merely be referred to in the literal sense of the story itself, since the same is often repeated in its main aspects in the practice of law.

The homicide was not yet considered a crime in the sense of contemporary criminal law, there was no penalty' attached to it, it could be resolved through penance - as here with the Asen - shall be further illuminated later. Some interesting examples which appear very similar to the 'otter penance' may show this peculiar custom law as actually existent and prove its great age.

In 1360 AD the Council of Nuremberg ordered: "Whosoever slayeth another man's dog willfully or intentionally, is to pick up the same by the tail and hang it so high, that the mouth of the slain dog just touches the ground. Then the slayer must gradually pour on as much as the killed dog." (Man, Anzeiger der Vorzeit, 1836, p 43). But this custom was also known in England; in Sweden once the skin of a stolen oxen had to be filled with flour (Muller, Sagabibliothek, I. p 296) and Zach brings in 'Monatliche Korresp' (1809, p 130) the following message about the Arabs. "Seepen says of the nomadic Arabs: If anyone kill the dog of another, the owner takes the dog to the Shaykh, holds him by the tail so that the nose just touches the ground, and the perpetrators must now heap up grain or barley until the last tip of the tail is covered". From this 'Hiillen und Fullen', which the perpetrator had to give as compensation for the damage, derives still another law practice. In the poem of the Haimons-children, the slain cousin of Haimons, Hugo, had to be outweighed nine times his weight with gold. In the same poem the slain king's son Louis is advised to pay for the slain nine (outweighed) times in gold and a golden man, as large as Ludwig was to be made.

This remarkable similarity between the 'Otter penance' from the Edda and the ancient law customs along with the mentioning of the oath shows the close connection between religion and law. Always the presence of God as the witness is called for and the locations where the law was sought or spoken were always the Halgadoms, since the finding of the Urtel itself was indeed worship and therefore all meaningful judicial duties were initiated, accompanied and decided by (religious) ceremonies or acts. Only when the inseparable devotedness of religion, science and law is understood do the many symbols, the 'speaking' documents become explainable, especially when one is aware that the

‘Femanen’ or judges as Armanen were always ‘Gottesfrohnden’, those who work for God. Again, one must be reminded of what was already positively told in the ‘Armanenschaft’ (GLB No. 2), “that in fact the Armanenschaft was a priesthood of such higher ideals that the modern term of priest is no longer adequate and that is why it has been avoided to refer to the Armanenschaft as the ‘Wuotan’s priesthood’, so to not have to rectify misconceptions from the very beginning”.

By those inseparable connections between religion, science and law it is therefore clear how these jurisdictions were based on oaths and that atonement, penance, and even penalties in many, indeed most of the cases, had the meaning and form of sacrifice. It has already been emphasized that both the Things, the schools and all the joyful and solemn festivals were performed outdoors at the Halgadoms. Whereas, although since the introduction of Christianity all relationships between the judicial actions and the dominant cult had been abolished, but indirectly most Armanist (pagan) law customs had been carried on. As before, the free gathered outdoors at the ancient Halgadoms, also called Malum, Malstatte, which explain many field and place names, in which the word ‘Mal’ is used (for example Malleiten, a well-known rich archaeological place with prehistoric artefacts in Lower Austria) and at which most Christian churches have arisen as a result of the above notified letter of Pope Gregory to Mellitus. Thus, in Christian times they always had to be reminded of the ban which declared the ‘Mala’ is neither held in the church nor in their vestibules. The people could not separate from the old sacred site the old sacred customs, even though the church disturbed the sacred places, the peace of God, and made it without peace through the elimination of the law of the Armanen from the Christian faith. Even the Frankish King Karl’s brazen will could not give that ban a lasting vigor, despite his authoritarian powers.

The head of the Armanenschaft of a country or Gau - the later Marshalk (G-L-B Nr. 2), Tacitus described them as priests - was practicing the highest judicial power on behalf of the king, even in the army. As reported by Tacitus (Germania, cap 7th): “While the king is destined through the hereditary aristocracy, the military leaders through their bravery. But the royal power is not unlimited and also the military leader is more a model than a commander. He is always on the spot, always hale, always at the top - as he rules by the respect he inspires -

but he may judge not about life and death, not incarcerate, and not even punish to be beaten. This may only the priest (Armane, Marshalk) do and not even he as a punishment or on order of the leader but only on the bid of the deity.” Similarly, in cap. 11: “In the assembly (Thing) each sat, as he pleases, with his weapons. By the priests (Armanen), who also enjoyed the right to punishment, silence is ordered. Then the king or the chief receives the word or any other of rank, age, military accomplishments or because of the power of his speech.” Further in cap. 12 the following important point is made: “Finally, in the same assemblies (Things) the chiefs (Gaugrafen, district counts) are elected, who shall speak the law in their districts and villages. To each are assigned a hundred assessors from the people to give him advice and prestige”. These counts (Latin Comes) had different spheres of influence, as can be seen from its multiple names. So we know: Landgrave, Gaugraf, Margrave, Pfalzgraf, Burggraf, Raugraf etc. Grimm draws particular attention to the word ‘greve’ = attentive, it still lives on in the Saxon village authorities. The ‘hergreve’ was an army judge (now it is called Military Auditor); the ‘dincgrav’ was a Raugraf, the ‘rueggregreve’ (Rueggraf) was the leader of the peasant Ruge or Ruegcourts for small claims, the Sculdahis (Latin Sculdasius), our ‘Schultheiben’ or local judge (Deacon Paul VI. 24: ‘rector loci quern sculdhai lingua propria dicunt’) appears in Latin documents of the thirteenth century as Scultetus. These ‘Schultheiben’ later chaired the civil courts and had Schoffen (‘creator’ of the judgment) at their side. The German ‘Vogt’ was the judge of a smaller district, mostly in later times, when the old, free Gau-constitution was already waning and the ‘Lordship’, that tyranny, arose, then the ‘Vogt’ was an appointed administrator for such rulers who are not in the area themselves in whose name they managed the area and also exercised the jurisdiction. The free Thinge had become quite rare as the term ‘Freigraf’ came into use and mostly coincided with the ‘Femgraf’, but more of these later. The derivation of the term ‘Vogt’ from the Latin word ‘advocate’ is incorrect, since the Latin word emerged from Proto-Germanic ‘fogat’ or ‘phogat’ = to coerce (under an order), just the contrary of the assumed ‘I cry’. The office of such a Vogt was much branched, almost all-encompassing: He cared for the welfare of the land or town within the associated tract on behalf of those who had appointed him, he managed or supervised at least the municipal system

and as the guilds unfolded more, he was also handed their - often very oppressing - supervision. They ruled like the earlier Armanen just not as equals but as deputy lords over enslaved subjects. After the cities became rich and powerful with the trade, they often bought the Vogt-office of the ever money-seeking princes of emperors, from which they received their own order over their city regiment and freer rule. The first block was laid to the complete liberation whose capstone was the 'Freie Reichsstadt'. To achieve this highly longed for aim was not granted to too many cities in the 'Holy Roman Empire of the German nation' and the vast majority of cities could be glad to have its own magistrate and its own court jurisdiction and therefore reaching liberation from the power of those stewards, the Vogt.

Now, the judge's sign was the staff, the king's staff was the scepter and the bishops staff the crosier, yet they are all of the same origin. The 'stav', staff, is the symbol of support ('you are my rod, stick and staff) and the first weapon ('he beat him with the staff), therefore it is a symbol of power; that is why the chairman of a meeting and therefore the judge held the staff upright in his right hand as a sign of honor. Therefore it was a 'Gerichtsstab', staff of the court, a 'weiser Stab', white/wise staff (pointing/directing staff) and made symbolically of 'weisser Farbe', colored white, but initially not colored, but stripped. ('Ipse baculum jurisdictionis album in manu sua gestans, et ut judex sedens' - 'The sitting judge has in his hand the white staff of jurisdiction.') Haarwerth, Bishop of Mainz, at the coronation of Emperor Otto said: 'Be reminded by the staff to judge your subordinates with fatherly authority.' (Wittekind. history books). With the 'Weise Stab' in his hands the 'Urtelsspreakef (judge) received the voices of his peers, the Urtelsfinder (jury), and announced the found Urtel. For that he was also named the questioner, the asking judge in contrast to the silent or mute judges, the assessors and the eldermen or jury. The questioner held the staff above himself, the sheriff-like SchultheiB below himself. With the staff, the judge gave the signal for order and commanded silence. Error, strife, insubordination and aversion were dismissed with the staff, and under it was also addressed the judgment - abgeurteilt. From this derives the verb 'stavan', 'stabban', 'stabben' = to reaffirm with the court-staff or to pledge under the court-staff; 'to vow under the staff' = was equal to an oath. To repeat the words of the oath was called 'Verstabung' - Bestaffing, and it

was the ‘Vorstab’ who gave the words and sat beside the Lord or Vogt, to hold ‘the holy’ or the ‘Halgadom’ (this sanctuary is not to be confused with the Armanen Halgadom!), which was enclosed in the ‘hilgen Skrein’ (holy Shrine) and prepared for the oath wording. This staff oath was a ‘gestabter Eid’ or a sworn oath before a sitting court, after prior contact with the court oath staff. The ‘learned oath’ was preceded by warnings about perjury. The Rugstab - from ‘ruagan’ = reprimand - was a sign of the jurisdiction of a punishment court and ‘to accuse to the Rugstab’ meant an indictment for death. The ‘Vogt staff that a Lord or Vogt held in a bar or staff court, was also called the ‘Wettestaff (vette, etc, at, ut = spirit, wit, intellect, knowledge, law, commandment, etc). Where the German king was present in the Gau and district courts, he judged under the court staff. King Maximilian I. gave in 1507 his staff (black in color) to the Imperial Court which remained in use until the dissolution of that court; the chairman held it in his hand at the interrogation days in Wetzlar. The ‘Rechtsgang’ (law process) has been called staff walk ‘Stabgang’, the ‘Richtsteig’ (process-ordination) had the same designation. The special rights of ‘Pflege’ of a court (Provincial Court) was called ‘Stabsrechf (provincial legislation). - ‘Under Thing and staff (‘as the land and estate belong to God’) was understood as inherited jurisdiction, which was also called according to a deed of 1488, ‘to the staff over inheritance and properties’ (The estate which is located elsewhere, which meant that staff reached to Gegenbach therefore it has to be brought to court overthere). A document dated 1563 (concerning the Baron von Hohnstadt’s feudal grant at Bischoffsheim) states: ‘and the power and staff is transferred to the SchultheiB Hanns Latin from Bischoffsheim, to use it to its fullest’. The Onolzbach’s Official Regulation of 1608, Tit XIX, 3, acting in accordance to ‘give the lands pledged generally not be used for loans to the judge-official (judges, SchultheiB), to the judge staff who leads the voga cases’. The subjects of Konigsbrunn gave tributes to the Duke of Wurttemberg, ‘Schirmhuldigung’, as their ‘right hereditary fief Lord Staff and upper Lord; when without means and property then through duty, loyalty and oath.’ (Urk.vJ 1536. Besold Documentation. Wuttemb) ‘To lose the court staff meant surrendering the power to prevail as a judge of a court. In contrast, the transfer of the staff meant the confirmation as a judge or jurisdiction. It is quite natural that the Marshal since Ur-days held the

staff which we find as a field marshal's baton and the royal Hofmarschallstaff in use today, as well as the otherwise incomprehensible terms of General Staff, staff officer, Constabler, Stabler, Staff Stock House, and many others all go back to the original. But also the bishops, abbots and abbesses lusted for the staff and it is very understandable, but the 'Kala' only granted them the 'crooked staff, which means according to the Kala the curved, bent law. Those to which the strict Armanist Rita was too uncomfortable submitted to the 'crooked staff, and therefore said 'under the crooked staff is well living' and as the same grew in power and wealth, this saying in a sense was justified for the lax morality. After the death of a bishop whose staff was returned to the king his successor was invested with the staff which was named the appointment (investiture) with ring and staff. The investiture controversy - in which Rome won - made an end to this custom (1111). The breaking of the staff over the criminal condemned to death meant literally, that the criminals were breaking the law (hence Verbrecher) and thus was made lawless, in example that his right to life had been forfeited.

This 'right to life' referred only to the life 'in the flesh body', as in the life in that body that presently clothes his mind. As for the mental states after his death and the material conditions in which he would be reborn at his next incarnation, the Armane applied no influence. Only the Roman Church claimed for itself the right to bind and to free for eternity.

As the king on the throne, the judge sat on the 'Stuhl' (stuol, goth stool, langobard stolesazo, stool: sat-ul = seat of the mind or wisdom). The greater or lesser decoration of the chair would indicate the higher or lower rank of the court or administration. It was from this chair that the judges were called 'Stuhlgrafen, Stuhlherren, Stuhler', still used in Hungary is the word 'Stuhlrichter' for higher court officials. When the judge would rise from the chair all negotiation came to a stop.

Since Things were always held in the presence of all freemen of the district or the municipality, all present to some extent were judges and gave the Urtels-spruch or choosing by beating on their weapons for the acclamation (Tacitus Germ III) or silently raised their weapons to express their disapproval. A certain number of Eldermen were required, depending on the importance of the case, three, five, seven, twelve or two times seven. Karl, the Frankish king, was the first who began to

suppress the free Things and began to install officials as judge and called them with the old title Scabini of scaphan (schaffen, create, draw, resulting in ‘Schoffe’, elderman, juror, but are not related to the word scephan - to scoop, in the sense of scooping out from a well). For a full sentence/decision twelve elderman were required, while the thirteenth was the SchultheiB, Chairmaster or Raugraf, etc, as an uneven number was always required to avoid a draw. *In the Armanendom the Thing place was the Halgadom, hallowed by great age and by sacred ordination of their ancestors, a place which in the Ur-days was chosen and consecrated for its specific characteristics. It was a mountain or a hill but whose form was often changed artificially so that mighty earth movements were required to produce it.* The beautiful mountain of Stronegg at Stronsdorf near Ober- Hollabrunn in Lower Austria is such a place and the largest earth structure in the world that I am aware of. It could be a spring that reminded one of Urda's well, Mirmir's well and so on. Rocks with a unique shape is another, such as the beautiful Halgadom at Hohenstein at Rothkreuz, close to Plug in Bohemia, where an entire rock face appears to be artificially chiseled, or Mittagstein, the three stones at the Riesengebirge, the ‘hanging stone’ in Bruhl at Mbdling in Lower Austria and hundreds of other rock formations. It could be a mighty ash, oak, beech, fir, spruce, lime, birch or other trees of the forest, on large clearings, meadows and grasslands, at fountains, wells and rivers, on bridges and so on. Where a Halgadom was created in the Ur-days are undoubtedly still the names which are reminiscent of its former use. After the introduction of Christianity, a violent period, the Halgadoms were usually taken with a contending hand, or at least forcibly converted under the threat of force from ‘idolater’ or pagan temples to Christian churches. The humbled Germans, dispossessed of their Armanen, as I said, still assembled in the churches or their lobbies and if this did not succeed, they were in secluded forest locations - where they are still called the ‘Red Cross’- or they moved the ‘secret Heimlich’ to old sacred Cross-roads at the open roads.

The Vogts and their ‘Lords’ later moved the Thinge into the castles. Often old Halgadoms became castles and therefore the former Mal-place was protected. Even in the cities Mal-places were laid, but often the reason for such a measure was the easier defilement of the Aryan Law by the Roman injustice. In castles and the urban town halls, the courts had

been initially still cherished in the open space under the shade of the tree, but soon the seats were placed under covered arcades, galleries and halls, the court was negotiated albeit at opened doors or even before doors, to do justice to the old word meaning.

The court session was so arranged that the judge turned his face toward the sun; he kept the bared sword standing between the legs, and raised the staff in the right hand. On both sides sat the elderman, only slightly lower, to the right stood the accuser, left the sued. The Thing had a place fenced in with thin hazel staffs and red cords. The sanctity of the Thing gave to this barrier more strength than beams or walls. Symbolically speaking, a delicate thread could already bind, as according to Grimm, *Rechtsaltertum*. S. 182, a porter at the Cologne archbishop was bound with a mere string and had been imprisoned by the Cologne court, *Kolner Hofrecht*. It was only later that the hazel enclosure was replaced by wooden barriers, for which the barred description ‘*Schranne*’ came to be the Thing place. But also ‘*Ram*’ for framed, ‘*Rahmen*’ of ‘*einrahmen*’, was the customary for the fenced, ‘*gehegten und gefriedeten*’, courthouse square from which derive the expressions: ‘*sich anrahmen*’ for: to arrive in court, and ^{4a} ‘*Thing anberahmen*’ for: convene/frame a Thing.

The court was opened at sunrise and closed at sunset, because only with the rising and shining sun may the court sit. The judge opens the process with the words ‘*TJppen Tag*’, because of that the session is opened. The sun time was the right time and therefore for all legal dealings, both for the maintenance of the court and for waiting for the accused and for judicial charges, the trial by ordeal, the judicial duel or the punishment had to be completed by sunset or moved to another day, if the sun was already setting, because a victory at nighttime would have been credited to the assistance of dark powers.

“Each process”, - says Grimm - “is a struggle. The plaintiffs attack, the defendant is resisting. The summons is a declaration of war. The community is watching and judging who is poorer. Witnesses and oath helpers aid on both sides. Sometimes the whole process ends in the ordeal of a physical duel” (*Rechtsaltert.* p 854). It is therefore understandable why Things were held on the second day of the week, as the day was dedicated to the war and sword god Tyr, Iring or Erich. Thus, this day was called Dingstag. Our Tuesday (Dingstag) was earlier

called Tystag (English Tuesday, Friesian Tysdag, Altnordd Tysdagr, Swedish Tisdag. In Bavaria and Austria it was named after Tyr or Tues, Tuisk (Zwist [Strife]) and still today this day is called in dialect Trda' from Iring or Erich). Tys, Tyr, Zio was the Greek Ares and therefore the Supreme Court in Athens was called 'Areopagus' (Aresfield), it corresponded well to the Roman Mars, and again it is the Mars c/to whom Tuesday was sacred. As in the days of the week Tuesday was dedicated as Thinge day and in the months of September or October, in which the Sun is in the sign of Libra tCL? were the main Things of the year. Therefore, the son of Baldur, the Ase Forseti was the owner of the Sun house; the Gylfaginning (Edda) 32 states.

"Forseti is called the son of Baldur and Nanna, daughter of Neps. He has a Hall in Heaven, Glitnir (Gleissner) it is called and all who turn to him in law disputes go home settled. This is the best tribunal for Gods and people. It is said of him:

"Glitnir is the tenth (Hall of the Gods);
on golden columns of the Hall the silver roof is resting.
Forseti presides the long day and settles all disputes."

The annual main court was the 'Mihilading', which later, in the Christian era, became St. Michael's day. But the Archangel St. Michael is also a Warrior and Hero who always appears prepared, because he fights the dragon of hell and sometimes even has the Scales of Judgment in his hand, which is precisely the Balance of the Zodiac. Mihila or Michel means the Great and Powerful, is Wuotan himself and is only replaced by Michael because of the similarity between the words. The Mihila or Michelstag was also called the Fall Thing, as distinguished from the Mai Thing that fell on Walpurgis. By the way Wuotan (Ynglinga Saga, c 8th) prescribed three yearly sacrifices, the first fell in the autumn (Mihilading, harvest sacrifices, Harvest Festival), the second in the winter (Wihinaht), the third in the summer (summer solstice); they were the regular Thinge, also called the real Thinge, or the three sacred times, which also counted as court-days. Later - or at local variations - the days for the Thinge were: Walpurgis, Johannis, Michelis or Martin, or sometimes instead of Walpurgis would be the 'Conversion of Paul'

day (January 25), or fourteen days after New Year. In later times as the Armanist Trisection was forgotten and replaced by a quartersection of the year, there were four court days or tithe days, called Quartale or Quatember, namely: Pentecost, Martin, Three Kings and Easter, however the classification was subject to numerous local modifications.

The positive influence which the waxing or full moon has on all natural processes and also on feelings, moods and actions of the people, as well as the more harmful influences of the waning and new moon determined the day for the services, meetings, etc. Tacitus, however, knew nothing about these differences. From the passage quoted from cap.ll of Tacitus emboldens another error by indicating that the Germans had a Moon cult and therefore had a night service like the Celts, when they really had a Sun - cult. As shown above, 'tagten' meant day and it is known that they calculated by days. Their day began at midnight - as indeed Necessity is the mother of Dag - but they never counted by nights, only by the days. According to the lunar measurements they had fourteen-day periods, namely from full moon to new moon, and therefore had seven days a week (one quarter of the moon), but still added one more day to extend the deadline and so a weekly deadline was eight days, one two week-deadline 'over' fourteen days was fifteen days and a six week-deadline was forty-five days (Grimm, p 221) that is three times 'over' 14, namely $15 = 45$.

It has been mentioned that there were the 'ungebotenen' or consistent, real Things and the opposite, the 'gebotenen Things' or called-for, the former being 'non indicta placita', the latter named 'placita indicta'. The former took place two to three times per year, to which all freemen of the district came together non-invited, while the called-for Things were held as necessary, to which the Free were called in from time to time by a messenger.

Since many times the 'Free' were mentioned, here we have to particularly emphasize that the 'unfree' or 'servants' were not the serfs in the sense of the Middle Ages, but the family members of the Free. Only the head of the family was Free (today we might say Heir, father or man of the house), namely one who made his 'ow n smoke', one who managed the family holding. He had the right to vote and would appear at the Thing, while his sons and others of the clan/Sippe were, as his servants, not free. They had neither seat nor voice at the Thing, (only the

‘housefather’ had this right), they were secondary to the supreme head of the clan/Sippe. They had rights and use to the family holding, but did not own personal estate, which was managed by the head of clan/Sippe. These servants were therefore neither slaves nor serfs, they had all the rights but not the right to raise their voice, ‘Mundrecht’, by reason that the head of clan/Sippe functioned as the ‘Mund wait’ (Guardian). The slaves consisted of former prisoners of war and had no right at all, they were objects and considered as farm animals; they did not even have a right to life because they were their enemies and whoever captured them and let them live could still kill them however they wanted, just as he could have already done on the battlefield. That did not change when they were sold since the new master bought the rights of the old owner; also their children would inherit their lack of rights. Only in the time after bloody Karl was the monstrosity contrived that Clansmen could be master or serf of another Clansman. The old-Aryan Rita prohibited this in the strongest sense and was infused with full equality, the same freedom for all and that only personal accomplishments merited higher honor, yet also bestowed higher duties.

There were rankings among the courts of law, which in, Rechtsaltertheim. S. 793 Grimm writes: “lack of knowledge in law does not harm those from whom judgment is asked or those laden with the judgment (the judges and Eldermen), if a judge or an elderman did not dare to find the Urtel in a case which had been submitted to them, they were allowed to get advice from outside. The elderman turned to an adjacent court, this was called: The journey, the train, the push. The council was free of charge, which was called the land charity. The smaller courts had their ‘Oberhof’ (the superior Halgadom) to which they were walking, as the saying was. But the council from the Oberhof had no actual authority, because it was all about finding the Urtel that the judges and elderman did not feel safe enough to find, so they went for advice to the upper court, but the Urtel was still pronounced by their own mouth afterwards. Also in this ‘to get council’ the asking court had no dependence upon the responding court. The elderman could contact a neighboring Thing chair of the same country or Gau, which was on the same level and which in another occasion could also ask council from them. In spite of this mutual unconditional freedom the relations between the lower and upper courts shaped itself out in an organic evolution as

the designations of undercourt and Oberhof show. Consequently, there were certain Oberhöfe (the main Haigadome), whose district encompassed whole countries, lands or tribes.”

As Friedrich Karl von Savigny, in his ‘History of the Roman law in the Middle Ages’ (I. 222) demonstrates the first of the Frankish Capitularies appeals were enacted as they had been in the oldest constitution but there was no court hierarchy. It has its reason in the separation of the Ripuarians from the Ario-Germanic Rita (GLB. No. 2, Armanenschaft) who desired to win for themselves the heritage and world power of Rome, although they did not gain it for themselves, but contributed this service of love for the much more clever Popish Rome. Imposed by this appellation duty of lower courts to the Oberhofe the free Aryan law was gagged and gradually but surely subordinated to the Roman written law. As critics held against Savigny, that among the Frisians the village court appealed at the Gau court and from that to the general popular Thing, this was - as we have heard above - no real appeal but only a ‘go to court’ to get council.

Grimm still further distinguishes between ‘untergeordnete’, hierarchical courts and ‘nachgeordnete’ practical line courts which followed up on a case, which was held by a different judge chair (although in the same place) after the first judge had a ‘pre-Thing’, or which followed up on the ordinary courts for unfinished Things. They were also called after-Things ‘judicia posteriora’ and usually followed directly after the called-for Things. These ‘delegated courts’ as one would say today, the ‘after Things’ were where they had once had a location, such as ‘Eferding’ at Linz, ‘Ofterdingen’ in Austria, ‘Efterdingen’ in Swabia, etc.

On the ‘Malstatf (Placitum), the old Halgadom, the ‘Mal’, the court sign (Mallus) was erected; the Thing that was held in the open air, as the Allemannic. Feudal law, cap XCVI had so arranged: “in a closed court, house, under roof or under castles the Lord shall not hold a feudal court”. The Mal was standing at the Sal or that limited open space where they gathered for the Thing. In the middle was the ring or the court under the Mal (Tree, Pillar, Irminsul, Rolandscolumn etc), where the eldermen were sitting on stones and the freemen with Thing duty stood around in a circle and ‘closed the ring’; from which they were called the Umstand (the around/by-standers); ‘alle di am Ring sint uzzerhalb oder innerhalb’,

Alleman. Landlaw, cap 398). At Folk-Things the people (the Freemen) themselves made the ring. Therefore, the phrases, 'everyone has their handmal', meaning everyone is connected to a certain court in which he had a seat 'rechtsanspriichig sass' or the right to stand 'zu Recht stund'. In later times, the Things were held under a Lieth or in an open hall and finally even - completely against the Rita - in chambers and warm rooms and finally held even with closed doors, but the judges still sat armed when they chaired the Thinge.

Gradually the old Thing places came into disuse and people gathered in one Thing, Spiel or Spelhouse, while the Feme, which held the banned Ario-Germanic law in the 'fem' (five) fingers of the swordhand and took it into the 'high and secret Ach' and remained faithful to the old Mal locations - but more of that later. Through countless shifts due to the founding of monasteries and other more harsh measures, the old districts were haphazardly ripped apart, with the intention of destroying the old solidarity of the Clans in order to bring them in to the new order (if one can call it that), in the anti-racial chaos on which Rome had established its power and made them amenable to the jurisdiction under Roman law, as in to weaken their resistance. Therefore, the resulting royal district courts had no limits according to the torn old districts and had more the purpose, to preserve the public peace, ie to gag the people completely, instead to look for real justice. They drew carelessly assumed boundary' lines, did interventions in other jurisdictions and finally came, by their own fault, into very constricted limitations, all that remained were the hereditary county judges in the Lordships and estate owners which turned into a worthless shadow work forfeiting all confidence and respect by the people. Everyone just took the process where he soon and safely got it and what is the worst part, where he could find it by his wish and instead they mocked the old Thinge, which had been ruined because it was filled with inexperienced eldermen, as the weathered wisdomkeepers became rare through persecution and exile and finally extinct. Because as it is now the incapable eldermen more urgently and frequently looked for 'teaching and instruction', 'wandering' to recover advice, those incompetent eldermen drove to other courts, and thus the court or staff procedures were unduly hindered and the new District Courts grew - probably only temporarily, perhaps caused only by a suitable personality of a wise

judge - in reputation and access and apparently became recognized as the Oberhof. But most of them initially got voluntarily temporary recognition and later they wanted to turn it into the right to ban, so as they would say they 'lost all puli'.

The real cause of that disjointed judiciary was not only in the lawlessness and haphazardness of the diluted judiciary from the infiltration of Roman law and other corrupted law, but ran much deeper through the poisoning of the sentiment of the folk and destructive influence of the Roman-Frankish priests of the Church, the latter with the full conscious intentions of propagating the race-mixing chaos of the Roman Empire. They caused disturbance within the population in order to stir insubordination against the Thinge and disobedience against recognized Uriels, to draw the people to themselves and to exercise their own advantage. By virtue of the almost countless 'indulgence letters' could anyone, at certain times, in certain places, confess his desires or send his 'handout to the sacred charity' to be disposed of and acquitted by the clergy of all judgments and complaints, of all deeds (evil deeds), vices, sins, transgressions, of all vices (defilement) and so on!

Finally, the open public courts ceased completely and there arose the so called 'Court-rooms' in which all the 'Court-Bystanders' (public), the free with Thing duty, even the silent listening, were wholly excluded. Behind closed doors now came the old legal terms completely oblivious of the old sacred and meaningful rituals, with which the Thinge meetings usually were opened, held and closed, degenerated into sophistry, and the Hood gates of judicial haphazardness, but even more so the brutal sadism of the court officers, invested with the justice, whose obedient tool those judges were, wisely made for the fact that those flood gates could not be closed prematurely.

So it was that the difference between 'unpardonable Law' and 'fuirderlichem (promoting) Law' began. The unpardonable law operated with shortening the regular deadlines; the 'fuirderliches' (promoting) law operated, spoke and performed while apparently maintaining the sense of the old habits of the Thing with certain ceremonies. But that was only deception, because the judges began to use the strange Latin which was and unintelligible for people. They judged with contempt against the folk, German tradition, Thinge rules and law; all in the guise of Roman law - and the confusion in the German court system began.

Even Agricola - in his German proverbs (Eisleben, 1528), said that with the language the moral fell and it would be reasonable to fear that the German's loyalty and faith will also fall, because "We Germans now wear, Hispanic and French clothing, we have Roman Cardinals, French and Spanish diseases and also Roman practices". The struggle for German law and German language never did stop. An advocate for German law and German language writes at the end of the fifteenth century: Today, the most judicious Doctoris juris are so accustomed to the Roman speech that they express our most well known German justice always in Latin and actually believe that the foreign expression would be more understandable than the domestic, as Contractus, document, instrument, Domicilium, Consilium, intestate, Testament, etc. Nowhere does one hear the German language in court or at the least a well understandable domestic expression along with the Latin. So then they said: A law can be repealed (Lex abrogatur), an ancient traditional law (jus traditum), doing away with the common freedom or independence of any others charge (Autonomia), family estates (Family Fideikommiss), etc. At the end of the eighteenth century, Runde says in the preface to his 'Grundsätze des allgem. Teutschen bürgerlichen Rechts' (page XIV): "He upholds that a German writing about German subjects for German readers had to be written in the German language". Danz wrote at the same time in his manual about citizen rights and laws, pp. 220: how he was convinced that "the tradition (actually reinstatement) about Teutonic family estates after its origin, reason, purpose, scope, differs by its very nature so much from Roman Fideikommiss that it might be easier to unite fire and water, as to evaluate two such different legal doctrines into the same legal concepts".

All old-Ario-Germanic Things, large and small, division and village courts came into decrease because of the fact that it was no longer cherished as before, they were no longer ordained as required, and the judgments that were found could not be enacted, the Thing requirement could no longer be 'managed'. Therefore, everyone sought to avoid it and the old power, the old reputation faded more and more. The individual Vogt men drew their guild people and tenants before their special caste Vogt, but they were no longer free and independent, but were only their officers and so the real court masters, the shadow of the former Thing judges, now forfeited the income through the penance.

After the Westphalian Peace the Roman doctors of *juris utriusque finnished* what greedy ministerial officials had begun. Deliberately misinterpreting and abusing the 'chamber benefit' (the Lord's interest) accelerated the demise of the village Things, suppressed the old accustomed traditions and corrupted the Ario-Germanic-German law completely. Becoming outfashioned the foundations of the German Constitution and the Armanist wisdom fell, by deliberate oppression and injury, into empty incomprehensible formulae and stale prejudices. Five or six foreign and deceptive ministerial officers, without the knowledge of law, the country, its history and traditions, even often without any ability to check or distinguish and judge made themselves law speakers, who were subject to the whims of their master or king and anxious only to preserve the will of their master and their own advantage, while the experienced elderman had long been banished or was dead, and only in ambiguous sagas was a distant echo of the knowledge of the wonderful times of the speaking Ario-Germanic law. The proud self-confident 'Tangano' of the Armanen period gave way to submissive pleas for justice, which one begged for as a favor and grace, the Urtel, the conclusions and decisions, the teachings (directions) and wills was long gone and already transformed into gracious *Decreta* and benevolent commands and the once so powerful and self-confident folk were demoralized and unnerved, its majority became favor seeking minions, the race-mixing chaos of the Roman Empire had once again gained the upper hand and raped the Germanic race. Newly arrived community members were unaware of the local rights, the court and village books were only examined for advice in large pressing cases - if they still existed (written in runes, as reported by Julius Caesar; GLB No. 1 and 2) and had not been burned as 'magic spellbooks' by the Roman priest Church - but by then maybe the court clerk could not have even read the ancient texts. The meaning of the writing certainly was not understood as if he would have even wanted to understand it.

If you look at this as a more than millennium systematic assault of the Ario-Germanic-law by the material tyranny of the state and the spiritual-suggestive tyranny of the Roman-Frankish hierarchy, then you can answer the questions very easily for yourself: What is the lamented reason for the often lack of feeling of justice and public and private loyalty among the people? Where did it come from, that honor and

property are so uncertain and in so many cases unprotected by the conflicting laws and paragraphs? And when one has answered these questions thoroughly, then one wonders again: Why is it that in such mistreatment of the folk the same is not completely dilapidated and foul, nor perished but rather one can still recognize a healthy core? And one can give oneself the comforting answer that the Ario-Germanic German folk soul is just indestructibly good minded, and that unconsciously it is still under the beneficent higher influences of those magical force, from which the Rita first came into being back in the Ur-days and to which finally all those foreign suggestions must yield, that is if the people who have only had a temporarily obscured recognition of the importance of its racial purity come back to their full awareness, and it is from this recognition that the unhindered rebirth of the Ario-Germanen must take place. This is the awakening of the sleeping Michels, from whose approach the dark forces already tremble in cowardly fear. And that which was prophetically sung in the Vala's Prophecy thousands of years ago:

“Here comes a powerful one to the ring of the councillors,

A strong one from above ends the dispute,

With reconciling council he decides everything,

Lasting forever shall his council”

But one would be very much mistaken, if one assumes that the people themselves or their leaders, the Armanen, would allow their ancestral rights and their Thinge to be taken away without a fight. It was rather fierce fighting which can be seen in examples of not obeying orders from the times of the Frankish King Karl and to the most recent times, some of which were offered in the course of this work. Furthermore, there were the bloody persecutions, which the Armanendom and the Wuotanists suffered by the Roman-Frankish hierarchy and as well by the degenerated descendants of Armanendom, misguided by the church and as well by the Roman-German Empire, yet upgraded to the grace of God and its satraps. They had to suffer the consequences of desperate struggles and the number of Martyrs count

higher than the Martyrologists of the church - in spite of all exaggerations - can provide. It is serious and proven evidence of what tenacious persistence the Ario-Germanen mind contains when for more than a half millennia it fought against foreign suggestion and still defends to this hour, in which he shows that he could only be violated but could never be defeated.

The mystery of the Feme has its origin in these struggles against the sacred law of the Armanes, as evidenced by the GLB No. 1 and 2. As it is in all areas of Ario-Germanic prehistory, to which one does not want to grant nonconforming origins, attempts were made to also deny the Feme its old age and descent from the Armanist Femanendom. It is presented to have originated in the times of lawlessness in the XIV and XV centuries, as the 'ordinary' (?!?) courts failed. Throughout Germany, not only in Westphalia, the awareness of the freedom of every German was kept for a very long time, despite the enslavement of many as serfs. This general freedom was from the Armanist judicial basis and therefore to all common courts, which knew no caste-order.

Since the Armanist Femanen recognized the head-Armane - the German King - as their leader, so was it in Christianized times that the oversubtle interpretation of 'free courts', a right, would be awarded by the German King and Roman Emperor as 'Count courts' on a loan basis, which later the independent land rulers arrogated to themselves. The Westphalian free courts, as Count courts, remained the longest as royal District courts, but only apparently, because as such they were for a long time not the 'Feme' anymore but rather sought to suppress them by assuming their form. The Archbishop of Cologne, Duke of Westphalia, arrogated to himself to be 'governor of the secret courts' and presumed to have the right to give the blood ban in the name of the king. But only by King Wenzel (1382) was he awarded with such a right, as King Wenzel was always in need of money and sold royal rights to the highest bidder. So also came into being the fairy tale, that the Franks King Karl I established the Feme - which one boldly claims the name came from the word 'Strafe' - in order to prevent the fallback into Paganism and to impose punishment and also explained the name of Free courts, Freigerichte - with deliberate deception - because they would have not only been courts for aristocrats, but also for free farmers. We have nothing to do with this pseudo-Feme and only mention it to show how

the deception by imitation of the external form worked, to more securely defile the pure and real Feme. But the real and true Chair master or Thing Graf, also called Freigraf was the old Gaugraf and was as such the senior Armane of a Gau-Halgadom on which the regular and the appointed Things were held, while a Raugraf as a traveling judge - as was shown above - and was also Vice-Gaugraf, who toured the Gau and held a Thing wherever he went. So it was in the establishment of the Wander-Armanentum, which we already discussed in detail in GLB No. 2, for it was intended that the future Gaugraf, as the Raugraf was considered, had the opportunity to learn to know the land and people of his district Halgadom, namely the Gau. Also the wandering Elderman, so to say his Journeymen, who accompanied him to the spot - the particular community-Halgadom - to increase the local Elderman to the number of twelve. To this the phrase 'fair and consummate Thing', referred to; 'fair', when the local judges, SchultheiBen with their Elderman tended to the law, but 'fair and consummate' only when the Raugraf presided. The Raugraf with his followers had to be fed and housed by the communities he visited; so the feed given to his horses was called the 'Raufutter', while each member who had his own smoke, had to bring a 'Rauhuhn' to him as 'as a speaking deed' or 'meaningful sign' in order to preserve in the constant memory of the succeeding family/clan/sip members, where he has Thing right and Thing duty.

The Freegraf presided on the Gau-Halgadom, Malstatt over all regular and appointed Things; the Raugraf held Thing on his journeys, where he erected the 'Freistuhl'. The Frei-Elderman searched, found, communicated and enforced the Urtel. They also provided the summons and were obliged to reprimand, 'riigen' for crimes which became known to them, ie to make known to the Femcourt. They had to be free and been born in wedlock and be tribe-brothers. The condition to be Christian, came only later on, when the real Feme was violated; formerly the Kalander belonged to the Feme and its affiliated secret societies of the Templeisen and so on (GLB No. 1). With a solemn oath they pledged to be true to the secrets of the Feme:

"To help to uphold the high and holy Fem and hide from wife and child, from father and mother, from sister and brother, fire and wind, and especially from what the sun shines on and the rain wets and from all

what is between Earth and Heaven.”

And as highly poetic as this oath was also the ban-curse of the Feme, hurled at the outlaw:

“You Verfemter shall flee the land and be driven away as far as fire burns and earth greens, as far as boat sails, shields flash, sun melts the snow, feather flies, pines grow, where hawk soars the long spring day and the wind is kept under his two wings, as far as the sky arches, the world is built, winds roar, and the water flows towards the sea.”

The above mentioned secret of the Feme, the ‘high secret Acht’, which was incorrectly sought only in the self-evident secrecy of judicial processes, the passwords, etc., was really in the fact that they appeared outwardly as Christians, but inwardly they adhered to the Armanism, so ‘kaled as others’ (Kalander) and feuded with all the resources of Ario-Germanic-law against the Roman law, which was recognized as wrong. Therefore, the Frei-Graf said at the opening of the Thing: “I command (Ario-Germanic-German) law and forbid (Roman) crime!”

The Elderman, that is the one who knows, should initially only be accepted on the Red Earth, ‘Roter Erde’ - which one only wanted, by mistake, to understand as Westphalia. ‘Rote Erde’ is solved through the Kala and says: ‘Ruoth ar-da’, Sun Right there, namely: ‘The sun right (the high Ar) is there’. Red Earth is the total Ario-Germanic heritage soil and many places and place names recall such as the place name ‘Hochrotherd’ in the Wiener Wald by Vienna, which was a Fem-Mal-place in historical time (GLB No. 1). The Feme was never limited to Westphalia, but spread over the whole of Central Europe, far beyond the borders of present Germany and Austria, because their blood ban, as they kept this multi-millennia right, claimed equal level of justice with the Royal Chamber Court and therefore, when denied legal assistance through the Royal Chamber Court, claimed their responsibility for the kingdom and proceeded accordingly. Their influence and power were therefore very large and also very dreaded by their mysterious workings. In the cities and in the princely council offices sat their ‘knower’ (Wettende from ‘uette’ = to judge) *unrecognized* and even princes could be included in their covenant, many of which probably secretly wanted and wished for the intentions and goals of the Feme and helped with

what they could but did not dare to openly express support. In the turmoil of the lawlessness, due to the race-mixing chaos of the empire of the Roman Church, the Feme formed a haven for the suppression of legal uncertainty and it almost seemed as if they would gain the upper hand again, as even mighty princes were afraid of their power and bowed to their Urteil. But the lawlessness was just too convenient for the powerful, especially the priests of the Roman Church and that is why they had to muster everything to break the uncomfortable and all too mysterious power.

The free courts were originally - it seems really superfluous to emphasize this - a real Thing that were held at "the right time of day and shining sun" and where anyone who had his own smoke, had Thing right and Thing duty, until they were pressed in such a way that they only could hold secretly concealed Things in remote places only known by member to negotiate about the 'Femwrogen'. The trial (the Staffgang) was based on the principles of the prosecution process, a Free-Elderman raised the accusation. The accused was summoned within six weeks and three days, but if the defendant was coincidentally a 'knower' there was a three time prolonged period. The summons was made by a knower and through the Freifronden (apprentice degree of Femanen, GLB No. 2) who stuck the Fembrief with special meaningful symbolism at the door of the summoned with the Femdagger and took three shavings cut out from the doorposts, which he took as a speaking symbol with him. Was the summoned not discoverable, the Femfrohnde fixed the summons letter at the gate or at a crossroads that everybody was assumed to be passing. The accused could be redeemed by an oath, but the prosecutor could oppose the redemption with his oath and oath-helpers. The defendant could redeem himself then with six oath helpers, the plaintiffs could rebut this with fourteen oath helpers, to which the defendant could respond with twenty oath helpers, but then had to be acquitted necessarily. But these oath helpers did not attest to the act itself, but only that they did not consider the defendant to be capable of the accused act, or vice versa. We shall come back later to this. The convicted or the person to whom the summons was provided but did not appear was outlawed, 'verfemt i. e. the 'Oberacht' was pronounced over him. The execution was carried out by the Wyd, the convicted was hanged to a tree by means of a flexible willow (the Wyd) instead of a rope and a

Femdagger was put next to the landmark in the same tree to show that it was an outlaw, who was hanging on the tree. All Eldermen of the free court were obliged to support the executing Femfronden when they needed help. The Femdolch had the four letters S.S.G.G. or the four runes also called the Femlosung.

The swift judgment has been held to supposedly have led to shocking conditions, and especially - it is claimed - to have served for the indulgence of private revenge, which is very unlikely and probably exaggerated, because those in power tried to be rid of this very inconvenient secret court. Princes and Reich-cities concluded alliances and promised to everyone to hold a court. Charges were brought forward for summons to the Feme until finally the Eternal Land Peace and the establishment of the Imperial Chamber Court in Wetzlar (both under Emperor Maximilian 1 in 1495) and the final improvement in the sovereign's court system brought an apparent end of the Feme. The Frei-Gerichte or Free Courts gradually were compelled into sovereign land courts (since the 15th century), to which they led a shadowy existence in Westphalia up to the 18th Century, but nevertheless maintained themselves under various names and forms of the Feme to this day. Although in the beginning of the 18th century, the last FreiSchoffe to Dortmund was given to the grave, who faithfully kept the principles and secrets of the Feme and took these with him into the grave.

But thanks to the indestructible organization of the Armanes and the Feme, their spiritual essence could not be annihilated because in hidden ways they were inherited from age to age in the well-structured and well-formed Trinity of developing, becoming and changing and organized so inimitable that even the most devastating 500 years of wars, two thousand years of the fiercest persecution and hundreds of years of long wanderings were unable to annihilate that inner spiritual institution. As everything was organized in Armanendom according to the same law of three, in keeping with the nature-ur-law, after the realization of the great karmic law (GLB No. 2) thus, the whole Armanendom was such a highly developed and artful construct in which all was developed out of the individual/particular and the individual/particular again originated from the cosmos and remained stable in constant interaction among itself. The whole concept was indestructible because the destroyed individual/particular immediately

left a tangible gap, which had to be supplemented by itself after all natural necessity, and if not publicly, then certainly in secret and so it is the same with the believed to be long-lost secrets of the Armanendom or the Feme, which was already discussed at length in GLB No. 2.

The same applies to the secret slogan words, Femsigns and symbols, which probably cannot be interpreted by traditional record keeping, since they were kept strictly secret and lost - but through the Kala and their lawful incorporation into the amazing system of Armanism, which offers to fill the gap. Who fully recognizes this law of three and the related law of the dependence of the action by recognizable causes is enabled to solve all the puzzles. This is not just those of the past alone, but also those of the near and far future, he is as wise as any philosopher and is naturally as a result of such insight more religious than a theologian, he is a man of knowledge, an Armane and as such is mightier than a magician if he serves to the time and not to his selfishness.

The following stone inscription may serve as one of the many examples of hidden messages concealed by Kala about the mystery of the Armanenschaft and/or the Feme, and show how the riddles of Kala are solvable and legible.



An old Suabian farmhouse displayed an early medieval inscribed stone, which was still readable in the middle of the 18th Century, it read

as follows: "I fuhr ein treues Herz, achte mich ganz gering; leider verkennt man meine Treu, Gott wird's sicher rachen." / "I have a faithful heart, consider myself to be very low, unfortunately my faithfulness is misunderstood, God will surely avenge." It would be a big mistake if this strange use of numbers and sculptures would be attributed to a quirk, in which the author was only caught up and wanted to express in the inscription his resentment for undeserved rebuke and to preserve this sentiment for posterity. Behind this supposed play of words is a deeper meaning, which only the Kala is able to solve, in an exoteric and esoteric way. The words of the inscription stone are misleading and totally irrelevant; they relate most likely to a personal mood of the stone's inscriber, which we will consider later. The main things are the numbers and the pictures in their hieroglyphic and symbolic meaning: 4 = Fyr, Urfyr (fire), God in space; 1 = the only one, or God as All-Father, 3 = the most holy threedivided-threeunited trinity of creation, of becoming and of passing away and re-emerging, that is: God in time. The sum of these characters namely number $4+1+3=8$, thus eight, the Acht. Eight is the profound secret of the high Armanendom, their esoteric teaching. Since, however, the heart follows as a symbol, exoterically that eight or Acht means to heed to something, to honor, achten or to consider it. The heart is an ancient Ario-Germanic symbol and hail sign, one of those simulacrum of which Tacitus reports, saying that the Germans do not maintain their Gods images, but only manufactured parables, by which they imagine them. Under the name of 'herzigen' (Hertaha, Herta) they worshiped the Earth Mother Herta, as her symbol was a big heart made of red stone (marble, quartzite, etc.) and were set up in their sacred Halgadoms (temple groves). The Heart cultus, like many another, was transferred into Christianity where we find it as the Sacred Heart and the Immaculate Heart Mariae cult. Heart also means hard as in Wald or forest and means Waltung, the maintenance, and since the heart is always thought of as red in color, it also means Ruothart, a person and location name that occurs frequently, but always kaled in the concept of Rechtswaltung, law-maintenance. Thus does the first series of numbers with the heart mean nothing else than 'achte die Rechtswaltung' or 'heed the maintenance of Law'. The second eight has the same meaning and says 'achte das Ganze', heed the whole. The Goose, Ganz, as a symbol just means: the whole thing, after the name of the goose in the fable

which is Alheid, but kaled it means the all, the whole. Thus, the Malword ‘achte das Ganze’ is interpreted in the sense of ‘heed the All/whole’ and with consideration of the first reminder about the Rechtswaltung, which maintains the earthly justice, and the second is attributed to the divine, the all-unity. The Leiter or Ladder, and as in ‘leider’, sorry, is deceptively mentioned here, which is conceived in the sense of lead over. This is followed by the Femstar or Drudenfuss, the seal of hail (signum salutis) and forms the conclusion, as a picture of revenge (rake), the thunder broom. This is also a Femsign and means dunar Besen, ie do right to Evil, which means as much as to make the Evil righteous, to apply the law on them or direct them. Thus, the exoteric meaning of this inscription speaks: Respect the Law, watch the whole (the All), otherwise you suffer the Feme, which will give the Evil their direction. Esoterically it says to the knower: The Primal Fire God, the four elements are included that make up the world. He is the One, the All-father, who always was, always is and always will be. Take this knowledge into the holiest heed of your living innermost heart, put it in the heed of the all-unity and this leads you to salvation, through leading the evil to the righteousness.

It seems that the stone cutter was an Armane or Semane, a knower (Wettender) of the Holy Feme. As such, he may have suffered various persecutions by the German People’s Court, after the Feme was subdued by the imperial or sovereign courts which represented the Roman law. At the same time that he seems to tolerate this, he also proclaims by the kaled meaning of the inscription that, in secret, he still performed his judicial office and the Armanen teaching, the Wuotanismus and stayed faithful to it. So this inscription stone shows through the connecting words, the manner in which such hieroglyphs are to be read and solvable. Just like in this one example, the goose is as a hieroglyph for the wholeness, which is confirmed by the name Alheit in the fable, as well as the hieroglyphic interpretation of the ladder as in suffering is confirmed everywhere. For instance, in the court customs after which the accused was tied to the ladder; suffering should lead him to the truth, to what is right. Later it became the torture ladder and only from this cause, because everything was symbolic and subject to the Kala, in the exoteric as well as in the esoteric sense.

When we continue with the secret sign of the Feme, or their ‘sigil’,

we must come back again to the Armanenschaft and consider that there were three sigils, which described the three castes. The Ing-fo-onen had the Kiirsch, the Armanen the 'Armalein' and the Ist-fo-onen the Eisenhutfeh. These will be discussed thoroughly in GLB no 5. Here we will give more detail on the Armanensigill, the 'Armalein' or the 'Ermine', which plays such an important role in heraldry as a Royal badge.



Fig. 2.

Fig. 3.

Fig. 4.

The pure white or pure silver field of the shield is littered with very strange hieroglyphics (Fig 2, 3 and 4) which are addressed exoterically in heraldry as ermine tails, but esoterically as the 'high holy Armanensigill', the character meaning 'Ar-mal-ein'. This hail signs shows as a head either three cloverlike positioned balls (Fig. 2) or three cloverlike positioned diamonds (Fig. 3 and 4), which seem to grow out of three rootlike spikes and indicate the twofold Trinity. The mythical-mystical world tree Yggdrasill grew from three roots, the Rau-roots, and the Germanic Tree of Mankind had three branches, namely the Ing-fo-ones, the Armanen and the Ist-fo-ones. That was the 'Ar-mal', the Sun or God character that the Armanen or Semanen kept guarded and internalized in themselves by using their higher knowledge, their spiritual knowledge to the advantage of the whole of the entire nation and protected it from desecration by the 'Heimliche Acht'. That is why the Armanensigill was veiled by the Kala with the word 'Ar-mal-ein' (remember the Sun God within you). For the same reason the ermine was the exoteric symbol of sovereignty for princes and kings.

The Armalein hieroglyph of the heraldic ermine as a coat of arms image and the natural ermine on the duke's coat were both speaking of the secret meaning of the Armanen dignity and yet, the heraldic ermine was not to duplicate or change the natural, because both were independent hieroglyphics and not connected to each other. Therefore, in the coat of arms appears the heraldic ermine and on the accessory (the arms tents, Fiirstenmanteln, crown caps, etc.) the natural appears. Confusions are rare and when they do occur it usually informs us that they spring from a period in heraldry after the decline of the Armanes. The Vehem (fig. 6) as a natural ermine forms an apparent exception, as mentioned about the exoteric figure of the ermine tail it corresponds to the Fire rune (Fig. 5). This also contains the concepts of ownership and home and means: *fire as the decisive factor, thus judging in the home or the domestic law.*

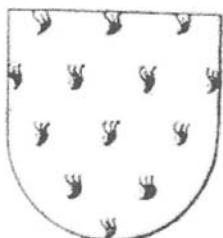


Fig. 6.

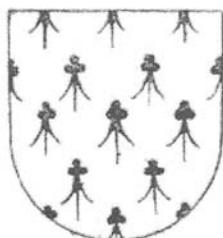


Fig. 7.

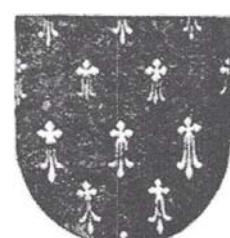


Fig. 8.

The heraldic ermine is always shown in black on white or silver (Fig. 7), so that the hieroglyphics with which the field is littered, appear black. As a counter-ermine the color order is opposite (Fig. 8), ie therefore white on black and sometimes the gold ermine or counter-gold ermine occurs, when gold or silver appears instead of white. In general, however, the ermine hieroglyph is black, indicating the hidden, kaled obscureness of the high secret Acht (the esoteric) that surrounds this hail-sign as a sigil. The white area indicates the causative law as the spiritual foundation of all development, thus not a human law but the natural-ur-law was meant, but also the esoteric knowledge of the evolution in the cosmos (white = uith = spirit, law, knowledge, wetting, as in deciding judge, etc.). The silver box (silver = zeolvor, zelvez, zilver, etc. dissolves in zil = goal, that is, what has been achieved, is brought forth; ver, vir = fire; thus: fire produced; esoteric: God created), it points to the God-

created field of action of the Armanendom, the folk. These are probably the most important, but a small part of all the meanings and relationships that the ermine has as a symbol, hieroglyph and hail characters, but whose various solutions always come to the conclusion that the Armanen or Semanenschaft was the guardian caste of the German people who took their spiritual goods into the 'High and Holy Heimliche Acht', in order to preserve, to maintain and enhance them.

Here belong also those hieroglyphs and advanced hail characters which emerged in the same way from the Armanensigill, the Ar-mal-ein. *The next new hail-sign which was the branching off from it was the heraldic Lily*, which shows the three Ur-roots and the three branches, symbolizing the tree of Aryan Mankind, the tree of knowledge, the world ash tree Yggdrasill. The name originated from li-li-je, that is: Light, light, has always been; so it means the Ur-light, the divine light that is revealed in the Sun (ar), so it points back to the Armanendom whose sigil is precisely the Armalein. This derivation makes it now clear why the lily appears on the crowning of scepters (wand lilies) or as distinctive decoration of crowns for kings, as in the crown of the Bourbons, the English, Bohemian king crown etc. The word scepter comes from scipan, and means scepan: decide; scipa means the right to speak law, from which again derives Schoffe, the decision maker or Law Speaker. The scepter, originally a judge's staff/bar became only later the ruler's staff, it was an Armanen-attribute, as originally the king was an Armane and therefore the king had a scepter. The Kleve wheel, which is made up of eight lily staffs, says through the Kala: Heed the Ur-light! It also means Karfunkelrad (kar = enclosed; funk = sparkle shine, gleam), because it holds enclosed the light of Armanenschaft. The carbuncle (garnet or ruby), which was allegedly set in at the crossing point has probably not been the cause for this name. All lily staffs, including the lily scepter were thus light-staffs and as such the directive Weise-staffs and should point to the light of truth, which is why they are excellent as a symbol in the hand of Armanist guardians whether judge, king or emperor.

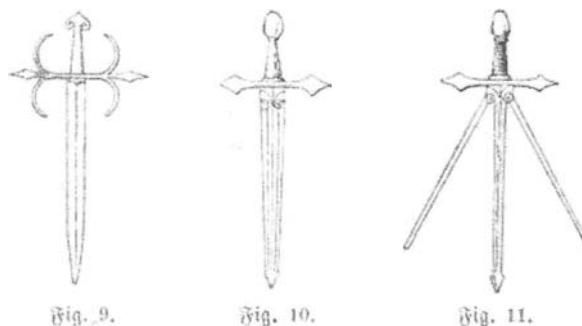


Fig. 9.

Fig. 10.

Fig. 11.

Another derivation from the Armalein is the ordercross of the Spanish Knights of the Order of San Jago (St. James of Compostella), however, the initial one (Figure 9) can be interpreted as a sword cross, but is immediately recognizable as a development of the Armalein when comparing it to the three blades (Fig. 10) of the Femsword or Femdagger, the Dag, in the open state (Fig. 11) and holds in mind that the Sword-Cross of Saint James also had three blades in the original secret ritual. Dag (Day) is also a description of the light. This explains that the dachs, badger, and lynx (Lux) are secondary hieroglyphs for day and light. Besides the Armalein-sigill the main hieroglyphs for the Armanentum are the eagle (ar) and lion (Leo, lei, lei = light, life, law).

This three bladed Femsword 'Dag', drawn from Demins Weapon's Expertise is located in the Hohenzollern Museum of Sigmaringen, where they do not know its origin, but the name 'Hohenzollern', in its oldest form reads 'Zolre', ie: sol-are = sun right, testifies to that family as an ancient pre-Christian Armanen dynasty; as well as the Zoller motto of 'To Each His Own' (suum cuique), an actual verdict of a judge, so that there is no doubt that once this Dag was worn by a Hohenzollern as a Freigraf.

When the Thing was assembled, the Freigraf opened the Femdagger, which was lying in front of him, by pressing on the button for the spring of the closed Dag (Fig. 10) and the three-blades opened (Figure 11) on which he uttered the words: 'uppen dag', which means as much as 'the meeting is opened'. On the blade of such Dag the Femcross was engraved (GLB No. 1) with V (V = Vehme, Feme) in the intersection and the four letters SSGG or the four runes that represent the known Fem-motto 'Strick, Stein, Grass, Grein'. In the Kala

is contained the meaning of this motto: The rope was twined from green willow (the Wyd), so for rope is to put Wyd. But wyd means knowledge, wette (judge) 'law'. Stone is also fixed for Tegel (brick), Siegel, and means 'secret'. Even today we say 'eintegeln', as in bricking in, for someone who wants to ingratiate himself in order to gain access to alien secret and trust. Grass (not the meadow grass) but Gerase = roar = thunder, donar = 'tuen ar'. Grein = Greyen (Create) = maintain. The solution of this kaled motto thus appears as: 'the law, secret, righteous doing (straightening), maintaining', that is to say: 'Maintain the law by secret righteous doing (straightening)'.

More about the Feme and their symbolism will be reserved for a special volume of the G-L-B, because it would take here more space than is available. After the passage describing the development of the justice system and the interspersed documentary examples, it is easily recognizable that the Feme actually resembled the oldest Armanenschaft justice and as this was suppressed and only continued in secret, their customs would seem to us today almost like something foreign, if not for the familiar Armanen spirit which charms us by its nature and thus proves to us that we ourselves have been lost in a foreign spiritual suggestion from which we first must find our way back home.

It was pointed out above, that in addition to the Things atonement, penance and punishment the oath had a very special meaning, as the Edda already honors the oaths in an excellent manner to be holy and which even more can be shown from the linguistic interpretations of the terms of the oath. Even the word oath, 'Eid' (Old High German: eid, Middle High German: ince, Goth: aiths, Langb: aido, Scythian: aith) derives from the Sun 'ait' by 'ait-ur' = Ur-Fire = Urfyr; also the term 'Schwur' because Old and Middle High German: Swuor, Swerin, Swern, Goth: Swaran arose from: Su-Ur = Ur-Sun; that is: from the Sun, the Urfyr. But since swearing and sword are linguistically harmonic, which is no coincidence, because we know that the sword symbolized the Sunbeam, as is often provable from the Edda, it must also arise from the word meaning and does so because: Old High German: 'swert' from 'su-art' = sun-art. So the sword was the sign of hail (simulacrum according to Tacitus) and of Wuotan, of Tis, Tuiskfos, Zios, Tyr, etc. Therefore, the sword was considered as a word-sign or symbol of 'Ait-urs', as well as the oath and therefore at the oath the swear fingers were placed on the

sword or at the staff/bar. But the oath had a third - already forgotten - name and this was 'sibihun' and from this originated the term 'Besieben'. But Sibihun breaks down into the three original words: si = sun, bi = with, and hun = court, which states: 'At the sun court' and thereby also the ancient proverb which says: 'Die Sonne bringt es an den Tag!' - 'The sun brings it to the light of Day!' *It must always be remembered that the Sim as 'Aitur' (Aitosyros in Herodotus) is only the representation, only the visible symbol of the invisible God and therefore where it was spoken of the sun, God always was meant.* The oath also had this meaning through the word and through its use and symbolic hints and thus reminds of the omnipresence and omniscience of God and of the preservation of truth under all circumstances.

Now that all the deeds had meaningful relationships - as we have shown repeatedly in the laws of the Kala - we find the same in 'Sibihun' or 'Sibiu' which is related to the number 'seven', sieben, especially since it was known to the Armanen that the white sunbeam is broken down into the seven colors of the spectrum. And therefore are found, as we have seen above, the many 'Seven Oaks', 'Seven Lime trees', 'Transylvania', 'Seven Fountains', 'Seven Shepherds', the 'Seven Mountains', etc. and for the same reason also the 'Seven Witnesses' to the 'Besiebenen'.

Although documents affirm the evidence of witnesses, yet the focus was in the Besieben. The defendant on trial had the right to the first evidence as today in a duel (the modern God's court fight) the summoned had the right of the first blow or shot. In Ur-times, the defendant made the oath alone; later he was supported by relatives and friends as 'oath-helpers' in the required number. These oath-helpers did not need to know of that of which he was accused, but they attested only to his protestation and believed in his innocence, so oath-helpers could never be accused of perjury as in contrast to eye and ear witnesses, who took their oath as such. According to Grimm Rechtsaltertiimer (p. 863) swearing in Wales was often 100, 200, yes even 300 oath-helpers and they could not see in such a large contingent of oath helpers a desecration of the oath, but rather an affirmation of its holiness, as the prayer in a community prayer (Grimm). But this already attests to a darkening of esoteric knowledge that later ended in sophistry, because at the Ripuariern (Grimm 860) there were 72 oath-helpers in Ditzmarsen

(Grimm 863), and when a murderer was sued, 360 oath-helpers. Even if this seems to suggest a calendrical relationship, but a game with mystical numbers can already be seen in the fact that concludes the proof in itself that the true esoteric knowledge began to grow dark. The Femanen were still stuck with the old simple principle, as we have seen above, for the defendant swore first alone, then with six oath-helpers resulting in seven, then to two times seven and after that three times seven and then the acquittal finally was granted. But even more pronounced for the high moral solemnness of the Femanen speaks the following legal practice: *When a major criminal, to whom one did not want to impose the cleaning oath, because he was not considered worthy of it, who could not be proven to be guilty, but a strong suspicion against him could not be dismissed out of hand, then he was placed in a solemn manner under God's Urtel, under the Urtel of his own conscience and that of the omniscient and all righteous God and then he was dismissed by the courts.* The oath was sworn with his hand raised, two fingers and the thumb stretched out to the sun or the person swearing touched the sword or the staff with these fingers. For a take-over of the real estate the confirmation of receipt happened with the hand outstretched and two fingers raised to the sun and the renunciation was confirmed with curved fingers. From this symbolic renunciation or rejection with curved fingers the superstition derives that a deliberately false oath would not be harmful for the swearer when he held the hand outwards while swearing the oath and his left hand behind his back, also turned outward, in order not to swear into oneself but to swear away from oneself. The next number of the GLB will give exhaustive information about the meaning of distinct hand gestures; for the present outline what has been said may suffice.

The swearer has always to touch something with the right hand, either the hilt or the blade of the sword, or - in Christian times - Cross or relics. In the Edda, Siegfried also swears at the sword's edge. Swearing the oath the FreiSchoffe or Elderman put his hand on the wide blade of the Femsword. Women swore at chest and braid etc. Even today it is still well-known that someone had sworn at 'Stein und Bein', which certainly goes back to the time of the Femanen. We have already recognized that 'Stone' as Tegel = secret and 'Bein', is not to be considered as leg or bone as has been related to a relic, a Saint's bones, with intentional

deception, but Pein as in pain, painstakingly (point, Pennis, accuracy, torment) which name ‘peinliche Gerichtsbarkeit’, it is not a ‘painful’ but a ‘precise’, a ‘to the point’ (goal-oriented) court order. ‘Stein und Bein schworen’ therefore, means ‘to swear to the secret Acht, the high, Heimliche Acht in its most accurate wisdom’. When in later times under stone was understood as testicles and pain the phallus, which for example an Arab touches when swearing today, so is this only an exoteric transmission of esoteric knowledge, because the ‘secret of the Heimliche Acht in its (painful) accurate wisdom’ is precisely nothing other than the ‘understanding of the processes of formation, becoming and transformation of the being’, hence the mystery of procreation. A lack of true understanding created from this the sex-cults, in which later the oriental religious systems and mythologies went astray, which are seen in the Astarte, Cybele and Phallus services, as the esoteric knowledge began to fade.

As with everything in the Armanendom was subordinated to the three-folding, so also was the claim of innocence in court. The first stage was the assertion in itself. The defendant touched his garment or his devices, such as the stirrups, the edge of the ship, a wheel, etc., because for a minor cause the invocation of the Deity was too sacred. In a further strengthening, he swore by the head of the mother, the child, the father’s beard (King Karl swore by his beard: ‘Par la barbe moi qui me pent au meton’ - ‘to my beard, which hangs down from my chin’). The second higher level was the direct invocation of the deity to witness and that was the oath, with or without oath-helper. *The third and highest level was not the invocation of the deity to witness the oath, but for their immediate decision in an Urtel and this third stage was called ‘ordeal’, namely ‘God’s judgment’.* This stage is rooted undoubtedly in the conviction that for sure the culprit would lose, because the Sun brings it to light!

The word ‘ordeal’ is from the same origin as ‘Urtel’ and says: ‘From the Ur-light (God as Urfyr, Ur-insight) created/flowed.’ They questioned the divinity in a solemn ritual for its Urtel that was recognized by the result. In this sense the ‘Lot’, was also an ordeal, therefore ordeals were equivalent to oracles. Therefore, the sacred rituals where the deity was called upon the deity gave their answers through the ordeals, which according to the Armanen certainly had the meaning of oracles and even still in the age of Wuotanismus.

In ancient times, even before the oath mitigated the customs, the defendant had to reckon with 'ordeal-helpers' in whose place later - still in times of Wuotanism - stepped the 'oath-helpers'. Could he not find the required number of such helpers, he fell to his opponent's revenge, he was a victim of the Godhead, as in he was killed when he fell into the hands of his enemy, because the deity did not save his life through a blocking incident which disturbed his sacrifice or prevented it, which was explained as his sacrifice displeased the deity, and therefore it refused the same. Therefore, it required a 'preliminary question' to the study of the divine will, before they proceeded to the actual sacrifice. Just as the Armanen/Femanen (Freigraf, judges, etc.) acted as a visible conscience of the people and therefore as representation of the deity they uttered the known will of the Deity as the verdict of atonement, penance or punishment through the looked for, found and murmured Urtel, which they sought regarding the obvious bloody victim - which not necessarily had to be a human sacrifice or execution - to make sure of the Urtel of the Godhead itself. The oath became evidence, as from it emerged the response of the deity, whether the defendant is guilty or not, whether he was agreeable to the deity as atonement sacrifice or not. If the oath was not sufficient but was deficient of the oracle-ordeal, the ordeal took the place of the oath to see if the deity wanted the sacrifice or not, that is, whether the deity favored the defendant or the plaintiff. The ordeal then had to prove that the truly innocent was protected by the Godhead, even if the people could no longer be convinced of his innocence. Thus the divine answer to the preliminary question was the oath, 'the proof of innocence' and therefore the ordeal, the 'evidence'. Through this the difference between oracle-ordeal and ordeal in the strict sense becomes clear, because the former contains a divine pronouncement regarding the (near or distant) future, the latter a divine verdict about the past. Since the lot is to be regarded as an ordeal, it explains a Frisian custom to identify the true perpetrators, when one was killed in a tumultuous fray, without having been able to determine the actual perpetrator.

This ordeal is so firmly rooted in the Ario-Germanic-German spirit, that the Church could not suppress it but had to include it in her liturgy and thereby sanctify it. The Christian liturgical rules about commandments, chants, incantations, masses, etc., as well as the accompanying ceremony to the ordeals, which was mainly determined by

bishops, can be found at Schrock's Ecclesiastical customs, Vol XXIII, where those works are listed which pertain to this subject.

The highest ordeal was the duel; later the water test, the fire test (irons, etc.), the cross-test, the consecrated morsel (Last supper test) and the 'Bahr law' were added to which a later volume of the G-L-B will take a closer look. Of all these ordeals only the duel remained in practice, although it differs from its real purpose - whereas one is hardly aware of - which is now far from what it was, but that unyielding adherence testifies to the nature of the so-called chivalric satisfaction and that the old Armanic spirit is still alive. It would be a joyful welcome to have a renewal of the duel on Armanist principles as an ordeal rather than its suppression by non-related, essentially incorrect reasons.

From the later ordeals of false reasoning, emerged the introduction of non-Armanic torture, one of the cursed Danaer-gifts of the Roman (in) justice. We can at this point be silent about these bestialities as they do not belong to our cause and leave them to those infamous street-shows and their beastly people who seem to be called to care for the animal instincts in people for some miserable profit.

It has already been outlined, that the Armanen judge had not yet been an avenger in the invidious sense of the word revenge. Therefore, what they called punishment our present criminal law would not call a punishment so, in a sense, at that time there was no criminal law. As a result, what we now call crimes and differentiate so tremendously, were arranged much simpler and presented separately in the following main groups. One differentiated killings between manslaughter and murder like today, but only for different conditions. A public manslaughter, even when the crime was committed against a king, was not a capital crime, because of the common defensibility and the right to bear arms, the same with the 'secret murder'. The 'secret murder' was only in the hiding of the body (in a well, a river, under parched twigs and the like) and if the killer did not want to be considered as a murderer, he had only to publicly confess to the deed and be ready to pay the Wehr-money as atonement. The families of the slain buried the body but only after they got Wehr-money (of this later) or until they had taken vengeance and received atonement. The one who was closest from the clan/sip of the victim, was responsible for the revenge, he appeared with drawn sword and bringing the body along before the judge and so he raised the claim

for payment of the murder penance or where the defendant refused, the charge to fight and feud was made against him. All legitimate clans to the Wehr-money prepared and three times raised the wailing and drew three times the bright swords. After the first wailing, 'Beschreien', the dead was 'furbass getragen', and only after the third scream would they put their swords back in the sheath. The procedure demanded that the dead be brought a total of nine steps and "if the man takes three steps, he shall lay down a sign or token and then for each of the other three steps again and again."

Physical injuries were distinguished between injury and paralysis and whether the permanent scar disfigured much or little, whether it remained openly visible or would be concealable through clothing, hair or beard. Under the non-corporeal injuries belonged abusive grasps or touches of the hand or fingers of a free woman, the plucking of a beard in abusive intent, rape and road robbery. However, robbery was not a dishonorable action (Proverb: riding and robbing is no shame, the best of the country do the same), because it was booty law and a natural result of the feud law. In contrast to this was theft which was dishonorable and was juxtaposed with the robbery or the booty just as the 'secret (cowardly) murder' to the open homicide in the fight.

Only an overuse of violence dishonored the manslaughter to murder or if it were defenseless women, children and old men who were killed. Therefore could the one who fought man to man in the open 'honest' fight, in declared feud and won or killed the enemy, legally take booty, the winner was allowed to rob the vanquished opponent. The most despicable was theft of livestock or crops; to steal the cow's milk dishonored one. Further was there a very sharp distinction between the day thief, 'Tagedieb' and the night thief, 'Nachtdieb'. Wood-theft by day, associated with loud noise was not dishonorable, but rather the soundless one at night. The caught thief had his hands tied in front, his suspenders and buttons of his trousers were cut off, which he had to hold with the bound hands (he could not flee, because in the run, he would have lost the trousers and would be overthrown), the stolen property was tied on his back, which he had to carry to the judge. Did one have a suspicion one could make a house search, if it was to no avail, one had to pay penance for the home invasion.

In contrast, the distinctive terms for blasphemies (honorary insults)

were very educated and not only belonged there the false accusations of illegitimate birth, blame of bodily infirmity or deformity, of laziness, of bondage, of cowardice, of alleged or past crime, but also the socializing with elves and spirits, of witchcraft and heresy. Especially frowned upon were insults as Zohensuhn, Muse-son, man crazy, night rider, weather-maker, witch, Fehna, etc. The - quite differentiated - list was turned against Wuotanism during the Christian era in the most odious sense and the formerly sacred concepts turned into the most contemptible designations.

Likewise simple were also atonement, penance and punishment. All crimes (evil deeds), even manslaughter and murder could be solved with money and was called 'to buy peace' or 'Save Skin', because the refusal of the 'Wehr-money' caused the outbreak of the feud and Wehr-money party was exposed to the violence of the feud-announcing party. The Wehr-money was a penance, improving or make good of the damage, which then came as a compensation for damage to their heirs. But the Wehr-money that the king, the people or the court received for the broken peace - in the Ur-days to the Halgadom, to the deity itself - was made as atonement. It is testified even today by the word terms 'vergelten', which is to make somebody pay and 'entgelten' or making good, because the Frisians called penance and atonement 'jeld' and the Old Norse 'gialda', plural 'gioeld' has the meaning of improving (luere, pendore, solvere, reparare, according to Grimm, Rechtsaltertumer). The atonement was also called 'Wette' or the 'Gewette' which the 'Wettenden' (knower, judge) burdened the defendant with. Every man according to gender, caste and age had his particular evaluation and atonement and penance even for acts that were not manslaughter, all were calculated by the standard Wehr-money and it could therefore be applied for injuries, mutilations and even grievous insults in some severe cases. Status, gender and age of the perpetrator had a determining influence on height and power of atonement or penance of the act concerned; also was distinguished between the act of a free or non-free, or even an Elderman, the latter was twice as highly rated than an ordinary free; he received or paid - whichever - double wergild/Wehr-money on the principle: Higher rights mean higher duties. So for example a woman needed not to atone for forced entry (trespass) and the honor of a freeman is not vulnerable by the abuse of a servant. Had a pet

or a slave (servant) killed or injured someone, its owner had to atone by Wehr-money. The allemannic land law determines when horse, cattle and boars kill, the whole Wehr-money is due, but if a servant is killed, only half. But is the death or injury done by a dog, it is said: "The Mage of the killed should be content with half Wehr-money, but if he demands it all, so it comes with the other half of the dog, which he had to hang above his door and if he received in cash the other half of the Wehr-money, were not allowed to take the animal down until it rotted and fell off the bone and he shall not at any other door go in and out than those over which the rotting dog hangs." If a servant committed a homicide, his master had to pay the Wehr-money, if the Wehr-money-receiver was not contented with the half of the Wehr-money, the servant was hung over the door of the receiver when the other half was paid, until he rotted and fell down and also as long as the corpse hung over the door, no other entrance could be used. From this it is clear that the pets and house slaves (house servants, servants) were valued equally, but also to control the greed in the exploitation of the Wehr-money right for those who wanted to put in the full rigor and hardness, some annoying and probably also dishonorable conditions were asked for and thereby emphatically to work towards gentleness, forbearance and loving kindness. The commandment of love for the (tribal) next - we will come back in the third sections with more detail - is characterized even as an Armanistic principle in the education of the people, in the direction, which is certainly not Christian in origin, albeit they like so much to brag about but it is untrue. How that Christian love is voiced, can be read in the valuable book of Wigalois, 'The Temple of Rhetra and his time', to which we repeatedly give reference.

The relationship between penance and atonement with former sacrifices is beyond all doubt and Grimm already recognized it as the origin of the cattle and grain penance of the former time. It must be remembered that in ancient times money was regarded as that which had worth, cattle and grain and many of our expressions testify to that origin, such as the term 'gangbares Geld' (coin) refers to the 'walking cattle', even the phrase 'iiberhaupt', dialect 'uberhaps', Old High German 'uiberhoubet', has the counting of heads (also people were counted 'after heads' and later as helmets, shields, spears, souls, etc). Therefore, for a long time penance was either completely paid in crops and livestock or

grain or livestock and money. Emperor Otto I. condemned a certain Eberhard to a hundred talents in Knight's worth (Grimm, *Rechtsaltermieter*, 'centum Talentis aestimatione equorum'). And fines for poaching were after Grimm: "He who caught a doe, has to pay penance of 60 shillings and a half and a pale goat". "For a buck should be given 60 shillings and a half and a pale billy-goat, for a cow moose he should pay a pale buck and 60 shillings and a half and a cow" and "who caught a bull moose, should give an oxen and ..." As we have seen above, in some courts for a long time the custom was upheld to pay in pig legs, chicken, geese, capons, oats, corn, etc. Women atoned for small infractions as scolding, brawls, etc. with a bag of oats, which had to be bound with a red ribbon (red = Ruoh = Right = penalty), but not to the injured, but to the courts, so as an atonement - one's sacrifice. Here we return to the Otter penance in the Edda and its aftermath, which we have already brought up.

As has been shown above, in the Trinity the atonement was followed by the penance and this was followed by the penalty (stra-fe: = empty, death, straw; fe - fa = do, so: stra-fe = empty, dead, make inoperable, therefore, to destroy, kill). Later misunderstanding, maybe and probably even deliberate darkening of the sense of the word, declared the origin of the term 'Strafe' from strife, strip, stroking, torture, punire, poena and therefore morte punire for capital or principal punishment, as it fit the best for the violation of German law in favor for the Roman (in) justice.

Tacitus, in *Germania*, after he had mentioned in chapter 7 that only the Armane (priest) was entitled to the right to impose penalty in the name of the deity, says expressly in section 12: "The penalties are different, depending on the crime. Traitors and defectors hang on a tree; cowardice, desertion and non-natural fornication is punished by throwing the culprit covered with tracery in mud and mire. The purpose of this application of two opposite kinds of death is that the punishment of crimes shown publicly, but shameful deeds must be hidden. But also lighter offenses are punishable in relation. The convicted atones with horses and cattle, one half falls to the king or the community (the Halgadom, as sacrifice, atonement), the other to the offended party or his kin (as penance)". Tacitus therefore has only two death sentences, namely the hanging and sinking into the swamp and as corporeal

punishments he mentioned only in a passing reference in chapter 7 the beating and as well the incarceration sentence.

A Femcourt formula says: "Whoever betrays the secrets of the Feme, will be caught by the Frei-graf, his hands be bound, blindfolded, on the belly, his tongue be pulled out to the neck, a three-stranded rope (the Wyd, twisted from three willow branches) will be put around the neck and let him be hanged seven feet higher than another thief". From the sinking into the swamp sprang - probably from local causes, if no bog was present - the drowning, the buried-alive and the walling in alive.

Besides these death sentences of Ario-Germanic antiquity one can derive other death sentences from Ur-sacrifices: the beheading, the wheels, the quartering, stoning, plunge from the rocks, burning (the living fire) and 'to scratch the blood eagle'. These various death sentences had to thank their origin to the Kala, for they had themselves meaningful significant relationship to the crimes. So for example, thieves had to carry a bitch to the gallows and it was hanged alongside the thief. But bitch is called today in the hunter's language 'Tewe' and that means thief. *That was a 'readable' sign that everyone understood.* Peace Breakers wore the 'Bracke' to the place and Bracke, Brecke means breaker. A murderer wore a 'Rude' = Rod = rotting. So despite these special names they were all just hounds and the term hound in the third word order indicates inhibition, decay, end, death. The night thief was hanged, the day thief beheaded, which proves that the hanging was considered shameful. This deeper contempt of hanging stems from after Wuotanic time, because Wuotan as Hangatyr, was Lord of the hanged and in Wuotanism hanging was the noblest sacrifice and was a self-sacrifice above all other self-sacrificial types (suicide they say today) and were the most preferred. The later wheeling or 'radebrechen' - like today in India on the festivals of Vishnu to Jaganath - was originally performed by the moving God's carriage and indeed a sacrifice. Later it was the wheel of the nine-spoked God's carriage or Julwheel with which the sacred fire was conceived. The word meaning 'Rad' as Ruoth = right was the reason to use it as an execution tool, as the meaning of the sacrificial death had turned ugly in the sense of the death penalty⁷. Beheading by the sword was for nobles, the sword is indeed the sunbeam, while the ax (lightning) was consecrated to Donar. It is the same difference between sword death and axe death as between Valhalla and Trudheim as the

place for the dead. The quartering was completed with four oxen, which were stretched to the ropes and the convicted was torn into four parts. In the Lower Germany's Genoveva saga the punishment of Golos: "he is torn apart by four oxen, not gone in plow" (in the original: "Golo werd riva, fyr osa, nit gane in are") is interpreted by the Kala as follows: "coldness (the winter, Golo) is driven (werdriva; riva = rip, tear), consumed by fire (fyr = Urfyr; osen = ase = Asi = eat), did not go into the sun Empire (nit gane are)". It is significant that the condition was that "the four oxen had not gone in the plow" (nit gan in are), as by the Kala arises a different meaning on the execution of quartering than in the legend. "Werd riva fyr osa nit gane in are" then states in the court formula by Kala: "will be driven by Fire-Asen, (because he) walked not in the sun right". A later number of the GLB must be reserved to describe in detail the Kala in the law formulas and court customs in their internal coherence and organic development, so this formula will unveil its full meaning. The stoning was an ignominious expulsion from the community and was performed in that the outcast was naked, chased out of town by each of the community members who formed a line and threw a stone at him. If he passed all without serious injury, the escape into the forest was open to him, into which he was now banned. Rarely did he succeed, because in most cases he succumbed already by the first stone throws. But it was always a kind of lynching and not a judicial punishment. In the course of time it developed into the 'Spiess right' of mercenaries and running the gauntlet in the pre-march armies.

Being thrown from the rock was not recognized as judicial punishment but a voluntary sacrifice of tired old men to dedicate themselves to Wuotan, they drove to Wuotan. The 'Living Fire' was also only a self-sacrifice and the highest, then later became a judicial punishment with so many other things from Italy. The 'to scratch the bloodeagle' was a sacrifice of captive enemies and also no judicial punishment. It is mentioned in the Wilkinasaga; the completely undressed prisoner was tied lying on his stomach with hands and feet tied to plugs rammed into the earth, with the sword tip was drawn the figure of an eagle at the back. Each rib formed a feather of the wing, which was then broken out of his body to finally tear his heart backward from the body. It was a duty of honor by the tortured to endure the agonies with laughter and mocking words and to die bravely. Since this mode of

death is only sagewise reported and on the whole is reported only three times, it would be very doubtful that it was ever really practiced but it seems almost certain that the narration has only kaled value and otherwise - is fiction. The Kala says: bluohrt are, that is 'Sun sacrificial rights'. The enemies who fall into the country lustfully to rob, booty greedy and vindictive, drew the sun's sacrificial rights with the sword on their back, and says clearly enough to chase them out of the country with wounds in the back. I cannot and I like not to believe in the actuality of this abomination, because it does not fit into the framework of the rest and assume that these messages are just failed Kala or exaggerations of a less talented bard. Someone has invented this - really Indian wise - terror saga and two poets have retold it 'imitatingly'. Such is supposed to occur today with so many 'writers' and is therefore not to be taken for reality. Only for the completeness have I included this "to scratching the bloodeagle" here, but emphatically refer it to the realm of fable.

Since Tacitus has only two judicially imposed forms of death as a punishment we can assume the other deaths in his time had probably occurred sporadically as death sacrifices, but the complicated cases can only be attributed to the Christianized Courts when the Armanic spirit was succumbing to the violation and gave space to it. So, the simpler the Kala is in its meaning the more noble the principles of Rita shine forth, the more complicated and harder to interpret Kala came in later times and the more the Rita was darkened in their symbols and finally suffocated by over rampant symbolism.

The Armanist courts also knew honor punishments, as we have already seen, due to their 'direction' giving as a popular education, such as where the courts sought to counter greed in the exploitation of compensation law, to ennable the duty of forbearance with his tribal members to the virtue of charity. All those honor penalties, viewed from this point of view, are only clear in their meaning through the Kala and prove to be wise as pedagogical tools to educate the big kid, called the folk, by purposely teaching him the way to salvation. If one were to uncritically take up the many, well-intentioned, but usually over exaggerated praises of the so-called 'good old days', one could easily make an unjustified hatred for our contemporary people, without considering that mankind is still far from the goal of collective completion and that even their leaders and educators, though more

advanced and more far-seeing than the nation, are also just people, and despite accomplished heights have been rooted in the general population and were children of their time and will always remain so. Again and again, we are the twounited-twosided duality and we will recognize the opposite poles of the spiritual-intuitive and material-intellectual and the quest to find the non-polar balance in the spiritual-material world, in order that the sensation with the intellect unite into reason. This will be more emphatically outlined later.

This educative direction-giving and meaningful court customs which are not by no means summed up under the general name of 'honor crimes' and would be better called atonement deeds full of meaning, are voluminous in number, many of which are undoubtedly very old, others have more of a local character, while still others and perhaps the majority, were not completed until the past-Germanic court system when the Kala became feral and degenerated from its primitive simplicity to intricate subtlety. In the original meaning of penance withdrawal and apology are to be considered the oldest type by which the convicted scolder was ordered to give himself publicly a slap in the face and then call out: 'Mouth where you talked this word there you lied'. The concept of the word slap explains quite well why the slap on the mouth had a kaled additional meaning. The bell, Schelle, was a meaningful sign for judges and court, because 'skillan' means to judge (schallen) and a 'resounding slap in the face' therefore means a 'public correcting of the language organ' for future truthful speech. More so, it was only meant as a 'memorable sign', the physical pain was incidental. Only in later times did the savagery of medieval Christianity aggravate it into the slapping by the executioner in the pillory and so on. The public wearing of abusive badges sprung from similar causes as the hanging of a dog over the door, etc. but in the declining time of the court system turned into an incomprehensible variety, from the originally simple symbolic meaning. A woman who was unable to repeal the accusation of adultery, had her blouse slashed in the front. A red cap was bound to the chest of the convict and Jews had to wear a pointy hat and later had to wear a yellow spot on the caftan. The red cap on the chest said by Kala (Rot = ruoth = right; Mütze = mettis = Schopfer, ie: Schoffe juror, judge, Brust = beruste, beriisten, to manage, thus: "The judge guarded the law." The pointed hat was the 'Jotenhut', the badge of the Jotun (giants), which as

the enemy (only material) forces of nature and therefore were the enemies of the (purely spiritual) Gods and so it was prescribed as a meaningful sign to wear for those, who proved to have purely material mindless greed and thus were anti-social. As such were mostly the Jews, in little time the 'Jotenhat' naturally became the 'Jewish hat' as both share the same root word and by which it is known today in heraldry. The yellow color - the color of Donar - only later became the color of pestilence (think of the yellow flag of the quarantine stations) and as such the Jewish badge; but only in the Christian Middle Ages. Another honor punishment was the ban on carrying weapons. The weapon was the symbol of a free man, who therefore armed himself when he appeared in court, the disarmament was therefore tantamount to dishonor, as the word 'cowardly', according to Grimm (Rechtsaltermieter), meant 'destined to die'. Therefore, loss of autonomy caused the loss of defensibility and to the same extent as that decreases, also at the same time decreases the honor and the feelings it carries. The donkey ride, face to the back, its tail instead of the bridle in her hand, was an honor penalty for women who then usually rode completely naked through the streets and had to endure the scorn of the public. The origin of this ride of disgrace is to be found in the annual procession of the Gods themselves, as today the ride of the Lady Godiwa (God = good; diwa = Goddess) demonstrates. The Gods were therefore intended as spirits within the garment of spirit, without body, and therefore the actress of the Goddess rode with an unclothed body, without drapery, to symbolize the spirit of the being. The count was called Mercia (mer = more; tia za = testify) and points by his name to the strengthener of blessings; so it was the procession of the giving and gifting Gods. That the one peeping curiously through the curtains became blind, just proves that the procession was made by the Goddess herself. The sight of the deity is not for mortals and only indulged by the dying. The man became more than blind, he died. This is the often testified mythical rule (See Tacitus, Germania, cap. 40). But her ride was an honorary ride whereas, the ride on the donkey, face to the tail, was an utter disgrace. Ride (Rita) is the law, the right-doing of, and wrongdoing turned it into the opposite and so the convict had to sit wrong, backward on the despised animal and instead of riding with the reins in hand the convict had the tail and had to ride in such a way through town. Albeit in Coventry it seemed that a

volunteer could take on the disgraceful ride - as deputy atonement - (in the opinion of the saga). Nevertheless, the fact that the Lady Godiwa rides a white horse and as usual in the saddle shows that it was no disgraceful ride, but one in all honor. As everywhere, the mythical sense has been intentionally kaled to maintain the old customs against the fanatics in the church.

There could be mentioned a large number of similar honor punishments, but they are mostly from the days of post-Armanic Courts, in which, as has been repeatedly mentioned, the Kala was already confused or were old Lynch-customs that had nothing to do with judicial findings, although they can still be explained very well using Kala, because the meaning in each and all had become second nature to the Germans as it is to him still today, because unconsciously he would use the Kala, such as in the strange word games, which he still calls by its old name - 'Kalauer'.

As revealed by many of the presented examples, the Armanist court valued the personal freedom of the individual as untouchable and considered the deprivation of liberty for punishment as being so monstrous that they did not impose custodial sentences in our contemporary sense of judgment. Tacitus speaks in his Germania, Chapter 7, that "the commander could not judge about life and death, could not imprison, nor even punish by beating because this right only the priest (Armanen) had on the behalf of the deity", but it is only meant by what we now call 'custody'. This is clearly shown in the Saxon Spiegel (III, Article 42) where it says: "And wherefore we know by the Word of God, that man is God's image and the likeness of God and such is a free being thus, one who owns someone else does so against God. To say with a righteous truth, coercion and prison were created by an unjust force and is their origin. It has been an unjust habit drawn over the ages which is now considered as lawful".

By the union with the Roman (non) law the Armanist law had been shaken, but still more so by the fact that - as has been repeatedly shown - the judiciary was abused as a source of income, not only in the criminal but - which was even more harmful - even in civil proceedings.

About ownership the forty-fourth articles of the third book of the Saxon-spiegel gives us some hints which allow us to continue to build upon. It reads: "And because our (the Saxons) forefathers came to the

land of the Doringer (Thuringian) after having been in Alexander's (the Great) army who had conquered with their help Asia and which, since Alexander died were not allowed to stay in the country for the hate against them, they sailed from there with three hundred Kylen, which were reduced to four and fifty. And eighteen of them came to Prussia and occupied the country, twelve took to Rugen and four and twenty came here to this country. And since they were not too many they could not till the field and because they could not beat and drive away the Doringian men, they let the farmers sit undefeated and confirmed their fields to such rights, as the Lassen had before. And from there the Lassen came and from the Lassen who forfeited their rights came the Tagwerken, who work for their wages”.

In the glosses it is further discussed that they settled in the land of ‘Sassen’, as in Saxony (Terra antiquorum Saxonum, west of the Weser, on the Geest or the forest and Heath-land to the Hunte in the north, south to the Angrivarenwall) where they became sedentary with the consent of the King Buoch (Bog) of Bojochaim, whose empire stretched from Jutland to Bohemia and even included Rugen and was called ‘Troyenrike’ (Trojer Empire, Doringen, Thuringia). (This is the realm of Troy castles, of which Carns Sterne brought so meritorious insights.) The Doringe were made to Lassen (Laten), an expression for ‘people’ of lower, mixed folk, still in use today which is something like the Romans and the ‘Ladini’. These Ladini consisted of all sorts of mixed people (prisoners of war of all countries), which gradually by its mass became master over the first three privileged castes of the Romans, both politically and linguistically. This was the precise racial chaos, the breeding ground of the Roman Empire’s hierarchical post-Caesarian time, which extended its pernicious influence on Germania. From such serf-people (Lassen, Laten) emerged our proletariat, but it also should not be overlooked that in the course of the Middle Ages a very large part of originally free Germans were pushed down to serfs by the large landowners of both nobility and church and were cheated out of their freedom.

The Ist-fo-ones of the Saxons - like all Ario-Germans - since Ur-days had a Rita-wise practice in the acquisition of land, if the land was already inhabited and there were no more new territories, the defeated residents lost a third of the cultivated land, they ‘let them sit undefeated’

on the remaining two thirds. An interesting example is the conquest of the Goths under King Theodoric the Great (Dietrich von Bern) in 489 in Italy. Procopius who was not a friend and eulogist of the Goths reported that the Goths were content with not only a third of the Roman lands, but that they also took nothing else but what Odoacer (476) already took from them earlier, so there was no new offense to the property. There was no pillage, arson, etc. Cassiodorus (var I, 28) let the King Theodoric himself say as follows: "When a German unlawfully takes Roman land, of which a gracious God remitted the power of the sources where we first recorded the Italic Reich, without the permission of a lawful authority, he has to return it to the former owner without delay. But if he did this before the mentioned time, we command, that the three year rule, which is against this matter, shall be observed and that then the expulsion of the intruder shall rest". It follows that the division of landlots among the Goths was completely controlled, that the Goths received written instructions on their assigned incurred land-lots and that the whole process took place in a - and therefore an old Rita-wise habit - well-disciplined regulated order. That this went on in such a grandscale - Rita-wise - order, as well as fifteen years earlier under King Odoacer, proves the existence of an old right of tradition, as an old accustomed schooling, which we some centuries later - miss so painfully - under our Christian era. Noteworthy, however, is the fact that, during their sixty-year rule in Italy the Goths stayed apart with themselves and did not mix with the Romans. This too is Rita, they formed - as in India, Chaldea, Babylon, Egypt, in short, as usual everywhere - a caste, the warrior caste, from which later the Italian aristocracy developed, despite that they lost their dominion, they won again in another form, even if under the loss of their nationality and language! The Goths bear the arms, they followed the call to battle, while the cowardly Romans lived under the protection of their customary' laws which the Goth left them - while the Goths guarded their own law - as usual in further indulgence, each of the two peoples spoke its own language and used its own customs, without ever feeling the need to merge into a unified nation. Despite this separation the Romans recognized the good soul-properties of their new masters and the bishops with ardent, enthusiastic words charged the Romans to follow the chaste, impeccable lifestyle of their conquerors as an appropriate example. Even as their enemies, with their vanity heavily wounded, the Romans tell of

individual traits, which give evidence of the admirable spirit of the Goths and evoke our admiration. Such was the example by the then kings of Italy, as was Totilas, during the bloody battle with the Greeks at Naples, whose inhabitants had kept in part with the enemies of the Goths. The so-called laws of war even in contemporary military - and it actually did so very often - serve as an excuse for the victors, when they burned the conquered city and plundered, murdered and raped the inhabitants. Totilas, the Goth, not only did not recognize this so-called law of war, but on the contrary, he left the famished Neapolitans initially first little and then allocated more and more food, so they do not put their lives at risk by too much greed and too rapid satisfaction of the hot hunger (Procop, Gothic War, Edition: Muratori, T. III, chap 8). How the praise trumpets would blare in all winds if such had been done by a Roman army or if they had likewise to report! And during all this bloody war under King Totila, in which the Goths fought both for their domination in Italy and their religion, as for their nation, not a single one of them committed an atrocity, although it was a passionate struggle for survival and was not directed at them in a chivalrous manner.

As for taking possession of the ground, whether as a country for a whole people, as a Gau for a Hunschaft, or as a community, it was taken from the Sun (Ar) as a fief for the people, the Hunschaft or the community and then measured by lots and evenly distributed among the participants of the group. There was always, whether land, Gau, community, one lot more than there were participants and this lot was called 'Hail-lot', to build the Halgadom whether it be the state or of the Gau- or community-halgadom. In Iglau, for example, the main church of St. James is on the 'Heulos', a name which - like the style of writing clearly shows - is not understood today, but still clearly enough indicates the Armanist Halgadom, the Hail-lot, as well as the place-name 'Kottles' indicated in Lower Austria on the Hail-lot as Gods-lot. The country name 'Andalusia' carries the old name 'Vandales-lof', for it was the country that had been taken possession of by the Vandals in Spain. Places and names with the suffixes 'los', 'Ins', 'Ies', 'Teis', such as Sieghartles, Matzles, Getzles, Schlagles and many others, clearly indicate those lots that have fallen to a Sieghart, a Matz (Mates, Matthias) a Gotz (Gottfried) etc. The 'Schlag-lot,' which has been preserved in 'Schlagles' may be difficult to relate well to Waldschlag (as Forest schlag), but is

probably a botched personal name.

And here we meet again the threefold division (like everywhere) that in a sense, country, Gau and community correspond to the terms nation, tribe and clan/Sippe and we see this tripartite division in the taking of each country (Odoaker, Theodoric, etc.) and again in the management of the newly reclaimed land, namely, that the provinces were governed by dukes (duces), the Gaus by Counts (comes), but also the cities and towns had Counts of lower rank (a sort of second class), who were put in charge and immediately took their place when the sword was inserted into the sheath. It irrefutably reveals that the military of the Ist-fo-ones groups had been already formed before they ever left their home nation and begun the wandering with an already totally finished state organization and properly, Rita-wise settled in their new homeland. This Rita-wise orderliness of the Ist-fo-ones wanderings, which stopped every disturbance, every individual arrogance and prevented any insubordination shows those land seizures to be so admirable and explains the almost certain success of any such campaign.

But if the newly acquired land was taken from the Sun (Ar or Al) as a fief by the leaders of the Ist-fo-ones group, proves that they did not claim it as personal property or considered it so. Therefore, no other real estate could be personal property, when the king himself did not recognize it as such but considered himself a vassal and trustee of the Sun God (Ar or Al) and in whose name he gave the lots as fief. Just as the king saw himself only as a fief-holder of the sun, he fiefed his companions, each according to their rank and the land-lots that were due, for themselves and their descendants. The children had the use-right as members of the clan/Sippe on the fief estate and had work duties under the management of the family head, the Mund-Walt or guardian of the clan/Sippe, until his death, in which case his oldest son came into the rights and obligations. One who appropriated a land, without intermediaries, as in for themselves from the Sun as the 'Ur-land' or 'Alod' (Allod) (al = Sunfire, od = estate, good) owed feudal obligations to the Sun and was otherwise completely independent, but also for such a person a land was no personal property. It follows that he does not sell it, nor could he put a debt burden upon it, because it was not his own, but only fief. Likewise, a fief could not be shared, such an estate was a hufe or hube (ahd: huobe, Anglo-Saxon. Hyde, lat. mansus daen, bool, etc.)

and according to an ancient calculation enough to support a family. It was calculated as farmland by how much one team could till with a plow and could include twenty, thirty or forty acres, depending on local customs. Only in later times could the Huben be divided and therefore the ‘Halbhubner’ (Halbhuber) derived from the older ‘Hubner’, which only later have been called ‘Vollhubner’. Such a Hube was later named ‘Mannslehen’, while a hundred or even more or less were considered a ‘Ritterlehen’. The former were peasants, the latter Knight’s estates with which the Hunschaft was already connected, while the ‘Hubner’ or ‘Mann-Lehner’ were considered as serfs. But as the ‘Hunschaft’ was connected with the Knight’s fiefs and from this arises the fact that the protrusion of Hunschaft, the Knight, was before the ‘Hune’. In the time of the Armanist, the Judge (Femane), when the Hubner were still free, neither Kings nor Count was set, nor was he Lord by heritage, but only recognized by the free choice of the Hunschaft as their Judge, who was an equal among equals. Therefore, the Hunschaft was not given to him but only one Hube that he had to cultivate himself. And just as it was with the Earldom, the Count was an equal among equals, and so it went up to the King himself, for all Germans were free, equal and only mental and physical prowess gave greater rights, which also meant bigger obligations to hold the balance.

As the land or estate was not owned property, neither owned personally nor by the clan/Sippe, so the law of inheritance, the ‘Erbrecht’ must have been formed accordingly. This also corresponds to the property, ‘Besitzrecht’ and evolved from the marriage, ‘Ehrech’. Even the word ‘Ehe’ testifies by its word-meaning for the high consecration of this facility, which has been rightly called ‘Rauwurzel’ or root-word of the Germanic. ‘Eh’ almost always means law but rather as the law is ‘Eh’. Ehafft court or Ehlich Thing (Aleman, land law, cap 75, “As the judge shall bid ehlich Thing”) had their special rights and laws which were called ‘Ehding’, ‘Echtding’. The word ‘Ehafft’ is composed of the original word ‘E’ or ‘Eh’ = law and ‘haft’ = clinging, coercion and actually means ‘law coercion’. It described the collection of civil laws for Sennt- and Hunschaften which was set for themselves; today one would call this ‘community or land ordinances’.

The Clan’s ownership over the heritage estate had to really evolve over time to prevent all disputes of succession which was not done

haphazardly but strictly regulated by law and unalterable. In the Saxon Spiegel, Book I, in the third article about the clan structure and their inheritance it is precisely recorded to the seventh order, where the clan/Sippe ends ('now recognize where the Clan/Sippe starts and where it ends'). Even the marriage in itself was originally conceived only as a civil contract, as the very word E, Eh, ae, ewa, implies 'law'. The dowry or the bride purchase was called a marriage 'gift' from giving, as the dowry still today is called a 'Mitgiff (with giving), as the gift itself was the bride, which the groom bought from her father, brother or other guardian. Gefa - to give, means as much as married; Gefn, the giver, is a kenning of Freya and Gefion is the fourth Asa after Gylfaginning 35, a virgin and to her belonged all who die unmarried, she is the Bride Goddess of the Edda. The pre-Christian customs of marriages is still reflected in Middle High German poetry. In the Nibelungen-song after the engagement the nuptials are done without priests and church; in Parzival the first is the nuptial and after that the church wedding. In Wigalois the Mass is sung only on the morning after the wedding night. In Lohengrin, the Emperor himself spoke together with the bride and groom, in the evening were the nuptials and the bridal mass only the next morning. The church wedding was introduced by the church, because previously any contract, any legal action was sanctified as a result of the unified triad of religion-science-law and therefore there was no special consecration required for marriage from the point of view of the Wihinei. Strict marriage laws denied mis-marriages between free and unfree, in the interest of purity of the breed, because the unfree were descendants of prisoners of war of any possible nation and tribe, this stood as the way for a purification of race (GLB No. 1, Ka-rune). A relaxation by the Rita came to be tolerated later as a way for a connection between noble men with non-noble women, in which, however, there was no solemn betrothal and in which was therefore no bride purchase received, no morning-gift and no dowry and therefore was not a true, full marriage, their children were considered a legal relation but were not entitled to inherit. The Longobards later granted the morning-gift for the women even in these mixed marriages, from which the word 'merganatica' derives that underlies the term 'morganatic marriage'. These women of these penury-marriages or 'morganatic' marriages were called 'Kebsen' or 'Kebsweiber' and in Latin called concubines ejus ('concubina ejus

nomine Gepa' = marital concubine named Gepa; Saal-book of the monastery Formbach, 1181). But later because the church disapproved of these penury-marriages, they were rare and grew to that of what is now referred to as 'wilde Ehe' or 'concubinage'. Only in the high aristocracy - which maintains so many customs of the Armanes to this day, albeit misunderstood, the 'merganatica' is still known as a morganatic marriage and is still in use by the wedding ceremony on the left hand.

The marriage was consummated when before witnesses both parties together entered a bed and the cover was spread over them. The next morning was the transfer of the morning-gift or the bride was returned when the man realized that she had lost her flower earlier. This custom is explained by the purpose of marriage (law), to achieve a 'real' - lawful - heir. Therefore, female infertility was not only a reason for divorce but divorce duty. When the man was not capable, he had the right to choose a deputy. Because the woman went from the tutelage of her father, brother or uncle by marriage over into that of the man, so the man had the right to use the woman's capital assets brought to his responsibilities, although it remained her property. Only at the divorce or at the heritage distribution did the rights to her assets awaken. As her 'Mundwalt' (guardian) the man had the right of castigation. The city⁷ of Juterbog rights 11.82 says "when the man beats the woman with a stick/rod, he does not break the peace". And it is said in the Nibelungenlied about Siegfried: "And he blued mightily her (Krimhildens) beautiful body", as she had told the secret of winning Brunnhilde by stealth. The man was initially allowed to drive out an adulterous woman unclothed but later with shirt and jacket. The guardianship over the widow fell on her mature son or other heirs of the man, but she had the right to complain at the Thing in case of poor management of her assets, which then took over the guardianship if her complaint was justified. She could overcome the disadvantages of marital community goods with over-indebtedness of the husband by the so called 'Gurtelrecken' at the funeral of her husband; she threw her belt on the grave, or handed it to judges and witnesses or laid the keys on the dead's stretcher which were given to her as the morning-gift (Fischer Succession II). The keys were the symbol for the housewife and were therefore removed from her at the divorce. If the woman or the widow was 'Stuhlruckte', as in she left the house voluntarily or was forced out,

she lost the community goods with the children of this marriage, of which the custom and the later saying derives: ('to put (someone's) chair in front of the door') to chase out of the house and the community goods.

The legal rights of the father began with the birth of the child. Whether the newborn remained alive or not was decided by the father. Should it stay alive, he ordered for the child to be raised, which had been laid upon the ground before his feet. The woman or mid-wife, who had put the child in front of his feet and then picked it up was called 'Hebamme' (iordgumma, jordemoder = Earth Mother; hevan-amma = heaving mother) and was in ancient times a 'Heilsratin', a physical! and so to speak the agent of the God-mother Frouwa, she was Armanin. Therefore, still today, her title in French is 'sages femme' (white woman). If the father of the child did not order it to be lifted then it was suspended. The cast-out child was not given anything to eat, because a drop of milk or honey or the first bath secured him his life. Even in Christian times only non-baptized children could be cast out, so they put salt next to the baby, which said that it had not yet received the baptism. Later the babies were brought to a certain church door, and whoever took it up had full custody and rule of them, which had been forfeited by parents by the cast-out. The cast out children were mostly deformed, crippled children, who were not viable or those which the father did not recognize born in a 'marriage' (genuine, legally), so did not want to recognize it as a 'true' child. In the latter case, it meant for the mother the weighty charges of marital infidelity and the mother could require an ordeal. The child was placed in the shield of the father and put to the water. When the shield floated like a boat, the child was true, but if the shield sank, it was phony. This water test played a long role in the witch trials. There was the swimming proof for elfish being, ie the evidence for a witch, whereas the drowning was proof for a human being. That the proof of guilt and innocence is expressed differently here, is only seemingly so, because the test was to identify the true child and in both cases was affirmed by swimming and denied by drowning.

Mantelkinder were adopted children, which the father wrapped in his coat as a sign that he took it under his protection; also non-true children because he took them under his protection and let them grow out of this. The shoe was the symbol of femininity and the symbolic action meant that he wanted to keep the children as if they were born from his

wife, and therefore they were called ‘non-true’ because they did not come up truly from the marriage. The coat or non-true child inherited his mantle or non-true father, but it was topped by all true children - even the later born - in the succession, as these were subsequently added to the first-born son; the female followed the male heirs in the ranks. Illegitimate children (not to be confused with the non-true) are only entitled to inherit from the mother. They were called Bankert (born on the bench and not in the bed), Bastard (low bom), Winkelkind (concubinage was called nook marriage), Love Child (child of love, not of marriage), parson child, nuns child, Hiibsckind (the prostitutes were called pretties), Hurenbalg, etc. Later, these illegitimate children were entitled to inherit, as such, they were called ‘halbbiirtig’ or half born, but were inferior to the ‘vollbiirtigen’, full born and inherited only half as much as the vollbiirtigen.

An arbitrary breaking of the inheritance succession issue was not possible and no one could or could pledge his heritage after his own death to the detriment of the heirs, or as we say today, make known his will in a last will. This was a later introduction by the church to donate the ‘Seelengerate’, which brought untold millions to the church and brings so today and against this injustice Eyke of Repgau fought the strongest against it in his Saxon-Spiegel and said with a certain pride in the preface of that law book:

“Ih ste zu rame sam ein wilt,
Daz diu Hunde bellen an,
Swen miner lere nu bevilt,
Der spreche an mich ouch swaz er kan”.

“I stand to Rome like in a game,
Keeping the dog’s bark at bay,
Who now teaches against my instructions,
But nevertheless what can he say.”

Was there no legal Heir existing to claim the heritage then the state inherited it, as well the state inherited that of the deceased foreigners/strangers in the land and later, when the before mentioned law principle of ‘bloody hand takes no heritage’ had been suppressed, then also the executed criminals. Later, in the time of the complete decay of German (Armanen) law the arbitrary and haphazard confiscation of real estate without any consideration for inheritance rights of the clan, was a popular source of enrichment for the state and its minions.

Under ‘setzen auf das Altenteil’ the German law understood and understands today the rural customary law, which preserves many precious memories and the old rights when the father hands the heritage to his children already in his lifetime, as he relinquishes his fortune to the eldest son and retires into a corner by the stove, a discharge, a room in the ‘Austragstiüberl’ or in the ‘Ausgedinghauserl’ or cottage. However, the latter is mostly a small, little house-addition to the farmhouse in which the ‘Out-going’ hope to spend their old age in peace.

Property is distinguished between lying (fixed) or moving (movable) goods, as well as between community property (land, Gau, Hunschaft, tithes or Sennschaft) and private property. The former is also called mark, precincts, city or castle peace. The Mark was defined by mountains, forests, individual trees, stones, rivers, etc. Therefore, the forester was formerly called MarkSchbffe, wood-Graf, etc. and strangers were referred to as ‘outmarker’. The Mark was sacred and inviolable. The displacing of Mark stones, the Ausackem of the landmarks was considered a sacrilege that was not atoneable and which followed the now-deceased stone-displacer beyond the grave and did not let him rest until the offset Malstone was put back in its proper place. Only then his soul was free to strive for its further development.

The laying of border marks was a ceremonial act, especially if it was done for whole communities, Marks or even Gaus. All those with Thing rights and duty were present along with their sons and families. They were also annually celebrated at the Mihila-ding, and the boys - as the future Thing associated farmers - received at any boundary mark a slap or their ears were pulled, so they remembered exactly the place and honored it and then they showed them to their boys and at those same marks did the same with them. Even today they say in unconscious remembering of the ancient custom at the administration of a sweeping

slap or a well-meaning head nudge, you gave him a ‘Denkzettel’. The taking of possession of the heritage required no previous solemn celebration because it belonged to the clan/Sippe anyway; the heritage received only another Mundwalt or guardian, the ownership did not really change as the owner and the clan/Sippe were one and the same. But when the estate whether Allod or fief, fell through the extinction of the clan to the Mark, the Gau or the country, then the new owner or clan in the person of their Mundwalt or Lord (Lord not in the later distorted sense) was ‘eingefestet’, installed, with a very solemn celebration. The farm was ceremoniously taken over by cutting a lawn and then accepting a piece of land in which a branch was plugged. Many such customs are referenced in old law customs, sayings and sagas which will be dealt with in a later number of the GLB, because in this treatise there is no space for it.

Under the ‘fahrende Habe’ or moving belongings, ‘Fahrnisse’ or ‘bewegliches Eigen’, movable property, was understood cattle, devices, weapons, clothes and so on. And as the wealth was mostly in cattle this was the ‘Geltende’, the ‘Geld’, as already mentioned. Further distinction was made between ‘Heergewate of the man’ and ‘Gerade’ or devices, the home appliances and the jewelry of women. The ‘Heergewate’ belonged to the eldest non-married son as heir, because the married had already received it. The Frauenrade (ware, jewelery) was what the woman had in the chest or coffer, but there were two different ones. That which was inherited by the widow from her husband and the other, which after the mother’s death was inherited by the daughter (Jungferngerade, Nistalgerade, Mumengerade).

Since all important cases were heard at the Things and were considered as acts of worship, therefore all made contracts closed at these Things were accompanied by some meaningful symbolic consecration acts, including those which concerned the acquisition or transfer of goods. Since land - as I said - was not for sale and morgageable (why, will be told in the third section), the renunciation of land was simultaneously also the renunciation of the membership (jurisdiction) to the community and on the other hand, the acquisition of an estate in a Mark simultaneously meant a membership in them.

At the time of the so-called Volkerwanderung or great migration, the otherwise sedentary Ing-fo-onen fell in an emigration fever; exactly

as in the mid-forties of the last century at the gold rush to California. The news which came back home that this or that Ist-fo-one in Italy or Byzantium made his luck, reveled in untold riches were messages which were saga-wise exaggerated into the fabulous, many felt the urge to leave their soil to hunt the luck in foreign lands. It is understandable that they asked for compensations of the acreage and the buildings that they left now, the land of their ancestors and themselves. They secured their property or repurchased right of land left by them usually for a hundred years, but this marks the start of the preparation for the sale of land, which was implemented fully with the Roman law, after the Frank's King Karl introduced and incorporated the free vacant land - the Mark Forests - as unclaimed property into the 'fiscus regius'. Through this 'fiscus regius' the up to then accepted view that the sacred Mother Earth only gave the usufruct for the carers, was overturned and the concept of 'Konig's eigen' or the King's own, which was still very far from the concepts of the state, became law and lead to more. The 'Konig's eigen' personal area was personal property of the King and as the concept of property for land was introduced, very soon there was also other personal property. The Allode was first conceived in this sense and soon followed by the full and half-hubner and who built only on the smallest part of the world, soon spoke of their own land. Whereas, earlier the land was not mortgage-able, now it became mortgage-able as the land had become subject to purchase and sale and thus the greedy claws of usury reached out after it, whose terrible devastations we are finally able to recognize today and hopefully learn to halt more of the same for the distant future.

The moveable property, which was always regarded as personal property, was salable and could be used as security for loans. The old German law against the debtor was very strict, because it was based on truth and promises made were strictly kept and also observed punctually. The debtor who was unable to keep his promises - not just the monetary - fell from the Thing verdict into the power of the creditor as a dead object and as a pawn for the debt. But he could also substitute as a pawn - moving belongings, livestock, etc. - or hostage guarantees by 'Geisei', which the Geisei (ahd gi - sal = give salvation, ie: the healing or peace giver) was now physically liable for the debtor. History knows many examples of such securities for pledges at peace treaties, etc. And another indirectly given proof that the old law understood debt not only

as a monetary claim but in the broadest sense as the fulfillment of any commitment.

More comprehensive than the old German law was the Armanist Rita and its Wihinei, in which the term 'debt' was held in high regards and called the third Norn: 'Skuld' (debt). If the first Norn "Urda", the ancient knowledge, is namely the knowledge of what was there since Ur-time, the 'created', and the second Norn 'Werdandi' recognizes the steady development, the becoming, so naturally the third Norn, the 'Schuld' is the recognition of the 'change', the recognition of the 'passing to new creation' what we also call in other words dying, namely the urge to go through death to new awakened life, to rebirth. In the first sections of this book, we have the emergence, we showed the origin of the Rita, the second sections of this treatise is about the becoming of what we are accustomed to call the court-system, during the third sections it will be demonstrated, by which veiled paths we are led through to the next court system - which all Germanic peoples do long for, and to which we are appointed as Ario-Germans, after Joseph Louis Reimer, to form a 'pan-Germanic Germany' - to rise anew in a Rita-wise sense and to form the coming new era of Ario-Germanen Armanism to their expanded needs.

After the springtime, the season of the 'emergence', the summer, the season of 'becoming' follows and then the fall, when the promises of its predecessors, whose 'Schuld', are redeemed through the harvest, and by dying the seed for a new emergence, becoming and changing in the seeming death are preserved in hibernation, while behind all this constant change and transformation the unchangeable life directs, as well as follows the emergence of a Rita consciousness, the becoming of the legal terms and their courts, until the justice in 'Schuld' is stunted in the sleep of death and the dawn of a new Spring helps the Ario-Germans to a revitalized justice, to a new life. But this life is the Rita, because the world becomes, only the Rita, the nature-ur-law is.

Schuld



“For it comes to the circle of councilors
The strong one from above, to the end dispute;
 Rule he orders and rights he fixes
 Laws he ordains, that last in eternity.”
- Edda, Voluspa, 63

The Rita is, and the world becomes! The Rita is, the Rita is alive and because the Rita lives thus the Rita is life itself, but life is God. The world is, but once began, the world becomes and changes constantly in its form. The creation, the becoming and changing of the world takes place and unalterable after the written letters of the flaming star, it is the nature-ur-law, the Rita, God himself as the ruling will.

The Rita is, mankind becomes! The Rita is, the Rita is alive and because the Rita is alive so the Rita is life itself, but life is God! Mankind is, but once began, mankind becomes and changes constantly in its form. The arising, becoming and passing away of your Individuality takes place after Ur-eternal immutable order and this immutable order is manifesting in your mind as the immutable sensation of the irrepressible nature-ur-law, the Rita of God himself, ruling within you as invincible will.

As an Individuality you are a world onto yourself, but integrated

into the All-Individuality as a single Individuality and one with it and therefore the All-Individuality itself, which is the total mankind. As this all-individuality (man) you are again inextricably linked to the 'All-Individuality', the universe itself, which you can grasp with a single thought within yourself as the 'All-Individuality' (All-unity). You are and you become! Your Individuality is one with God and therefore eternal and immutable in God with no beginning and no end. The form of your Individuality emerges, becomes and is changing, it changes to the form of the phenomenon, it comes and vanishes, it becomes, but you, your individuality remains unchangeable, because - you are! In and with your spirit, which is your Individuality, you are one with God, the universe and mankind, while with your appearance, your body, you are part of the world of mankind. Your Individuality is one with God, therefore you cannot get lost nor can what you feel, think, speak or do be lost, because without you, even without the smallest atom, the universe no longer would be the 'all', it would stop to exist as an 'All-One-ness' (Alleinigkeit).

The Rita is, the world becomes. The twosided-twounited Duality comes out first. The mind is, matter becomes; because matter is the compacted spirit, coming into appearance and therefore also spirit itself and eternal, only in the form of serviceable. The particular physical manifestation of your Individuality - as a man - is a part of humanity and this again is a part of the universe and as you are incorporated as individuality in this humanity and into an ascending order of the universe, but you are simultaneously still a world within yourself, which is composed of numerous smaller individualities, each again a world or individuality into itself, who are also incorporated into humanity and incorporated into that world which you are yourself and so on.

The whole range of this endless chain of individualities or worlds which are encapsulated into one another, is not perceptible to our senses, it runs endlessly in both directions in the infinitely smallest as in the infinitely largest after the Ur-eternal natural re-ur-laws. And so, just as the individual ties into the rings of his clan, his people, his country, the total of mankind, you also demand as the ruler of your world, of your body, in which you are worshiped as their God that each atom and element proves itself and follows the prescribed established regular services for the benefit of the world that is 'I', and this is for your own good that every

single atom fulfill its duty to your benefit. But wherever you may look in nature the pursuit of perfection reveals itself clearly, everywhere is the will to higher development, and so in this direction must be found the so highly anticipated luck, pursued by you and all of mankind. Put simply, the luck is achieved perfection, because what you want as a spiritual selfhood, beyond the physical self, is in all essence - unity with God. Your physical individuality only feels the 'unconscious desire', in the zone of time and space, what is 'your duty to luck'. But as duties require rights, you have the right to happiness which is achieved by obeying what luck urges.

Rights require duties! If you want to reap you have to sow first! Do you want to live, so you build a house before! Look, Mother Earth offers you space and lets the fruit come out of the seed which you entrusted to her and in turn gives you also enough room to build your house. As long as you sow the seeds, as long as you care for the germinating plants and patiently await their growth in constant vigilance to ward off pests, so long the good Mother Earth will supply food for the winter and with so much over it that you in the next few years again have sufficient seeding. As long as you keep your house in a good state and mend the broken, as long as you keep guarded from those who want to live in it without having built it and devour your harvests which they have not sown, be vigilant and you will live in peace in it and be happy in it. But if you - for whatever a cause - no longer want or can sow, the otherwise good Mother Earth will deny you the harvest, it is for you now a desert, your house that you do not mend will expire and will offer no shelter and hunger and cold temperatures will expel you from your soil. Of your soil? - Is it really yours then take it with you! - The house, however big it is, you can dismantle it and take it with you wherever you want, build it up again, because it's yours, created by you; the fruits of the soil that you built and which gave you the fruit as harvest, they are yours, yours created from your own and the devices that you made of stone, wood, metal, etc, they are yours, created by you, but the land which the Guardian, the Sun God 'Ar', of the benevolent Mother Earth lent to you is not your own, because you, earth pilgrim, are on it - the eternal - only a guest, because remember: Never can the eternal be the property of the temporal! Even the clan, for which you administer the estate and in which you are born again, because you will be your own offspring, as

you were your own ancestor, even this clan is only for a limited duration compared to the long life of mother Earth. What is your own, you can take with you, what is not your own you can also take with you, but what cannot be yours is the strongest force immobile, immovable!

Do you know what this means?

You think that would be contradiction? - You know that if you protect your harvest, your house from harm and parasites, from those that do not sow, do not build, but want to harvest and want to dwell, where they did not sow, then it still would be all your own, and all that which you could vigorously carry away? So also what others sowed and built? Where are the contradictions to find but in your false view? Listen!

The Rita is the law, the nature-ur-law, but it is not a command, it knows no 'Thou shalt', no 'You have to'. The Rita declares you Free, you may make laws for yourself, but never forget that you're still under the spell of the eternal nature-ur-law and those forces that guard and fulfill the law, which will raise and support you, when you go with them, and crush you if you fight them.

You are free, your free will may decide whether you sow and reap, if you want to build and live, or whether you prefer to reap what others sow, only to live where others have built. In this choice, you are free, whether you are a single individuality or belong to a group individuality, a nation. But the nature-ur-law, the steering omnipotence, then put you where they need you. Want to sow and build, and live to be able to reap, they give you the land, but if you will only reap and dwell, then it directs you into the desert as nomads. And if a nomad people nests among the sedentary people and they will tolerate this - in demented way - implantation, the nomad converts the fertile land (Paradise) into a desert, the deity drives out the people and in the future only wolf and jackal dwell in the ruins. And the deity let such happen, because it was the people's free will, it never said: You have to! You should! It gave man the free will and put the decision in his reason. It also does not punish any more than it rewards, it only turns the seed into the crop. Look over the other side of the Ural and count the ruined towns in the deserts that were once flourishing landscapes, so long as the plow and the scythe drove over the earth and only the nomad turned it into desert,

uninhabitable for the sowers and builders. And only the nomad moves with his caravan through sunburn and simoom over the country over the desecrated Mother Earth, like a curse-laden fugitive. But woe unto the land which the nomad - like the grasshopper - invades - he turns it into the desert!

You know, though, that you have to guard your germinating seed to protect them from parasites. Think not that these are just grubs, worms or mice, no, there are also those who want to reap without having sown, which want to live without having built, those are precisely the nomads. They do not tell you, however, that they are nomads, they dress up in the garb of your own way to deceive you, but they are looking to take from you what you have created. Therefore expel the nomads from you, do not grant him living space in your land, do not take him as a community⁷ member and trust him never with the Armanen honor as a judge, lawyer, teacher or military' leaders, because he is what he was and is, a nomad as such a parasite and enemy, because you're separated from him by the nature-ur-law for all time, because even in your robe he remains a Nomad, your hostile guest and turns the country built-up by you into a desert and turns yourself into the unsteady, land moving vagabond. Many are the enemies of this type and therefore you seek help against them and connect yourself with your own kind of common defense against those that want to stay there and reap without having sown and built. Looking for help and promise to provide assistance, you give and take exactly as you sowed to reap, build to live by: You are about taking duties to enjoy rights, because the right is the harvest, because the seed is the duty. You are now imagining the same with your community, and several, many communities soon form one district, many a people and their several districts finally form the state. These are the rings, in which you enclose yourself. You and your kind, so come together to help protect each other, 'One for All, All for One', you are all free at your will, your actions, you are just 'Individualities'. Soon it is clear to everyone that certain words and actions do not match the wishes of others and the individual learns very soon to direct his will and action so that it is not in contradiction with the willing and doing of others because he felt it himself when the action of others disturbed his comfort, disquieted his advantage. They learned to take care of each other and to be subordinate to the general interest and only now was the difference between good and evil in the

interests of society against the concepts of good and evil of the Rita.

Good in the sense of Rita is all that is conducive to the natural development and evil is that which inhibits or stops this altogether. But since good and evil are forces of nature just like day and night, warmth and coldness, etc. and simply means polar tensions whose apolar compensation is the development itself, so there will be no unilateral elimination of evil, for then the opposite pole, the 'good', would be eliminated as well and thus also stops the development, the life. It is different with the good and evil in the sense of society. Good is, which promotes the common interests and evil, that which runs counter to this. But since it is impossible, to tune the desires, will, actions and omissions of all into one and the same, since the people are neither mentally nor physically equal and each one is his or her own Individuality, which means his own sphere of interest and since the loss of consciousness of the inner world it is no longer possible and it will never be possible to rewrite the interests of the community, of the people, by the laws of the State, so that the interests of the individual will not be offended, by which they are then the malcontents and rebel against the protection of this community, the people, the State, in order to exercise their individual interests. These malcontents now had to be forced by violence to subordinate their individual interests to the universal interest through which the courts emerged. Initially, they gave only the direction on a consultative basis, but soon council was replaced with compulsion and the concepts of 'good' and 'evil' in the sense of criminal procedure were developed, but ever so the darkening of Rita developed, because not everyone acts or is evil, to which the criminal law referred to as evil and not everyone is good because the criminal law has not yet described him as evil or even because he has publicly received awards and medals. However, because the interests of the overall individuality of the people, is what we call today parliamentarism, an absurdity, namely on the basis of universal suffrage, because even Schiller says: "What is the majority? The majority is the nonsense, mind has always been with a few only". But also the 'absolutism' is an absurdity and 'oligarchy' no less, because even in these forms special interests come to dominate at the expense of the whole. Thus, so long as the externality prevails in 'You Shall You Must', as long as this 'Thou shalt/You have to' is connected with fear of death and as long as force commands, the Rita is dead and the peoples go

to their doom (forsaken Gods).

Only when the inward consciousness is reawakened in the popular consciousness that every single one is an eternal Individuality which in constant rebirth only changes the appearance, that every Individuality is as non-created as immortal, that each Individuality was his own ancestor and is his own descendant, only then - and only then! - the Rita is on the rise again and creates a new form of government, which will lead people to happiness by directing the desire to live with love (not rules!). That the people are not on the same height, neither physically nor in spirit - if the inwardness, the real reason has taken over leadership, the rule of materialism will be overcome - then the leaders, the higher developed, will hear the desires of the individual and if they promote the development, it will be taken in full account. Again, there will arise people Thinge - no parliaments - there will be again people kings - no divine nobility, no presidents - as an equal among equals, there will be again a blossoming new Armanendom and the Golden Age will dawn, one of which sociologists dream, but that they can only achieve with the means of innemess, without violence, without coercion, without revolution, because Rita does not know 'You have to' but rather an T want'.

Therefore, what we have in the penal laws now known as 'imprisonment' is an absurdity, because the freedom of the individual is both from the natural-ur-law and by the Rita, and even the Saxon Spiegel recognized it as an inviolable right. Therefore, the deprivation of liberty must fall as a 'punishment' and thus it's - albeit legally regulated it is indiscriminately sized up - period. The use and protection alliance of individuals to community, nation and state guarantees rights and obligations and sets down treaties of rights and obligations in its customary rights, its laws, etc. These laws, if they should be promoting the purpose, are not allowed to come in conflict with the Rita, but have to agree with it. The Rita only knows an T want' and not a 'You have to'. Thus, there is no detention as punishment, but only that which educates and as no one can predict when this education will find its completion in this or that time span, therefore the period of time is not fixable, but depends on the progress of the instructive success. Publicly dangerous offenders (murderers, robbers, etc.) are to be held back in a more severe educational service until they are recognized as correctional capable and

then appear replaceable for lighter educational institutions from which they can have their freedom back. In these educational or correctional institutions, they have to earn their keep themselves in regular work, but are completely kept away from the community until they are allowed to return back to the same.

The death penalty has to be eliminated like any other punishment altogether. If the not correctable offender is already in the educational institution, which one could call reformatory, his detention may be extended, under circumstances to the duration of the rest of his life, but from the outset it remains indeterminable, since only his ability for correction and the acquired educational results earn him complete freedom. In all cases of damage, compensation (penance) and reconciliation (atonement) shall give the direction, thus revenge and punishment are to be deleted from the next Rita-wise law.

Never can eternal be ruled by the temporal! The eternal stands above the temporal, the temporal is only a part of the eternal, so the temporal and can never produce the eternal!

The benevolent Mother Earth gives you for your seeds your harvest, as the fruit of your 'doing', as 'property'. If you plant an apple tree, you have to be patient three years or more before you reap the first fruits. There are a few at first, but they are increasing annually to about fifty years, then the yield decreases and finally stops. But you must always care for the tree, protect it from harm and parasites so your property, sprung from your doing, will not be lost. *But even though what you did, your doing, gave you the harvest, yet your doing is unable to produce the apples, they are not a result of your work, but just the work of nature promoted by you!*

Do you know what this means?

Man went not only so far in his blindness that he took land and estate (the relatively eternal) as his property and trades land by buying and selling it and pursues in a reprehensible manner the land-usury and thus causes boundless misery, but he even arrogated to himself the right to - as he says - create eternal values by inventing the Capital, together with the forever sprawling compound interest. Professor G. Hermann proposes in his monumental works about gender to remedy this not Rita-

wise adverse arrogance by the ‘Rust money’, namely a money, which loses gradually its value - after the example of the apple tree, so it is not always propagating interest, but is subject to constant re-creation and constant loss, as all material in nature. Because the vast public and private mortgage-interest must finally eat the capital of the nation, which will be forced in the near future, in mathematically calculable time, to pay this interest and compound interest in unheard-of serfdom, worse than the seemingly abandoned slavery, all their life force must be used in order to carry on this monstrosity of injustice and continue to carry it on. The money borrowed its name from value, gelten, as shown above, which was derived as a ‘moveable value’ from the ‘moveable cattle’, which also lost its value and needed steady new creation and so the time will come, which will bring the realization that the money values, created for eternity in incredible delusion, mean an evil inhibition of a nation and the development of its welfare and happiness; they are impermanent, because temporal cannot create eternal!

When this recognition dawns on the people with a penetration into innerness of consciousness, then the inhibition will fall - without revolution, without terrorism - because the Rita and their Guardian and caregivers, the Armanen, do not know ‘Thou shalt’, ‘You have to’, but an ‘I want’ and if this ‘I want’ were to be understood by the nation-individuality, then all want it with the full knowledge of the nature-ur-law which says, temporal is unable to create eternal!

You are and you become! Your spiritual selfhood (Individuality) becomes, it arises, becomes and is transformed in dying by the passing away to a rebirth. You will be reborn in the rings where your Individuality is included, namely your family, your clan, your nation, etc. You are your ancestor and your own descendant (grandson or great-grandson or otherwise close relative). Therefore, the Ario-Germanic erected the family estate, not personal land, to preserve the clan or family estates for the reborn. The clan therefore upheld the right of possession and the clan head, he was called the father or Lord [Herr], was only the guardian. Therefore, the certain succession and claims by a ‘true heir’ were so strict and from this ‘Eh’ or ‘law’ was the marriage, the lawful union of man and woman.

The

Ario-Germans knew the Law of Rebirth (Max Sellings: Cardinal question of humanity). The Edda already says that Hioerwards son

Helge, was reborn as Sigmund's son Helge and for the third time as Haddingjaskathe Helge, also the Walkiire Sigrun was reborn as Swawa. Max Seiling provides many known, less fabulous examples for rebirth and memories of former incorporations (incarnations). The 'Heimchen' and 'House-spirits' were considered by our ancestors as the souls of their ancestors pressing for rebirth and practiced a very peculiar sacrificial cult, since they were considered as also belonging to the clan and recognized in them the descendants. Yes, reports say that these Heimchen accompanied them in their wanderings and moved with them to the new residence and so remained with the clan. The family property of the nobility (Fideikommiss) is a legacy - albeit tainted by Roman false law - of this Ario-Germanic institution.

The future reawakening of the inner consciousness will once again introduce the general resurrection of the family estates and with it the legal succession, through which the arbitrary 'last wills' will fall by itself and thus all the ugly heritage deceptions with its even uglier consequences.

The man is a half ring, the wife the other half, only connected through the honorable, ehaft bond both become one, each separately is an absurdity! Marriage is the Raw-root of the Ario-Germans. If you want to be wholesome then you connect ehaft with the particular woman - but only with this one! - And you've created the foundation to build your temporal luck upon, which is one of the means to achieve your eternal happiness.

You are a two-unit: The spiritual within you, the intuition lets you experience your spiritual home, the physically within you, the intellect, directs you to the earth, the material world and in professional life, in the confusion of constantly conflicting ideas and concepts you lose intuitive control when you as a man are on your own. The female is the same two-unit as the male person, but due to its finer body, intuition is more vivid in the female than in the male and therefore you can often find cause to admire the amazing safety in the advice of your wife - if she is your veritable wife and not only your soulless decorative doll or worse - and happy are you when you follow this intuitive (not instinctive!) advice, of which Tacitus, Germania, cap 8, astonishly reports: "Yes, the German recognizes in the woman a certain holiness and the gift of prophecy (intuition, feeling, ancestors); they respect her advice and listen to their

utterances. We ourselves have seen under the immortalized Vespasian the Vedula, which was far and wide considered a divine being. They also greatly honored Albruna and other women from before, but it was neither flattery nor idolatry". And again, says Tacitus in cap. 18: "But the marriage is strong among the Germans and this is probably their most respectable custom. . . They are content with one woman. . . It is not the woman who brings the dowry to the man, but the man to the woman. . . These gifts (dowry) are not luxury items for female vanity, nor jewelry' of the newly married, but cattle, a bridled horse with a sword and a shield and spear. With such gifts the wife is received and in return she gives the man a piece of arming. These things are considered the strongest bond, as the mysterious consecration by the protective God of the marriage covenant. The woman shall not believe she is not in the mind of the man, etc. So she is already taught on the threshold of matrimony, she enters as a comrade of the work and dangers, to wear with the man the same in peace, the same in war, so they should live, so die, etc." And the anonymous philanthropist who wrote in the worthy true book 'Your duty to the luck': "Wise, natural and developed women only follow up their sense perceptions of their unwavering mind and soul which are easier for her less atrophied powers of observation. Therefore they can very well advise their husbands even in seemingly intricate professional questions. The most successful men of practical life owe their success far more than is ever known, to the quiet wise advice of their women".

Accordingly, the two-unit in the female expresses itself in the inverse ratio. This finer organism of the woman's soul - the intuition, the feeling, the ancestors - is the excellent property, to whose benefit the mind - the intellect, comprehension, understanding, and action - is reduced and controlled by the soul, and in the man the soul is controlled by the intellect and often downright oppressed. Therefore, the man is wise who listens to the intuitive admonitions of the female soul and heeds these advices - not blindly follow them - and knows how to bring his mind into harmony, through which develops reason, which is the apolar-polar balance between the mind and the soul, but just as wise is when the woman understands to adapt her intuitive feel to her husband's mind as the controller because thus she reaches the non-polar balance of reason. Both spouses are then 'merged into each other' in 'mutual agreement', merge into one two-unit and is the base of a 'happy

marriage' in what is 'mutual understanding' and 'one heart and one mind'. The folk unconsciously feels what was discussed here, just witness those words withdrawn from the vernacular terms, which are woven here in quotation marks in the text. Since the Rita does not know a 'You have to', so neither knows the ehaft union of man and woman 'He shall be thy Lord', nor 'you should be his mistress' and the least if not the infamous 'He shall be your fool'. Again, the rights require the obligations and the non-polar balance must hold the balance here. With this apolar balance the two-unit is reached and the base for luck is given. How easy it is to have a happy marriage and how stupidity makes the unfolding of this nature-ur-law so difficult!

The man without the woman and the woman without the man is only half of a human and a full human is found in the ehaft community of husband and wife. Thus, a man shall be completely man and the woman completely woman. That is why the woman does not venture into male professions, she does not try to be a masculine and believes not the lure of false prophets who promise her an impossible freedom from selfish-material causes, because these prophets are just about how to find cheaper manpower, which they can better abuse in order to continuously dream their dream in eternity about the delusion of their papery capital. The full man and the full woman should work together to make the marriage as accessible as possible, they are together to strive towards the elimination of all impediments that exist only in false assumptions and cultural tumors, to raise the marriage back to the Raw-root of the coming AU-Germanen, the nature-ur-law and therefore Rita-wise basis to offer to everyone again the recreation of happiness with marriage.

The marriage is too deeply rooted in the Ario-Germanen character to think that it would not enter into a new, ennobled phase when that dawning innerness-consciousness will permeate Aryan mankind; it is necessary and will for reasons of the innerness evolve by itself, without external coercion, without external subversion. Marriages are then made by increased mutual sincerity and not for material reasons on which match-making today is based upon and which lead to most so-called ill-fated marriages and their divorces and scandals, as the spiritual - gender will form again the natural connection which in turn will trigger the garmic effects and causes of action that, all by itself, will lead to the reduction and finite extinction of prostitution. However, the dawn of

those longed for happy times in which the marriage and by necessity' only marriage will satisfy the discipline of the God-man which the Armanen of the Ur-time initiated. Thus, a much-enduring regeneration of the Ario-Germans, as the All-Germanic future and by this act refines the overall humanity, in the spirit of Geibel's words: "Through the German character, the world will recover!"

The apparently imminent degeneration in all areas of life, from the degeneration of the people to the degeneracy of art and science of custom and law does not scare the Armanic knower and seer, because he just looks at the exercise of the nature-ur-law and its development and knows that, as in life, there are natural cyclic periods in the life of nations which correspond to the emergence, the becoming and the transformation in the down-going (dying) by the death back to a new emergence. But he also know's that this apparent running through the wheel does not mean to turn back to the old - if ever so nice decrepit - *but always upwards in the spiral, just as our solar system is not in the run of a ring, 'in endless eternal paths circling' but also is in the helix of the distant end goal and is nearing its completion that way.*

And as you gain the harvest through the seeding, so also do you instruct your children. How you define your property in its kind and goodness through your own doing, so you also determine the future value of your children through teaching. But know that the education of your children has to start much earlier, before your wife gives you the first kiss, namely in thyself! It is not the word, stick and rod which educates your child, but your own feeling, thinking, doing, your conduct in large and small as an example. Also, the education should not use 'You have to!' or apply coercion, but direct the will of the child by lovingly pointing to the goal of salvation. Small derailments when wisely used as teaching aids are of great pedagogical value, because self-created suffering is more effective than arbitrary punishments. Even from early childhood teach your child the capability to differentiate between feeling and the mind and steer it to perceive the reason. Pay attention in which direction his favorite hobbies are moving, to steer in this direction wisely to a professional choice. Errors in this part, or even irresponsible force to a specific occupation, destroyed more vitality and luck as can even be determined. If the will of the child is strongly directed to a particular profession, it will break the parent's force sooner or later, but its most

beautiful years are wasted and only in late age, when others enjoy their lives harvesting, it is wistfully enjoying the flowers of a delayed sowing, whose maturing it will not experience, while the forced seed withered away, because - the all-guiding nature-ur-law does not know 'you have to!'. Do not force your child into dead book knowledge but promote their versatile abilities, promote their games, because from the game arises the ability'. In the game, the child tries its strength and steels its will, the foremost power of the people, when it is directed toward the goals of the overall development.

And if you teach your child through your existing goods, you will have taught them the most difficult art that was supposed to be the easiest, the art of living. The realm of your life is simultaneously in this life and in the other world, for you are a spirit in the physical and by the will of God, which is your own will, with equal power simultaneously dependent to the spiritual as on the physical, that is why you cannot say that your kingdom is of this world, nor can you say from that world, because it encircles in a ring this world and the other. Therefore enjoy your life on Earth, because your human body was given to you as a vehicle in order to achieve the luck, which you see as a vision and only your lust for life can achieve it. Forgery of Rita is to say, you were born in sin, you would have to chastise yourself and expect death and the last judgement in fear and trembling, as those taught you deceptively that you should restrain yourself with the fear of death to bring you under their yoke by force. Again I tell you, you're born free with your own will and bent under no You-Must-yoke, neither in the good nor the evil sense, you can freely choose which seeds you want to sow, but the harvest will be yours, and that part that wants the good, namely the luck, will only win if it has been strengthened internally and is gaining strength in the will, then it pulls out of the camp of the enemy with still more force and in the decisive battle it will win. When defeated, it has not yet reached the necessary tension and will - to gain strength - be repulsed. *The defeat is never a sign of worthlessness but only a sign that you're fighting at the wrong time, because you were not prepared to begin or let yourself be forced to begin. But if you are strengthened, then enter into the arena and do not spare your enemy, because he wants to be destroyed by you. But if you fight, then struggle honestly, without guile and falsehood, spare not even your body, because if this falls into the grass you be born*

again and again to find your sword to swing it new.

If you fight for the promoting of your next incarnation then you stand at a more preferred location and closer to the happiness, because the promoting that seeks to develop in terms of the Rita, the nature-ur-law, may well be obscured at times, but in time there will be victory, then those will be the first that had been the last, because Valhalla is not in cloud heights but here on earth among us and the Einherjar of the future are already among us, yet unrecognized, perhaps even mocked and ridiculed, but full of good will and confidence for the future of their Armanist mission.

The main principle of the Rita, which explains everything of itself, is: '*The Rita is, the world becomes* '. *The Rita, the eternal law, leads the development of the world, the universe, through all stages of creation, becoming and passing in an eternal orderliness, so always keep your spiritual eye to the eternal, thy bodily eye on the changing, learn to control, then dare the sea journey.*

What further should I herald to you? Read the mystical songs of the Edda, read also Lodfafnir's song and Sigdrifumal with the rules of life presented so that you'll find the above remarks, if you put the meaning behind the words to the eternal. Reading the Runes interpretation in GLB No. 1 and the same meaning will again be offered in other words. Go out into the woods and fields and decipher how the Runes of Life, when they were unsought, reveal themselves to you, and more and more you will see the Hails manifestation: *With joy and courage you luckily win the direction, with hesitating fear of death you lose the trail, so discard this untrue root and you will find the blue flower, because this is God's will and therefore it is also yours.*

“Now I have closed the high song
Here in the hall of the High,
The earthly are in need, the dead are not!
Hail to him, who teaches it!
Hail to him, who learns it!
The Hail to all her listeners
Take for your profit!”

The Order



**of the
New Templars**

~ From the Rituarium of the O.N.T. ~

We wish only to walk in harmony with the Templar Knights and to tread the path of ascension of those who have preceded us under our great Lord and Master. We shall walk this path though it will be treacherous to follow and fraught with difficulties and though it will surely lead us to sorrows and renunciation. We shall endure all of our hardships with joy, for we see in our suffering the birth pangs of a higher, divine humanity that is surely emerging from within us. For it is not without suffering that we will be able to cast off the animal-man and the beast-man, and it is not without toil and misery that we will build within us the new temple that will become the dwelling place of our new god. Therefore, when we rise above the earthly, when we rise away from the low and oppressive ways of their people, we will arise through Frauja, and through the name of those who are pure and cleanly bred. We will thus ascend both in body and in spirit into the temple of the living immortality.

“Let your heart strive upward + Do not hesitate or falter
+ Lift your fallen and wandering senses + Unto
heavenly thoughts! + If the force of Frauja's pure love
+ Creates the new man within you + Then you will
have succeeded. + If you wish to serve him through
consecration + Then he will bestow your growth from
above + Through him comes your every achievement.
+ For what you sow here in God's name + Shall ripen
in other worlds, Amen.”

- Fra Georg, P.O.N.T.
Founder of the O.N.T.

~ The Founding of the Order ~

Writings of Lanz von Liebenfels from Issue No. 18 of “Werfensteiner Freundesbrief” (December, 1942), as quoted in R. Mund’s “Lanz von Liebenfels und der Neue Templer Orden” (1976):

The year 1900 was drawing to a close and Christmas was just around the corner. I had had a very busy and eventful but ultimately uneasy year behind me, which saw me running from one place to another, leaving me not one moment of peace nor the time to stop and reflect... I had arrived in Vienna on the evening of December 23rd, and had arranged for a family meeting with Herwik and Fridolin for the morning of the 25th. The 24th, the day of the holy eve, is a time which everyone generally wants to spend quietly alone or with close family members; I chose the time to rest and collect myself and to make a short trip from Vienna to the pilgrimage of Maria-Lanzendorf... I had previously visited it before, but at the time I was still too young to recognize Maria-Lanzendorf's importance to the Templeisen. I had, however, discovered that, in connection with this site being a place of pilgrimage, the baroque Kalvarienberg and the holy sepulcher were nothing other than a Christianized Hörselberge [place of the gods] and that the famous Minnesänger Tannhäuser had lived nearby at Lanzendorf (Leopoldsdorf). It was a highly romantic place, as I myself prefer... and so it was then and there that I received the most treasured Christmas gift of all from the Lord: when I walked outside of the grace chapel and looked at the mural there and the inscriptions beneath it, all at once my eyes were drawn to a word that struck me to the core like lightning. It was the word “Artus”. It was, in fact, an ancient, albeit baroque image and its inscription claimed that it was none other than the great king of the Grail Knights, King Arthur, and that he had also once sojourned to this holy place! It was a wonderful discovery that filled me with indescribable joy. It was at that moment that this Christmas gift of inestimable riches was given to me by HIM [he had an epiphany]. I knelt there, and then again on a bench in front of the chapel and thanked HIM for this great gift of grace. When I finally left the church and walked back to the train station to return to the city, I fell deep into thought and asked myself the following question: how is it that on my previous visit I had not seen Arthur's image and the inscription and how was it that I had only just discovered it today? But yes, this is the recurring theme of Parzival: “one can be in the Gralsburg and not recognize, out of sheer blindness, that one is in the

house of the Grail.” In order to see, one must first open one's eyes, and, most of all, one must WANT to see the light. Thus, it is only through the desire to see that one can truly be able to see. It was then that the thought occurred to me: this experience in the church of the pilgrimage was no simple coincidence, *it was indeed a sign.*

The lots were thus thrown, my life's work and destiny were now set in stone. I then became determined to clear away any of the inhibitions that I'd had that would prevent me from embarking on this lifelong journey that God had planned for me. Not looking to the right, nor to the left, I only stared straight ahead at my goal. The Grail was in need of a New Order of the Templeisen to protect it, here, in this landscape, and it could be in no other place! I remembered then that Nostradamus had prophesized that the Grail church of the Holy Spirit would appear again on the 48th degree latitude; I had also known that according to other prophecies, it would reappear at a time when “people understood each other around the world at lightning speed and with lightning beams and that they would fly with airplanes over the clouds.”

Now I knew it with certainty: the time for the revival of the ancient Templar Order was here... my decision was made. When Herwik and Fridolin greeted me on Christmas morning, we quickly spoke of this and agreed to thus hold the ceremonies of the first chapter of our Order with a strict set of rites in place. We solemnly made our vows to one another with a handshake and embraced in observance of the rules and rituals of the new Templar order and thereby declared the *Ordo Novi Templi* as formally established...

We did not have any printed books and we did not have any quarters that could serve as a visible center and base for our ideas. These thoughts occupied my mind as I walked with Herwik and Fridolin to the streetcar and said goodbye to them. I then proceeded to walk along the main street toward the Paulaner Church. When I entered, the choir was singing the unspeakably sweet 'Benedictus' movement of Franz Schubert's Mass in B-flat major, one of my favorite pieces. As I listened to the beautiful music heavenly waves washed over me, I became stunned and paralyzed as if by magic. Oblivious to the crowd around me, I wept tears of joy, for at that moment a new revelation opened itself to me. “Benedictus qui venit in nomine Domini,” so sang the voices of the choir! Yes, blessed is he who comes in the name of the Lord!

-END-

~ The History of the Order ~

The history of the Ordo Novi Templi as related in “Regularium Fratrum” (pages 20 - 35) :

The 'Templeisen' (from the Old French 'Templois', meaning 'Temple Lords'), 'Templars' or 'Grail Brothers' were the eternal priesthood of the original Ario-Christian religion of racial worship. They were indeed the guardians of the Grail: that which superior humanity is made of and that which it owes its existence to. For they were the founders and the keepers of 'Ariosophy' and those who later followed in the steps of these heroes and prophets swore to uphold and continue this sacred duty.

The words 'temple' and 'templeise' are connected with the word 'zimmern' (to 'build' / 'join' / 'create'), which in turn emerged from the rune-word 'TH.M', which means 'metal'. The Templeisen were the first priestly order to come into possession of metallurgic technology *1.) and thus were the ones to most widely circulate it within the cultures that they encountered. But in order to maintain their position of superiority, these ancient Ario-heroic priesthoods had to keep this knowledge secret. Thus, these types of esoteric organizations were not secretive out of having bad things to hide, but out of well-justified protectiveness and caution. This is why the religions of the Egyptians, Babylonians, Persians, Indians, Greeks, Romans and even the Chinese and ancient Americans were called 'mystery religions'... these religions all have their source in Persian Gnosis, the cults of the sun and metal gods, the ape-slayer Mithra ('M.TH'), Brahmanism, the Greek mystery orders and philosophy schools, and especially in the Bible and Christianity. In turn, what these ancient sources all have in common is a particular and characteristic origin in ancient Nordic (and NOT Oriental) culture.

Now, if the core of true Christianity is the light-bearing Ario-heroic man, the divine man, the redeemer of all humanity, then the ancient church fathers were correct to claim that Christianity is the ur-religion, the mother of all religions, because all of the genuine ancient Ario-heroic priestly religions were those of the Christian Templeisen. Thus, the later, southern religions were nothing else than degenerate, aristocratic versions of the Ario-Christian Templar religion. After the collapse of the ancient world, Christianity returned to Germania and found its mainstay throughout the Aryan populations of the Occident; it was predominantly centered in the western, central and northern areas of Europe, the original homelands of the blond, Ario-heroic race. This was not a mere coincidence. The spiritual movement of the ancient heroic race had

returned to its original Aryan homeland. Here, too, we see the specific characteristics of Ario-Christianity perfectly exemplified in the Templeisen (and indeed all esotericism): the return to the source, the homeland, in order to seek out Ariosophy in its clearest and purest form. The most pronounced sign of the Templar character came to light in the medieval orders of their knights, lords and monks. Of a most primary importance among these were the Templar lords and the Cistercian Order. Both of these groups of founders were from the Burgundian nobility. The Cistercian Order itself was founded in 1098 by Robert of Molesme who made his Cistercian abbey as a reformation of the highly venerated Benedictine Order. The Cistercian abbots Saint Stephen Harding and Alberic of Citeaux continued to expand the Order, but it was under the direction of Saint Bernard of Clairvaux, preacher of the Second Great Crusade, and the greatest abbot of the Middle Ages, that it truly came into full bloom.

Abbot Bernard is also considered to be the co-founder of the Order of the Knights Templar, which was initially formed by the Burgundian nobleman Hugo de Payns in 1119 near the ancient Temple of Solomon in Jerusalem.

The picture of the Templar Order, as given to us through the writings of Wolfram von Eschenbach, agrees with the works of the Temple lords and the Cistercians:

“The Grail wanted those of the noblest nature,
who should be worthy of care,
who had to be chaste in heart,
and from all falsehoods be free and pure.”

But the orders of the Temple lords and the Cistercians gradually slipped from their original ideals as time went on; Amfortas had engaged in sinful relations with the animal-woman (the ‘wild woman’) Kundry, and the entire Templeisen was ruined. Wolfram von Eschenbach thus tells the story of the Templars here as an allegory, but in reality he was telling us of what some of the Temple lords were guilty of in certain isolated cases when in the Orient.

The Knights Templar were dissolved on March 22, 1312, with the last Templar Grand Master, Jacques de Molay, burned at the stake along with many of his Brothers on March 11, 1314. The Order itself had certainly fallen into general ruin, but it was not because of the moral missteps of some of its members, but rather because of the powerful esoteric knowledge that they held and the weight of their influence that had spanned the entire world at that time. It is for this that they were

jealously hounded, tortured and killed and the Templar Order smashed to pieces. However, the Papal bull to dissolve the Order could not be fully executed with rigor outside of France and most of the surviving knights, especially those in Spain, secretly entered into the Cistercian Order. Indeed, many of the Templar Knights had ancestrally descended from the Cistercian Order in the lineage of the Morimund Abbey. In addition, those Templar Knights who were not French or who had fled from Templar sites in France were sheltered or adopted by the Order of Montesa (in 1316 by James II, King of Aragon), the Order of Christ *2.) (in 1317 by King Dionysius of Portugal), the Order of Saint Michael, the Order of Spada, the Order of Saints Maurice and Lazarus, and the Order of Mountjoy and Monfragüe, etc., who all were subjects of Cistercian rule and in particular subject to the leadership of the ancient, mighty lineage of the Cistercians of Morimund, Les Feuillants, Grandseve, Alcobaça, Valldigna and Santes Creus. Therefore, when the Templeisen and Grail sagas place the exalted sanctuary of the Holy Grail in Spain, we can easily see that this is indeed based upon historical facts. Even during the later years of the Middle Ages, the priestly and knightly orders of the Visigoths preserved and protected the Ariosophic wisdom of the Grail for itself as well. It is indeed also significant that the Spanish Cistercian Order of the Knights of Calatrava was variously called the 'Order of Salvatierra', the 'Order of Mons Salutis' and the 'Templar Order of Salvatierra' or 'Munsalvatsch'. In 1202, Albert, Bishop of Riga, and the Cistercian monk Theoderich von Dünamünde founded the Livonian Brothers of the Sword, another Cistercian order. Their order was also destroyed in 1236 and any surviving members or possessions were taken in by the Teutonic Knights.

In summary, the Knights Templar had only formally and physically been completely dissolved within France; upon the Spanish peninsula and in the Baltic and Mediterranean regions they were changed in name only. It is in these areas where they were taken into refuge and lived under the protection of the Cistercian Orders, with whom they had already been closely associated with ever since their founding. For example, when a Cistercian was said to have undergone 'conversion' and left the Order, it was usually so that he could join the Knights Templar. The reverse was also true for the Knights Templar. This Spanish Cistercian knightly Order was indeed easily recognizable in their garb: they wore an all-white garment adorned with the cross of their order. Only the color and the particular form of this cross of the ancient Temple lords changed over time. And each time it changed it was meant as a clear indication for those in the know that the ancient Order had been re-established.

It is therefore no coincidence that the Templars sought out and found

their refuge in the Cistercian Order. This is because the greatest of the Cistercians, Saint Bernard of Clairvaux, was not only the greatest Ario-Christian mystic of the medieval age, but that he was also the co-founder of the Knights Templar. It was his intercession at the provincial Council of Troyes on January 13, 1128 that gained him the recognition of the Pope and the power to draw the rules of the Order of the Knights Templar. It was for both this and his renowned powers as a medium that he was ranked among distinguished seers such as Archbishop Malachy of Armagh, Brother Hermann (author of the 'Prophecy of Lehnin'), Caesarius of Heisterbach and Joachim of Fiore.

This mysticism, which drew partly from ancient Ario-heroic tradition and partly from the original Ario-heroic Gnosis of the Orient, formed a common bond between the Templars and the Cistercians and brought them together for its protection. We can see the resurgence and revival of ancient Ariosophy over time through the lineage of such mystics as Meister Eckhart, John van Ruysbroeck, Angelus Silesius, Jakob Böhme, Gerhard Tersteegen, Johann Georg Hamann, Emanuel Swedenborg. And it is through Swedenborg that August Strindberg comes into the fold, who in turn leads up to the founder of the *Ordo Novi Templi*, Jörg Lanz von Liebenfels. Strindberg, as the first Familiar ^{*3.)} of the O.N.T. (known as 'Fra August'), was thus very close to both the founder and the first priory of the Order at Castle Werfenstein.

The *Ordo Novi Templi* is bound together with the ancient Order of the Knights Templar not only in the spirit and personage of its founder, but also upon the basis of its legitimate historical continuity. As an ordained priest and chapter Lord of the Cistercian Order from the Morimund lineage ^{*4.)}, Lanz von Liebenfels had not only the right, but the duty as well to preserve the ancient inheritance of the Templeisen that the Cistercian Order had carried throughout history and to protect it from extinction. Just as importantly, he therefore had the duty to ensure that the prophecies of the ancient Cistercian seers such as Joachim of Fiore and Brother Hermann were brought closer to fulfillment and that the Cistercian 'Ordo Aeternus', the Eternal Order, lived on.

The revelations of the 1894 excavation of the Romanesque gravestone of Berthold von Treun (an ancestor of today's Abensberg-Traun, the Austrian nobles), who died in 1250, brought Lanz von Liebenfels to study the Templars and thus led him to the great mystery of the 'human-animals' of history. This, in turn, led him to eventually rediscover the key to the Ariosophic wisdom of the ages. This key, that had previously been buried with the sages of the Cistercian Order, was also rediscovered in the Romanesque tombstones in the cloister of the Cistercian Abbey of Heiligenkreuz.

Lanz von Liebenfels resigned from the Roman Catholic Cistercian Order at the Heiligenkreuz Abbey in 1899 in order to be free from any institutional restrictions and then proceeded to form the Ordo Novi Templi ('Order of the New Templars') on Christmas of 1900 with Brother Herwick and Brother Fridolin. The O.N.T. was thus formed in order to resurrect our forgotten and buried heritage by returning to the ancient, iron-clad religious rituals of the Order which had expressed the true form and spirit of the ancient Ariosophic Templar Order. Therefore, the O.N.T. is the only legitimate historic continuation and renewal of the ancient Templeisen Order, because its founder was himself initiated according to its own specific, venerable rituals. This consecration was thus also passed on to the subsequent Brothers of the O.N.T. unaltered from its original ancient form. This as well bestows upon the Brotherhood the honor and the duty to strictly observe the rules and rituals of the ancient Order and to pass them on to the next generation in all of their unchanged purity.

The founder of the O.N.T. was, as he himself has openly stated, merely the conduit of higher, spiritual powers; these powers urged and forced him onward, many times against his will. He has confessed that he was consumed with constant and hard-fought internal spiritual battles between his conscience and his fate during this time. In the beginning, he was even often oblivious to the purpose and goals of his actions, but eventually began to become aware as time went on. These sorts of experiences of mysterious guidance and direction are repeatedly seen again and again in the history of the members of the Order; indeed, almost every time a new member was added or a new temple site was founded, similar events unfolded. This was especially seen during the establishment of the first Archpriorate of Castle Werfenstein in 1907 and then during the acquisition of the Order's second and sovereign priory in Hollenberg, near Aachen, on February 9, 1914.

The first Archpriorate, Werfenstein *5.), is an ancient castle situated on the banks of the Danube, the mightiest river landscape in all of central Europe. The castle is quite curiously connected with the legend of the Nibelung and the medieval sagas of Parzival and the Templeisen. These connections became clear to Lanz von Liebenfels and the founding Brothers only after acquiring Werfenstein. The castle was first brought to Lanz's attention by Brother Armand (Reichsherren of Schweiger-Lerchenfeld) who died in 1910. In many sources of medieval history, the castle is called the "castle of Frau Helche", in reference to the first wife of Etzel, the King of the Huns in the Nibelungenlied. Since the saga says that Rüdiger von Pöchlarn took Helche from her father's castle in order to solicit King Etzel, and since Castle Werfenstein is near Pöchlarn, it is

more than likely that Werfenstein is the home of Frau Helche. Significantly, this name also appears in the medieval documents specific to this area and nowhere else. And because of its location as well, it has already been determined that Werfenstein served as the holy sanctuary and seat of the province's Earl. In fact, the Freiherr ('free lords') of Machland appear as the castle's oldest known owners. The coat of arms of this family dynasty strangely also became the coat of arms for the state of Upper Austria, a testimony to the important regard that this ancient family once held.

The Cistercian Abbey of Baumgartenberg and the prebendary diocese of Waldhausen near Werfenstein both owe their founding and status to the Lords of Machland; the imposing buildings that they founded there still speak to their glory to this day, even if they have been abolished from being monasteries.

The history of the founding of these Cistercian orders is highly significant as well. The Cistercian Abbey of Heiligenkreuz was founded in 1411, and its first abbot was Friedrich, whose ancestry remains unknown. He must have come from a noble lineage, however, because he is mentioned as being the travel and study companion of Otto of Freising, son of Saint Leopold III, Margrave of Austria, and stepbrother to Kaiser Konrad III (Friedrich himself is likely to be more closely related to the Lords of Machland and Wolfger von Erla, Bishop of Passau, and to the well-known patron and Minnesänger Walther von der Vogelweide). These two younger sons of Saint Leopold, Otto and Konrad, had been sent to Paris for their education. While in France, they became acquainted with the Cistercian Order at the famous Morimund Abbey in Burgundy. They were so impressed with the spirit of this Order, which at that time was under the powerful direction of the abbot Saint Bernard of Clairvaux, that they both joined and became Cistercians of Morimund. Otto later became abbot of Morimund, and eventually the Bishop of Freising. As Bishop of Freising, Otto became known as one of the greatest German historians of all time. As an abbot of Morimund, Otto also worked with his father, the margrave Leopold III, to establish an abbey of the Cistercian Order in Austria as well. Otto's pious father gladly granted the wishes of his son and thus founded the Heiligenkreuz Abbey, which was settled by Morimund Cistercians as a daughter-house of Morimund, just like the other Cistercian abbeys in Spain that are mentioned above. Friedrich had come with the monks who had left Morimund to establish the daughter-house abbey in Baumgartenberg, and was the first abbot chosen to head Heiligenkreuz.

Therefore, since the Grail and Templar sagas both originate in Burgundy, the ancient homeland of the Visigoths, and since they also originate at

roughly the same time as the founding of the Cistercian and Templar Orders by the Burgundian noblemen, and, since the legends of Parzival and the Grail have also been found to have had their final formations in Upper Austria, near Baumgartenberg and Werfenstein, then we can thus establish a firm link between Burgundy and this region of Austria. Thus, the only acceptable links that can then be claimed between these two places during this specific time must be Friedrich, the Cistercian Arch Abbot, and the Heiligenkreuz Abbey, which he presided over.

In addition, there is one more critical and previously overlooked historical fact that we must mention. The spiritually eminent patron of the arts, Leopold VI, the Glorious, Duke of Austria, had made a crusade against the Masons [the O.N.T. referred to the medieval Muslim invasion of Europe as the “Masons”] and had even fought side by side with the Templars of Montsalvatsch in their reconquista of the castle of the Order of Calatrava. He was also known as a special admirer of the Cistercians. He visited Baumgartenberg, gave many gifts to them and even donated another abbey to their Order: this was the magnificent Lilienfeld Abbey, which also served as his gravesite upon his passing. It is believed that Wolfram von Eschenbach himself also participated in this Crusade of his against the Masons. Is it likely then that Eschenbach became personally acquainted with the Templar Order through this Crusade of Leopold VI ? When the interior of the Baumgartenberg Abbey church was renovated from its original Romanesque to a beautiful baroque design in the 18th century, memories of their Burgundian homeland and their connections with the Spanish knightly order became obviously apparent in its details. This is also quite significant. For on the side walls of the transept of the church, one can still today see images of the Spanish knights of the Cistercian Order illustrated on its baroque frescoes. These types of representations are not found anywhere else in Germany and Austria. From all of this it becomes apparent that Otto of Freising and Friedrich of Baumgartenberg (who later became Bishop of Hungary) played an important role in the literary history of this era. Friedrich, and the entire region of the Werfenstein Castle, exhibit a deeper connection with the Niebelungen and Templar sagas than previously thought.

A highly sensitive genius and subconscious Templar like August Strindberg, who, it could be said, spent two of his most creative years beneath the shade of the trees of Baumgartenberg, instinctively felt the sanctity of this region and thus dubbed it "occult". It inspired him to craft his greatest works and it appears again and again in the writings of his last and most mature period of productivity. Even more profoundly, it was the factor that turned him from being a fanatical atheist and materialist into a devout believer in Esoteric Christianity. All that one

needs to do is to read his description of the gorge (located a half an hour from Baumgartenberg) in the stage scenery of his "Inferno" and "To Damascus" to realize just how much this region helped shape Strindberg into a new man and to lift him to the heights of real and profound genius. From all of these wondrous blessings we see the guidance of the divine hand and thus draw the firm conclusion that the O.N.T. has indeed been gifted with not only extraordinary grace, but also the tremendous responsibility that this honor bears: to continue the great work of the Templar fathers, and to miraculously do so in the very same place where, 800 years ago, it had been so wonderfully expressed in 'ParzivaT, and yet so abruptly broken off as well. The Ordo Novi Templi was thus founded to maintain this work, which has continued uninterrupted for centuries, in a new form but under an ancient banner. It is meant to again become what it was originally intended to be and what the holy abbot Bernard of Clairvaux expressed in his 142nd letter with the most beautiful and clear words: "'The purpose of our Order is to immerse ourselves in the peace and joy of the Holy Spirit. The path that our Order follows is one of silence, of fasting, of prayer, and of hard work. Our Order walks the highest and most exalted path on this pilgrimage to the purest love."

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- * **1.)** Translator's note: In regard to this metallurgy, 'Templeisen' can thus also be read as 'Temple-Iron' or 'Temple-Sword'. The statement is in need of explaining. He could be speaking of any temple order that belonged to the *Minne*. Hence, the famous Ulfberht sword of the Vikings can be traced back to Frankish monks in Germany.
- * **2.)** And who were changed in name only into the 'Militia Christi'.
- * **3.)** Translator's note: A 'Familiar' in this specific context means a member of the Order who lived and worked outside of the monastery, and "in the world", and yet contributed, supported or spiritually bonded with the Order.
- * **4.)** Thus he served as Abbot General to watch over the traditions that had passed from the outlawed French Templars to the Spanish knightly orders that had concurrently protected them.
- * **5.)** Translator's note: The literal translation of 'Werfenstein', 'throwing stone', must also be noted as curious and worthy of further investigation.

~ Nosce Te Ipsum ~

The following instructions from the O.N.T. is 'Regularium Magnum' were written in the 12th century by Brother Gaufried, one of the co-founders of the ancient Order of the Templars, where it was read to each newly arrived Brother after his reception - a custom that the O.N.T. adopted and continued :

Brother Gaufried speaks as the voice of the lords of the ancient Templar Order to the new initiates: "Know Thyself!"

1. This is to say: go with your own counsel, as the wise men of the Gentiles once said to their disciples. These words were written above the gates of the ancient temples and should thus be carved upon the heart of every new initiate,

2. For there lives within us a voice that does not stop to ponder and ask such questions as:

where do we come from?... what are we now?... and what will become of us once this life is over?

3. Before you may enter into the most holy temple of God, and before you can know his mysteries, you must first take these instructions as a reminder of what he commands of you:

Man, you must first recognize yourself before you can answer the three questions above!

4. You must first realize that you are but a flawed human being who is not worthy in any way to recognize God. But nevertheless you are capable of recognizing God, so you must not shy away from him, nor must you ignore him, nor must you defile or degrade his image, which is reflected in man himself.

5. Foremost you must learn to truly see yourself by recognizing that you are an imperfect creature, wicked and fallen. For it is man himself who has sinned against nature and who has thus been punished for this. Nevertheless you desire anew to create and to shape both beast and nature to follow your order, and both beast and nature have been given to you to freely rule over.

6. But again, know thyself, and above all recognize that your present understanding and your present sense of life is clouded and obscured by the dark of night. But nevertheless (or perhaps because of this), you long to once again see the Light and to see the beautiful light-bearer, Lucifer, who will illuminate your heart and who will teach you about all that is divine and all that is natural.

7. Therefore, if you dare to listen to this inner voice that calls from

deep within, and if you dare to work to lessen this darkening within and to bring this light to shine within your spirit, then this voice will call to you: come and see! For know this: the most high and holy and divine wisdom does not come unto the ill-disposed heart and does not dwell within a disgraced body full of defiled senses.

8. Once you know this, then you will see that all that you are searching for resides within you. Before this, you did not desire to open your eyes to the Light, this Light that lives within you. It is this Light that Christ speaks of when he says in the Gospels: "the world of evil men did not want to know the Light..." (John 3:19)

9. God is complete and blissful in his being, just as, on the other hand, the present earthly man is never complete within and is always miserable. And he will remain so until he has risen to the point where he finds this godly wholeness and blissfulness and thus becomes god-like. "For only in HIM do we live and move." (Acts 17:28)

10. So in order for all that God created to come into being, he brought forth that primeval one from which all originate, the ancient Monad *1.). Only God himself can directly create the Monads. Every compound creation is the result of Monad activity. These Monads are therefore the ancestors and originators of all material and earthly things.

13. For the time being, all creatures have to go the same way by necessity: to follow nature's law, whether they be angels or beasts, whether they be plants or minerals of the earth. For the time being, all must be trapped in the darkness (in the integral form of the spirit deep within primeval night), just like all present living beings in the mother's womb and just like all present seeds in the earth's womb. For the time being, there must always be an integral Chaos associated with this darkness... *2.)

14. These are the fundamental teachings that have been carefully preserved and passed down to us by our ancient fathers. Accordingly, nothing can be thought of more highly than this spirit of primeval night. Of this, you must take caution and you may not speak of this with outsiders, for they may then ask you for more information than you are allowed to give to them *3.).

24. Man, however, was destined to become the most perfect of the creatures on earth, since he was formed in the image of God and thus embraced the Holy Trinity. God has created the body of man from the finest and purest ingredients of the earth. It is the spirit of salt in particular, however, that holds a subtle power: the electrical power *4.) of the higher elements, which determines the life of a man's spirit within his corporeal form.

25. In order for him to know God and to maintain his connection

with God, God breathed his spirit (as the third component) into man and thus animated him with a divine power... this itself is the spirit that returns to God after man's body dies. As the wise one says, "the spirit belongs to God, to the one who gave it."

26. Hear this, o man! Stop and know thyself, of what you once were! This is how you came into being and this is what you once were. Know that you bear the image of God on earth; and that you carry this great responsibility as the representative of the God of heaven on earth. This makes the entire world the blessed dwelling of all those creatures who live within God. The way to glory was open to all beings and God transformed all of those who loved him and he blessedly gazed upon all of those whose eyes were not dulled or blinded by licentiousness. The path to the tree of true life was thereby opened to them so that they could know the Light that gave them life and so that they could enjoy the fruits of this tree forever.

27. But when this first man desired to also become a god himself and thus violated the laws of breeding and the laws of life, he lost this divine gift and thus lost everything all with one stroke. The earth thus became cursed unto him, man became mortal; his senses were clouded and he could no longer understand that which he once understood, he could no longer see that which God had once let him see. Thus, he was now no longer able to recognize the divine Light, even when it was shown directly to him.

28. Therefore, o man, know thyself as you are, in your current state of weakness, and open your eyes to see that you can only again find what you have lost through knowing your own guilt. You must therefore watch and be careful not to go astray and slip and thus become just like those who were the first to fall (i.e. the anthropoids, the apeling men, the Devil!). Then cease all of your self-contemplation and go to God with your hearts raised high for him. Stand upright and true, just as God created you, so that you may look to the heavens and upon the heavens you shall rest all of your hope. You soon will no longer need to search this wretched world of beasts, down among them in the dirt; no longer must you give yourself away to the trivial and the empty concerns of this world. "For all of our beautiful gifts and all of our wonderful blessings (enlightenment, benevolence, creativity) come from above, from the Father of Light."

30. Once that you have fully recognized this and once you have taken the direction to act, then behold, you will not walk any other path than the path of nature, the path back to God, from where everything came in the beginning, and from where the whole world was born. "The river of God is full of water," say the Psalms; water is the source from

which nature comes, from which the whole world is born. It is the source of life and of the Light. (This is why God's river is "full": he is the law of nature itself. This way, this "river" of God, and of nature, is the eternal cycle of the most holy Trinity of first becoming and then passing away and then being reborn into a new existence, as the "twice-born".)

35. Thus, the circle is the symbol of perfection. There is nothing on the earth that does not exist within the circle or is not preserved within its cycles. Even the sun and moon and stars and all of the celestial bodies turn in circles around the earth.

36. These circles turn on the wheel of the sky at the discretion of the celestial Father who decides when and where it will come to a stop and stand still. So, once you know what you are at this moment, and once you realize that your present life is only one small arc of a circle, then you will easily come to see what you will become after death, o man!

39. For even the material world around us also goes the natural way of the cycle. The earth had already received its first baptism of the waters in the earliest primeval age; it now awaits the second baptism of this cycle, the baptism of fire (of atomic power). Once it receives this baptism, it will then lose all of its material weight and will thus rise once again, glorified, into divine perfection. And then the great Sabbath Day will come and all creatures will become transfigured, and God will be all and God will be within all.

40. So look closely, o man, and see what you will yet become, and thus know thyself! All must go this way, but all will only proceed from stage to stage depending upon his station (his honor and his race).

41. Your spirit will return to God, the one who gave it to you. The more that you have purified yourself by living a moral life, the higher will be your ascension unto complete perfection on that great day of the transfiguration.

42. Once this perfected spirit has reached this point, he will clearly see the vast manifestation and the hidden works of God: those works that are created for the punishment and terror of evil men and those works that are created for the reward and joy of good men.

43. The physical form of man in the material plane will be divided and purified by nature's hand, so that the once intimate bond between body and spirit will be broken and will be thus separated into a material, earthly body and a divine, celestial spirit. In other words, he will become transfigured from a being with earthly-bound senses into a being with purified and spiritually divine thoughts and senses.

44. Finally, the soul, as the link between the body and the spirit,

will rise to the higher plane from which it was originally born.

45. The physical body will thus fall into decay until it is completely purified and transfigured by the fires so that it can be joined to the spirit in the brilliant splendor of a new bond in eternal life. It is then that he will thus be reborn in the image of God as a new man and God's new temple will thus be established.

46. Know thyself, o man! For every man who carries this knowledge as his faith and hope within his heart will, as John the Evangelist says, become sanctified and holy like God. For only he who renounces all uncleanness and licentiousness will reach the Eternal Light. Amen!

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* 1.) It is understood that the pure and unified primal beings, the angelic beings, came from the Monad.

* 2.) Meaning that this is all part of the very development of the life of the divinity.

* 3.) Esoteric instructions and wisdom are always offensive to materialistic men, because they lack the ability to conceive and act upon these revelations. They will thus always remain incorrigible and any such message will be wasted upon them.

* 4.) In the original Latin, this is written as 'vis elektrica'. According to Brother Gaufried, the life of the material form of man is a bio-electric process, as understood by modern natural science.

OSTARA No. 1 - I. The Reich of the Blondes and the Darks

In England, which was once famous for its beautiful blond physiques *1.), the Aryan race is dying out, just as is happening in all countries, all over the world. If the beauty and rarity of the blond race of man were only acknowledged in the same way that the near extinction of a wonderful species of plant or animal would be, then this desire to encourage the preservation, cultivation and promotion of this blond race of humans by the publication of our journal would be accepted and embraced the world over. But now there is more at stake for the world in this rarity and near-extinction of the blond race of man: for the blond race is the only race that creates and preserves genuine culture through race. And it is not only the most pure and noble race, it is also the most beautiful and superior organism on the face of the earth! *2.)

But before we delve into any specialized examination of racial issues, we must first precisely and scientifically define what we mean by the term "race". The often poorly defined concept of "race" and the inconsistent technical terminology surrounding it has very deeply damaged the reputation of this young science of the study of human species. I thus define race as this: the complex of all inheritable physical, mental and spiritual characteristics of a human being. The term "race" is therefore a purely anthropological concept. Race is therefore not to be confused with "community". Race is also not to be confused with any such group that shares language, tribal, national or religious characteristics, such as the "Englishman", the "German", the "Frenchman", the "Italian", etc. In our now contaminated world, these words no longer say anything about the racial characteristics of a man; they only express man in linguistic, geological or political terminologies. For example, there are now many Negroes who speak excellent English, who are English citizens and who are Christians. But, in racial terms, they will always remain Negroes! The term "Aryan", in particular, has caused great confusion in the field of racial science as well. Today the word "Aryan" stands alone in modern scientific fields as possessing a merely philological or ethnological meaning; it is therefore unique in racial studies as being an anthropological technical expression that should be avoided as being misleading. For today's Italians, Greeks, Armenians, Persians and Indians all speak an Aryan language, but they no longer belong to the same race as the vast majority of men who speak the equally Aryan languages of the Northern French, German, Anglo-Saxons and Scandinavians. Therefore, on the basis of the concept of race as I have just defined it, and which I consistently apply to all of my writings (which is now slowly becoming accepted in the literature of current

racial studies), one must accept the following five categories of human races *3.):

1. The blonde Aryan-Heroic race *4.): having a tall, slim and evenly distributed physique with whitish-rose colored skin, bright bluish, bluish-grey or light grey eyes, blonde hair, a straight and narrow nose, with an oblong skull and face. Ancestral home: the northwestern regions of Europe. But in actuality, this could also be the northern regions of the sunken continent of Atlantis in the northern Atlantic Ocean!
2. The brownish Mediterranean race: having a medium physique, long arms, shorter legs, weak shoulders and a weaker chest, dense and dark body hair, brownish skin color, dark eyes, a convex / curved and large nose, with an elongated skull and face. The race gets its name from the Mediterranean Sea, whose territories are the ancestral home of this breed. Another possibility for the origin of this race could be the southern regions of the continent of Atlantis.
3. The yellowish Mongolian race: having a small, broad and flat physique, with shorter arms and shorter legs, sparse body hair, yellowish skin color, dark, slitted, flat-lying eyes, dark, tight hair, concave noses, with wide skulls and faces. Ancestral home and area of greatest distribution: Asia.
4. The black Negro race: having a medium, slim physique, long arms and legs, sparse body hair, large genitals, black skin color, dark and large round eyes, dark, curled and ingrown hair, flat, wide and concave noses, with small, oblong skulls and faces, which makes their physique often appear taller than it actually is. Homeland and area of greatest distribution: Africa.
5. The dark, primordial race: the primitive, ape-men and primordial humans who appear in various physical forms, with various combinations of skin color, eye color, hair color, and nose and skull shapes, as well as having a crudely animalistic form to their genitals. These creatures are an integral racial type according to their morphological and phylogenetic characteristics, i.e. they possess physical features that are differentiated from the first four racial types, whether by being over-developed or under-developed. Today, the main area of distribution for the surviving members of this race are on the outlying regions of society, i.e. in the polar and oceanic regions as well as in the more remote and hard-to-reach areas of Africa, Asia, South America and Europe.

It is also worth mentioning that the mingling of the first four main races, as they are today very common in modern cities, produces racial types that blend in with the primitive racial type both physically and mentally. Numerous mixed and transitional types have developed and there lies

one of the most important, but also most difficult tasks - to determine in each individual case the proportion of the main races within the hybrids. Where this is not possible, the individual in question is simply called a *mischling*, and usually exhibits the peculiarities of the primitive race both physically and mentally, as well as the psychic aspect.

However, the blood group research emerging from our biochemical racial diagnosis will soon be able to ascertain the racial proportions in each individual. This will end the debate over the racial differences by judging objectively! So far only the Jews in medicine have experimented and determined the racial differences through blood samples. What a particularly fine irony of fate! The Indians had and still have a suitable expression for the racially mixed: *C a n d a 1 a*.

Even on the basis of this purely descriptive presentation, the most important basic reasoning of a practical racial care arises, which is: Pure race is the result of 10,000 years of planned pure breeding and segregation *5). In contrast to this is the mixing of races, which is the regression to physical and psychological primitivism. Intelligence training and regimen for a short lifetime can never out do the result of thousands of years of pure breeding! Education alone can only improve mankind in a conditional and narrow-minded way! Education, regimen and breeding must work together! Nor can the health and influence of a good regimen elevate a race. I would like to put it this way: Education and regimen alone does not raise the lower race to a higher race. Herein lies the root of the whole modern human misery exposed. The modern life of the city and also the migrations of the Aryan or heroic race from their north European primeval home to all countries of the earth, which have been going on for ages, more or less confused the five main races. The various races, therefore, no longer live next to each other, especially in world cities and industrial areas, but in and on top of each other, a fact that is fundamental to contemporary politics and sociology. On the basis of this knowledge the whole economic, political and cultural development of mankind turns out to be the desperate struggle for existence of the various races *6).

It is not class but rather race struggle that makes up the contents of world and cultural history! And just as the five main races differ physically from each other, they also differ ethically and psychologically and accordingly play a fundamentally different role in the history of the culture. In their psycho-ethical evaluation, the races of mankind follow one another in exactly the same order as they follow one another physically-morphologically.

1. The blonde Heroic-Aryan race is the intellectually and ethically highest race, it is the culture-creative and culture-preserving race *7).

And is capable of the highest spiritual, mental and physical work which, is in agreement with their harmonious body and skull structure. It is characterized above all by inventiveness, indigenous high moral feeling and by a sense of beauty and therefore represents the ideal of mankind in physical, psychological, ethical and aesthetic relation. The blonde Heroic-Aryan race is the race of great genius and the spirit of the hero, the great priest, Warrior and colonists of mankind. The history of the whole world knows only the blonde heroic genius and not a single real dark Mediterranean, Mongolian, Negro or primitive genius!

The blond people of the Heroic-Aryan race are born individualists, they love personal freedom above of all, they are therefore the bearers, but also the Martyrs of freedom. This is an advantage, but also a disadvantage, because as born "Lords", they are difficult to "organize". The prehistoric findings have proved in an absolutely flawless way that the blond Heroic-Aryan race is the creator of all spiritual and material culture.

Agriculture, livestock, weapons and valuables in stone and metal, pottery, plaiting and weaving, the art of building, sculpting and painting, science, art and religion are all first created by the blond Heroic-Aryan race of the northern European homeland, and then dispersed through this race on their prehistoric and historic wanderings all over the world *8). All states of the world, including those of the Orient and America, are from the so-called "allegiances", annually made at the spring (Oster) season departure "Ver sacrum" (the "spring consecration" of the young heroic warriors!). Royal and noble families of all nations of the world trace their descent back to this god-like race of heroes. All philosophies and religions of the world are rooted in the development, care and perfection of this race, in which the deity manifests most fully.

The dark races and particularly the dangerous primeval world monsters were tamed by this race *9). Wodan, Thor, Heracles, Perseus and Theseus, the great dragon and giant fighters *10) tamed or exterminated the beast men, and at the least partially uplifted the animal humanity by intermingling. So in fact, human society and social order have developed from harsh realities, and not by giving in to the childish and partisan fantasies of "equality" and "democracy" promoted by the dark races. That is why there can never be any actual sequential "equality" and "democracy" in the world of men. A generalized "equality" would be the worst of injustice towards the blonde Aryan-Heroic race, because it is the sole creator, hence the owner and rightful heir of all cultural worth. According to the great law of the conservation of energy, nothing can be given for free, everything must be gained and earned through work. Nature is aristocratic! The blond Aryan-Heroic race has fought for every

inch of all cultural values and for a hundred thousand years. All means of production are created by it alone *11), and all capital is its property. Yes, the culture created by this race is what makes possible the existence of the many millions of dark race people who live under its culture and take part in it. Therefore, there can be no cultural and economic life without personal ownership and inheritance, no state life without mastery. Bolshevism in Bavaria, Hungary, and Russia has clearly shown that Bolshevism is of the dark races (instigated by racially inferior Jews with an almost gorilla-like appearance). These "proletarian dictatorships" do not abolish inequality and mastery whatsoever, but the complete opposite by installing the horrid economy of the devilish, bloodthirsty, ghetto-Candalen [Jews].

It has been shown that the beastly lower races do not govern, nor maintain the culture, let alone create and/or increase it. And that it is the way it has always been! All ancient states of the Orient have perished at the moment when the lower races gained the upper hand over the blond Aryan-Heroic lords through dark plebiscite and proletarian distortions. The blond Heroic-Aryan man is the only "homo mansuctus", the "homo pacificus", - as the Bible calls him - he alone is the "social" man, as the modern researchers call him [Lanz is expressing the "merciful" and "compassionate" man]. A state that does not cultivate this higher race or, as most modern "culture" states, even routinely eradicates it in favor of racially inferior, unemployed, antisocial, and purely parasitic, Candalen hordes, collapses hopelessly. The end is cannibalism!

2. The Mediterranean race [Semites]. Physically and psychologically, it is the closest to the blond Aryan-Heroic race. However, the body and head are inharmonious, the body is too delicate, and the chest, shoulder, arm and hand make-up are too weak for manual labor. This race is of a low intelligence, purely reproductive and not mentally productive. The Mediterraneans, therefore, are the race of gawky lawyers, literati and Talmudists, traders and merchants, orators, actors, the super active revolutionaries and agitators. They are nervous and impatient, and for every people a ferment of unrest, they are the audacious gamester, stock brokers and speculators, whose every sense and aspiration is directed to quickly getting rich without any trouble. They are the born swindlers and fraudsters, their only, "invention," is the so-called, "democracy," and "socialism," a world view that makes the robbery and rape of the blond Heroic-Aryan race into a political, economic and ethical system. Although they always claim freedom, equality, and the compassion of the unsuspecting blond Aryan-Heroic race, when they come to power they are the most heartless, bloodthirsty tyrants, ruthless capitalists, and the most unscrupulous workers - exploiters. And yes, they can almost be

called the race of slave and girl traders, as to how the dark races are characterized by demonic sexuality *12).

3. The Mongolian race has a head that is too large in relation to the body; it is therefore distinguished by a great, but again purely reproductive intellect. Their body is indeed awkward but powerful and very suitable for manual work, they are therefore the typical labor and factory working people, excellent in all manual work that can be made according to the template. The industrial and factory proletariat of all civilized countries is therefore made-up of up to 80% of this race, especially since the mass flooding of the industrial districts by the strong Mongolian Slavs! And with their uncanny fertility - they are the makers of proletariats! *13) - are the core of the Socialist-Anarchist mass armies, which are led by Mediterranean people, who are devoid of any sense of beauty and morality and are truly filthy beings, the Eastern Jewish ghettos and the Chinese quarters are of a corresponding and stinking proof of this. The assets of their intellect are of ingenious brutality and callousness. They form the all-destroying revolutionary mob and the terrorist guard. It is noteworthy that the Jewish Soviet gorillas in Russia based their rule chiefly on the Chinese and Korean terrorist guards, and the Commanding Officer of the Hungarian terrorist horde had the designated slogan: "Get me no blonde, but only the black and black-eyed in the Red Terror Squad, because the blondes are too soft!" It is well known that in all revolutions of modern times, the fury of the mob was directed above all against the blond, for they are considered as "lords" and counter-revolutionaries solely on the basis of their appearance. What is peculiar to the Mongolian race is its sociability, its sense of organization and subordination. Therein lies, on the one hand, the economic and political strength of this race, especially in the field of the socialist movement, and on the other its shame. Since it is enough to deprive the Mongolian masses of their leaders and the whole mass storm plays itself out. This proves itself, for in the history of the world there has never been a higher population - two thirds of all people are pure Mongols or Mongol's hybrids! So dangerous are the Mongols that the major human and cultural catastrophes, from the collapse of the ancient Near Eastern and ancient cultures to the Mongolian storms of the Middle Ages and the Bolshevik Flood of recent times, are the work of this hostile-culture and blindly destructive race. England and America are still facing a dreadful fight for life and death with the approaching yellow man!

4. The Negro race. The small, primitively constructed skulls require a lesser intelligence, and the body is not fit for heavy work, the negro is naturally inert and lazy, and in a moral relation - a naive amorality. The primitive instinctive life, especially the vision and hearing, are well

developed. The negroes are a hunters and shepherds race and are suitable for lighter labor in warmer climates, e.g. their use in cotton plantations. Because of their low intelligence and their proportionate minority they are culturally and politically less harmful.

5. The primitive (and crossbreed) race is psychologically ill and imbalanced in relationship to its physique. The most various combinations of the four main types of racial psychology already discussed appear in this race. In general, they can be described as the race of the lower agricultural and peasant populations of the cooler earth strata and cultural fringes.

* **1.)** I am reminded just now of the well-known legend of Pope Gregory: the Pope was so struck by the light-colored, angelic beauty of some of his English servants that he became inspired to go outward to proselytize to the Anglo-Saxons.

* **2.)** See Ostara No. 36, "Life and Spirituality of the Aryans and the Blacks" and Ostara No. 74, "The Immortality and Divinity of the Higher Man".

* **3.)** For more details on this, see the following issues of Ostara: No. 26, "Introduction to Racial Science", No. 27, "Descriptive Racial Science", No. 28, "The Face and Race", No. 29, "General Racial Somatology Studies I", No. 31, "Specialized Racial Somatology Studies II", and No. 37 "Racial Phrenology Studies".

* **4.)** For the following reasons, I do not choose the misleading term "Aryan" alone, but instead choose to add the term "heroic" to it (as in "Aryan-Heroic" or "Heroic-Aryan"): 1. Because this race used to simply be called the "heroic race" in primeval times, and 2. because at the same the deepest essence of this race can be characterized in this way. For more on the comparative ancestral homes of the various races, see Ostara No. 50, "The Ancestral Homeland and Prehistory of the Blondes."

* **5)** See "Ostara" No. 61 "Mixed race and racial separation": No. 46 "Moses as a Darwinist": No. 48 "Moses as Anti-Semite": No. 54 "Moses as a Racial Breeder": No. 95 "Moses as a race hygienist": No. 97 "Moses as a Racial renewal": No. 99 "Moses as a Racial Lawgiver".

* **6)** See "Ostara" No. 2 "The World War as a race fight of the blond and the dark": No. 3 "The world revolution is a grave for the blond": No. 11 "The Economic Reconstruction of the Blonde": No. 12 "The dictatorship of the blond Patrician": bfo. 24 "The Intellectual Property and the Blond": No. 25 "The Blond and the Dark in the Political Life of the Past": No. 40 and 41 "Race Psychology of the working life 1 and 2.....

- *7) See "Ostara" no. 32 "The collect from the tax for dividend-payment": No. 75 "The Blond as bearer of technical culture".
- *8) See "Ostara" No. 10 and 13 "Primal man and Race 1 and 2": No. 22 and 23 "Race and Laws 1 and 2": No. 52 "The Blond as the Creator of Languages": No. 62 "The Blonds as Army and Troop Leaders": No. 63 "The Blondes as Troops": No. 73 "The Blondes as creators of music": No. 77 "Race and Art in Antiquity and the Middle Ages": No. 83 "Breed and Poetry": No. 84 "Race and Philosophy": No. 85.....
- * 9) See "Ostara" No. 7 "The Sodom's Water": No. 6 "The Sodom's Stones": No. 8 "The Sodom's Fire": No. 9 "The Sodom's Air": No. 5 "The God-Spirit": No. 18 "God's Church": No. 15 "The New Covenant": No. 35 "New Physical and Mathematical Proofs for the existence of the Soul": No. 59 "Aryan Christianity as a Racial Culture Religion of the Blond": No. 69 "The Holy Grail as a Mystery of the Aryan-Christian Racial Religion": No. 74.....
- * 10) See "Ostara" No. 5, 6, 7, 8, 9, 15, 16, 17, 18, 19 (Theozoologie).
- * 11) See "Ostara" No. 70 "The blond is the creator of technical culture"; No. 75 "The blond is the creator and bearer of technical culture".
- * 12) Evidence in "Ostara" No. 21 "Race and Wife": No. 33 "The dangers of women's rights": Nos. 38 and 39 "The sex and love life of the blond and the dark": No. 44 "The comedy of the women's rights activist": No. 45 "The tragedy of women's rights": No. 55.....
- * 13) See "Ostara" No. 64 "Many or few Children?"

II. The Goddess Ostara and the past Reich of the Blondes

The famous Old English church writer, the Venerable Bede (born 674, died 735), has in his works the following peculiar statement:

"Tribes of the Old English folk - my folk! - called the month of April, Estermonath. They named the month after one of their goddesses, whose name was Eostra, and in her honor they celebrated their feasts, and from that old custom today's Easter festival gets its name to mark the joys of the new high feast with this word."

So speaks and writes a reliable witness of ancient history, who, as we can see, with racial pride calls himself an Englishman and a member of the heroic race! From Bede's short note, we may safely conclude that this goddess Eostra, known by other Aryan tribes as 'Ostara', may have been a deity associated with the spring and light. Folk names and local places researched along with comparative myths confirm this assumption.

Is not uncommon to find in ancient family names the name of the Goddess of spring and light, especially Gothic tribes, e.g. in Ostraberht, Austrobert, Austrogisil, Astrid (name of the original Benedictine abbot in

the Ostrogothic district), Ostragota, Astragild etc. Also the surnames Ostermann, Osterlen, Astertag, v. Osterau (with the black O-rune and the Sun in the coat of arms) and many others that are similar. It is a far too little known fact that the very names of the old gods were preserved in the countries, local places and people's names of all heroic Aryan tribes. This is due to the common belief - which, by the way, according to the latest anthropological research also corresponds to historical facts - that the Heroic-Aryan race is descended from the gods and half-god heroes. Hence, the gods gave people and families and places their names. So it was at least in the old heroic times. It is not a coincidence that among the noblest, most beautiful, and most powerful people that ever walked the earth, were the Ostrogoths, or more accurately the Ostro-Goten, as they are called in contemporary documents. They were named after their tribal mother Ostara and the remnants of this Heroic-Aryan Folk still survive dispersed today in the nobility. The Ostro-Goths were the main tribe of the Ostro-Germans, they had the economic and political hegemony, they were the Folk of Kings and Priests [Priest-Kings]. Herodotus calls them the "Royal Scythians". The old Hellenes (Dorians), a Scandinavian tribe, among them the Easterlings, daring seafarers who in ancient times had often swept into England, and the Angles, Normans, Burgundians, Suevi, Visigoths, and the Austrian population on the Danube between Enns and Kaab (also Hungary) - are all related to each other. At the time of their great migration, the Ostro-goths had in the heart of Europe, the ancient Pannonia, a place they named Ostar-richi [Oster-Reich, Austria], in honor of their tribal mother goddess; the Reich of 'Ostara'. The Ostrogoths had the tempting "Germanic tomb" of Italia, and most of them moved to the alluring south, where they found their doom. Yet that Danubian country in the heart of Europe retained the name "Oesterreich" from the surviving remnant of scattered Ostrogoths.

The idea of 'political astrology' is a science to be taken seriously, which places Oesterrich under the planet Venus and under the scales of Libra, an ancient wisdom being re-discovered by us today. For we shall see that the goddess Ostara is identical with Venus-Urania, the "heavenly Venus". So political astrology is based on prehistoric facts! Still today in Austria-Hungary, two of the largest shrines of the Ostrogothic tribal goddess 'Ostara' have survived. These are the world-famous Klosterneuburg Monastery near Vienna, which is called on the old Roman maps Asturis' and the national shrine of today's Hungary, Esztergom-Gran on the Danube with the immense cathedral castle, now the seat of the Cardinal's Archbishop of Hungary. Also the powerful Hungarian noble family of Esterhazy derives their name from Ostara. It should be noted that the Canony Klosterneuburg was founded by the Margrave Leopold and

consecrated to Saint Mary. Leopold later received the rank of the patron saint of Austria and his relics are still preserved in a magnificent shrine above the most precious altar of Christendom, the so-called “Verdun altar” in the chapter house of the Canony. To sum it up, Hungary turned their veneration to Holy Mary as their Patroness. It can be seen that here and in countless other cases the churches and monasteries were founded on old aristocratic places of worship, and Christian saints were simply sown into the fabric of the altar of the Gods and Goddesses. Ostara simply became Mary! Even the old “Pagan” festivals were converted to Christian festivals with only minor changes. Grimm rightly says: “It is quite probable that heathen places were converted into Christian ones, and that it was also considered advantageous to call upon the old priests among the learned Folk (the old Germanic tribes) for the new worship. They were the most educated part of the Folk, most capable to work with the Christian doctrine and commend it to their countrymen.” They had also taken the ancient mysteries into Christianity and kept them accessible only to the initiated. These facts make the corresponding Christian places of worship in all the lands inhabited by the Heroic-Aryan Folk, as well as their sacred legends and Christian festivals, an immensely important and rich source of folkloric and prehistoric science, in fact, it makes the use of these sciences full of wonderful surprises. For every Aryan-Heroic landscape, if one understands the language, becomes a wide open book, from which one can read like a history of mankind. Christian cult sites, cathedrals, monasteries, chapels, statues, names of places, rivers, mountains and meadows are not only art and scenery but at the same time scientific hieroglyphs, which tells us of an exceptionally graceful and aesthetic form of life and action lived by our ancestors. What a rich yield we get from even a brief sequence of some “Ostara” names and places in the following list: Ostero (Norway), Estrun (Benedictine Abbey at Arras), Estrée (root of the well-known, ancient French noble family of d'Estrée), Asturias and Extremadura, as well as the town of Astorga, in the Adriatic sea the peninsula of Istrian, in the heart of Europe the great river of the Ister or Hister (actually the “water of Ostara”, now the Danube), Ostermundingen in Switzerland, in Germany Oestrich near Weisbaden, Osterholz in Stade (apparently a grove of Ostara), Osterode in the Harz, Osterburg at Magdeburg and elsewhere, Osterfeld at Merseburg and elsewhere, the Benedictine Abbey of Osterhofen in Lower Bavaria (already founded at the time of Charlemagne!), Esternburg and Osterburg, as well as many other Ostara towns in Upper and Lower Austria, especially in the latter area, which has a surprisingly large number of prehistoric, almost gigantic, fortified castles and earthen pyramids (for example Stillfried, famous for the

Battle of 1278 that established the powerful position of the Habsburgs), and some surpassing the Pyramid of Cheops in volume. Therefore also the effort involved. In Kärnten, the old Hochosterwitz Castle, one of the mightiest castles in Europe and seat of the most powerful noble family in Kärnten, the Princes' Khevenhüller. Especially significant and numerous are the Ostara sites in Poland and Russia, an area long inhabited by the Ostrogoths, I mention only Ostrow and Ostrolenia (both battle sites), the famous Old Polish nobility Ostrowski, Ostrowo in Poznan, Ostrow in Pskov, Ostrag in Volhynia, Ostragosh in Voronezh, Astrakhan in Russia and the scenic Astrabad in Persia. Therefore, it can be seen that the Ostara locations extend in a chain from the far west of Europe (Asturias) through the whole continent to Central Asia (Astrabad) and appear everywhere where peoples of the blond Heroic-Aryan race, especially the Ostrogoths, live or had once lived.

If we examine the Latin language, we again find the word Ostara in *auster* - a south wind. *Auster* appears personified at the Tower of the winds in Athens as a wind God and is shown there as a blossoming youth with a coat flowing and a water urn pouring out. The connection of Ostara with *Auster* is all the more permissible when compared to the Old High German *Ostar*, Nordic *Austr*, Anglo-Saxon *Eastor* and Gothic *Austr* indicate the eastern part of the world and in the Old Norse poem, the *Edda*, an *Austri* appears as a spirit of light. Now it may seem striking and contradict our acceptances if Ostara signifies not only the east, and also the south, but we are viewing it with the most advanced prehistoric, philological and anthropological research which shows that the primeval home of the Aryan, the highest human race, is not Asia, but the northwest of Europe. Emigrating from their original homeland, the light-giving Aryan-Heroic blond Folk spread in an eastern and southern direction, which is to say in a southern direction over the whole Mediterranean Sea and beyond the borders of Asia and India. In Latin, the meaning of *austerus* became "rough" because these prehistoric wanderings were not journeys of pleasure, but emigration, which were caused by returning hardships every year. We know from the folklore of all Aryan peoples, especially those in Northern Europe that the second born and surplus of young warriors gathered every year in the springtime, the time of Easter, at the "Ver sacrum" [sacred spring], for the consecration in the groves and temples of the Goddess and in the fields of Mars so to make "allegiances" [devoted to the divinity that would accompany them in their venture]. After the blessing of the priests with the water in hand commencing with the tears of the parents and brides, they would seek their glory in the far distances of the east or the south, and thus to conquer new territory for the noble race. Is it really any different today in

England, where half of the young men emigrate to gain a favorable position in life by way of the colonies?

On the water in high-beaked ships, some sailed around Spain and penetrated the Strait of Gibraltar into the Mediterranean, where the ancient Iberian, Old-Eustonian, Old-Punic, Mycenaean, Egyptian and Babylonian states had already been founded in prehistoric times. Others even circumnavigated Africa! All the promontories of Europe and the Mediterranean, as well as the islands, still have prehistoric stone buildings (the so-called megalithic constructions), which were actually marinas and maritime stations, as today Gibraltar, Malta, Aden, etc., still preserve the memories of these old seafaring Aryan Easterlings and Ostara men. In Egypt, these ancient blond Aryan Folk of the highest intelligence created that stone construction culture. Next to the ship the most important device for these Folk was the stone tool and weapon. The ship dominated their culture, art and religion. Therefore, the ship also appears as an offering and attribute of the Gods, and since their ships with the curved beaks resembled the moon, and the moon and the stars are of particular importance to sailors, the Gods of these prehistoric seafarers were mostly lunar, ship, and water Gods [Vanir].

Another part of the wandering young warriors from the "Ver sacrum" struck the land route. It is noteworthy that the distribution of the Aryan-Heroic race from its Northwest European homeland did not take place by land until the metal age, since in prehistoric times travelling on land was far more difficult than on water. The means of transport on land was the horse, which the Aryans had also first tamed in their European homeland. These Heroic-Aryans, the horse and wagon folk who originally occupied northwestern Europe, also invented the wagon from the ship. The most important component of the cart, which made the wagon from a ship to a wagon, was the wheel. The wheel cannot be produced without a metal hatchet and saw. So the cart [chariot] can be a reflection of the metal age. The horse and wagon folk were indeed also the metal folk. Metal technology is a creation of the Heroic-Aryan Folk, and it is believed now that this most crucial invention was made by the Ostro-Goths in Poland, Hungary or South Russia. Just as stone, ship, moon and water dominated the culture, religion, and art of the old Ship-Folk so now copper, bronze, iron, metal, horse, chariot, wheel, and earth dominated their culture, religion and art. With the wheel, especially the spoked wheel, we see the resemblance of the sun and its rays - the wagon, horse, and metal folk naturally venerated the sun and earth gods, which is why the sun-gods appear so much with horses and chariots (Apollo, Phaeton, the Germanic Phol). It is interesting to see how many old customs are still practiced at Easter, a sure proof that they are connected with the Heroic-Aryan

ancestress and goddess Ostara, because otherwise they are completely incomprehensible. We have already mentioned how water was used for the auspicious glow of life as the most important instrument during the "Ver sacrum" [Sacred Spring ritual]. Another instance would be that even in the Middle Ages there were especially charmed and admirable swords, "Oster-sahs", which were worn in the Easter sword dances!

In the Easter pastries, which are known to be of pagan origin, the wheel and the sun appear in the disc-shaped "Easter cake" with radial lines, and in the rich "Easter crescent" the ship and the moon. The warriors who were dedicated to their deaths wanted to enjoy life so the departure to war was preceded by a time of brimming enthusiasm for life, the Carnival before Easter! All of our annual festivals go back to prehistoric times and their true meanings only become understandable through the knowledge of their relationship to that time. The time before and around Easter is also the time of love in nature. .

We have come to understand that Ostara is not only the goddess of spring, the aspiring sun, but also the goddess of war and love. Mars and Venus! True to its 'tolerance principle', the Christian Church recognized the great and all-encompassing position of Ostara for the Aryan-Heroic race by marking the 25th of March - which incidentally marks the Easter season, even often in the Easter season - as one of the greatest holy days of Mary ("Annuntiatio Mariae"), and so Maria sat in the place of the Aryan "Ostara". A wonderful symbolism! At the same time of year, that every year for thousands of years came the selection of the Heroic-Aryan youth to be united in noble, racially pure and racially equal love, in the temples of the Nordic gods, the Church now, by design, has the Virgin Mary conceived of the Godman!

These connections also clear up the old darkly-meaning Grecian word "hystera" = "uterine mother", a word from which the modern medical term "hysterir" derives. Ostara is indeed the ancestress of the noble blond, Heroic-Aryan race, "vagina gentium"! [ancient term referring to the Nordic countries as the birthplace of higher mankind; "womb of nations"] Compare this to the peculiar Gothic hanging lamps with images of the Virgin Mary in a ray mandala, e.g. at the high gate of the Teutonic Knights' Church of Marienburg and in other old churches.

As the sun goddess, Ostara is also the goddess of the sky, of the stars and - as goddess of the Ship Folk - of the moon. This is also communicated in the ancient Greek language, because ancient Greek aster = star. The Greek demigod Asteria is the daughter of the Titan Krios and the Titaness Phoebe. In modern anthropological language, the Titans are the Ur-humans, hominids. In any case, this ancestry of Asteria points to a prehistoric history. The demigoddess Astraea is the daughter of Zeus and

Themis, and a thoughtful mythological symbolism begins to emerge. For Zeus is the supreme, noblest of the gods, and Themis is the principle of justice, of purity. These attributes testify to Astraea's high racial purity. Astraea is also identified by the ancient mythologists with Dike [or Dice] = "justice".

This mythological allegory of Astraea tells us that Ostara is the principle of pure breeding; born of pure discipline that propagates noble purity; it is the historic principle that uplifts mankind physically and spiritually to perfection by means of selective breeding. And thus, suddenly, another Greek-Latin word, which we still quite often use today, becomes understandable in the word *historia* = "history"! For the work of Ostara = Astraea; the breeding out of the half-animal chaotic races and primordial creatures, from the blond Heroic-Aryan race. It is the story of the struggle for preservation by these noble peoples sprouting from the bosom of the ancestral goddess Ostara. Its content is "Historia"!

The lower races, on the other hand, have no history, which is why they instinctively hate history and tradition.

After the preceding, we are compelled to declare the so-called "Semitic" cultures and languages having their origin in the far older and higher European, Aryan-Heroic cultures and languages. This the only right way of looking at it and brings the solution of all mysteries. (See "Ostara" No. 52 "Protolinguistics".)

According to our research, the Asian cultures, if and as long as they were really cultures, were also the work of Stone Age or the ages of metal, blond Easterlings. As soon as this reasonably thin upper class of blond Heroic-Aryan warriors, priests, and princes perished by war or racial intermixing in those dark racial poles of the southern and eastern realms, those cultures collapsed, and so did the states. Therefore, the great Nordic goddess Ostara appears in the so-called "Semitic" culture and religion as Astarte or Astaroth. Besides the phonetic consonance, we also find a complete accord of essence. Like Ostara, she is a virgin and martial goddess, the goddess of chaste love, whose priests and priestesses had to use the strictest purity in opposition to the lewd Asherahists or Baalists; thus arose the Venus Urania, the heavenly Venus. She has the Crescent Moon as an emblem, as does Ostara, and is also the goddess of the ships. Along the sea route, which the Stone Age Easterlings took, is where we find their great sanctuaries: Carthage, Kythera, Cyprus, Tyre and Sidon. Yes, there is even more, and with it closes the ring of our comparative mythological research: Astarte with the emblem of the crescent moon and riding on the bull becomes identical with the Lady Europa. Ostara = Astarte, Astarte = Europa, Ostara = Europa!

Ostara is the ancestral mother and tribal goddess of the Heroic-Aryan

blond race that originated in Europe, which by boat (hence the crescent moon shape) and on land with the horse traversed the whole earth who swarmed in innumerable flocks from the “springs of consecration”, and everywhere brought higher culture, but inevitably mixing with the primal creatures in those most remote areas, including the most dangerous, the huge ape man. The mixing with such inferior beings served as the stimulus for the development of the dark, lower races, but for the Heroic-Aryans brought on the tragedy of their own guilt and punishment!

The Grail King Amfortas, who mingles with the sultry beast Kundry and is then beaten down with a lifelong injury, is such a profound allegory of prehistoric events!

After examining the word and very essence of the goddess Ostara, both linguistically and mythologically, let us now turn to view the folklore and take a look at the cult of this goddess. Some philo-semitic “Germans” have tried to deny the existence of the goddess Ostara, but let us listen to the racially closer Venerable Bede and Jakob Grimm, who says: “Ostara, Eostra may have been a deity of the radiant morning, the ascending light, a joyful, salutary apparition whose concept could be used for the festival of the resurrection (the Easter feast) of the Christian God. Bonfires (Easter bonfires) were lit at Easter, and, according to the long-lasting popular belief, as the sun rises on the first day of Easter, it makes three jumps of joy, she holds a joy dance (Easter dance). [A use of words that cannot be appreciated in English. The German word *Freuden* is used for *Bon* in *Bonfire*, but is also again for “joy”. In other words, “*Freuden-Ostara*”] Water, which is drawn on Easter morning, is equal to that of Christmas, holy and healing; here too pagan ideas seem to have shifted to Christianity. White-robed virgins (Easter maidens), who can be seen at Easter, at the time of the first spring, in rocky outcroppings or on mountains, remind all of the goddess.” Amongst the Heroic-Aryan Folk of the Christian Middle Ages, the so-called Easter games, which even the church had to endure, have preserved the use of Easter eggs and Easter fairy tales told by the preachers from the pulpits for the amusement of the people. Memories of the erotic and racial character of Easter have been preserved in the words “Easter play” and “Easter day” as a flattery for the beloved. Also in the Middle Ages was a reminder of the exodus of the “*Ver sacrum*” and the erotic exuberance, which even now are still the Easter and sword dances in which the Ostersahs and erotic allusions play an important role.

It is clear that our modern carnival-festival is nothing other than a reflection of those prehistoric and medieval Easter festivals, and it has a much deeper meaning than we assume. Still in many areas the customs have been kept by the carnival parades, where they drive “fool’s ships” or

“ship cars”. In other places, tree blocks or plows are hauled around by unmarried maiden virgins. The maneuvering of the blocks, the plow, the ship’s wagon, according to the Folk’s faith, should help the girls to soon marry, and for infertile wives to become fruitful. “The compulsion of the unmarried virgins to participate in the Isis, Nerthus or Ostara-festival seems to indicate that they moved the Mother of God who seemed to cherish the bond of love and marriage and at the same time punished the defaulters. In this sense, a woman could rightly apply to Frau Venus, Holde and Frekke.” Even today, in some areas, there is the curious, hitherto quite incomprehensible, but now completely clarified use of the so-called “Austindeln” or “Osterstiepe”, i.e. the peculiar tradition at Easter, when the young boys teasingly chase the young girls with rods around the village with the hope of winning a kiss. The Easter hare and the Easter egg, both symbols of fertility, the latter also of resurrection, or the belief that bowls of Easter eggs, scattered on fields and gardens, promote fertility. Furthermore the use of Easter stories with erotic contents (“risus paschalisi” [Easter Laugh]), the magic of love in a scoop of Easter spring water and the Easter kiss, now become perfectly clear.

It would be strange indeed if the celebration and the name of this goddess, who played such an important role in the lives of all the Heroic-Aryan blond peoples, were not to be found in the Scriptures of the Ancients. The fact is that Ostara takes on an excellent role under another name as the great goddess Isis (also Demeter, Hestia) [One only need to be reminded of the so called Roman Isis temple at Mainz], who plays a most prominent part in mythology, poetry, and above all in the mysteries of antiquity, both in their meaning and significant geographical distribution. Throughout the old world, as far as the campaigns of the prehistoric and historic Easterlings advanced so did her sanctuaries, their cryptic mysteries were celebrated as the highest of all religious festivals. The identity of Ostara and Isis is shown: 1. From the simultaneousness of their holidays at Easter. 2. The completely identical festive customs. 3. By the name similarity, because we still find today in some German tribes the legends and customs of “Frau Eysn”, which match perfectly with Perchta, Ostara and Isis even in the smallest details. With the Suevi, she was also called Zisa, the feminine form of the Gothic God of spring, Zeizo, the husband (or son) of Ostara. The word Zeizo and Zisa lives on in old German nursery rhymes and in the Austrian dialect for a ‘gentle person’. These are by no means imaginary, the field names often carry the memory of Ostara and her husband (or son), the youthful and radiant, shining spring god Zeizo (what signifies in the Gothic the “blossoming”). “Zeizen”, “Zisen”, “Zisel” (“Zweisel”) - mountains are quite common in the vicinity of Marian (Isis and Ostara) sanctuaries. Not far away from

the previously mentioned Austrian "Ostara" sanctuary, Klosterneuburg, is the community of Zeiselmauer, the birthplace of another "Patron of Austria", Saint Florian, which is the literal Latin translation of the gothic "zeizo" = "youth" "becoming"! St. Florian is in fact nothing other than the Christianized youthful god of love, Skeaf, Froh or Frauja. He is the patron saint of happy marriages, invoked against the danger of water or fire and also the guild saint of the sweepers. In Ofen (Budapest), there is a "Chimney Sweep and Florian Church", where the brides and grooms of the whole country trust themselves to pray, because the greatest blessings rest upon the marriages made in this church. Then there is Isis-Eysn who lives on in numerous place names composed with "eisen", such as Eisenburg, Eisenstadt, Eisenthal and so on.

Not to be forgotten, we also have the documented testimonies of others about these ancient folk and of these Tacitus comes first, who in "Germania", Ch. 9, narrates that the Suevi worship Isis as their main goddess whose emblem is a ship-shaped idol. Even today, especially in Austria and Hungary, these ship-idols made of clay are found at prehistoric sites. The professional sciences, blinded by the Jewish spirit, have erroneously declared these statues as "Moon idols", that is until the writer of this treatise proved that these idols are prehistoric ships.

The town of Mödling near Vienna, where there was an immense prehistoric settlement dating back to nearly the 10th millennium (BC), has a museum with such ship idols. Since the whole Vienna basin was once an inland sea or massive lake, the museum possesses a rich collection, including a most original and valuable clay piece of a sound ship placed on wheels, so it seems the oldest model of the "ship's cart" ("Car-naval"), from which we get the name "Carnival". From these and many more prehistoric findings, it follows irrefutably that the goddess Ostara = Isis and her cult already existed in the homeland of the Nordic Heroic-Aryan Folk, while the rest of the earth was still inhabited by uncivilized, beastly races.

An interesting and ancient message about the ship cart processions of Isis comes down to us from the "fasti" [Roman books of poem describing the calendar of holy days], which contains Lactantius, *Institutiones* I. 27, and also in the "Chronicon" of the Abbey of St. Trudo. It is told that for a long time and into the Middle Ages, the Isis ship cart festival that was celebrated in Kornelimünster near Aachen (an ancient Benedictine abbey dating back to the Carolingian period) was highly renown. It is again significant that near Aachen (in Moresnet) there is a hilltop called Hollenberg (= mountain of "Holla", mountain of "Ostara").

By the French of today Isis - Qstara - Perchta - Holla, etc., is also called "Abundia", "Habonde" and "Bona Domina", which is considered to be

partly a child friend, partly as a child's fright, a bringer of luck, and a mythical being of ill fortune.

The ever present Reich of the Blond

Joy and sorrow characterize the dual nature of the goddess Ostara and her cult. The hardest of times alternate with times of resurrection and glory in the history of the heroic blond race. The hard range in the North and the isolation during the Ice Age had forced this people into the purest of breeding and highest development. Catastrophes, such as the current "World War" [WWI] urge them to stop and reflect upon themselves when they have deviated from the path of good breeding.

The duplicity of Ostara-Isis is easily explained. The spring time, the time of the "Ver Sacrum" and the departure of the young and bold, was a "celebration of joy", a feast of exuberance and the overflowing zeal of life and love, but it was also a serious time when most of the departing warriors felt the dark "Hel" and the death-gods - the "Keren", as they were called in the ancient Greek language, or the "Val-Kyrien", as they were known in the Nordic language - both the victim and the hero found death on the Battlefield. Therefore Guido von List rightly refers to the Helvetii, as the ones who had chosen the "Lot of Hei" when leaving the sacred spring. In German the weird death gods, the "Val-Kyrien" and "Keren", live in the expression Kar-Woche [Holy week] = "mourning" - the week before Easter and Kar-Freitag [Good Friday] = "mourning" Friday, because Christ is crucified and dies! Christ-Frauja, the son of Ostara-Maria, suffers daily, hourly, the bitter sacrificial death in the fate of his race, the blond Aryan-heroic race. He also suffers the indescribable horrors of the current "World War", the "world revolution" and so called "world peace" more than ever! *1)

What a tremendous, tragic, dreadful symbolism lies in the ancient myths of the gods and in the very name of the gods! The development and dissemination of the higher, godlike, blond Heroic-Aryan race and the higher culture and civilization it created was bought by the annual sacrificial death of countless Easterlings and younglings of the spring consecration leaving for Easter! The divine Heroic-Aryan man, as Christ [both figuratively and literally], being born of the divine goddess Ostara-Maria, thus becomes, through his heroic sacrificial death, the redeemer, liberator and perfector of all humanity, raising it from the miserable darkness of animal humanity and the uncultured into both godliness and culture. Thus, the Ostara-Isis Festival has become the highest feast of Christendom, just as it had been the main festival of the blond Heroic-Aryan race in the dawn of prehistoric* times.

It is at the festival that we find a profound (as well as scientific, ethical and aesthetic) symbolism that separates the development of the higher and noble Aryan-Heroic race from the dark and bestial chaos races, which are the most dangerous adversaries of all that is good, gentle and true. Now let us first see what is actually meant by the grimacing figures that are used in the Carnival festivities, which are usually clad in animal furs (skins) *2); those satires and dolls that are either driven out, burned or thrown into the water. They not only signify the dark winter driven away by the bright-shining sun goddess Ostara, but also the heroic actions of the fair-haired sons of heroes who defeat the dark, 'devil', [by casting them away] which is the animal and ape-man mixed in the dark human races, who still live on today with disastrous consequences. This is the Good Friday and Easter Mystery, the Grail Mystery of the departing Parsival, which is the Mystery of the Mysteries, as revealed in the highly celebrated Eleusinian Mysteries of Isis but only to the Initiates, and in the Orders of the ancient Aryan-heroic Christian church of the Middle Ages that only a few modern secret societies kept, but unfortunately completely defaced and only barely recognizable. For instance, in my opinion the apron (fur) of the modern Freemason goes back to the animal skins of the ancient Isis mystery priests, which had been strapped around their loins.

It is Apuleius who in the 11th book of his *Metamorphoses* gave us the following famous passage, which was previously murky, but is now completely clear, where the goddess Isis herself says that day, which emerged from the long horrific night (the prehistoric animal humanity), was sanctified by an eternal cult to her. At the time when the winter storms subside and the sea is again navigable, their priests sacrifice an ancient cart (!). However, the purpose of this cult may not be revealed to the profane. After the wreath of roses (the symbol of love), which the Isis priest holds with a sistrum [ancient and ceremonial sound instrument] in his hand, the initiate is only allowed to reach out for it when he has discarded the fur of the "most depraved animal, which is so offensive to the goddess" *3). It is the same ceremony, literally, as was customary at the initiation of the medieval knights and monks, the heirs of the ancient mysteries! The obnoxious "animal" is nothing more than the dark-bred animal and ape-man! The content from the passage of Apuleius is one of the most significant in world literature, for it gives the key to all mysteries, it lets us know that the essence of all true religion is racial fullness, Ariosophy, cult of the highest, which is the blond Aryan-Heroic race. Yes, it even assures that this work is through beauty. The goodness and wisdom characterizing our race is not just the work of blind chance, but the result of prehistoric and historic deliberately planned breeding by

racially trained priesthoods and their religious systems. The scanty fragments preserved for us by those priestly men of letters, such as Edda, Orpheus, Musaeos-Moses, Pythagoras - Buddha (= Gora), etc., and above all the Bible, confirm this assumption in almost every sentence. The Jews in particular have clung to the culturally racial religion of the Bible, which of course has been twisted by them in the opposite direction, with tremendous success. That is the secret of their power, that's why they do not want other folk to regain their racially true identity. For God is pure race, and pure race is God and divine power! That's the greatest and highest mystery, that's why the Osiris child standing next to Isis holds his finger to his lips!

Ancient historians have expressly reported that the higher breeds of plants and animals, especially horses, were bred by priests in the sacred primeval Germanic groves and glades. And man himself was not excluded from these practices in these sanctuaries of selective breeding. Yet, when we look at what we now have before us in modern man, we can see how miserably fallen we are from what was once God's most precious creature, the noblest being on the face of the earth. And so it has always been, as has been proven by the prehistoric findings uncovered at ancient cultural sites, and as our folklore has confirmed:

1. Enormous quantities of pottery findings are regularly discovered at these ancient worship sites, usually indicating that they are the remains of large festivals or banquets.
2. Even today, such worship sites are still used as dance halls where newlywed couples celebrate their wedding vows. These places were often called "tanzberge" or "dance mountains".
3. Religious dance processions are still held in these sites today, and sometimes even in conjunction with ancient games of sport or displays of skill in weaponry (as a remembrance of "Ver Sacrum"!).
4. These places still to this day hold a special magical aura of love and the erotic that attracts couples for their romantic power. That is why many of these sacred sites are called "Minneberg" ("love mountains"), the "Wonneberg" ("joy-" or "rapture mountains"), the "Venusberge" (of ancient European sagas and legend), and the "Hörselberge" (considered by many to be the actual probable original location of the Venusberg). The sight of these majestic holy mountains is something so sublime that speaks to the power of their divine creation. Therefore we should not question or reproach the Ario-heroic priests of the ancient past, but instead only praise them that they have determined that such sites should be used as sanctuaries where the most noble, beautiful and good members of our folk could not only safely and purely procreate, but also give birth to their children in such a place and time that was consecrated

by their god. For astrology *4) teaches us that both the time and the place of a child's birth are of the utmost importance. *5)

The position of the sun is especially crucial and is also the easiest to calculate. If procreation took place before March 21st, then conception was done with the sun in the house of Jupiter and the child would be born with the sun in the house of Mars. If procreation took place after March 21st, then conception was done with the sun in the house of Mars and the child would be born with the sun in the house of Jupiter. If done in the latter period, conception would always result in a priestly or knightly, and thus heroic, offspring. This is therefore the most favorable constellation for humankind to be born in.

And then why shouldn't things be once again as the way that they once were? The future of the blond Ario-heroic race lies in the correct recognition of its past. Racial science, racial hygiene and racial worship must all be unified as one in order for it to again become the great religion that it once was. The noble man therefore,

1. Does not submit himself to breed by the standards of the state, as a state-owned "stud".
2. Does not engage in the error of "universal" state breeding which only puts an emphasis on the number of healthy infants, thereby encouraging the breeding of many different races. The results of this "universal" procreation are miserable, because they inevitably lead to indiscriminate breeding which brings about vast numbers of Chandala, Negroes, Mediterraneans and Mongoloids. Any state that truly wishes to nurture a genuine "eugenic" birth plan must pursue a specific and targeted racial hygiene that breeds only those citizens who are able to sustain and elevate the state: the blonde Ario-heroic race. This then must properly be done under the assistance and guidance of the Ariosophic religion of racial worship. The state must also then operate and maintain a work and housing program under the model of Detlef Schmude, Germany's great pioneer in agrarian work settlements. His plan is described in great detail in his book, *Durch Arbeit zur Siedlung* (*Settlement through Work*).

And so let us summarize the results of our research into Ostara:

Ostara-Isis-Perchta-Maria is the goddess and racial mother of the culture-creating and culture-preserving blonde Aryan-heroic race of men. She is signified astronomically and is the goddess of spring, the goddess of flowers, the goddess of the sun, the goddess of the rising light [dawn], and the goddess of joy. She appears as a cultural hieroglyph for our people as the goddess of skill, weapons and toolmaking (the "ostersahs"), the goddess of agriculture (in plows and the production of Easter cakes and pastries), and the inventor of ships and wagons, and thus the founder of transportation and trade. But she is primarily the goddess of love and

of racial selection, for she despises the mixing of races and all of animal humanity. She spurns every other offering and every other time of year and only demands that most precious of offerings: the spring selection of the most beautiful and promising of youths and maidens in the dawning of their love. ***6)**

She is first and foremost a hieroglyphic symbol of racial ethics for redemption through her son, the blonde Ario-heroic man, the “Christ”, the Easter Lamb, who has been burdened to suffer and endure all manner of dishonor through the presence of the dark races among him. He must therefore first sink beneath the filthy floods of the numbers of their races and thus perish so that he may become reborn in a more purified and holy form on Easter Sunday. With the resurrection of his race, he will simultaneously redeem not only himself, but also the lower races of mankind and bring them as well to be nearer to God.

All of these previously noted discoveries herein have inspired me to create and publish this series of writings as the *Ostara* library. Since I have dedicated this series to the awakening and the preservation of the blonde Ario-heroic race of men (regardless of their specific tribe or nationality), I have decided to give it the name of the racial mother of their people, the most sacred and time-honored name of *Ostara!* It is in her holy name and her holy sign that we shall continue to fight for victory as our forefathers once did, and, if necessary, it is in her holy name that we shall also die!

***1)** See *Ostara* No. 14 ”The Talmudic Origin of Bolshevism”

***2)** Their names are German: Perchten-Laufer or Schembart-Laufer. Compare to the Greek schema = ”ghost”, ”beast”.

***3)** Literally: ”pessimae mihique detestabilis dudum belluae Istius corio te protinus exue”. In addition, words and ceremony of the religious ritual: ”Surgite in nomine Domini” and ”Exue hominem veterem”.

***4)** Astrology, which the ancient ones regularly practiced and held in very high regard, is not known by today’s ”highly esteemed” modern scientists. And yet it is still studied in the dark by today’s stock market speculators and insurance brokers, who know its secrets very well.

***5)** See *Ostara* No. 80, ”Practical Racial Metaphysics”.

***6)** See the racial hygiene treatises in *Ostara* No. 18, ”The Strike of Humanity”, No. 34, ”The Racial and Economic Solution to the Sexual Problem”, No. 43, ”Introduction to Sexual Physics”, No. 47, ”The Art of Loving and Marrying Happily”, No. 49, ”The Art of a Successful Marriage”, No. 51, ”The Art of Procreating Beautiful Children”, No. 60, ”Racial Consciousness and Racial Lifestyle”, and No. 66, ”Naturism and Racial Culture”.

OSTARA

No. 59

Aryan Christianity the Religion of the Blonde Heroic Race

- by Jörg Lanz von Liebenfels -

- Vienna, 1912 -

Christianity Is Aryan in its Essence

It is harder than one may think to characterize the essence of Christianity and to distinguish it from 'paganism'. If we read the early Christian confessions that are available to us today, we are most often left with a multifaceted and confusing picture full of contradictory views. For first of all, monotheism cannot, as is usually assumed, be regarded as the most essential doctrine of Christianity. On the one hand, today's Christianity, with its doctrine of the Holy Trinity, is no more a purely monotheistic religion than degenerate Judaism, which indeed gave divine honor to the 'angels'. And on the other hand, Christianity's type of monotheism, in which the one and ultimate authority is venerated in different ways, has much in common with the most enlightened 'pagan' religions. Nor is the pure spiritualization of God a mere peculiarity of Christianity. Christianity and Judaism also both accept 'incarnations' of God. Indeed, in many Christian denominations, God appears in human form as Christ, and even in the ritualistic form of bread and wine. Conversely, innumerable masses of highly spiritual peoples of all ages and nations see God as a purely spiritual being without physical form. Because of these considerations, it is difficult to mark clear boundaries between Christianity and paganism. In fact, these boundaries do not exist in genuine Ur-Christianity. Christianity is the one and only true religion, as it has existed since primeval time *1.) and since it is a religion not invented by human intellect, but revealed by God; all of the pagan 'religions' that followed descended from it as deteriorated,

disfigured and disastrous imitations. The essential characteristics that distinguish Christianity from paganism must therefore be sought out in other areas.

The primary document of Christianity is the Bible of the Old and New Testament. The New Testament, as the name implies, and as its founder Christ expressly emphasizes *2.), is not a new religion, but a reformation of the forgotten and falsified religion of the Old Testament. And as such, it is also a religion of racial worship *3.). But still, the most basic content of the Gospels, as well as the cause of all of the struggles and suffering of Christ, is his doctrine that the Jews had purposely forgotten or distorted the original and true meaning of the old covenant, and that its renewal could only come from non-Jews, and thus only from the Aryan race *4.). This was already indicated by the prophets and especially in the mystery of the worship by the three Magi (kings) *5.). The primary contents of the teachings of the Old and New Testament are these: love God with all of your heart and love your neighbor as yourself (with 'neighbor' in fact meaning those of your own race, not those of other races). This is what Christ himself says and is expressed many times in the Bible; this is the essence of Christianity and a feature that distinguishes it from paganism. The primary message of both Christianity and the Bible, as well as all true ur-religions, is this: those of the higher race are the children of God and godliness can thus only be passed down through the children of God and not through mixing with the children of the Devil. The very fact that all of the Christian confessions, despite their often essential differences, have a commonality in their concepts of godliness and the 'children of God' as expressed specifically for Aryans in the Bible, makes Christianity at its core a religion of Aryan ancestral worship. And so it is that those who only understand the modern version of Christianity often neglect or ignore the parts of the Bible that (seemingly) delve too deeply into genealogy *6.) and family trees for no apparent reason.

On the basis of the content of these doctrines as handed down to us from the biblical documents, Christianity can then specifically be called a religion of ancestral worship. And ancestral worship is nothing else than but racial worship! And because ancestral worship is the oldest form of religion, then true Christianity must be recognized as the only authentic ur-religion. The legends of the various ancient religions concerning the 'origin of the universe', which have falsely been described as macro-cosmogonies *7.), are by no means to be understood as the deification of natural forces. They should instead be recognized as micro-cosmogonies *8.), i.e. as the legends of the emergence of human beings as a result of godlike pre-human beings who had sadly and fatally mixed with the

inferior animal races *9.). Our modern religious researchers have gone completely astray by departing from the principles of Euhemerus and making the gods out to be some sort of all-knowing and all-powerful beings instead of the elevated and godly version of human beings that they were.

So if Christianity is the worship of the ancients and a racial religion, then it is in fact not a creation of the lower human races, but a revelation of the higher men, the ur-Aryans. It is also indeed the exalted and original root-source of all pagan religions, which are otherwise only the clouding of the doctrines of the ancient Aryan ur-religion, that which the ancient church fathers called the 'protevangelium'.

Thus the earliest stages in the development of pagan religions have always followed in this manner: first, out of the original religion of Aryan racial worship, comes the devotion to the various forms of the primitive god-men, which slowly changes over time into the worship of demons and spirits. From here the ancient god-men gradually die off, their blood having been diluted and absorbed through the mixing with the inferior races; this is then reflected in the eventual spread of animal worship, animal fetishism and totemism. In its further degeneration, inanimate objects become worshiped, such as stones, trees, waters, statues, etc., and the fetishism of material objects thus arises. The higher races have also developed a fetishism of nature, in the form of the worship of personified forces of nature, such as fire, water, wind, earth, the sun, the moon and stars, but only much later on and only through highly cultivated and esoterically instructional forms of poetry and song. From this pantheistic worship of nature arose what theologians call polytheism, in contrast to monotheism. This religion of natural forces progressed further and further into the purely metaphysical and their deity worship eventually shifted from the earth-bound forces of nature into the heavens beyond. In addition to its core tenets of racial hygiene, the Aryan ur-religion certainly had a metaphysical aspect to it in that it contemplated not only man, but also the nature of the universe. But in this it must be emphasized that the Aryan ur-religion always primarily focused on man himself and never got lost in any mental games or complicated philosophical acrobatics. For it is in this life that we are physically bound, and it is from this racial-physical foundation that we must first rise before we can enter into the higher spheres through flights of thought and spirituality. Yet this does not occur through the use of frail and inadequate words or thoughts. As it now stands, our official religions, with their refusal to deal with the physical and racial aspects of the world, in effect put themselves on a much lower, and more incomprehensible and unnatural standpoint than those cults that worship

stones and trees. For the 'rules of faith' of these modern religions are no more than a highly childish and simplistic form of word-fetishism *10.). I find it much more understandable that primitive men worshiped a mighty animal out of fear or that they worshiped our life-giving sun as a god out of gratitude for the benefits that it gave to them. I also find it unspeakably absurd and simple-minded that these thousands of dogmas (which have no ethical, but only purely intellectual content) of our modern religions have been established as rigid monuments in word, whose parroting decides a clergy member's eternal bliss or eternal damnation. Is this not then a form of both spiritual intimidation and self-denial? For it is not our knowledge that makes us blessed but our passion. And what good is it to know the exact laws of the church and have all possible faith and belief if we do not know how to be spiritually happy and content? After all, human happiness comes not from the brain, but from the heart. The overestimation of knowledge and the mind (and so-called 'intellect') is what ties our modern religions down and is the root cause of the joylessness and unhappiness of their congregations. Their god is not a benevolent god, but is a petty, angry, vengeful and evil god. We must never, ever hold any of our state churches and legislatures, ministerial and police orders, and universities and state-owned societies above the law; they must always remain subject to our social, national, cultural and racial needs. The renewal of the entire human race can in fact only take place with the guidance of Aryan racial religion, as has been proven again and again all throughout history.

Christianity is Aryan in its Origin *11.)

We have discovered from our studies thus far that the essence of Christianity is that it is fundamentally a religion of ancestor worship. Christianity, however, is also particularly the ur-Aryan religion of racial worship and, as such, is the worship of the heroic Aryan race. Aryanism and true Christianity are therefore not only not opposed to each other, but are in fact one and the same. The lie that the Aryans and all of our higher culture have had their origins in Asia, this 'mirage of the East', is now evaporating before our eyes, more and more every day; the dark shroud that was once cast over the origins of our religion is slowly falling away and now we can finally see the truth.

If the ur-Aryan was the creator of all spiritual and material culture, then he was also the creator of the one true religion! Anything good that can be found in the cultures and religions of the inferior races therefore has its origins with the Aryans. As forgers and fraudsters *12,) from the very beginning, they have only soiled, defiled and wrecked with their monkey

paws whatever good things that they were given and have only marked them with their own brand of heartlessness and soullessness. What has become of it is disgusting, wretched and ugly, just like anything else that they touch. “For a good tree bringeth not forth rotten fruit; neither doth a rotten tree bring forth good fruit” *13.). All that which can be found that is good, beautiful, spiritual and divine is the work of the Aryan race.

It is beyond belief that Jewish culture could be so completely isolated from all of the influences of Aryan creative genius as the philo-semitic theologists of our schools would have us believe. Quite to the contrary, the Bible gives us evidence in more than one place that Jewish culture was thoroughly dependent upon foreign cultures and that they regularly stole from them. But just as we see today, these dark racial mischlinge were masters even back then of all sorts of spiritual theft and forgery and understood very well the benefits of adorning themselves with foreign feathers. For example, some of the ideas expressed in the Gospels have been proven to have an intimate similarity with the older views of the Hellenistic philosopher Philo of Alexandria. They have also been proven to be an extension of the ancient ideas of Gnosticism *14.). Both influences can be claimed to be Aryan influences. Furthermore, at the beginning of this era, Palestine was under Roman rule; not only did Roman soldiers frequently travel through the country, but they also kept it permanently occupied. And in the centuries before this, it was invaded more than once by the Aryan Greeks and Persians.

The Germanic peoples swiftly and joyfully accepted the biblical doctrine and the teachings of Christ; they were in fact the one tribe to most clearly understand its meaning and the ones to most profoundly develop it. And how is this? The glorious Goths would never have recognized such a religion of the mischlinge if the doctrines of the Bible and Christ had been the same as those of today’s distorted, convoluted and racially-unconscious Christianity. The teachings of the Bible and Christ were their intellectual property, it was taken from their worldview; their religion was nothing else than the purest and highest possible form of Christianity.

“In the beginning was the Logos (the ‘word’) and the Logos was with God and the Logos was God.” So John commences his most profound Gospel *15.). To fully grasp the true nature of the ‘Logos’, we must turn to the writings of the ancient church fathers. Indeed, they have passed quite astonishing information down to us. Clement of Alexandria *16.) equates the ‘Logos’ with the god Hermes. The same is said by the so-called ‘Pseudo-Hippolytus’ in the fifth book of his “Réfutatio”. This same work brings us another strange revelation. According to the astro-theosophers, the Greek King Cepheus is identical to Adam, and his wife

Cassiopeia is indeed Eve. The highly revered Greek hero Perseus is said to be the biblical 'Logos'. This is actually a crucial equation which serves to introduce us to the deepest teachings of Christ. For according to Hippolytus, the 'Logos' is by no means to be understood in the purely metaphysical sense, as our modern theologians would have us believe, but instead is actually equated with the bird Cygnus: "Cygnus (swan) in the Bärenlande (in the north)". This creature is, as Hippolytus states, a musical being ("mousikon zoon") and the image of the divine spirit ("tou theiou symbolon pneumatatos"). Who does not think of Lohengrin, the swan-knight, the Templar and the Grail King, when we hear this? All of these elements are found in the Grail sagas and in the religious beliefs of the Templar Order: the swan, the singer, the Holy Spirit and the Grail cup ***17.**). Indeed, the closer we look, the more that the doctrines of the Logos and the Templars seem to completely coincide. Etymologically dissected, 'Lohengrin' means 'cry of the flames' ***18.**), or 'cry of Loge'... the scream of the god Loge! Yet this brief synopsis tells us nothing unusual, since our ancient legends speak to us so very often about the singing swans. On the other hand, the swan is also often represented as the sun-bird or the fire-bird. The ancients loved their word-games and it is obviously here that the 'swan' of the Middle High German language, 'suan', is interchanged with 'sunne' (the ancient word for 'sun').

After this brief digression, let us now return to the Bible. The equivalent of the Greek 'Logos' in Hebrew is 'emer' or 'omer', and the Aramaic 'mojméra'. Just as the Greeks imagined Hermes and Perseus to be winged beings, so too did the biblical fathers equate the 'Logos' with the 'angel of the Lord', the 'Maleach'. He is like Hermes, the messenger of the gods: he rules the world with God (Job 2:1), he appears in the form of stormy weather and lightning (Psalm 104:3 - 4) just like Mercury/Wotan, and he protects the innocent (Genesis 24:7). Yes, he is so often equated with God, the father of Christ, the Gnostic 'wisdom', the Hebrew 'chakemah', and the Greek 'Sophia', that he is thus said to have been the very original ur-being, and the 'Holy Spirit' itself. This then leads us to the following interesting equation: the Hebrew 'emer' = the Aramaic 'mojméra' = the Greek 'Logos' = the Hebrew 'chakemah' = the Greek 'Sophia' = Christ = the Holy Spirit = the 'angel of the Lord' = Perseus = Hermes = Mercury = Wotan. This equation is not solely based upon Tacitus' "Germania", but also finds further confirmation in Wotan's many representations as a winged god of the winds and weather and as a 'wanderer'. And yes, by the way, the Nordic 'Kyknos' is identical to those associated with the Logos in the above equation! Who then does not also automatically think of the companions of Wotan in this context: the swan virgins, the Valkyrie?

In order to return to the Logos and pursue this path that has been revealed to us, we must now look at the reason why Christ called himself 'Alpha', the 'beginning', the Greek 'arche' and the Hebrew 'resijth' (Revelation 1:8). Clement of Alexandria *19.) is then correct when he equates 'arche' with 'hyios', and the 'son of God', Christ! Thus, Theophilus of Antioch *20.) and Origen of Alexandria *21.) interpret the first verse of "Genesis" quite solemnly when they insist that "in the beginning God created the heaven and the earth" should instead be translated as "in the Logos God created the heaven and the earth." This interpretation, however, is by no means just a witty theological idea of these fathers of the church; it also finds its unassailable documentary confirmation in the Jerusalem Targum in which the creation legend begins this way: "In the chakemah (i.e. the Greek 'Sophia' / the Gnostic 'wisdom') God created the heaven and the earth."

Christ, the 'arche' and 'telos', the 'beginning' and the 'end', Alpha and Omega, is always called 'Kyrios' or the Hebrew 'adon'. It is indeed strange that even the Semitic-Classical Adonis had 'beginning and end' as his epithet as well. In the introduction to the hymns of Orpheus it is said: "I'm calling you... immortal Adonis, you are the beginning and the end!" Adonis, the God of Love, first appears as Eros-Himeros in the Theogony of Hesiod. He is there, like Jahveh, the God of Gods, the ur-God and creator of this world. The name Himeros also suggests a philological bridge back to the Semitic word 'emer' ('Logos'), from which we started. We also find the Greek Himeros in the Latin Amor, the God of Love. With him as well we encounter the same idea as with the Semites and the Greeks. For Cupid is known as an attractive, winged boy and is depicted as an angel. On the other hand, however, the biblical 'Logos', the 'word incarnate', has been preserved and has survived until our present day as symbolized as a sweet, winged boy in the image of the Christ child. All of these many connections are only now just becoming intelligible and understandable. One then cannot help but wonder how the legends and pious artistic tradition of representing Christ as a winged boy began when the canonical sources of faith do not impart any of this symbolism to us *22.).

Yet it will still be surprising for most to see the connection between the Logos and Cupid / Amor that I make here. But I am not alone with this view. The most learned Catholic bible researcher of our time, Franz von Hummelauer (who has recently quit the Jesuit Order), writes *23.) that in the traditional cosmogony of the Phoenician philosophers such as Eudemus, Mochus and Sanchuniathon, the 'spirit of God' ('ruah') is divided into two beings, the 'Wind' (the Hebrew 'ruah' and the Greek 'aer' or 'aether') and the 'Yearning' (the Hebrew 'hephes', similar to Hesiod's

Eros). Crucially, a portion of Genesis 1:2 is in fact read in the Jerusalem Targum as 'ruah rahamaijn' or 'spirit of love'! The 'spirit of God' that moved upon the face of the primeval waters then turns out to be a complete linguistic substitute for Hesiod's Eros and the Aryan God of Love; Hummelauer even believes the Masoretic texts *24.) that correspond to this passage. Thus, the Targum's 'ruah rahamaijn' was easily changed to 'ruah merahepheth' by simply transposing a few letters. Thus it can clearly be seen how those completely orthodox bible researchers before me could have easily stumbled upon this path.

If we continue to follow the clues about the Logos, it eventually becomes evident that the Logos is not a purely theological nor metaphysical concept, but is instead in fact a paleoanthropological concept. This then is the key to understanding the anthropological thoughts and traditions of our ancient forefathers. In the secret language of Revelation 19:11 - 13 we are told (in Luther's translation), "And I saw heaven opened, and behold a white horse ('hypos leukos'); and he that sat upon him was called Faithful and True ('pistos kai alethinos'), and in righteousness he doth judge and make war... and his name is called 'The Word of God' ('Logos tou Theou')." This white Logos was meant to smite all of the 'heathens' upon God's command, and upon his garment it is written: "King of Kings, and Lord of Lords." That this 'white horse' and the Logos are nothing else than the representation of the world-dominating white heroic Aryan race has already been shown to us in the famous sixth chapter of the secretive Book of Revelation, where in addition to the 'white horse', the 'red', 'black' and 'yellow' horses are also mentioned. This revelation of the secret however does not entirely remove the veil from this mystery, but merely serves as a transition to an analogous scene in the 85th chapter of the apocryphal Book of Enoch where white, red and black 'bulls' come out of the earth to battle one another. Later on, chapter 89 also mentions a 'white bull', from which it is then revealed that both the 'horse' and the 'bull' are the symbols for the races of men. And strangely, chapter 90 significantly states: "And I saw that a white bullock was born... and all the wild beasts of the field and all the birds of heaven feared him and pleaded with him at all times... and I saw till all their generations were changed, and they all became white bullocks." Thus, evidently, the author of the Book of Enoch shows through this symbolism the victory of the white Aryan race of men over the colored human races. And the leader ('Führer') and representative of the Aryan race is thus Christ, Logos, Mercury... and Wotan! The Aryan is both the victor and the redeemer of mankind. But even with a purely linguistic treatment of the words 'emer / Logos, we still always come back to the white Nordic race. The Hebrew word 'emer can also mean 'lamb' *25.)

and 'Amorite'. All of the most recent historical research has shown that the Amorites were blond Nordic immigrants. This view is all the more justified, since even the Bible itself in Genesis 10:2 speaks of the Germanic ancestor Gomer. For once again, in 'Gomer', we have a very striking recognition of the word 'omer', which is another word for the Logos! I do not, however, claim that this Semitic Gomer is directly connected with Germania. First of all, Gomer would most likely have entered into the Bible as a name for the northern Armenian Aryan lands of Gimirru. Gimirru, however, gets its name from the dreaded Nordic Cimmerians, who, both linguistically and ethnologically, form a bridge to the land of the 'Cimbri', Germany and the home of the Aryan race. The identification of the Logos with both Himeros and Amor / Cupid also makes it possible to thus equate the Logos with the Germanic ur-god Gymir. The technical similarities that also exist between the two further justify this claim. The Logos appears at the beginning of the world in the Bible just as Gymir appears at the beginning of the world in the Edda. So it is said in the Völuspa:

“In all the olden age, when Gymir lived,
there were no surging waves nor sand and sea;
there was no ground below and no sky above,
only a yawning abyss and no trees anywhere.”

So in both the Bible and the Edda we see the same ideas: before the earth was created, there was only disorderly chaos; the elemental earth and heaven had not been differentiated from each other and only the primal god Logos or Gymir existed.

So in order to not leave any gaps in our investigation, we must now take a closer look at the creation myths of both the Greeks and the Romans and their connections to Nordic-Germanic mythology. Even in Hesiod's Theogony, the Logos appears as the true arranger of order out of chaos. This is because, as we know from Plato, the Logos directly corresponds to Eros / Uranus, the father of the sky. According to Hesiod, this Eros, the most beautiful of the gods, was the one to bring spirit, sense and order out of this chaos (Theogonia, 120). This is evidently the achievement of the Logos, the 'Deus' (or the deity / ur-god) of which Ovid writes ***26.:**

‘Nature and the Deus in quarrel did finally end,
which separated the earth from the sky,
and from the earth the waters,
and from the misty air the clear heavens arise.

Thus now finished and free from blind confusion,
He took his place in the sky and made peace and friendship.”

Both in the Bible and according to Greek mythology, the one who makes order out of chaos is a winged angelic being. Similarly, the Völuspa reports:

“Then the sons of Bur created the earth
and divided it from the heavens,
the stones basked in the light of the southern sun
and the ground was overgrown with green grasses.”

It should be noted here that the Edda's 'Bur' is both technically and linguistically completely identical to the Greek god of the winds, Boreas, which corresponds to the north winds. The 'sons of Bur' is primarily meant to indicate the lineage of Odhinn / Odin. And Odin, like Yahweh-Elohim of Genesis 1:2, was a god of the winds. And as such, Odin's two 'ravens', Huginn and Muninn, are likely also the so-called 'messengers of the gods' or the same as the biblical angels. Odin understands the language of these birds and sometimes himself assumes the shape of a winged snake. Already through the etymology of the word 'Odhin' we see the concepts of 'the breath', of 'breathing', of 'the breeze' and of 'reason' and 'judgment' (the Old Norse 'odhr' means 'judgment'). The folk legends of Wotan still place him as leading the 'Wildes Heer' over the fields during stormy nights. Odhin / Odin thus speaks as the primal god of wind and nature in the profound verses of the Håvamål where he says:

“I know that I hung on a windy tree
nine eternal nights
wounded with a spear,
consecrated to Odin, myself to myself...”

Our modern mythologists have thus far been unable to interpret this passage. “Odin, myself to myself”, should mean nothing else than that the ur-God Odin was an androgynous deity *27.). Ymir, who is evidently represented as Odin here, has also been characterized as such *28.). This then results in a new analogy between the anthropogeny of the Edda with the anthropogeny of the ancient Orient. Odin-Wotan is identical to Mercury-Hermes. Significantly, one of the most ancient of this sexual hybrid is called Hermaphroditus, the son of Hermes and Aphrodite. Hermes, however, according to the equation made above, is identical to the biblical Logos. That the Logos'was also thought to be androgynous is

proven by the views expressed by Hippolytus (in “Refutatio” V, 7) who reproduced the texts of the Naassenes, who claimed that the consummate ur-man, the Logos, Attis-Adonis, the 'arsenothelus anthropos', had been a hermaphrodite. And ever since ancient times, Genesis 1:27 has been interpreted to mean that since the newly created Adam and Eve were made in the divine image of God, then God must have either been multiple beings or a two-sexed being as well. In the Koran, the apparently very common misconception that the angels are male women is severely reprimanded (Surah 37 and 43). Thus we can see how the characteristics of the angels have so often been associated with those of these hermaphroditic gods.

But the amazing similarities of the anthropogenies of the Bible and the Edda continue, even down to the smallest details. The Völuspa tells us this about the creation of the human race:

“Then came three of the godly species,
lofty and gracious lords from the great hall,
who found on the land, without fate,
Ask and Embla, without might.

Neither soul nor sense did they have,
neither life nor blood, nor healthy hue,
till Odhin gave the soul, the sense gave Hönir,
being was given by Lodhur, and healthy hue.”

Just as in Genesis 2:7, the gods here breathe the mind and soul into the empty and powerless body of man. The claim in Genesis 1:27 that the 'creation' of the divine man involved the work of three deities (the 'trinity') is also confirmed by Cyril of Alexandria in his “Contra Julian” and by Augustine of Hippo in “De Civitate Dei Contra Paganos” (Book XVI, 6). This then goes to further show the similarities between both texts because according to the above quoted passage from the Edda, the Nordic trio of deities also breathes life into the original human being.

The biblical statement that the ur-man was formed from the 'earth' also concurs with the prevailing view among the ancient Germanic tribes, as Tacitus reports. In “Germania” chapter 2, he tells us that Tuisto, the divine Germanic ancestor, also came from the 'earth'. In both the ancient Semitic and Germanic anthropogenies, the 'earth' is personified as an ur-goddess of the land. In the Edda she is depicted as the giant maiden Gerdr whom Freyr, the god of love, pursues through his servant Skirnir. Both Adam, the biblical son of the earth, and Gerdr, the earth goddess of the Edda, lived a blissful life in a beautiful garden of paradise. In the

Bible, this divine garden is called 'gan be' eden', the 'Garden of Eden' or 'Garden of Adonis'; in the Edda it is called 'Gymir's Garden' (Skirnismal, 6), and as we know, Gymir is identical to Adonis. In both paradises a 'world tree' stands which ultimately decides the fate of the human race; both paradises are also watered by mystical 'streams'. The biblical tree was known as the 'tree of knowledge of good and evil'; the world-tree (an 'Ash') of the Edda was called the Yggdrasil. Under the Yggdrasil sit the mysterious Norns: Urdr, Verdandi and Skuld. Divine beings preserve this tree. Odin hung upon it in primeval times, and Yggdrasil was also its name; 'Yggr' is also a nick-name given to Odin. This name apparently describes Odin as the 'terrible one' of the primeval world who comes in the form of a dragon. The names of the giants of German folk legend, 'Ecke' and 'Enzo', can also be traced back to 'Yggr' (as 'Egis' / 'Oegr'); 'Yggr' also survives in the names of ancient fields and places (e.g. the 'Aggstein' on the Danube and 'Enzersdorf' in Austria). Thus we can already see his connections with the biblical 'tree of the serpent' of Eden. Revelation 12:9 expressly states that the Devil and Satan are the 'dragon and the primeval serpent'. Saxo Grammaticus knew Wotan-Yggr and called the Uggerus a 'seer' and a man of unknown age, who originated in a time before human memory. Just as well, on the one hand we know from the Edda that Odin took his wisdom from the world-tree, and on the other hand we know that the Bible tells us that the diabolical serpent took wisdom as well from the forbidden tree (Genesis, chapter 3). This biblical 'tree of knowledge' corresponds to the Edda's 'mjotvidr', or 'wood of the clearing', another name for the Yggdrasil. The biblical ur-man Adam is connected to the world-tree just as the Nordic ur-man is connected to the world-ash, because Yggdrasil is an Ask (Ash) and the Edda's first man is named 'Ask'.

The Völuspa here beautifully illustrates its own unmistakable parallels with the biblical account of paradise:

“So gathered the Asen upon the Idafelde,
they played at tables in the court
not yet wanting for the wealth of gold,
till three of the giant race came...

“The most mighty of the maidens, appeared.
An Ash I know, Yggdrasil its name,
a whitish mist wets its top,
thence come the dews that fall in the dales,
green by Urdr's well, eternal it grows...

“Under the high-reaching, holy ash
I know of Heimdal’s hidden horn
on there it pours a mighty stream
from All-Father’s pledge: would you know yet more?

“From thence the wise maidens come,
the three born caretakers of the tree;
Urdr was called one, Verdandi the next,
Skuld was the third, they cut the runes,
laws they made there, and life allotted
to the sons of men, and set their fates...

“Well I remember the war, the first in the world,
when the gods speared Gullveig,
smitten and burned in the high Father’s hall,
three times burned and three times reborn,
oft and again, yet she still lives...

“When she sought their home, they named her Heidh,
the witch who tames the wolves,
with magical powers and skills,
she is always joyful with evil...

Thus, the long-suffering war had come unto the world.”

This somewhat dark passage of the Edda is confirmed and echoed by Plato in his commentaries on Atlantis in Critias (XII): the inhabitants of the paradisiacal island of Atlantis had for generations preserved their divine nature until the accursed ‘gold’ came to them and turned them from demigods into ordinary men. Both of these accounts, from Plato and the Edda, are closely associated with the biblical story of the creation; indeed, they both show that the legend of Gullveig must very specifically be recognized as corresponding to the story of the biblical serpent and the ruinous fruit of paradise. Thus, an illuminating light is shone upon this dark and sinful episode. As is evident from the punishment of Eve by birth pains (Genesis 3:16), the Fall of Man does not belong to the sphere of moral-theological study, but instead to the sphere of anthropological study. The Fall of Man was nothing else but the physical and spiritual deterioration of the godly race through sinful miscegenation. In reference to the above-mentioned battle of the white ‘bullocks’ with the colored ones, we draw attention to Genesis chapter 6 which traces the depravity and degeneration that has reduced the human

race to monstrosities back to the initial mixing of the sons of God (benei Elohim) with the descendants of Adam.

A further addition and parallel to these profound paleoanthropological truths can be found in the Rigsmaðl of the Edda. One of the oldest of the Eddie poems, the Rigsmaðl portrays the developments of the various human societies as being based upon the fundamental racial differences between them. The story tells how Rigr, the god of heaven, descends to the earth and first mates with a malformed maiden and thus begets the snub-nosed (anthropoid / Mongolian) race of slaves and serfs. Next, Rigr finds a farmer family and mates with a woman there to beget a race that is far better, but still ultimately uncultivated. Finally, Rigr finds and mates with a refined woman of elegant form and after mating with her, she gives birth to the bright, white and noble-hearted race.

This corresponds to a part of the legend that Saxo Grammaticus (II, 19) ***29.)** relates to us: “Before time began, there were three types of magical giants. The first of these were men of monstrous stock, termed in antiquity as ‘giants’. They far exceeded the great men of Maas with their enormous physiques ***30.).** The second type possessed uncanny skills of precognition and practiced the Pythonic arts. Even though they were taller than the giants, they still bore a brilliant and deeply spiritual disposition. There were constant battles and struggles for power between them and the giants. Eventually, these magical ones successfully subjugated the giants, and not only claimed their right to dominate and rule, but also heeded the call of their innate divinity. Both races were gifted with the greatest ability to deceive the eyes by being shape-shifters, able to change both their own appearance and others’ through various methods. The third type of giant, which was created from the interbreeding of the previous two types, possessed neither the same physical form nor the same extrasensory magical abilities due to this bastardization; yet these creatures were often seen as divine as well since their senses were deluded with the faint traces of magical powers still in their blood. Nor must we marvel, if tempted by the strange miracles of these folk, that the barbaric world fell to worshiping a false religion, when others like these, who were mere mortals but were revered with divine honors, beguiled even the shrewdness of the Latins.” What Saxo Grammaticus tells us now makes it clear why the giants named in Genesis 6:4 were called ‘men of renown’ and why the sons of Adam had become competitors with the sons of God through this ‘Fall of Man’. Thus, Genesis 3:22: “Ecce Adam quasi unus ex nobis factus est!”

In almost typical form, the song of Beowulf combines Germanic anthropogeny with biblical anthropogeny in the following verses of the first song:

“The grim stranger was called Grendel,
the famous march-stepper,
the one who held the bogs and swamps
and fen fast, the dweller
of the sea-monster race
who guarded this place
for a long time with his wild,
miserable spirit
which the Creator had rejected.
Upon the sons of Cain avenged
the eternal Lord, because
he had slain Abel.
The Creator rejoiced not in hatred
but damned him for his crime.
Thence awoke all of the
evil progeny the world over
directed by him come all
of the spirits of the dead,
the elves and orks of the underworld
and the giants as well
to make war against God.”

This belief in the existence of giants and ogres, however, was not simply imported from the Bible or from the Orient, but rather was a thoroughly Germanic conviction, as we also see in this passage from *Saxo Grammaticus*’ preface to his “*Gesta Danorum*”: “That the country of Denmark was once cultivated and worked by giants, is attested to by the enormous stones attached to the entrances of the tombs and caves of the ancients. Should any man question that this is accomplished by super-human force, let him look up at the tops of certain mountains and say, if he knows how, what man hath carried such immense boulders up to their crests. For anyone considering this marvel will mark that it is inconceivable how a mass, hardly at all or but with difficulty movable upon a level, could have been raised to so mighty a peak of so lofty a mountain by mere human effort, or by the ordinary exertion of human strength. But as to whether, after the Deluge went forth, there existed giants who could do such deeds, or men endowed beyond others with bodily force, there is scant tradition to tell us. But, as our countrymen aver, those beings who even today are said to dwell in the rugged mountains and inaccessible desert aforesaid, are, by the mutable nature of their bodies, deigned with the astonishing and unheard of powers of transporting themselves nearer or farther and being able to appear or

disappear in turn (!). The access to these wastelands, however, is beset with perils of the most fearful kind, and seldom did those who visited them enjoy a happy return.”

As soon as we lift this mystical veil of religious secrecy off of these anthropogenic documents, then our sadly long-forgotten ancient racial history and wisdom will become illuminated for us once again. And what it reveals to us here are truths that will prove quite modern and relevant to us. These truths will deeply shake those of the present day even more so than those of the past, for the root cause of today’s cultural degeneration is in fact our profound racial degeneration. The terrible curses of the past have literally come true today!

This curse upon man, as echoed in Genesis 3:24, is revealed here in the eerie prophecy of the Skirmismal:

“Hear now, Jötuns, ye frost-giants,
Suttung’s sons, now hear me!
 How I forbid and ban
 man’s love to the maiden,
 man’s joy to the maid.
 Hrimgrinnir, the giant,
 will follow as your wife
 unto the gates of the dead!”

Thus, what was once a race, culture and religion of the living is now the religion of the dead!

True Christianity Only Exists in the Aryan

Just as the pure and heroic Aryan race has degenerated through miscegenation with the dark races, so too has the Aryan ur-religion degenerated. As man goes, so goes his god, and so goes his faith. All religions are more or less good at their basic core, since all religions originate from a common source of the exalted Aryan ur-religion. Those wicked or lowly elements that they now contain come from the poisoning influences of the inferior races. Thus not only has our modern version of Christianity been paganized by the Slavs and the Romans, it has suffered to an even greater degree under the profane influences of the Mongolian and Negroid peoples. And yes, even the Germanic folk, under the debilitating influence of these dark races, has become so weakened that the customs and character of its own racial religion seems to be nearly blurred beyond recognition. What was once said in the Gospel of John still applies today: the Lord was in the world and the

world knew him not. Racial phrenology has also taught us again and again that the heroic man is always the religious man. Gall *31.) places the centers for the sense of mysticism and idealism very close to each other in the uppermost part of the brain (regions 18 and 19), that is to say, within the extended upper dome / roof area of the skull as most often found in the heroic races (and especially those in England and Frisia). The man of the Aryan heroic race is nature's idealist; only he could be the creator of this, the most idealistic religion, Christianity, and only he alone is the true bearer and confessor of this sublime belief. He is truly the one and only holy and pious man, for to be holy and pious is to be heroic. For heroism and martyrdom are the truest callings in the life of the Aryan. Ever since the grey depths of antiquity, the Ario-Germanic north was always considered to be the lands of the gods and the land of the most pious of peoples, the 'land of the pious Hyperboreans.' And as it once was, it remains so today. More and more, true Christianity and Aryanism seem to come together as one as a unified concept. The theological-scientific achievements of the clergy of the Christian church outside of Germania are, and always have been, nil. The Romans, Slavs, Negroes and Mongols have only ever been sucklers and parasites upon the body of the Holy Mother of the Church; their most faithful sons, who alone remain its true standard-bearers are the Germans. The Aryans, the blond peoples of the heroic race, are indeed a 'priestly race'. And yes, we can say with absolute certainty that this noble type of human race were the ones who deliberately preserved and bred this ur-Aryan priesthood (the Armanen and the Templars) throughout the duration of its entire existence. That is why the pure Aryan becomes like Christ, his ideal: both a martyr and a conqueror at the same time. The Aryan god does not ask for animal sacrifices and votive offerings from the Templeisen, but instead asks for 'chastity': to abstain from sinfully mixing with the lower races. The god of the Grail does not ask for sacrifices of babies, bucks and lambs, but only the pure and steeled hearts of his faithful. "Holocaustis non delectaberis. Sacrificium Deo spiritus contribulatus." (Vulgata, Psalmus 50:18 - 19)

The Mediterraneans are long-skulled but have lower skull-roofs than the Aryans. Therefore, the phrenological centers for the 'sense of unity', 'fighting spirit' and especially 'talkativeness' (regions 3, 5 and 33) are much more pronounced in them. Accordingly, they are fanatical, enthusiastic and eloquent speakers in regards to their religious attitudes, yet this also serves to consequently make them centralists and universalists (e.g. the papacy) who tend to desire widespread unity among all religions. They have emphasized religious conformity too often, sometimes out of sentimentality and sometimes out of zealous

cruelty (e.g. the Inquisition); they also revere the sacred in their religious institutions with such an unbending rigor that any benevolent queries of a probing mind are often outright forbidden. Fasting, self-flagellation, voluntary abasement, and the renunciation of personal property, even to the point of contempt for cleanliness, are all their ideals of religious behavior. This exuberance for sanctity has also led to a disproportionate growth in ritual for the sake of ritual. The most pompous and haughty of these liturgies and erotic-sensual rites stifle those who wish to pursue a moralistic and pure belief in God. It cannot be denied that this ostentatious form of worship was conducive to the development of the arts in the fields of architecture, sculpture, painting, theater and music. But it is also equally certain that their religion has suffered inwardly and spiritually because of this love of splendor. Such striking similarity of the exuberance of Brahmanism and Mediterranean Catholicism is surely based upon the racial affinity of their confessors. For what are known as today's Indians are predominantly of Mediterranean racial stock.

Among the Mongolians, the phrenological centers for the senses of taste, acquisition, caution, and veneration are all especially pronounced (regions 8, 10, 12 and 14), thus explaining why their religion is more mercantile-based, slavish and petty; the examples of Byzantinism (as a result of the Mediterranean-Mongolian influences upon it) and Greek and Protestant orthodoxy eloquently testify to this. Thus we can see in our era a general homogeneity overtaking everything; our cultures are becoming globalized and universalized due to rampant and widespread racial miscegenation. After all, it benefits very few people that our modern religions have all 'adapted' to one another as a result of boundless racial mixing. Christianity, like all of the religions of late antiquity and the Orient, has become a more and more 'inclusive' and pan-humanistic religion, precisely for the reason that its adherents have more and more become rootless mischlings. The Sadducees of the spiritually empty, pleasure-seeking and materialistic Mongoloids and the Scribes and Pharisees of the fanatical, word-spewing Mediterraneans have always been the enemies of the one and only true religion. Just as Christ had to liberate this true religion from the disfigurement and rape of such clericalism, so too today must we liberate the true and genuine Christianity, as the Aryan race's cultural religion, from such falsifications, degeneration and ruin. Like Christ, we must drive the money-changers and handlers out of the temple again and again. And, like Christ, all of those who consciously or unconsciously confess to the eternal church of the Holy Spirit and the new temple (which has indeed existed since the beginning of time) will inevitably incur the irreconcilable hatred of our adversaries and be persecuted by them with

all of the rage that they can muster. Thus, in our religious battles, the eternal battle between the races becomes apparent once again. This is quite understandable as well, for religion is essentially an institute of racial hygiene; it is a firm castle temple which calls upon every member of its race to ensure its protection and indeed its very existence; it is the solid framework upon which it either stands or falls. We have seen how the dark races have manipulated our religion according to their tastes and desires and how they use it for their benefit. We have also seen with our own eyes how the racially inferior Jewish tribe, despite all of their pettiness, have seized all of the wealth and ruling power in this world, with help from their secretive religion of racial worship. The foxes have their caves, yet Christ and the Aryans have nowhere to call their home. So thus we must not wait one minute more. Let us come together as one and build a new temple, an Aryan-Christian church in the name of our most ancient tribal and racial god! Let us build altars and let us offer the libation of the Holy Grail, the offering of our blood and body and of our pure and steeled hearts! Let us make a burnt offering of the hearts, of those very few who have rejected the vile vice of racial mixing and who have sworn the solemn vow of Love to our racial kin! “Blessed are they who are pure in heart: for they shall see God.” (Matthew 5:8)

- END -

* 1.) The so-called 'protevangelium' of the church teachings! (Genesis 3:15)

* 2.) See Matthew 5:17 ff., and Luke 16:17. With these words it is evident that Christianity cannot embrace all of humanity, just as it also contradicts the Old Testament.

* 3.) For more on this, see the detailed proofs in Ostara issues No. 46, “Moses as Darwinist”, No. 48, “Moses as Anti-Semite”, and No. 54, “Moses as Racial Moralist”.

* 4.) See Matthew 24:31 and in particular Matthew 21:43.

* 5.) Apparently these kings were Persian, and therefore Aryan! Aryans were the first to adopt this religion since its founder was one of them!

* 6.) See the early chapters of Genesis as well as Matthew chapter 1 and John chapter 1, where 'Logos' means the 'ur-Aryan'! For more detailed evidence on this, see Ostara issues Nos. 46, 48 and 54.

* 7.) 'Macro-cosmos' means the greater cosmos, the universe.

* 8.) 'Micro-cosmos' means the smaller cosmos, man.

* 9.) See Ostara issues Nos. 10 and 13, “Primitive Man and Race in the

Writings of the Ancients.”

- * 10.) At the time of Christ, the Jewish religion as well had degenerated into simple 'word-fetishism'. This also partially explains Christ's bitter fights against the Scribes.
- * 11.) This section is an extension of an article originally written on December 25, 1908.
- * 12.) John 8:44.
- * 13.) Luke 6:43 - 44, and Matthew 12:33.
- * 14.) Gnosticism's Aryan (Persian-Indian) origins are in turn related to Brahmanism (Guido von List's 'Armanism') and ancient Buddhism.
- * 15.) John 1:1.
- * 16.) "Stromata", page 132 (Guilielmus Dindorf, ed.).
- * 17.) The early Christian 'pixis', the vessel in which the Eucharist was kept, was often formed in the shape of a silver dove hung from chains over the altars.
- * 18.) This is the generally accepted interpretation.
- * 19.) "Propheticae", page 457 (Dindorf, ed.).
- * 20.) Jacques Paul Migne, "Patrologia Graeca", Vol. 6, page 1065.
- * 21.) Migne, "Patrologia Graeca", Vol. 12, page 145.
- * 22.) The doctrine of the Logos is generally not understandable in relation to the Semitic 'emer'. I am therefore convinced that 'emer' is nothing else than a lingual transcription of 'Himeros'.
- * 23.) Franz von Hummelauer, "Commentarius in Genesin" (1895).
- * 24.) i.e. the Hebrew texts which underlie the current versions of our Bible and which therefore are recognized by the church!
- * 25.) Hence, Agnus Dei, the 'Lamb of God'!
- * 26.) Ovid, "Metamorphoses", 20 ff.
- * 27.) Androgynous in the sense of the pre-human ur-god who, was dual-sexed or non-sexed. Androgynous may need a further explanation. This is not because of any fault of Lanz, but because of the way the modern world views such things. When a man such as Lanz uses the term, he does not view it in the gross materialist sense of today. God is beyond sex, beyond physical. Certainly the World tree Yggdrasil is androgynous. He is the power or spirit behind both sexes, e.g. the Holy Ghost has been represented by the face of the faithful Mary for the last thousand years (earlier known as Ostara/Freya/Venus). This does not mean that Wotan is Her alone in a physical sense, He is well beyond that, and She also has Her own personality, just as the many other representatives of the Gods have had their own *personalities* throughout history. This thread of the spiritual over the physical is also related to the right handed tantric, Parsival's path. It is mental/spiritual and permeates the heart. One fond glance from Her and the Herd can fall into a state of ecstasy. Someone in

this state of being could never dream of degrading it with the actual physical, which is only a cheap imitation of the miracle. See Miguel Serrano's 'Cosmic Egg' or 'Him-Her'; best found in *Nos, Book of the Resurrection*.

* 28.) Friedrich Kauffmann, "Deutsche Mythologie" (1900), page 109. Gymir has been preserved in folk belief as Saint Kummernis / Wilgefortis, the bearded female martyr. She is especially revered in the folk mythos of Bavaria and Tyrol.

* 29.) Saxo Grammaticus here provides proof that the legends of the Edda were not taken from the Bible [the truth is the opposite].

* 30.) For example, see the latest skeletal finds in Germany.

* 31.) Franz Joseph Gall (1758 - 1828), German physician and the founder of phrenology.

OSTARA

No. 69

The Holy Grail as the Mystery of the Aryan-Christian Racial Cult Religions

- by Jörg Lanz von Liebenfels -

- Vienna, 1913 -

The Holy Grail, Its Protectors, and Its Sanctuaries *1.)

The word 'grail', or the Middle High German 'gral', is usually derived from the Middle French 'graal', the Provencal 'grazal' or the Middle Latin 'gradalis'. But the Romanist Diesz writes it as 'eratalis' and links it to the Latin word 'eratus', which harkens back to the Greek 'erater', which means 'bowl', 'cup' or 'cauldron'. Others have claimed to find the 'grail' in the mysterious 'cauldron' of the Celtic goddess Ceridwen.

The oldest explanation of the word is given by Hélinand *2.) who says, "Gradalis" or 'gradale' was a Celtic word for a wide and slightly shallow plate or bowl upon which precious gemstones were presented in rows ('gradatim'), one after the other, for the perusal of a superior personage. In the vernacular, one calls these plates 'graalz'."

An even more significant, but less well known meaning of the word 'gral' is given by Theodoric von Niem ("De Schismate" (1532), Book II, chapter 20): "one will see a dome-shaped mountain towering up from the plain, the mountain of Saint Barbara, which many Germans mistakenly call the "Gral"; these folk tell a fable that there are many people who live in this mountain who are able to live until the day of the Final Judgment and who live in drunken revelry and who are full of devilish vices." This place that Theodoric speaks of (in the Upper Palatinate of Bavaria) is in many ways of the utmost importance in illuminating the Grail saga. For it already contains all of the hidden elements that form this legend of the Grail. It is worth noting that the mountain in which these strange people live is called 'Barbaraberg' and Saint Barbara is the sacred patron of those who work in the hills. Just as well, she is always depicted with a cup or goblet and a round castle tower.

In every Grail saga, there is always a fairy tale virgin who carries the precious cup in her pure hands. The Grail is kept in a high mountain castle and the virgin is always its guardian, while the Grail King and the Grail Knights are its defenders. In exchange for their knightly protection, the Grail bestows upon them a life-giving power that they use to sustain themselves much in the same way that these people who live beneath the Barbaraberg enjoy eternal life. The wantonness and joviality in these mountain caves is nearly identical to that which occurs at the Venusberg of the goddess and on the Hörselberg.

Considering all of this, the use of the word 'grail' in the prosaic sense, and as it was written of in the language of the Middle Ages, is correct. Although there are not many places where the Grail can be documented as having existed at. But according to Joseph Aschbach, in *Geschichte der Grafen von Wertheim*, Vol. II, page 111, there is one particular place in which it can be found: "the courtyard of the chapel is called the Gral." Even more salient is that the same book mentions immediately afterward that there is a 'cellar' beneath this Grail-chapel. Also notable is that the word 'grail' was most likely used in the language of our ancient ancestors as a symbolic word for the 'most expensive', 'dearest', or 'highest'. Thus we find Johann Schmeller (in his *Bayerisches Wörterbuch*, Book I, page 993) saying, "she is the Grail of his heart!"

Whatever general concepts have arisen from the basic investigation into this word becomes all the more clearly defined when we look into the contents of the Grail saga itself in more detail. Its characteristic features of the cup, the virgin, the castle, the mountain, the caves, and the 'mythical' creatures such as griffins, dwarfs, and goblins, are, however, easily recognizable as nothing more than the partly divine and partly bestial-animalistic representations of pre-humans and ur-humans whether godly or demonic ('Theozoa' or 'Dämonozoa') *3.). On the one hand these images exhibit piety and on the other hand destructive pleasure; on one hand they are symbols of eternal life and on the other hand symbols of sickness and disease. These very characteristic features are found in other sagas as well, but here in the stories of the Grail they are enriched and elaborated upon with new details.

According to Wolfram von Eschenbach's "Titurel", the Grail was made of jasper. Jasper is the same stone by virtue of which the mystical bird, the Phoenix, is reborn from the ashes, and the same stone that breaks from Lucifer's crown when he falls. Here again we see the Grail's relation to evil and demonic powers on the one hand, and on the other hand its relation to the sacred Phoenix, which has been identified in the faith of the early elders of Christianity as representing Christ himself. This jasper stone was held aloft in the heavens by the angels for ages

until Christ came to Earth. When he came down to live among us, he met Joseph of Arimathea, who made a cup for him: the Holy Grail. Out of this cup, Jesus served the sacrament to his disciples, and into this cup Joseph caught the blood of his crucified Lord. Whoever faithfully meditates upon the Grail cup for a day will be immune to death for a week; whoever faithfully gazes upon it every day will never die and will remain eternally youthful. So the saga says that Joseph of Arimathea was kept alive in this way for 42 more years than he should have by the miracle of the Grail. It is also said that the Grail is so heavy that no man in the entirety of all sinful humanity can lift it, but only a pure-hearted virgin is able to easily lift and carry it with no difficulty. After the destruction of Jerusalem, Joseph of Arimathea left the Holy Land and traveled westward, bringing this precious treasure with him. He built a magnificent castle for the protection of the Grail and carefully selected an order of knights who were entrusted to watch over it. Those who guard this sanctuary of the Grail bear the greatest duty of all and hold the highest honor among all mankind. According to another legend, the angels kept watch over the Grail until Titurel, a French royal prince, was deemed fit to become the first Grail King. He built a glorious sanctuary for the Grail in the impervious castle of Montsalvatsch (Munsalväsche) in Spain and surrounded himself with a holy order of Grail Knights. These knights were only admitted to this spiritual order by measure of their virtue and had to prove themselves day by day with acts of valor and bravery. They were brought into this sacred order according to their faithfulness to God, their degree of self-abnegation and their purity of heart. Significantly, these Grail Knights are called the 'Templeisen'. And so it is in this that we find a real historical basis for the Grail saga. The word 'temple' ('tempel') is an ancient and profound word loaded with meaning. The Latin word 'templum', in and of itself, is incomprehensible, but when looked at from its roots in German etymology it does begin to make sense. Its origins are in the Old High Germanic word 'temmen', which is linked with other words such as 'eindämmen' ('to contain', 'to separate'), 'umhegen' ('to protect') and likewise 'absondern' ('to isolate', 'insulate'), and 'heiligen' ('to keep holy'). The opposite of these words is 'verdammen' ('to damn') *4.). The original meaning of 'temple' is therefore 'sanctuary' or 'hiding place' and thus a 'holy land'. In this sense the Templeisen can be considered to be the keepers, defenders, guardians and priests of a holy, chosen plot of land and the spiritual treasures that it holds. And so the word 'Templeise' resonates with ancient and hallowed meaning *5.). It is also certain that the Knights Templar, who were highly renowned in the Middle Ages, are closely associated with the Grail saga. And the choice of the Montsalvatsch as the Grail castle points

to this. It is worth noting that the Knights Templar's primary possessions and sanctuaries were held in the south of France and in northeastern Spain [land of Visigoths]; this also coincides with where the Grail legend is located. On the other hand, the many connections of the Knights Templar with Palestine and the Orient, where the primary focus of its activities lay, simultaneously explains the otherwise incomprehensible mixture of Asiatic, and especially gnostic, ventures with the Grail saga. Even though this Order was abolished at the beginning of the 14th century, it still lives on today through the legends and poetry of our folk, and even in countries where the Templars never traveled. It seems certain that the Templars were at many times the primary guardians of our ancient Ario-Germanic ur-religion, protectors of the higher, esoteric Christianity, and were themselves composed of a type of secret priesthood, a supposition that Guido von List first established. The modern "Germanists" among us do everything possible to belittle the views of our ancient Ario-Germanic forefathers, as our readers are well aware, and even go so far as to deny that the old Germanics even had a priest-hood. Just the opposite is true. The Aryans have always been a priestly people wherever they existed on this earth. The priest-hood *6.) is a necessary supplement to the warrior and the peasant in any healthy society. In fact, Tacitus (in *Germania*) reports that the Germanic priest-hood held greater powers than even the Dukes did, and that they not only instilled spiritual discipline into their folk, but also taught them the proper breeding practices that helped them to protect their place as the sacred race who had descended from the gods. From this it can be seen that the Germanic, and indeed all Aryan, priest-hoods busied themselves with more serious concerns, and that their sphere of influence was greater, than that which we regard today as mere 'religion'. With the Aryans in particular, the ancient priest-hood served as both pastor and teacher to those of the higher and superior ranks, as guardians of both the arts and sciences, and as the authority over political and ecclesiastical matters. This is why this very particular church principality has developed in Germany which allows for a sovereign papacy. Acting as both teacher and priest to the superior caste, and acting as the guardian of historical truths as well as the physical and spiritual health of their folk, this priesthood necessarily had to remain independent and sovereign; for only in this way could they remain unhindered and freely advocate for truths that are always inconvenient to man and to enforce their consequences. For this reason, the true priest of all Aryan peoples had to be princely and aristocratic on the one side, and yet remain hard and have a warlike, sacral element to his character on the other side. So thus, until modern times, there were German bishops and abbots who could both peacefully hold the crozier

as well as confidently wield the sword. 'Religion' therefore meant a great deal more to our Aryan-Heroic forefathers than what it does to those of the modern day. Religion, as the word implies, was to them not only the summation of all arts and sciences, but also the means to heal all of the spiritual and physical ills of humanity. And since spiritual breeding is first necessitated upon physical breeding, the teaching of an immutable racial breeding law was one of, if not the, most important duties of the Aryan priest-hood. Indeed, I am even of the opinion that the blond, fair-skinned and heroic man is the result of these priestly breeding laws when combined with the strict discipline our ancient ur-religion once required. It is therefore quite significant that assertions about the sites of these former temples have come to the fore despite there being no historical proof of their validity. For example, Knight Templar sites have never been found in all of Lower Austria, and yet claims persist that they had a temple in Mödling, near Vienna. The precise location of this legend then indicates that the Templeisen were successors of an even earlier Ario-Germanic priest-hood, that is to say, a 'pagan' church priest-hood of great antiquity. As little as our common folk architectural styles may be understood, it still instinctively recognizes and appreciates the old and venerable nature of certain buildings; this real sense of acknowledgment and reverence is most evidently reflected in our folk architecture, and especially the Romanesque architectural style. All of these Templeisen sites are thus characterized by the presence of ancient Romanesque or early Gothic chapels and castles that are therefore rounded or polygonal in shape.

But it always remains the notorious animal figures and glutinous beasts that were so skillfully carved into these Romanesque buildings that draws people to believe that the Templars used to reside in these places. These dwarfs, imps, dragons, sirens, phoenixes, lions and tigers that creep from pillar to pillar as they climb up the columns and across the arches, and perch under the cornices, are at once the petrified scenes of the Venusberg / Hörselberg as well as evidence that an ancient, secretive Order once existed within the walls of these ecclesiastical buildings *7.). Frequently, these bestial figures appear in very obscene positions. Thus we have nothing less than the stylized images of the Cabeiri of the great ancient mystery cults before us, carved into stone! Even the reference to the strongly sexual nature of this cult is therefore not missing. These sculptures and the dark rumors of the bestial debauchery of the temple order confirm this.

Unfortunately, we are not sure if these are certified Templar monuments or not. As for the strangest buildips of this type, I would like to further mention the so-called 'Temple' *8.) in Paris, which sadly no longer exists.

Its only depictions now remain in the old copper engravings which have been handed down to us. Its design was so conspicuous that it stood out prominently throughout the cityscape. When it stood, it was a massive, round, tower-like structure with smaller towers attached to it and each had pointed roofs. Its round apses and round chapels, that were so customary in the Romanesque architectural style, are precisely what moves researchers today to call this site a 'Templar' building.

However, the architectural designs of the Templars evidently also served as a template for those writers who described the Grail temples in their sagas. The temple on the Grail fortress of Montsalvatsch, for example, is a rotunda surrounded by 72 choirs of the chapels. Above each of the two chapels there is a tower of six floors; on top of each of these 36 towers there is a brightly shining ruby at the base of a crystalline cross which stands on high with a golden eagle with wings spread wide perched at its summit [this description makes clear that the Cross is the World-Tree Yggdrasil]. In the very midst of this structure is a mighty tower which rises twice as high as the main tower; at the top of this tower candle lights glisten in the daytime while at night bright beams of light shone deep into the surrounding forest of the Templeisen.

The entire massive structure rests on bronze pillars from which bold, slender arches gracefully rise to dizzying heights and into a magnificent vault lined with blue sapphires. In the middle of all this an emerald disc shone beneath a flag bearing the sign of the lamb and the cross. Golden cymbals of the sweetest tones rang during the seven prayer hours of the day. They served to exhort both the kings and knights to seek God's throne and to spurn all that which would forfeit the crown of heaven. They implored that all that medieval culture offered up to luxury should instead be given to the glorification of the Grail. All of the altar stones of the Grail temple were made of blue sapphires and blue velvet blankets lay there surrounding it. The floor tiles were made of water-clear crystals within which one could see depictions of fish and all sorts of sea wonders made out of onyx. The windows were artfully cut from light beryls and crystals which served to fill the interior of the temple with a magical light that was finely dispersed by the colored window paintings. In the middle of the temple itself, beneath the tower, the entire building was replicated in miniature scale as a 'sacramental house' that held the Holy Grail. Just as in the Catholic churches, 'eternal lights' burned both day and night around this inner sanctuary of the Grail temple.

The eternally glowing chapel lights that hung in this vault were enclosed within gold and rose-colored crystals and emitted balsamic scents. At the western end of the temple there was an immense natural organ-work: a large golden tree stood there with its boughs and branches and foliage

full of the most beautiful songbirds; massive bellows controlled by an organ-master blew winds through the tree so that each bird sang according to its own style *9.).

But medieval times, as so often misjudged and misunderstood, were not a time of simple idle enthusiasms. In all of the Germanic lands where the Aryan priest-hood and chivalry once reigned, one will always find beautiful churches, cathedrals and domes. There is hardly a beautiful, rugged rock or a sublimely majestic river or lake in all of our holy lands that is not piously adorned with a correspondingly beautiful religious temple. Our ancestors had placed these time-honored sanctuaries and worship sites in these places as a form of prayer and spiritual care-taking to these wonderful landscapes. What today is only just beginning to emerge as a “nature preservation movement” was already perfected in antiquity through the teachings of the ancient priest-hood of our Aryan forefathers *10.). The Middle Ages still knew of such Grail temples as these; today the best surviving examples are the Grail churches of Montserrat in northern Spain and the Liebfrauenkirche, the Church of Our Lady in Trier.

In this topic, as is often the case, the imagination of the poets is surpassed by reality. Nobody, however, ever came upon the thought, that is now so obvious, to search Montsalvatsch in northern Spain, the homeland of the Grail, in order to find its secrets there.

Many clues suggest to us that the Montsalvatsch of the Grail saga is indeed nothing else than Montserrat. In the midst of a formidable rocky outcrop, in the form of a mighty amphitheater, tremendous battlements emerge; at the edge of a steep, ghastly gorge lies the ancient Benedictine abbey of Montserrat. Indeed, in this craggy landscape, its sheer, rocky summits form the pillars of a temple; the serrated stones of this mountain ('mount-serraf) serve as formidable “guardians of the Holy Grail”. In turn, the deep blue Spanish skies there form a mighty sapphire vault, in the midst of which this monastery stands like a sacramental house. Here once again, the strange opposites of heaven and hell unite. Above the monastery the stones, rocks, peaks and clouds shine brightly and shimmer in the sharp, radiant light of the south, while beneath the monastery lays the dismal, dark abyss where the Llobregat flows. The immediate ring of the monastery grounds is a green, shaded grove full of lush vegetation, while the outlying territory surrounding it is a desolate stone desert devoid of plants and trees. In addition, there is the magic of romance and a sacred consecration within the story that clings to this place. Wilfred, Count of Barcelona, had the Abbey built upon the spot where he miraculously found a statue of Mary. In 880 the monastery was built, and since 976 it has been inhabited by Benedictine monks. Indeed,

there seems to be a special mystic power emanating from this area. Not far from Montserrat, the center of the Grail legend, lies Manresa, with its Cave of Ignatius of Loyola. This is the place where the saint meditated and planned the foundations of the Society of Jesus, which as a religious movement has proven to be quite influential. As far as the Abbey Church of Montserrat is concerned, it seems to be very close to the style of the older Grail temples. Its construction is an example of a transitional style that merged from the end of the Romanesque style architecture with the beginning of the Gothic style. This is the same era in which the Grail sagas were written in the form of courtly poetic epics. It is highly probable that during their fierce battles against the heathen Masons, the southern Franciscan Knights came to this solitary monastery of the Llobregat in order to pray for victory at the altar of the miraculous statue of the Mother of God at Montserrat. They would not have been Germanic if this landscape and church, this consecrated holy site had not stirred them deeply.

And so I will now explain how it was that Montserrat came to hold the honor of being the Grail sanctuary. There were Templars with a secret doctrine who held rich possessions in this area. But Spain, like Prussia to the north-east, was a distinct land of knightly orders. The temple lords, and more importantly the knightly orders of Calatrava, Montesa and Avis, which were subordinate to the Cistercian Order *11.), all fought on the borders against the Masons, along with the Johannites in the east and the Teutonic Knights in the north. These knights of the Order were not only responsible for protecting the border lands, but they were also in effect the appointed guardians of occidental civilization and culture itself, in the battles against primitivism and barbarity. Indeed, this duty was a kind of grave ministry, a hard and heavy service in the interest of protecting all of the sublime good that the Grail stood for: pure Ario-Germanic culture.

The cruciform chapel, which is most architecturally characteristic of the Grail temples and buildings, can also be found in Montserrat. This most venerated grotto chapel is in quite a picturesque location, being under a steep rock face and in front of a cave entrance. This chapel is ancient. In here we once again find the Holy Grail temple of Boisserée and the Liebfrauenkirche of Trier, yet on a smaller scale. Here indeed is the archetype of all Grail sanctuaries: an ornamental superstructure with a tower and whose four sides all symmetrically lean in so that the chapel is in the shape of a Greek cross. In addition, there is a subterranean pagan region to this temple as well. Montserrat is supposed to have been the holy sanctuary of Venus (!) during the Roman era, and, before that, the sanctuary of an Iberian goddess. Thus, we find ourselves back at the

starting point of our investigation again: occasionally, as an interpretation of the word 'graf', we find the caves, and with these caves the fascinating, demonic pre-humans and beast-men who form an undeniable element of this Grail saga. The Grail King in particular is called the 'Fisher King' in the French sagas. For those in the know, this is easily explained. The fishes are the pagutu, the prehistoric, water-dwelling dwarfs who were often worshiped in ancient temples as 'gods'. Bathing pools and ponds were often created for them in these places for their amusement. But the worship of these god-beasts had an even more valid and real reason! These beasts were often used to carry out ritualistic rape. This solves the riddle of the Templar Baphomet, the mysterious god of the Templeisen, whom some call the "Gral", and others call the Devil. And here I wish to draw attention to one particular circumstance. The Church of Our Lady of Trier is regarded by art historians as a further development of the early Roman and early Christian baptisteries. These baptisteries usually had their own christening basins, on whose walls all sorts of sea monsters were pictured. Incidentally, we have just now read about how the floor stones of the Grail temples were made of clear crystals that were inserted with representations of sea-animals made out of onyx. This matter becomes even clearer to us when we consider the various mythical animals and objects which are inseparable from the Grail saga. What we have found is that the symbols of the bowl, the cup, the fish, jasper, the phoenix, the swan, and the dove, are all nothing else but the hieroglyphs of the racial mysticism of ancient Ario-Christianity. So for us the key now lies only in deciphering the various combinations of these seemingly disparate symbols. This, however, is only possible with the assistance of the oriental language, which is why I must make a small excursion here into orientalism, for which I apologize. The Hebrew word 'jaspheh', which corresponds to the Greek 'jaspis', does not only mean the gem 'jasper'. It also occurs as a personal name (I Chronicles 8:16) that means 'strong' or 'solid'. And the name Jaspeh is almost completely identical to the name Joseph. This may perhaps explain why Joseph of Arimathea has been so closely associated with the Grail. At the same time this word is a bridge to the mythical birds that are also related to the Grail. This is because 'jaspeh' again sounds like 'jansuph', which is a strange and mysterious water-bird which is often described as a mythical swan *12.) or phoenix. The swan and the phoenix, as well as the fish, are also symbols and hieroglyphs for Christ. It should be common knowledge to everyone that the dove symbolizes the Holy Ghost and thus does not need to be elaborated upon here. Even today, the depiction of the Holy Spirit as a dove is still commonly used in the Catholic church. And even Christ himself is portrayed in his infancy as a child with golden wings.

This winged Christ-child, however, has a symbolic opposite that is found in various pagan amorets and djinn who are depicted in German legends in the artistic form of goblins, dwarfs, bogey men and swan maidens. This is because the 'swan maidens' are related to the biblical angels. It is also interesting that the tower of the genies, "the Tower of the Winds" ('Wind' being the Greek 'Angel') in Athens, is another of these circular chapels. We therefore find that this connection with the Hörselberg mountains and its inhabitants is deeply grounded in history.

So let's summarize the results of our research on Montserrat and the Grail thus far:

1: The geographic locale of northern Spain ***13.),** as well as the adjacent Atlantic lands of southern France, are the richest source for the remains of diluvial man and his absolutely astonishing culture. Also especially widespread in this area were several branches of the Templars. But there are other just as significant prehistoric sites, such as Mödling, which has one of the largest prehistoric pottery finds known to archeology ***14.),** which the sagas tell of the local Templeisen. Almost always there are caves and naturally cleaved boulders nearby these temple sites, as well as phallic stones (as symbols for male fertility) and vulval stones (as symbols of female fertility). Again, Montserrat is the perfect example of this, with its structural cave and its reminder of Venus in the Hörselberg / Venusberg, and the miraculous ancient statue of Mary. This too is now understandable to us, for the diluvial man had a definite preference for living in caves.

2: Even more significant is the geological locations of these Templeisen sites. They are repeatedly found upon tertiary or diluvial settlements, i.e. upon surfaces of the Earth that were left free from flooding until the diluvial, or even into the tertiary periods. They are especially common on lands that were once former islands or peninsulas on primeval seas and lakes. Today these sites mostly exist as strikingly isolated places upon the plateaus or flat edges of towering mountain peaks or upon rocky outcrops. Montserrat is just one example. Other examples are Burg Mödling, Schloss Heilbrunn ***15.)** near Salzburg, the entire Harz ***16.)** region, and the countless "hausberge" ***17.)** and "blasensteine" ***18.)** that exist on Germanic lands. Authentic Templeisen sites are therefore always remnants of ancient Atlantis, just as are the rocking stones ('logan stones') and the massive so-called 'erratic blocks' ***19.),** which are usually found at such places.

3: The place names and the patron saints of these areas in question also impart important information to us. In the Grail sagas the Grail castle is typically called "Burg Eden", "Burg of Joy" or "Montsalvatsch", which itself is a compound word made from "Mons Salvatoris" ("Mountain of

the Saviour") and "Mons Sauvage", an apparent allusion to the beast-man or the primitive man. The presence of the wild-looking giant Saint Christopher *20.), the desert preacher John the Baptist, Saint Nicholas the saint of the waters with his 'children' (the water-dwarfs), and his modern successor, Saint John of Nepomuk, the saint of bridges and waters, along with Saint Barbara, the bony, primitive and sorrowful-looking man-woman, are indicative of a prehistorically significant area and of its proximity to an ancient Templeisen site *21.).

The pious belief that the gods are willing to be closer to their people in certain mystical, preferred places is not just some empty folk delusion. Certain sacred sites were consecrated in primeval times, as can readily be seen in the names of these places. Let's use Mödling as an example once again: the Romanesque round chapel of Karner is dedicated to St. Pantaleon, one of the "Fourteen Holy Helpers" / the "Nothelfer" [Helper when in need]. The chapel stands at the beginning of a romantic, rocky path that stretches along the walls of the Kalenderberg mountain and is called "the Templar Way". Opposite of this is the Frauenstein (from the Gothic 'Frauja', or 'dear God'). On the foothills of the Anninger Mountain in the immediate vicinity is the "Mutterhorndl" or the "Fenesstein", a vulval-stone, which is interesting in that it belongs to the Genovese saga-cycle. In these lands lived the Minnesänger Walther von der Vogelweide, as well as Beethoven, Schubert, Hugo Wolf, Richard Wagner, and many other prominent men. The Genovese sagas are also to be interpreted as racial mysticism: a woman of superior stock leaves her race to live with the bestial and primitive humans until she is once again found by a man of the noble and holy blood, who leads her back to her own people as a repentant sinner.

4: Most convincing, however, is the presence of these round chapels *22.) on the Templeisen sites. Being the technologically most ancient kind of structure, the rotunda was therefore considered by our folk to be the most honorable and sacred of the various places of worship *23.). As a stilt-house structure, a rotunda made of clay-plastered wickerwork is the oldest type of Germanic building form. This has been passed down to us through ancient drawings and paintings as well as in the discoveries of numerous urns that are in effect rotunda-shaped miniature houses. The oldest human houses were round-shaped because that was the most efficient way for our ancestors to defend against the endless hordes of beasts that constantly surrounded them. This is also why the most ancient temple complexes, the cromlechs and the Sardinian nuraghes - in which statuettes of pygmies are often found - are round towers, as well as why their more recent successors, whether it be the hausberge *24.) or the mountain fortress, are almost always circular in design.

5: As a result of their geological isolation, the Templeisen sites usually also served as physical sanctuaries. They are also mostly located upon either springs, streams or rivers of mineral waters, or else on salt springs or near large mineral deposits.

6: If we add to all of this the fact that the Templeisen sites had depictions of grotesque humans and beasts carved into their stone facades, then the chain of evidence closes.

With the Holy Grail and its Templeisen sites, what we therefore have before us is a religion that dates back to the most distant, primeval times, the Aryan ur-religion.

The Doctrine and Moral Teachings of the Holy Grail: *25.)

So what was the content of this ur-religion and what were the teachings of the Grail and the Templeisen? Here we will only address the Templeisen of Wolfram von Eschenbach, who has elaborated upon this with sufficient clarity. The instructions that Trevizent gives to Parzival is not only the core of the entire epic, but it is also the most concise depiction of the contents of the doctrine and teachings of the Templeisen. The “doctrine of faith” - if one can call it that - the concept of God and his incarnation, is entirely anthropological and not metaphysical; it is, as may be expected, just as racially-mystic, theozoic and electrozoic as the ancient Aryan ur-religion *26.). And yes, Wolfram directly uses the word ‘electrix¹ for the Grail:

And restlessly through mountain and valley
they, the Templar Knights, do fare.
 Whether in victory or in defeat,
 they carry everything with patience
 and bear their sins alone.
 But should I give notice,
 where the heroes live,
so I say unto you: they live by a stone
 of a kind so noble and pure,
 which one, if you do not know it yet,
 men call Lapis Electrix...”

“...And this stone is also called the Grail.”

“Hear now the men of olden times,
 that they teach you faithfulness,
 what Plato once said in his day

and the Sibyls prophesize:
the forgiveness of our sins..."

"Heard by him, true love,
the seer says the sweet word.
He is a clear, translucent light
and does not waver in his love.
Whom he reaches with his hand to love
becomes a living saint and full of light.
After that, the numbers of people he will divide;
all are free to choose
to be loved or to be hated:
which do you think to grasp?"

"Among the army of the angels were
once highly venerated flocks;
yet they stood impassively aside
as Lucifer with God did dispute.
As consequence they were cast down to the earth
to be the first guardians of the stone." *27.)

"When Lucifer fell into the abyss,
there was a carnal nature
that God formed from the earth. *28.)
The treasured Adam he created,
and from whose body he took Eve,
from which our serious misfortune came:
since she did not listen to God,
thus our fate destroyed us.
Two children came from the couple,
one of which was greedily inflamed,
blinded by insatiability, the son
brazenly desecrated our ancestress' virginity.
What do you say to this?
That it never happened!" *29.)

"And yet it happened, I tell you how:
for the earth was Adam's mother,
of the earth Adam was fed,
and though the earth bore the man,
the earth was still a maiden.
When Adam's son struck his brother

so mercilessly with wrath,
and when the stainless earth
was thus stained by the blood of Abel's head,
then her virginity was stolen from her.
At this time, all human conflict then arose, *30.)
and has been endless since then."

This bestial human species thus continues to reproduce until our present day, now filling with the lower races. Significantly, the detestably ugly brother of Cundrie is called 'Malkreature', a wonderfully fitting word for our present time. From that animal, 'Parzival' says this of the primitive human race:

"In India, on the Ganges,
from time immemorial until today,
such unbelievable people hang."

Their ancestry is quite clearly reported to us. They are the daughters of Adam:

"He warned her, who was pregnant,
by showing her the beast-men ('kraut')
who he shunned and abandoned:
with these human-like creatures
you dishonor your sex
and defile God's most noble race.
In their likeness their horde surrounds us.
So dear children, I will warn you
to not be ensnared by blind sin!
He spoke: but you remain a woman.
Many used her weak body,
what she was forbidden, she did,
and since she could not strengthen her heart,
thus the image of humanity is disfigured,
and Adam's fatherly happiness turned into loathing."

A few verses later, it is said that in the queen's kingdom "a nation of such deformed ones were received from the very beginning." I note here that the word 'kraut' ('herb') means the beast-man.

On the basis of such a 'doctrine of faith', these moral teachings must only be that of heroic Aryan racial hygiene. It must have been established in order to promote the rule of man *31.) and pure breeding standards while

being actively hostile towards miscegenation. Only the purest females of the heroic race, such as Repanse de Schoye / Maria, can carry the Grail, the essence of the God-men. Without a pure woman, the Grail falls, and with it, the highest of humanity. The Grail is the Godman, borne and held by the chaste woman of the highest race.

“The Grail wanted those of the noblest nature,
 who should be worthy of care,
 who had to have the kindest of hearts,
 and from all falsehoods be free and pure.”

How many countless numbers of beings have there been, who are, as Wolfram von Eschenbach says of Orgeluse, “the one who has been divorced from humanity as a result of female lust.”

Amfortas, the Grail King, was punished; for he “woke the Minne, but not in a chaste sense. The Law of the Grail is always correct.”

“It was my brother (Amfortas) who forgot this,
 and as my friend I’ve lost him.
He thinks that he has found the way,
 but it was I who put it in him.”

On the other hand, Frimutel (the son of Titurel) awoke the Minne in the correct manner, so the Grail was then his to keep. This is why Trevrizont teaches the younger Templeisen Parzival:

“You must revive the tradition;
 emulate his covenant of love, and
love your wife from the bottom of your heart.”

And now for the most important point about the proper practice of pure racial breeding:

“According to God, the stone should
 be put in the care of a pure virgin,
 who walks to only serve before the Grail.
 But he only chooses the highest,
the one who dedicates her life to the strictest breeding.
 And soon the flock will win,
 and soon she will return to him:
 she brings her chosen children
 as a noble work and as beautiful beings.

But a land without a lord
that in the trust of God's hand,
for the sake of man's desires
from this he is honored.

You should thus be grateful,
and God will bless you.

Mysteriously he appears there.

The virgins give openly and without cease.

But you must teach your offspring anew,
in service to make the Grail greater.

And just as they have his weapons,
they must also love their women dearly.

The king is only freed
when living in pure marriage,
and those sent by God
are lords in a land without lords.”

Here then it has clearly and openly stated the true meaning of the Templeisen sites and what their purpose was meant to be. It was meant to be both a sanctuary and a place where the selective and proper breeding of the purest could take place. The glade of the Templeisen then not only served as a plant nursery and a site for animal husbandry, but primarily as an asylum and refuge for those of the highest race. It was also a place where a slowly racially degenerating humanity was, from time to time, necessarily elevated again, both physically and spiritually. And it is here that we should emphasize the physical aspect. For it is no coincidence that the oldest monasteries on Germanic lands are always so-called 'double-monasteries', those that are both a convent for men and also a nunnery for women. In fact, in Lower Saxony there are especially remarkable 'double-choir' churches where men and women shared the same church. In southern Germany there are also particularly beautiful examples of these double-monasteries in the St. Peter and Nonnberg Abbeys in Salzburg as well as those on the Herren-Chiemsee and Frauen-chiemsee islands in Chiemsee Lake. Frauen-Chiemsee is a delightful island that is named for the Goddess of Love in honor of the flowering ritual at its magnificent, centuries-old linden trees. Its polygonal tower with the round tower hood is also a phallic fertility symbol. This type of love between the men and women of these religious orders was not considered by the Aryans as 'non-chastity'. Thus the teachings of the Grail become identical to those of the higher, esoteric Christianity of John, which has existed since time primeval and which will endure for all eternity *32.), whether in good times or bad, but always as the

spiritual possession of a small, elite community:

“It cannot be done at any time,
for a man to fight for the Grail,
unless God himself names him to do so.”

Just as John says, “let us love one another (of our race), for love is of God; and every one that loveth is born of God, and knoweth God.” Reinmar von Zweter also says of the Grail:

“He who newly fights for the Grail
must be chaste and kindhearted at all times,
like all of those who have dared before him,
and just as all good, nurturing women are.
And the pure and blessed women
will be free from shame and desire.”

Templeisen Teachings:

The beautiful day of Germania has passed,
another folk live today on German lands;
where once Gothic bards sang
Wotan and Froh and Thor are now banished.

After the wonderful victories of our past golden sagas,
we now fight the daily crimes against us.
Baldur’s light in Hell now rises,
the bright God of our forefathers lives no more.

You, brother, search, abandoned by the true light,
even in the fruits of the smallest vain glory;
for you could not grasp the most noble:
and so you stand over the grave of angelic humanity.

But therefore awakened, you will now not fail,
Now in the twelfth hour: you hurry in flight.
You refrain not from making Sodom fight,
for even the most despicable of them would throw you into chains.

Even so, how often we have already been marched into the tomb,
as Christ once was by the multitudes of the demonic hordes.
Rolling away the “stone” *33.), rising glorious after three days,

the God-Man rejoices and is majestic!

Then, those who rely on us will turn once more *34.),
the woman who made us happy and glowing,
and repent, teaching us that all shame ends,
and to her lord and master she stands behind.

And what power brings this salvation down,
the one that John once brought to us? *35.)
And what magic power gives us life again,
and gives life again to our lost paradise?

What Hari Wotan fierily announces to you,
what Siegfried did, as Brunhild desired of him,
whereupon Jehovah once founded the covenant
and what Jesus ultimately taught you:

O hear, Brother, hear the commandment;
it should compel both you and your peoples,
this body of the Lord, he is our true bread *36.),
and his blood alone will bring us true salvation.

Eat the angel's bread, partake of the Grail's food alone,
the bread of life *37.) that came down from heaven,
came to the earth, shall be your only food,
just as God's kingdom comes to us once again.

If one eats the sacrificial meal of false idols *38.),
then he will have strove for the true bread in vain,
for only those who choose to nurture this love *39.)
will God grant the gift of life after death.

He who hath much, will be given all *40.),
his choice is the Kingdom of Heaven;
he who has little, even that shall be taken away,
and he will sink downward, like the profane wretches will.

Not all men will be proclaimed as saved *41.),
for only a few, born of the blood of God *42.)
will become once the new castle of Zion is founded *43.);
and the dogs will all be left begging at the gates *44.).

Divorce us from these grotesque and ghastly beings *45.).

To separate us our saviour came into this world *46.).

His suffering was not for the peace of all humanity,
it was only for the noble seed *47.) and those of a godly soul!

When God's spirit securely encircles us on the waters,
then a golden age will once again be born.

When his tidal wave sinks the Rock of Peter *48.),
then the teachings of John *49.) will gloriously arise once more.

Your children *50.), worth all of the kindness of God,
will then ascend to unknown heights,
to be as God, through the salvation brought to us *50.),
even unto our Fathers, who come from the other stars.

Therefore, remain steadfast in your noble struggle,
and live by the sacred eternal teachings:

“I am the way, the truth and the life,
and no man cometh unto the Father but by me.” *51.)

- Fr. Erwin von Werfenstein N.N.T.

-END-

*1.) This article originally appeared in 1907 as an essay published under the title of “Stone of the Wise Ones”. Necessary additions to information herein can also be found in Ostara No. 54 and No. 59. Also see issues No. 46 and No. 48 where the true racial-mystical meanings of words that we discuss here such as “Reich” (“to present”), “schüssel” (“plate”), “leckerbissen” (“delicacy”) and “stein” (“stone”), among others, are explained. These words have secret references to the godly beings and the demonic beings.

* 2.) In Bertrand Tissier’s “Bibliotheca Patrum Cisterciensium” (1669).

*3.) All of our ancient sagas, fairy tales and myths are in fact secret languages that tell us closely guarded anthropological and racial-mystic truths!

*4.) See the Anglo-Saxon word 'deman' which means 'to judge'.

*5.) 'Templeise' comes from the oldest rune-word and is still preserved in the names of English towns and towers as well as in many of our Ario-

Germanic place names which originate from the Latin word 'dunum'.

- * 6.) As well distinguishable from Clericalism.
- * 7.) For example, those found in the cloisters of Berchtesgaden and Millstatt Abbey, etc.
- * 8.) It seems like no coincidence, but instead the decision of a secret Templeisen, that Ludwig XVI was incarcerated within the walls of this 'Temple', being as he was a successor to the kings who had destroyed the historic Knights Templar.
- * 9.) The illustrious art historian, Sulpiz Boisserée, who was one of the few pioneers to bring the Romantic idea back into our empty, modern age, has taken the trouble to give us this graphic account of the temple construction depicted in Titurel's painting. As related to this, also see the bird grotto in Schloss Heilbrunn.
- * 10.) The Tschandalen have done unprecedented things in their quest to desecrate nature. Even the darker races, while less shy about pursuing their own interests at any cost, have spared places of sanctity for the sake of the 'tourist industry', while the Tschandalen themselves have exhibited unrestrained tastelessness and have shown pathetic resentment when in these holy sites. Where once boys and girls of the noblest race tended and protected these natural sanctuaries, there now stand only hook-nosed appointed 'officials' or poorly-paid and imbecilic stewards to watch over them.
- * 11.) The material heir of the ancient order of the Knights Templar was the great Cistercian abbot Bernard of Clairvaux, who outlined the rules of the Knights Templar and who was acknowledged as its spiritual father.
- * 12.) Lohengrin, the "swan knight", is the son of Parzival, and, as such, is also a Templar.
- * 13.) And especially its legendary Cave of Altamira.
- * 14.) On the Kalenderberg Mountain, where the 'Calendar' / the Almanac' were based, the secret Germanic priesthood.
- * 15.) Schloss Hellbrunn's central shrine is its incredibly sublime, gigantic stone theater. I do not understand the Austrian administrative authorities: no other country in the world has such a magnificent open-air theater as this which is ready and crying out to be used as a performance space for our beautiful and grandiose Germanic heroic operas.
- * 16.) The archaic etymology of the word already speaks to us as "earth" and "land", i.e. as a land that has risen out of a former land, the Germanic lowlands that arose anew from the overflowing seas.
- * 17.) A "hausberg" is a "house mountain", a solitary mountain around which a city was established. From the Gothic 'hunsl' ('sacrifice'). Beneath the Burg Werfenstein on the Danube there also once stood a "hausstein" ("house stone"), now long-since eroded away by the waters.

- * 18.) From the Gothic “blotan” (“sacrifice” / “offering”). For example the blasenstein at St. Thomas (in Upper Austria) which is actually a vulval-stone.
- * 19.) Translator: 'erratic blocks' are blocks of stone found out of place from areas where they normally would be found.
- * 20.) St. Christopher was wonderfully symbolic: a physically powerful and tall primitive man who carried the physically small but spiritually powerful Lord of Light strapped onto his back!
- * 21.) For the relationships of the saints with mythology, see the groundbreaking work of Johann Nepomuk Sepp, “Die Religion der Alten Deutschen” (1890); Alexander von Peez, “Erlebt und Erwandert” (1902); Guido von List, “Deutsch-Mythologische Landschaftsbilder” (1891), as well as some of the writings of Paul de Lagarde. The saints that those of the higher race should follow are the chivalrous saints: Saint Michael, Saint George (the Dragon Slayer!), Saint Martin, and Saint Florian ('Blühende', the 'blooming' / 'Zeizo' / Wotan).
- * 22.) Therefore the radially (and not axially) constructed ancient buildings.
- * 23.) The famous chapel of Karlstein Castle, where the Bohemian regalia and crown were kept, is also a radially-constructed building and is said to be a replica of the Grail temple.
- * 24.) Such as the many various 'Calvary hills' or 'sacred mounts' on Germanic lands that were meant to act as defensive positions against attack.
- * 25.) The Grail saga, as is well known, was first written by Chrétien de Troyes, or, as others believe, by Guiot de Provins. On this, see Ludwig Uhland, “Schriften zur Geschichte der Dichtung und Sage” (1865); Ludwig Lang, “Die Sage vom Heiligen Gral” (1862); Paulus Cassel, “Der Gral und Sein Name” (1878); Ernst Droysen, “Der Tempel des Heiligen Gral” (1872); Friedrich Zarncke, “Der Graltempel” (1876); Adolf Birch-Hirschfield, “Die Sage vom Gral” (1877); Gottfried Baist, “Parzival und der Gral” (1909); G. Ehrismann, “Wolfram-Probleme”, in Germanische-Romanische Monatsschrift, Vol. I, page 657; Wolfgang Golther, “Die Graissage bei Wolfram von Eschenbach” (1910). The quotes herein from Wolfram von Eschenbach's “Parzival” is from Wilhelm Hertz's German translation (1911).
- * 26.) For more on this, see Ostara No. 59, “Aryan Christianity as a Racial Cult Religion”.
- * 27.) The stone is also 'English nature'. 'Angel' means 'prehuman' or 'electrozoo'. If petroleum, limestone and all the elements are organic substances, then why can't the radium-rich uraninite come from the electrozoon?

- * 28.) 'Earth' is therefore also anthropologically construed as the primal essence of our prehistoric world, just like in the Bible.
- * 29.) The question truly surprised Parzival !
- * 30.) Just by the bastardized mixing of the godlike beings (the theozoa) with the demonic beings (the dämonozoa).
- * 31.) Wolfram knew that a woman can only become a racially pure birth-mother while strictly secluded from the beasts and properly educated. See below.
- * 32.) The dying Christ commends John, and not Peter, to Mary (who is the Church). See John 19:26 - 28, John 21:21 and following, and II Peter 1:14.
- * 33.) Jeremiah 2:27
- * 34.) John 20:16
- * 35.) Revelation 22:14
- * 36.) John 6:56
- * 37.) John 6:32-58
- * 38.) Revelation 2:11 - 20,1 John 5:4
- * 39.) I John 4:12
- * 40.) Luke 19:26
- * 41.) Matthew 22:14, 4 Ezra 8:1, John 8:23, John 14:22,1 John 3:8
- * 42.) John 10:34, Luke 17:21, Psalm 82:6
- * 43.) Revelation 21:10
- * 44.) Revelation 22:15
- * 45.) Luke 12:49,51
- * 46.) Matthew 10:34
- * 47.) 4 Ezra 9:22
- * 48.) John 21:19
- * 49.) John 21:22
- * 50.) I John 3:2
- * 51.) John 14:6

OSTARA

No. 78

Racial Mysticism:

An Introduction to the Secret Teachings of Aryan Christianity

by Jörg Lanz von Liebenfels

- Vienna, 1915

The Physics and Metaphysics of Ario-Christianity

Today one generally only hears derogatory terms about Christianity, but when one looks at this modern Christianity (as if it can still be called “Christianity”), one must look at its detractors and see whether or not they are true Aryan Christians. These academics, who are almost always employed by the establishment, mock the Christian faith and say that this belief, which has been the consolation of our forefathers for thousands of years, cannot stand up to the scrutiny of science. That is what these immortal (and mostly Mongoloid) Scribes will tell you. Then there is the second type of man, the devout believers of various denominations who adore religion above all else and who mindlessly accept the formulaic thoughts and speeches of their leaders, and who, with an inexorable altruism, persecute, slander and condemn anyone who dares to think differently; their beliefs and morals come only from the lips and not from the heart. These are the immortal (and mostly Mediterranean) Pharisees. Among these, one half are simply idiotic and the other half are spiritually crippled by malicious intentions. The third and most numerous group, however, is composed of those who consider religion to be a completely superfluous part of their life. Money and pleasure are their only goals and whatever fills their bellies is their god. These are the immortal (and mostly primitive) Sadducees. One sees then who the true enemies of Christianity are: the “secular”, the “world”, and those of the darkest “Tschandalism”. The strongest and most dangerous of Christianity’s enemies are its followers who belong to the lower races. For they are the

ones who have turned Aryan Christianity into a religion that justifies the powerful and fallacious arguments against it. I do not intend to defend this distorted and false Christianity, but instead wish to lift the blinders from the eyes of our readers and to reveal and explain the great mysteries and sublime science, arts, thoughts and deeds of true Aryan Christianity. Here we must specifically emphasize that the Ario-Christian faith is not taught like the modern denominations are. Modern religions force their followers to think a certain way, a practice which turns faith into a soulless exercise in intellect. Our faith is something completely different. No one today will deny that beyond the earth there are countless millions of heavenly bodies that could be as inhabited as our earth is. And nothing prevents us from imagining that these many celestial bodies are populated with creatures that are differently formed than us, either higher or lower. Thus, if there are beings in our vast universe that are more highly developed than we are, then man is no more the highest intelligence of the universe than the earth is the center or most advanced celestial body in the universe. Anyone who assumes that man's reason is the supreme existing intellect is just as backwards as the scholars who thought that the earth is the center of the universe.

Our five senses; sight, hearing, smell, taste and touch can only convey to us a small fraction of the forces that surround us and that are at work in our universe. Our senses are not even able to perceive the essences of gravity, electricity and magnetism; we can thus only passively observe organic phenomena and the forces of nature. Nevertheless, no rational man would deny the presence of these forces. It would therefore be unwise and unscientific to deny from the outset the existence of sentient and spiritual powers and to say that only humans, animals and celled organisms inhabit our earth. Gravity, electricity and magnetism are all, in our opinion *1.), only partial manifestations of the universal "life-giving" force, or "pan-psychic energy", just as man himself is only a partial manifestation of these energies and "spiritually animating" forces. The latest and most strictly scientific research on the soul *2.) has impeccably shown through numerous experiments that other psychic powers exist in man that are outside, both above and below, the normal range of his mental intelligence. That these now proven phenomena of clairvoyance, remote viewing, the suspension of gravity and teleportation all really exist means that we can now declare that these "psychic forces" that live beneath, beside and above us have all manifested themselves throughout history to us as extrasensory intelligences such as "spirits", "ghosts", "angels", "demons" etc. *3.). To this, our dear "scholars" and "intellectuals" will surely reply that this is all superstition. To them I would answer: this is no greater a superstition than the assumption that

the individual cells of our bodies can act purposefully, reasonably and intelligently, i.e. possess psychic energy; there is also the same superstition that plants hold as much psychic life as animals do, even if only developed to a lesser extent. This “superstition” is also quite modern. Another common objection is that these “spiritistic” phenomena are, 1: often trickery or fraud, 2: even when excluding such trickery, these arbitrarily invoked experiments do not always succeed in verifying or proving such claims. But it is precisely the characteristics of this secretive and enigmatic “psychic energy” that provides the striking proof of the actual existence of beings who are either spiritually above or below us and who are not only intelligent, but also possess unique traits, just like us humans. In addition to exhibiting traits of intelligence and morality, these spiritistic beings have also demonstrated that they possess properties that are similar to the elementary forces of electricity and magnetism, such as attraction, repulsion, polarity and reversibility. Not only that, but they have also shown that they can be crafty or dull-witted, and evil or wretched. And wretched men can only serve as the mediums for these wretched or less intelligent psychic forces, just as swindlers and fraudsters can only be the mouthpiece for morally inferior psychic beings or spirits. Therefore, anyone who wishes to make successful occult and “spiritualistic” experiments must not only be an intelligent person, but must also be a morally upright person of character. This is why there are different standards for the different races when it comes to metaphysical ability and the science of the extrasensory *4.) perception of esoteric truths; or, in short: the ability to perceive the extrasensory, as well as faith in its existence, does not live within all men to the same extent. This ability is less suited for the lower races than for those of the higher, Ario-heroic race. Whereas the true Aryan is always a religious man, the dark races are almost always irreligious men, and, more often than not, demonic men. Whereas the Aryan is the born Christian, the non-Aryan is the eternal, immutable heathen and devil-worshiper.

Anyone who wishes to make a magnetic or electrical experiment only needs to reproduce the conditions specified for him in a physical textbook in order to produce certain effects at will. For example, if one wraps an iron rod with copper wire and sends an electrical current through it from a battery, he will produce the desired effect of the magnetization of the iron rod. The powers of psychic energy, however, are forces that are evidently beneath the strata of human cognition. Yet these psychic energies contain higher levels of will and perception than the human being himself does, and as such they do not make themselves readily available to be measured at the fanciful whim of an investigator's experiments. They stand above and below human comprehension and

therefore prevent any such successful spiritistic experimentation. Thus, any such experiment will succeed only if the higher psychic energy in question wants it to succeed. This simple consideration opens up a wide range of possibilities to us. If I wish to therefore call for the help of this higher “psychic energy”, and if I wish to turn to the highest of all of these psychic energies, that which I will call by the beautiful and venerable name of “God”, then the very first thing that I must do is to approach this force, this energy, with a childlike humility and supplication. For as the weaker of the psychic energies, I cannot, unlike a professor of physics, capture this deity and force it to submit to be measured in experiments by means of apparatuses like iron rods or copper wires. God does not allow himself to be understood in this way; he can be understood and joined only through the spirit, through a will that proves itself to be worthy and good and pure. This is why I discard the imaginary pride and superstitions of those who worship their own so-called intelligence and why I instead confidently cling to the fact that there exists a higher, wiser and better being beyond my finite, sense-bound mind, a being which I am only one small part of. And thus I am not ashamed of this supplication, but instead proudly proclaim my confession of faith in the beautiful words of the poet-lord:

“Ein Gott ist, ein heiliger Wille lebt, Wie auch der menschliche wanke;
Hoch über der Zeit und dem Raume webt Lebendig der höchste
Gedanke!”

“One God there is, a divine Will lives, although man’s own will may waver; High above space and time he moves, The living Idea forever!”

- Friedrich Schiller, *Die Worte des Glaubens*

In this sense, “faith”, which is synonymous with “trust” in the ancient scriptures, is the first and most important religious act that one must make *5.). Faith is synonymous with the Greek “pistis” and the Gothic “galaubeins”; the German word “glaube” (“faith”) is thus connected with the word “gelöbnis”, which means a “voluntary subjugation”. We can now understand very well that any revelation that we receive from God is his “grace”, and it is by “faith” alone that we are thus enlightened. And this grace is therefore voluntarily sent to us by God. Just as we seek out God, he too seeks out his faithful, and unto the faithful few he chooses to reveal a higher knowledge, a knowledge that can only be found within (“esoterically”). But to the many, to the masses, most will only experience him on a much more shallow level, and his presence will only

be felt externally (“exoterically”). And just as it is foolish to try to raise all of the human races to the same stage of development, so too is it equally foolish to try to impose the same high religion upon all men. The true Ario-Christian will therefore tolerate all religions, for he sees in them the path that is natural and appropriate for each individual race and each type of man. With the assistance of the key that I will now give to him in this text, the true Ario-Christian will be able to see the hidden meanings of our words and symbols and will thus be able to follow the cults of each Christian religion as an enlightened “esoteric”. Yes, with this sacred knowledge, our Ario-Christian community will be able to carefully establish an immutable form of our faith that will stand and be valid for all time. He thus believes in the triune God: the Father, the Son and the Holy Ghost. Our God is a living God; and the essence of all life is in its growth, in the eternal cycle: to pass away and to be born and to grow and to pass away into a new existence. The “Father” is God and God's work in the past, the “Son” is God and God's work in the present, and the “Holy Spirit” is God and God's work in the future. This concept of the Trinity can be found among all Ario-Christian mystics. This key has already been hinted at in the Gospel of John and in the secrets of the Book of Revelation; it has also been clearly explained in the writings of the brilliant mystic and Cistercian abbot, Joachim of Fiore *6.). He expressly speaks of the “Age of the Father”, which is the period of development until Christ's appearance, the “Age of the Son”, which is the period of development from Christ to the present time, and the “Age of the Holy Spirit”, which is the period of development in the future. It is within this “Age of the Holy Spirit” that an elite priesthood, the “Ordo Futurus”, will once again announce the purity of the ancient and “eternal Gospel” (“Evangelium Aeternum”) *7.). Thus, according to Ario-Christian belief, there is no ending, but only eternal growth, eternal progress and eternal ascension. God ennobles and transfigures our body, our knowledge and our will; he embodies the truest and most literal sense of the word “religion”: the unification and bond of all multifaceted natural phenomena into a single, sublime being. Many modern skeptics will perhaps be inspired by the beliefs just described and yet reject the Ario-Christian creed itself as superstitious. But even here, the latest generation of psychic research has uncovered many strange facts. The most immediate action to directly result from faith is prayer. And yet a prayer uttered on the lips is in itself a useless ritual (Matthew 23:14). But a prayer made within and in the spirit of the Ario-Christian faith penetrates through the clouds to the most Holy (Ecclesiasticus 35:21), it can accomplish anything (Matthew 21:22), and it can move mountains (Matthew 21:21). True and honest prayer is thus a volitional act: it is

done with a childlike faith and is made with great yearning as a dialogue with the most divine spirit. A prayer that comes from a pure heart truly ascends to the highest and all-benevolent power, and will find His favor if we choose to live a spiritually pious life. But God, of course, does not always fulfill our prayers immediately, nor does he bend to grant the grossly materialistic demands of those worshipers who are mentally preoccupied with sensual or worldly desires. And he who prays for material things does not always have the ability to hear Him, unlike those who pray for spiritual insight or those who yearn for divine guidance. Yet it is not uncommon for God to grant material wishes as well. This fulfillment can be explained in a very natural way. God influences the elemental and psychic powers around us. For example, he can move the hand of an enemy soldier in such a way that his weapon misses the worshiper, or that it hits him and does not harm him much, or that his wounds heal in a surprisingly fast way. He can even turn such a type of accident or wounding into an incident which seems to become an unexpected stroke of luck. The unbelievers then speak of this as a "coincidence". However, if there is nothing in this universe but coincidence, then there could be no such thing as natural order, or else it would appear only to a very negligible extent. Can such wonderfully cohesive mechanisms such as the human body *8.), the living organisms, and the planetary and solar systems all exist out of such a chaos of coincidences? Then ultimately all that we are left with is the word "coincidence", a word that ironically mirrors the operations and the plans of an omnipotent mind, the same thing that we call "God". If prayer is an act of will, then its effect is easy to understand. For this may be considered an act of self-suggestion or an act of suggestion for others' sake. Yet even today, the medical scribes no longer doubt the wonderful and far-reaching effects that these two types of suggestion can have. These psychic powers can influence each other directly without the aid of a body. The psychic power of the worshiper can also affect the psychic powers of other people, animals and the allegedly "inorganic" substances (which we all instead consider to be animated, but on a different level). Wireless telegraphy has recently learned to understand some of these "far-reaching" forces. A higher type of prayer is that of meditation and contemplation; the very highest type of prayer is that of ecstasy ("visio"). How sadly miserable and lifeless our modern era is that it deems the examination and contemplation of Ario-Christian belief to be a dreary prospect that is done only by those who are up to no good. The most precious thing that a man possesses is his soul. If one does not actively cleanse his soul in a bath *of contemplative and introspective prayer, then his spirit will become filthy, just like an unwashed body

will. Likewise, if one does not exercise his Will through contemplative prayer, then his willpower will wither away just like the muscles of the body will wither if one does not move them. Therefore we can clearly see why it is that modern life has become so devoid of the spirit and the Will: it does not give time for meditation or contemplation; it does not allow man to return to the paradise within his own heart, where he can walk with God and joyously converse with him so that his spirit may once again take flight and soar through the enchanting realms of His mysteries *9.). In England and America, there is a degenerate branch of Ario-Christian mysticism, Indian occultism, that has fallen under the influence of demonic Tschandalism. This Indian occultism has exploited the positive effects of contemplation and willful concentration in order to pursue materialistic goals, and in particular the desire for wealth. This is the same thing that the Orthodox Jews have always done. The secret to the incredible successes of the Americans, English and Jews in business and finance are partially due to their misuse of the ancient formula for victory: one part deliberate, deep and contemplative prayer combined with one part intense focus of the Will combined with one part self-suggestion and suggestion of others. What distinguishes unadulterated and pure Ario-Christian mysticism from this secretive Indian religion is its sparing use of external (materialistic) means to achieve the highest levels of prayer, rapture (ecstasy) and the full control of one's own occult (secret) psychic powers. Thus, the most powerful means that we can utilize to these ends are: complete rest and complete solitude, or when combined together to form the most ideal conditions for contemplation in the monastic life. This would most optimally be done in remote, scenic, and historically significant places or at ancient holy sites. Physical isolation helps to strengthen our secret psychic powers in the same way that insulation helps to protect the electrical currents that run through wires. Without insulation, electrical forces will dissipate because they will be weakened by other forces *10.). Abstinence and the suppression of the senses help to eliminate the deleterious effects that the elementary powers of the material world have over us in this respect. For example, abstaining from excessive sleep, food and drink and the avoidance of the pleasure of eating and sexual excitement help to train the senses of sight, hearing, taste, touch and smell and thus isolate and strengthen our higher psychic powers. The ascetic pushes the physical requirements of his life back to a minimum, as well as the corresponding Odic forces related to muscular activity, digestion, assimilation, breathing *11.), and especially those of the sympathetic nervous system; by denying his physical senses, his psychic senses will be much more greatly sharpened and he will thus be better able to receive divine stimuli in this feeble, degenerate physical

form of man. Training the senses also assists the ascetic to better store and release his life-force for the purpose of emulating a higher spiritual existence. We can now understand how people who have constantly practiced and trained the corresponding areas of their brain have become clairvoyants and remote viewers, since their mastery has allowed them to penetrate the highest mysteries at will and their powers have become nearly divine in nature. This is why Meister Eckhart said, “what the soul loves, it becomes equal to; if you love the earth (mankind) then you become earth; if you love God, then you could ask: will I then become God? This is what I say, though it may sound too incredible for those whose senses are too weak and who do not understand it *12.). It is not only I who says this; I point you to the scripture that says: this I say to you, ye are Gods!” *13.) Similar successes are achieved through the continued specific and rhythmically constant effects upon the senses, whether they be physical or psychic senses; for example, the steady and persistent exposure to the eye of a single, unique color in darkness or in light (“scrying”). The Ario-Christian cult however utilizes these methods both sparingly and tastefully. Another example is the use of incense to affect the sense of smell so that the ascetic can concentrate his thoughts and willpower upon the good and the beautiful. It is a well-known phenomenon that odors exert a tremendous influence upon the activity of thought, and especially upon the ability to remember. A specific smell can involuntarily remind one of a particular person, place or situation for one’s entire life. Odors also play a decisive role in the formation of dreams. The effects of psychic powers are also intensified or weakened by certain specific odors *14.). I would explain this strange fact in the following way: 1. The sense of smell in the brain is very close to the centers for memory and language as well as the temporal spheres for hearing and sight. 2. The sense of smell is the “ur-sense” of those senses that operate on the higher levels of awareness. Hearing and sight are therefore the more further developed and the more specialized senses of smell. Likewise, many “spirits” in ancient literature have claimed that their “seeing” and “hearing” are more akin to a type of “smelling”. Similar states of contemplation and ecstasy can also be brought about through the acoustic medium; this is the practice of monotonous recitation, which, when applied with economy and grace, can bring about a powerful and beautifully hypnotic effect *15.). In particular, this monotony can be combined with rhythmic movements of the body and breathing during choral prayer and ceremonial worship. These rhythmic movements do not only have purifying and beautifying effects, but are also psychically beneficial. This practice has the effect of psychically harmonizing a larger community together as one; it can also produce

self-suggestive or other-suggestive effects as well as reinforcing or balancing individuals together so that they can use their psychic powers together in synthesis.

The disciple who approaches the divine spirit with a deeply felt and pure devotion will become more and more fulfilled and elevated by it as time goes on. For he has already achieved the greatest joy that has been sought by all mystics: to become ONE with God, here on earth. Strong psychic currents emanate from the body of the fully realized disciple, especially from his head and hands; he is surrounded by a cloud of force (the “aura”) that psychically sensitive people can physically feel and quite easily see in the dark. Therefore, when certain Ario-Christian cults use blessings by the laying on of hands, this is something that can be physically justified and substantiated. The healing effects of magnetism and the Odic force are already well-known and accepted facts today. And yet there is even more. God comes to dwell within the pure and true Ario-Christian so that he will become, as it were, a tool and a vessel of the Holy Spirit. And what else are the saints and the greater majority of the geniuses of our race than the tools of the divine? For example, the occult (secret) psychic forces that surround us are also able to guide the hands of receptive individuals in such a way that they can automatically and completely write down astonishing things that would normally be unknowable to the common man (“psychography”). How much more then could these forces have guided the pens of our wise and hallowed thinkers and the brushes of our great artists and painters and the swords of our brave and pious warlords and the staffs and scepters of our most holy priests and our mighty kings? Our saints, heroes and geniuses are the mediums that our God acts through. “Scitote, quoniam mirificavit Dominus sanctum suum” *16.). Thus, Ario-Christianity does not just worship the genius, but also the heroic and the sacred. Therefore, “Laudate Dominum in sanctis ejus!” *17.)

The Sociology of Ario-Christianity

The first ones to recognize the newborn Christ child as the Saviour of the World were the Three Magi *18.) of Persia, who were therefore Aryans! A most profound allegory indeed! As such, true Christianity is the most noble and most socially influential of all religions and is thus Aryan in its origins. And ultimately, this religion of ours will either stand or fall with the people of the Heroic-Aryan race. It must be recognized, however, that the dark races have adopted Christianity outwardly across the world; but in doing so, they have mutilated and defiled our religion beyond recognition *19.). And just as mischlinge humanity (the “Tschandalen”)

has come to power in the Aryan nations since the end of the Middle Ages, so too has our Christian religion become drastically tarnished from its original purity. The Aryan peoples have always maintained a more or less numerous community of genuinely enlightened preachers and confessors of the true ur-Aryan priesthood in continuity through all times and troubles. This priesthood has served as the sacred flame of the one true and most ancient human religion, from which all other religions and cultures have emerged; it has also served to protect the beliefs of the European ur-Aryan culture with a most devout faithfulness. This is the “protevangelium” (aka the “ur-evangelium” / “proto-evangelium”), the “eternal gospel” (“evangelium aeternum”) of the ancient fathers and seers, the Light that has been handed down, from one esoteric to another in an infinite chain; this is the primeval and immortal church of the spirit, the noblest and oldest and most beneficial form of society upon which all true cultural progress has taken place throughout the recorded history of mankind. Everywhere amongst all of the Aryan folk, and in all of the nations founded by them, we find that the priests were the bearers of both material and spiritual culture; this was also true of their kings and their military commanders (their “priest-kings”) in the very earliest stages of these civilizations. In later eras, the military nobles and the holy nobles (priests) were still held as equals, an arrangement that created a balanced and ideal state; our modern era has sadly fallen very, very far away from this state, and as such has taken an immeasurable toll on the human spirit. Significantly, it is on German soil alone that we find this very unique arrangement of a sovereign church principality. This, too, is evidence of an ancient Aryan racial-social institution. This has helped the German society to maintain a balance between the military and religious aristocracies, which prevented it from becoming too one-sided. This solves many social problems in several ways. Each class in the state, the priests, the nobles (the warrior-kings), the farmers, the teachers, the military, and the peasants, were all allowed sovereign rights over their own soil and were treated as equals, so that all could act according to their own God-given station in life and so that all could live as freely as possible! For example, in the ancient German Empire, it was possible for the spiritual nobles to ascend from the lower social strata into the highest social ranks as sovereign bishops or abbots, and to become equal to the nobles of any other class, a state that is quite inconceivable in our modern age of slavery! Our anti-Christian modern society, with its herd-morality, is contrary to the essence of the Aryans, the lordly men. The Aryan heroic race flees, whenever possible, from the herd, and from those places of overpopulation. For he yearns to creatively work in freedom and independence, and on his own land; he actively seeks to

separate himself from the masses and does not wish to perish among them. Ideally, he sacrifices his so-called “safety” among the numbers of the horde so that he can seek out his freedom in the solitude of virgin forests as an explorer or colonist. The Aryan is the born hermit, the inventor of monasticism and of living in cloistered isolation. In the case of the ancient Indo-Aryans, it was customary that when his sons had reached adulthood, the father would retire into solitude so that he could fully delve into the mysteries of his God, undisturbed. These monastic and lordly orders have exerted an immeasurable influence on the development of world culture all throughout history. The “world”, i.e. the Tschandalen, however, cannot be improved by any general social organization. The only organizations able to exert any possible benevolent effects upon society are the spiritual Ario-Christian orders and congregations. And it is only in the solitude and isolation of the Grail castle that the sacred can be preserved. Likewise, among these Aryan orders there was always an inner circle of the enlightened few who were chosen from among the many to be vessels for the deepest esoteric knowledge. Their silent and hidden acts brought happiness and blessings unto humanity for thousands of years. Where, in this modern age, predatory and extortionist patent legislation *20.) has taken any inventive or creative Aryan talent that exists and sold it into the chains of wage slavery, the Ario-Christian orders of history granted them an asylum where they could be free from base material concerns and their research could flourish without restrictions. Yet these priestly Ario-Christian orders did not seek to popularize or exploit the inventions and esoteric research of their members but instead kept them in secrecy and protected them for the use and the preservation of the Ario-heroic race *21.). Likewise, Christ spoke to his disciples with various esoteric terminology and with secret expressions (“allegories”), for example, when he warns against throwing pearls before the swine (Matthew 7:6). The guardians of these mysteries - and they have always been the same Ario-Christian mysteries - were called the Armanen, the Brahmins, the Philosophers, the Calendars, and the Templars, et. al. These priests, however, were not only teachers, philosophers, artists, physicians, inventors and craftsmen, but they also consciously controlled and directed the pure breeding of the highest race of humans. This indeed was their most essential task, and one that had to take precedence over all of their other work. Medieval Christianity organically originated from these ancient Aryan priesthoods. Among these, it is suspected that its immediate origins lie in the neo-Platonists and the initiates of the Mithraic and Eleusinian mysteries. Indeed, the inner content of the secret doctrines of Ario-Christiapiety has remained the same, only its

exterior face has changed according to the times. It would therefore be wrong to destroy this unbroken chain of spiritual growth by forcing, for example, a re-introduction to the ancient Nordic mythos as if it were a new religion for today's Germanic peoples. So where should we go now? We should return to that stage in our folk's religious development when it was so tragically interrupted by the penetration of darkest Tschandalism, and the point where the entire spiritual culture of the European peoples was misdirected. We must therefore endeavor to seek out the true essence of our Ario-Christian faith here where it first grew, in Germanic Europe in the early to middle Medieval Ages. In those medieval times of the mass migrations of many peoples, a general racial mixing occurred that caused a great disruption in the foundations of European political, social and moral order. From this chaos, Benedict of Nursia arose and founded the Benedictine Order. It was not a coincidence, but it was with deliberate intention that the Benedictines had built their illustrious monasteries on ancient ur-Germanic worship sites. In many cases, their monastic guilds appear as nothing else than the legitimate continuations of the Germanic priestly orders. They thus followed the instructions of Pope Gregory the Great who recommended that his missionaries not eradicate the German cults with violence, but instead that they link the Christian holy sites with the Germanic holy sites, appropriate their festivals, and equate the two religions by disguising the Germanic Gods as Christian saint. *22.). Just 500 years later, when the Benedictine Order forfeited all of their legitimacy by accepting men of the dark races into their ranks, the conditions were again very similar to those that had previously prevailed at the time of the great migrations (the crusades!); a select elite of Germanic nobles arose, almost simultaneously, to become great social, political and religious reformers to right all that had suddenly gone wrong: Saint Bernard of Clairvaux, the light of the Cistercians and the patron of the Knights Templar, Saint Bruno of Cologne, the founder of the Carthusian Order, and Saint Norbert of Xanten, the founder of the Premonstratensian Order. In addition to these were the Temple masters, the German lords and the Johannites in whom the Aryan characteristics were seen particularly clearly, since they connected all of the forces of the farmer, priest and warrior classes. All of these aforementioned orders were initially very strict in the acceptance of their members. Only free and pure-blooded Aryans of old family bloodlines were initially admitted. In this regard, the spiritual founders of these orders were very demanding in that any potential member had to have 16 to 32 pure-blooded ancestors as a prerequisite to being admitted into their ranks. The ordinary conception of history, which sees these orders as a collective of meek

and silently studious brothers or as the mere promoters of spiritual culture, is grievously in error. For example, the Spanish knightly orders, who had been the designated subordinates of the Cistercian Order (and who were taken in and saved by the Spanish temple lords) were given the decree that their members could only marry virgins. Thus, the Ario-Christian practice of “chastity” is not to be interpreted as absolute “abstinence”, but as the strict love for one’s own race as embodied in the pure relations between its men and women. So, yes, the chapters of these orders that were scattered all over Germanic lands, especially those of the spiritual knighthoods and the choristers, had the dual purpose of serving as centers for racially pure procreation. This practice, then, can easily be seen as the exact opposite of what happens today in our modern times, when the best racial stock of our kind is sucked away from the countryside and absorbed into the mischlinge herds of the major cities. Likewise, this is why we often find refined and noble families of purer racial stock who happen to still live in the vicinity of these eminent and ancient monasteries. The orders of the Premonstratensians, Cistercians and the German lords were all known to have colonized and Germanized the entire regions of East Elbia; the well-known ascendancy and predominance of the nearer Prussians, who have always had the noblest German blood among its citizenry, is most likely due to the breeding influences of the Germanic knightly orders that were once based there. But all of these racial-social organizations fell into disrepair with the rise of the Tschandalen in the Middle Ages; the true Ario-Christian church of the true living spirit has only survived to this day in the individual representatives of this diaspora, the “mystics” *23.). The basis of these Aryan orders was a conscious or instinctual preservation of the Aryan racial stock, because its aims were as follows: 1. The promotion and revitalization of agriculture as a means to oppose the overculturalization and over-population of urban areas; the promotion and refinement of handcrafts (“pray and work!”, the motto of the Benedictines) as a necessary healthy physical supplement to mental and spiritual work; the promotion and rewarding of farming as a means to slow the exodus of peasants to the cities. For example, the first Cistercians (as well as today's Trappists) made handcrafting a mandatory duty in their orders; they purposely avoided the cities and did not allow any of their order houses to become established in cities, just as Caesar tells us that the ancient Germans did not allow their settlements to be close to any major cities. 2. To fight against luxury and over-culturalization as the cause of all of the social evils that arise from the unfair distribution of goods. Hence, the emphasis on simplicity in their food, clothing and living conditions. 3. The strict emphasis on a closed economy for the monastery

as a counterbalance to the herd instinct that the lower races are particularly drawn to in a nation's socialized economy. The monasteries of these ancient Ario-Germanic orders were therefore quite unique in this regard. Each order house formed a self-contained economic unit which produced all of its members' necessities, so that there was no need to buy or sell anything in the outside world. Any surplus items were distributed to the poor *24.). 4. The practice of celibacy, which was for them, in this context, the practical religious institution of a racial-social version of Malthusianism *25.) Because the members of these monasteries were gathered together specifically for mental and spiritual work, it was obviously beneficial to all members that they not father children. These places were there for the particular purpose of research and the development of spiritual knowledge (as opposed to the houses of the knightly orders and the choristers where pure procreation was planned, practiced and protected). 5. The cloister system also anticipated the future problems of the widespread social dissolution through the fragmentation of land ownership and the disintegration of heritage and tradition. As such, a monk was not permitted to give or take items from a sibling who was of the laity, and he was not entitled to inheritance. Since most of the brothers in a monastery were second- or third-born sons, the first-born son who remained in the outside world could gain a greater inheritance and thus retain a higher and stronger social status which better ensured a noble family's standing. 6. In addition, the monastery served as a banking, savings, insurance and pension institution. Most princes and dignitaries donated generous sums to the most famous monasteries in their countries during times of peace, but when times of war arose, many of these royalty would then unscrupulously loot these monasteries as their own personal savings account. It was not until later and more recent times that calculating Jews began selling war bonds to monasteries in times of peace. 7. The ancient order houses also served as authorities over local roads and traffic. They were hospices for travelers and the sick who traversed the nearby roads, pathways and rivers. 8. The Ario-Christian orders oversaw the regulation of charities, especially those for Aryans, and prevented big capital from stealing or misdirecting funds from such trusts. For big capital never does the work of ordinary hands, only the work of a devious mind. It is only right and reasonable therefore that the great capitalists recompense by helping to support spiritual endeavors. This has happened before in Aryan antiquity through the efforts of these orders. 9. Considering all of this, it is apparent that these order houses were in effect truly free universities, independent of any state or financial patronage and yet at liberty to pursue all fields of science, literature, art

and technology. Where the Aryan priest, bishop or abbot was himself sovereign, the Ario-Christian science taught in his domain was truly free. It is quite significant that Napoleon Bonaparte had once intended to establish four large “monasteries” dedicated to the pursuit of free and higher thought. This was one of his treasured ideas *26.).

The Ethics and Aesthetics of Ario-Christianity

The “innermost” (esoteric) being of the Ario-Christian is nothing less than the fulfillment and realization of our glorified racial history, racial ethics, racial aesthetics, and racial metaphysics. Every ritual and symbol of Ario-Christianity is to thus be understood in the three aspects of the “Father”, the “Son”, and the “Holy Spirit”. There is no deed loftier and more sublime and filling than to thus delve into this magnificent world of contemplation. The Ario-Christian who refines, purifies and “deifies” *27.) himself thus becomes the receptacle of God and gains an untold wealth of knowledge and insight that allows him to penetrate the secrets of the deepest past and the farthest future. It is the understanding of those in the inner circle that the entirety of Christ is the Ario-Heroic race itself! This race that has fallen from its former dwelling in the divine was thus reborn in a cattle shed [also a cave], in the manger; thus this divine race has fallen and has become as animals: the udumu and the pagutu... and the Mongolians, the Mediterraneans, and the Negroes. In this earthly garment, Christ suffers all of the torments and pains of the fallen; and yes, he even dies, he dies a death upon the cross *28.), a death brought about through the embracing of the inferior races. But he will nevertheless gloriously rise again from his grave: for he had to first descend into the spiritual death of the dark races (“he descended into Hell”) in order to rescue the heroic and noble race that was yet to be saved from the depths so that he could lift them into the heavens and into the Light. Christ is the “good shepherd”, Hermes, the “theopomous” (the “psychopomp”), Mercury, Wotan and the Archangel Saint Michael; he is the “escort of the dead” who rolls the stone away from the tomb and carries the resurrected race away from their wife Venus and takes them with him into the heavens! [A few stay with her not because of any debauchery but because they love her too much to leave.] Christ, the salvation, is entirely within us! And so we must resurrect Christ within ourselves and within our children, we must become Christ once again, we must become the pure Aryan. And just how do we achieve this? By loyally following the one true “law of faith” and by following the moral code that Christ himself has given to us to keep and to protect. And his law is this: love God with all your heart and love your neighbor as

thyself! In this regard, “neighbor” (literally translated as “the nearest”) means your own kind, your own race! Just as the great disciple John says in his glorious First Epistle *29.), “God is ordered (lawful) love (Agape)... if we keep this lawful love among our kind (our race), then God will remain within us”. The “original sin” and the “deadly sin” are the sins against one’s own race: the perversion of racial ethics which already carries with it grave punishments which include the creation of a hell that lives deep within one’s own self. Thus anyone who chooses to go against the laws of nature, procreation and selection will fall and not only send himself but all of his offspring into the Orcus *30.) of the lower races. The “Kingdom of God” or the “Kingdom of Heaven” is the reign of the higher man, the moment in time when the Heroic-Aryan race finally claims victory over the lower races. Only in the “end of days” will we be beckoned to this “Kingdom of God”. The “final judgment” is thus nothing other than the final separation, a time of revenge and a time for the selection of the elite after an age of endless racial mixing, a time of the return of the pure-bred heroic Aryan God-man. The earliest depictions of Christ in the catacombs differ greatly from the usual falsified depictions of him that have been made by those of the lower races in our modern age. In these original depictions, Christ appears as a handsome young man of the heroic race, most often as Daniel in the “Lion’s Den”. Yet in these first illustrations, the “lions” were not lions, but were apelings, dwarfs or primitive beast-like men *31.). He also appears as the great Aryan mystery-prophet Orpheus, who charms the beast-men with the music he plays on his lyre; likewise he is also depicted as Odysseus, tied to the mast-tree so that he can withstand and resist the song of the half-animal / half-human Sirens. The racial-ethical symbolism of such a tale is clearly visible in such representations. This is why Ulfilas, in his Gothic Bible, always translates the Greek “Kyrios” as “Frauja”, a word that is synonymous with the Old Germanic “Froh”, the God of Light, the God of Beauty, and the God of Pure Love. The biblical “Jesus”/“Christ” is none other than the Aryan “Frauja”, “Apollo” and “Baldur”, the murdered one who will return to us after the Götterdämmerung in a glorious new age. Frauja’s counterpart is his mother “Maria”. Maria’s designation is often that of a “Lady”, which would indicate that she was a type of noble Aryan; likewise, she is often spoken of in mystical terms as a “supplicant”. The ideal Aryan female is a wise, uncorrupted, racially pure and loving woman who prays to the Mother of Christ for her blessings; for it is this woman who will once again become the mother of “Christ”, the ideal and godlike Aryan, and it is this woman who will become the mother of a new and divine race of God-men. What profound ethics and beautiful aesthetics lie in this Ario-

Christian cult of the Virgin once it is grasped and understood in our innermost being (esoterically)! Simultaneously, this also serves as the symbol for our racial history and racial metaphysics! The “sacraments” *32.) must also be interpreted in this way, as the symbolic rituals of our racial history, ethics, aesthetics and metaphysics: Baptism: the rising of Man from the waters of pre-humanity. Confirmation: the strengthening of the ascension and the development and growth of Man out of primitive humanity. The Eucharist (the “most holy” sacrament): the bonding of the racially pure man (the chalice) and the racially pure woman (the bread) through the blood of the wine. Marriage: the acknowledgment of nature’s law and the taking of vows in order to establish a racially pure foundation for the family. The Anointing of the Sick: the fortification of the spirit to prepare it for its ascension into a higher inner (esoteric) life. The Ordination of Priests: the generation of the spiritual in another through the laying on of hands and the transmission of the inner (esoteric) racial wisdom. The Ario-Christian religion is thus the mother and the vessel which carries and nurtures all true beauty and art. It is culture in its most complete and most perfect form. Through our various annual religious festivals in which our corresponding racially historic, ethical and metaphysical mysteries are presented through image, word, song and ritual, brings life to our deadened and grey workdays which are transfigured and transformed into brilliant days of Light. In addition, the Ario-Christian must make pilgrimages to our ancient holy sites so that he will come to better know his homeland and those who still live there. In older times, these holy pilgrimages were journeys in which many, if not most, of our forebears met and became engaged to their future spouses. Thousands of artworks, which, one can confidently say, make up the vast majority of our cultural and historical legacy, overwhelmingly illustrate to us just how important this worship was and how stimulating it was to those ancestors of ours who passed it down to us through painting, writing, architecture, sculpture and music *33.). And how very telling it is that in this modern age there are many painters, architects, composers, dramatists, poets, inventors and philosophers who are the students or alumni of our many venerable ancient Aryan universities who are now starving or who are forced to submit to work in the disgraceful industries of theater, publishing, cabaret and film *34.). Conversely, the Ario-Christian art of the ancients was deeply religious and racial-ethical and therefore always brought a deeply purposeful meaning to their creative works, which bore magnificent fruit a hundred times over. This spiritual culture of ours was also spread throughout the entire landscape itself and our ancestors always took pains to beautify and protect it, even taking care to nurture

our sublime animals, plants, trees *35.) and natural monuments. And so these ancient Ario-Christian sanctuaries were not only places of spiritual refuge and institutions for building character and education and asylums for those who had grown tired of the outside world and wished to seek God, but they also functioned as a preserve for animals, plants and nature itself. Yes, even the dead benefited. As horribly tasteless as our modern cemeteries are, the ancient Ario-Christians were careful to craft sublime and beautiful tombs and mausoleums as shrines to their benevolent ancestors and magnificent battle monuments *36.) to their fallen heroes. In the Ario-Christian Middle Ages, the wealthy donated to the colleges of men of the spirit so that their tombs could be built on their grounds. This ensured that they would not only have Ario-Christians to guard over their graves, but also that their memory would live on not just in the monument, but in the priesthoods that they financed. Thus, in death they were helping to continually perpetuate new spiritual life.

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* 1.) See Ostara No. 35, “New Physical and Mathematical Proof for the Existence of the Soul”, Ostara No. 74, “Racial Metaphysics”, and my book “Theozoologie”, in which I show scientific evidence that at one time other beings with electrically-structured sensory organs once existed upon the earth.

* 2.) On this, I quote from the following texts: Baron Karl von Reichenbach, “Der Sensitive Mensch und seine Verhalten zum Ode” (1854) and “Die Pflanzenwelt in Ihrer Beziehung zum Ode” (1854); Baron Karl du Prel, “Die Magie als Naturwissenschaft” (1899), “Die Philosophie der Mystik” (1885), “Die Vorgeburtliche Erziehung” (1899), “Das Weltliche Kloster” (1887), and “Die Entdeckung der Seele durch Geheimwissenschaften” (1894); Sir William Crookes, “Experimental Investigations on Psychic Force” (1871); and especially the introductory and summary works of Camille and Gabrielle Flammarion. Also see Albert de Rochas, “L’Extériorisation de la Sensibilité” (1895), and the works of Schiavarelli, Lombroso, Comte de Gasparin (“Des Tables Tournantes”, 1854), Goupil (“Pour et Contre”, 1895), et al.

*3.) The names do not matter as long as we correctly identify the essence of this phenomena. These are all just different names for psychic energies; their manifestations are simply the effects of these forces.

*4.) It is better to call these psychic energies “extrasensory”, rather than “supernatural”, because these psychic powers are indeed “natural” forces for the members of our race! *5.) * Such “faith” or “trust” is not to be

confused with “knowing” or “believing to be true”, as most newer religions commonly misinterpret it to be.

- * **6.)** From the magnificent mystical writings of Joachim of Fiore: “Psalterium Decem Cordarum”, “Expositio in Apocalipsim”, and “Liber Concordiae Novi ac Veteris Testamenti”, Book VII, “Acta Sanctorum”.
- * **7.)** It is explained in the legendary Templar Bible that the “Father” is “memory”, the “Son” is “comprehension”, and the “Holy Spirit” is “will”. See Hans Prutz, “Entwicklung und Untergang des Tempelherrenordens” (1888), page 124.
- * **8.)** Especially such intricate mechanisms as the human eye and the human ear!
- * **9.)** See Thomas à Kempis' wonderful devotional text, “The Imitation of Christ” and John Amos Comenius' “Labyrinth of the World and Paradise of the Heart.”
- * **10.)** For more information on the wonderful relationship that these forces have on education and the brain, see Ostara No. 37, “Charakterbeurteilung nach der Schädelform”.
- * **11.)** This is why the Indian cults practice breathing control.
- * **12.)** By “those whose senses are too weak and who do not understand”, he is referring to those of the lower races. He is also alluding here to the higher and “secret” teachings which can only be known by Aryans.
- * **13.)** “Meister Ekkeharts Schriften und Predigten”, Herman Büttner, ed. (1909), page 5; and Psalm 82:6.
- * **14.)** Albert de Rochas, “L'Extériorisation de la Sensibilité” (1895).
- * **15.)** For example, the particular recitation cadences used by the Cistercian Order as performed by the Beuron School under the leadership of Professor Springer have been shown to be of the highest order of mastery.
- * **16.)** Psalm 4:4, “Know ye also that the Lord hath made his holy one wonderful!”
- * **17.)** Psalm 150:1, “Praise ye the Lord in his sanctuary!”
- * **18.)** Who significantly have their biggest shrine in the Köln Cathedral!
- * **19.)** For more detail on this, see Ostara No. 59 and Ostara No. 69.
- * **20.)** As well as the many innumerable legal restrictions placed upon modern writers by the press and publishers!
- * **21.)** For more on this, see Ostara No. 75.
- * **22.)** For more details on this, see the groundbreaking works of Johann Nepomuk Sepp, Alexander Peez, Guido von List, and Franz Kiessling.
- * **23.)** This continual chain of mystics (excluding key “hidden” members) can be loosely sketched out as follows: Bernard of Clairvaux (1090 - 1153), Albertus Magnus (1193 - 1280), Meister Eckhart (1260 - 1328), Henry Suso (1295 - 1366), Johannes Tauler (1300 - 1361), Jan

van Ruysbroeck (1294 - 13 81), Thomas à Kempis (13 80 - 1471), Heinrich Cornelius Agrippa (1486 - 1535), Paracelsus (1493 - 1541), Jakob Böhme (1575 - 1624), John Amos Comenius (1592 - 1670), John Milton (1608 - 1674), Angelus Silesius (1624 - 1677), Emanuel Swedenborg (1688 - 1772), Gerhard Tersteegen (1697 - 1769), Christian Gellert (1715 - 1769), Johann Georg Hamann (1730 - 1788), Friedrich Klopstock (1724 - 1803), Johann Heinrich Jung-Stilling (1740 - 1817), Friedrich Schiller (partially) (1759 - 1805), Baron Karl du Prel (1839 - 1899), August Strindberg (1849 - 1912). The chain of mediums is as follows: Hildegard von Bingen (1098 - 1179), Saint Mechtilde (1240 - 1298), Gertrude the Great (1256 - 1302), Saint Bridget of Sweden (1303 - 13 73), Teresa of Avila (1515 - 15 82), Mary of Agreda (1602 - 1665), Anne Catherine Emmerich (1774 - 1824).

* **24.)** The source for this information is the “Regula Sancti Benedicti”. For further information, also see the “Nomasticon Cisterciense”.

* **25.)** “Malthusianism” is the commonly accepted notion that, in a closed economy, the population of the community grows exponentially while the food supply only grows linearly. Therefore, in a closed economy there needs to be checks upon the growth of the population so that the demand for food does not outstrip the supply of food.

* **26.)** A thought that was also echoed by Baron Karl du Prel and August Strindberg!

* **27.)** “Apotheosis” (or “deification”) is a beautiful word that was used by Meister Eckhart to great effect!

* **28.)** The “cross”, the conjunction of the horizontal and the vertical, represents duality and the union of opposites: the vertical plane of ascension and divine blood that intersects the horizontal plane of the fallen, material world serves as its one true hope and saviour.

* **29.)** I John 4:8 and 12.

* **30.)** “Orcus” is both a name for Hades and the name of the lord of the underworld who punishes those who break their oaths.

* **31.)** For more details on this, see Lanz von Liebenfels’ “Theozoologie” (1905) and “Radiologie und Theologie” (1911).

* **32.)** Ulfilas translates the “sacraments” as “the runes”!

* **33.)** See Sebastian Brunner’s “Die Kunstgenossen der Klosterzelle” (1863).

* **34.)** See Sebastian Brunner’s “Die Mysterien der Aufklärung” (1869).

* **35.)** For example, see the Old Germanic groves with their consecrated steeds, especially Salzburg with its highly artistic “Kapitelschwemmen”. See Alexander von Peez’s “Erlebt und Erwandert”, Vol. I (1914).

* **36.)** For example, see such battle monuments as those at Melk Abbey, Innichen, Saint Gotthard and Güldenkron.

Whispering of Gotos—Rune-Knowledge

by Jarl Widar

[from *Hagal* 11 (1934), Heft 7, pp. 7-15]

1. Knowledge of the Norns

Out of the Northern soil a strong tree rises up
With an eternally green crown, to the cloud-gate of Aithar^a
That is the World-Ash—the World-Tree, Ygdrasil;
It is the Tree of Life, it holds much of Gotos' wonder . . .
Three roots link its power to three well-springs
In the soil of its growth—which shapes the Northern
essence.
The roots and the wells are subject to the Norns.
They are the sources of truth, the tree's way of Being . . .

The first—Ur-da the Norn—flows from its generative Energy,
Germination without end in Gotos' greater world.
The eternally young spring—of life's deepest meaning:
The structure can be transformed,
but not the germination within!

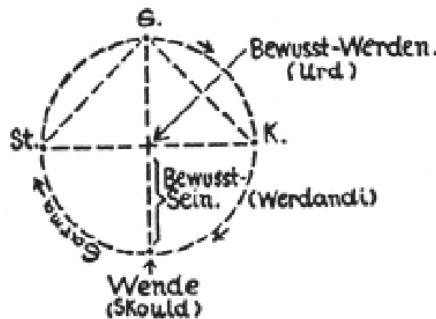
The second, called Werd-An-Di—always flows forth from the
present,
Which spiritually quickens Energy and Matter according to
Gotos' Will . . .

She roars, rages and rushes—knows no rest or calm,
Develops, forms and fixes the drive to germination
constantly
In the rhythm of steady Becoming—unperturbed toward the
goal:
So that—completed in Being—seed emerges from growth . .

The Third flows forth in hiding—and rules the power of the
stars . . .
What Urd-Werdandi create—is completed by her!
She forms the Energy for change, as conditioned by Spirit
and Matter
And as the process of things compels by “Need” and
“Thorn”
And shelters and measures
with careful patience whatever is ripe.
And transforms all growth. She flows forth—the Norn Skuld!!
Thus grows the essence of the North—
the Life-tree of the Spirit—
Nourished by spring and roots, in Gotos’ world-wide cosmos.
The eternal movement of Spirit in Matter by means of
Energy—
It is this which creates Life according to Gotos’ will.
It draws up Energy from Gotos’ womb by roots in the well
Becoming fruit from the Life-tree and new seed as well,
Until germination begins once more from seed,
And thus it is recollected in Gotos’ governance of the Norns .

2. Gotos’ Eye—Draugh (:Rotating Eye:)

Who is unaware of this sign—the Triangle-Eye of God?



St. = *Stoff* [matter] G. = *Geist* [spirit] K. = *Kraft* [energy]
Bewusst-Werden = “conscious-becoming” *Bewusst-Sein* = “conscious-existing”
Wende = “change, turning” [Regarding *Garma*, see footnote]

The Ancestors called it—short and sweet: Gotos’ Draugh . . .
 Got-Spirit, Got-Energy, Got-Creation (:also called the stuff of Life:)

They are—as points—firmly fixed in Gotos’ eye . . .

Spirit is the “point above,”
 to the left Matter and to the right Energy.

As Spirit submerges to the depths it is set free from the restraint of both!

“Life aware of Spirit,” mindful of Energy and Matter—

Is awakened to its *Garma*⁴—in a circular pattern . . .

And becomes a child of Gotos, a Spirit in the son of man . . .

1. *Garma* is a Listian term = Sanskrit *karma* (Lat. *fatum*).

And thus Got himself is able to recognize—Got-Spirit on the throne . . .

And by Gotos’ power knowledge of the highest wisdom comes to him,

Who allows the Spirit of Gotos to govern his soul’s essence .

Thus our ancestor—the hero Teut—also viewed Got,
 He became knowledgeable of the Runes, familiar with
 Gotos’ Draugh . . .

He learned that Got-Spirit
steadily brings change in a cyclical way,
When the cross sinks to the depths between the poles of
Energy and Matter . . .
He learned that “Spirit in Matter” powerfully awakens
From the dark of night with consciousness at the cross-point
in the cycle of the Spirit . . .
He learned that the soul—only conscious at the cross-point
—
Is fully awakened to Life—and to its suffering and desires . . .

By means of the Runes—by Gotos’ original script—he made
known to us
How Got spoke in the cycle of creation—His creative speech!

The children of Teut piously cared for this light
And lived—as it pleased Got—in his presence.—
But there came times of trial; for the dark blood of the South
Spoiled pure customs, and derided Rune-lore . . .
The children of Teut—spoiled, sick in body and soul,
Became the playthings of change, which forced them to the
depths . . .

In rhythmic events of the coursing of this world
Lives, however, the Will of Gotos, who animates Matter with
Energy . . .
Ancestral Energy still pounds in our Teutonic blood—
It commands us to struggle, to fight for our Rune-lore!
We do not want to be without our Teutonic Rune-knowledge,
We want wisdom and knowledge—for our whole earth!
It shall again be proclaimed how Gotos’ creative power
Brought the wealth of ideas to the children of Teut!
The Spirit of the eye of Gotos,

full of light and Energy, will then rest
Upon Gotos' folk—the Teutonics—and upon their science!

3. Gotos' Rule

From ancient times our ancestors' kind carried forth
Noble Rune-knowledge right up to the present time.
They did not question their suffering
through the course of bad times—
They simply stored up their knowledge for better times.
Thus Rune-lore rises up like a granite stone,
As a sign of Teutonic troth right up to our day.
The world may also be surprised
as to how such a thing was possible—
Got works in the greatest as well as smallest things—
wondrously
His Will must be victorious, *HC* is the Spirit of creation,
That victoriously shows the way to His forces.

Thus you should not be surprised:
There are still some living mouths,
From which noble Rune-lore is received by word of mouth

And Gotos' Will proclaims: “Let there be light again!”
And Rune-lore is whispered from Gotos' presence . . .
So 'tis then heard,
what their mouth has to proclaim to the folk—:
“In the beginning was only Gotos! And Gotos became the
deed!”
And Rune-lore is whispered from Gotos' presence . . . :
It proclaims the Will of Gotos—“Let there be light again!”

4. Rune-Whispering . . .

Ur-Runes whisper, speak of the beginning of all time,
Of Gotos' noble essence, of the passage of eternity.
Of the coursing of Got as Spirit, of Ur-Matter, Got as Energy,
How eternal transformation shapes the course of Life,
How Got-Energy permeates form with Spirit in what comes
to pass,

How coming to be, being, and passing always brings new
germination—

A well-sheltered spark of becoming fixed in Matter
And thus time and measure acknowledge the light of
creation . . .

And so develops the rhythm of Life by cause/effect
The cause once more rhythmically born as an effect—
And so hides creative rule in the Ryta-rule
And Spirit and Energy work as a soul aware of Matter . . .

The past shapes clarity, opens us to perception.
The present experience determines the course of Garma.
Ur-Runes whisper, speak and advise all the time!
They also teach the future—the course of eternity! . . .

5. Ancestral Knowledge

One more thing—before the Runes proclaim Gotos' deed to
you—
Listen to the mouth of truth, listen to the Irmins' counsel:
The Germanics never had “Gods” as they did in Rome!
They knew only “Gothari”^b and his realm of creation!
Of course, Gotos' names are changed, as with “Got, the
Lord” . . .
But Got remains always the essential kernel of creation

spiritually . . .

This noble knowledge of Gotos was the treasure of the Germanics

And it also lived on in the clanic and ancestral cult.

Thus the pillar of every high-seat was decorated with the image

Of the one from whom the clan descended, armed with spear and shield.

So on solemn festivities the clan only brought symbolic sacrifices

To their ancestor depicted on the *Stabur*^c

Even the sacrifice of enemies was only atonement for blood,
For the suffering of the clan

and harm to the people and their property.

And because such thinking was unknown to the servant of Rome,

The ancestor was identified by them as a “Roman God”;

In mockery, it might have been thought . . .

but it was not considered,

That such a servant of idols is always a wicked wight . . .

The beast-men avenged themselves

and wrote lies of the silliest kind;

Now these serve as sources—as “treasures of learning” . . .

And in a pious fury of faith what was once recorded

As ancestral spiritual heritage was now destroyed,

Even Rune-lore itself, in these dark times,

Was considered “sorcery” and “heathen” by the pastors,

So it could not bear witness to the ways of our ancestors;

Only servants of Latin and Greek were considered “learnéd”.

..

Thus “humanism” drove out the light of the tradition

In the gore of the witch-craze with fire and stake.

This is how the oppressors invented “Gods” for us
And deprived us of our ancestral heritage[†]
and of Got, the Lord . . .

And foreign idols were, to our torment,
Placed upon the high-seat pillars in our ancestral halls.
Why even the graves of our ancestors were—outrageously—
Plundered and destroyed by these desecrators of corpses . . .

Thus was primordial knowledge—just as well as Rune-lore—
Taken into “high safekeeping”[‡] passed on from mouth to
mouth

And conserved as “secret knowledge” by those belonging to
loyal clans
For the better times coming in posterity . . .
Thus need turns to virtue, for intelligence commands it:
For the preservation of our heritage—the Rune-lore of Teut.
And now shall resound once more—the “high master-word,”
Now shall we once more sing at every Teutonic place
Of our Fathers’ knowledge—of Gotos’ world of creation
And keep well-hidden what is “whispered” of the Runes . . .

6. Runes Speak!

Once the “I” was born, a matter about which the lore is
silent,
In humility even creation bows, full of devotion:
The primordial I of light, the lofty one, which as Gotos’ Spirit,
Directs the guidance of our thoughts in the transformation
of all things—
This I—the incomprehensible, was named Got-Hari by Teut
This rulership in creation and His eternity! . . .

To create the world out of “Nothing,”
Matter by primordial light-Energy
In truth—here the science of humanity can go no further . . .

1. *Ahnenerbe*.

2. *hohe Acht*. The “*hohe Acht*” is also a mystical runic concept referred to in the papers of Wiligut’s student, Emil Rüdiger. See Lange, 1998, p. 227.

No struggling and no thinking of the human brain comes close

To the creator of all existence. He was and is always there!
Our earthly sphere has borne four epochs of humanity,
Which “secret knowledge” tells us about the cosmos.
And this science only knows that Gotos’ light-filled Spirit
Eternally circulates as a stream of Energy in Matter—
in His body . . .

Now, in order to explain Gotos’ being to the Asa-children,
Teut carved the Rune x in a soft stone;
And said: “The stones speak” of Gotos’ essence.
Out of “Nothing” they came to be—a being by Got’s decree .

..
Upon this first sign, symbolically “I,” the same as “Is,” Teut constructed a language, which was therefore called “Gothic” . . .
And the Rune says “Spirit-I,” and “is” in northern land, Thus this sign became known to all the people.

In primordial Matter, with a most mysterious Energy,
there eternally circulates
The Spirit-I, that creates change in the germination of Life.
In order to “interpret” its meaning—clearly that of

primordial Matter,
Teut chose the Rune—and called it Aithar.

It was often called “tel” by the Skopes^t—and skalds,
Those transmitters of old wisdom and the customs of our
ancestors.
From these two Runes the symbol became clear to us:
Spirit-I is spiritual consciousness in Matter, in the Aithar . . .
From this image of circulation the lofty sign of the cross
Ascended in luminescence and was elected by “knowledge”



To be the symbol of eternal becoming in Gotos’ creative
process
And to which henceforth were sung songs of praise on
earth,
Glorification without end, as long as the world exists,
Until it—following Gotos’ Will—passes away in Aithar . . .

Where Spirit is submerged in circulation in Aithar’s Matter
There thought is formed, which now directs its body . . .
The *body*—formed in Matter—Spirit confined in form—

1. *Scop* is an OE word for “poet.”

Bound to the cross-form now—the Rune “man” was named .

..



Spirit-I, thought—begins the course of Life,
Awakens “germination” with hands upraised in Matter.
The germinating hand thus lifted to the head.

Teut gave the sign of giving—called the Rune “kaun”



The germ—the thought of light—now resting in Matter,
It now struggles for its essence and becomes a glowing fire .

..
Kindled these flames—into a fire, light of creation

Thus that Rune was called the Rune “fa”



Germination had already split the “I” into Matter and Spirit,
Circulating in the workings of creation without beginning or
end . . .

Despite discord there was unity—therefore by a wise hand

The Rune was called “ans” or “asa”—the “knowing one” . . .



Knowledge of discord—only this alone
Provides a wealth of thoughts, “Being” rich in perception.

Out of the “fire” Becoming perceived “creative Being”—

This lofty Rune-sign—it was called “os.”



Being in creative primordial Matter, formed from the Energy of germination
It is that, which creates the soul in Gotos' mutations . . .
“Nothing”—and yet primordial Matter, its cycle permeated by the glow of Energy,

The material Being of Spirit, the Life-Rune “eis” ...



Germination in “unity”—the creative Energy of Got—

Creates a living compulsion for *change*.—
It is the rune "not"²...



1. *Eis*, German “ice.”

2. *Not*, German “need, want; necessity; difficulty, trouble; misery; danger, emergency, distress.” The rune shapes t and t seem to have been reversed in the original text.

Matter—borne by Spirit—brings forth “knowledge.”

Knowledge and ability!—It’s the Rune “Tor” . . .

Matter descends to Spirit, changing forever and ever,



It becomes the cyclical victory—that is the Rune “tyr” . . .



Spirit—borne by Matter, engages the workings of gemination,
Generates eternal Life—the Rune of primordial Energy “laf”.

..



The rhythmic working of energies—a song of the generation of primordial fire—
Is the fluctuation of Life, “Is-sig-sal”-rune “rit” . . .



The force of change in Matter, life's well-spring of death,
It is the Rune of generation—the wonder-rune "thorn" . . .



Being induces its workings three ways in the course of
nature:
Coming, being, and passing away as the trifos-rune "ur" . . .



In the Al Gotos' fire of Spirit in Matter demonstrates—
Through Energy the "sig-sal-sol-sun-rune," and mastery of
creation . . .



Demoniacally inverted it appears to us as Zil,^t
As zig and zag—this ends the game of life in rest . . .



But one is in the bow upside-down—a child of change—
The Rune “yr,” the sign that we are transient . . .



Thus “man” united with “yr”—becomes a high master-word:
“Hag-Al”—the cross-rune, knowledge-hoard of wisdom . . .



Hail-sign! Never written! The letter-rune “h”
Was used in its stead, whosoever was aware of its
“speaking” . . .



Pietris-mannus myth reveals our I . . .

Thus “man” bound to “yr,” then the “Wend-horn”² is
proclaimed . . .



1. *Zil* cf. German *Ziel*, “target; aim; goal.”

2. *Wend(e)*, German “change, turning.” The *wendhorn* (wending horn), a combination of the “life” and

“death” runes, was interpreted as a symbol of the Tree of Life by List and other ariosophists.

Yet another Rune I know, which many liked to choose:
Light-I as the Gibor-Rune—It endures to Got on high! . . .



Two lives bound by deed resulted in the Rune “eh”;
It says: Law is ryta, SS and also GG . . .¹



Two Life-Runes each “different,” yet of great significance . . .
Whosoever bears nobility: Be noble! This declares the Rune
“othil.”



Two signs of generation govern by Spirit and Matter and
Energy:
This Rune of secret science is called Bar-Björk.



It contains death—Life according to Gotos’ kind of Being
And nevertheless it eternally gives the new present-moment

...

Thus concludes the Rune-legacy from our ancestor Teut.
May Got preserve for us this treasure for all eternity!

Runes Whisper . . .

There where the needle points North, there was the light so bright,
To the East its Energy descends,
“Matter” was the western place,
And yet this too was always permeated by the Spirit of “Gotos,”
By his breath, which forced circulation from “Nothing” through Energy.

The circulation which is called Life—
the Being of all essence,
Which the world always acknowledges
and which will have been once more . . .

1. This is a reference to the mysterious letters SSGG used in connection with the symbolism of the “Holy Vehm.” See Guido von List’s *The Secret of the Runes*, p. 89.

Tihsal = Gabal—from night to light,
the Gotos’ eye does not hide



1)



2)

In his “Hagal”-Rule. There where the creator speaks “Truth,”
Lies and deceit must freeze . . . !

The original law of balance
holds the zodiacal Tyr-circulation captive
The “Araryta” carries Being justly and without lament
Thus all the Runes, which are otherwise called “mutes,”
Speak as carriers from the “original-world-Matter,”
masking themselves in “Nothing.”

From three-times-three arose the world
which Gotos laid over “Nothing”
As a “point” in Aithar’s circle: The “Unnameable, Wise-
one”!,

Tihsal-Gabal encompasses Hagal
and becomes original-“conscience”



3)



4)

Commands and gives all salvation,
encompasses “universal knowledge” . . .

The Rune “tel” is receptive,
directed by “Energy and Matter” . . .

5)

The diagonal Rune “bar”—it carries,
is classed with “change”



6)

The “balk” must conceal and hide,
it’s the pliable support



7)

“Rod” speaks of “Life-Death,” as if it were nothing . . .



8)

The significance of the three crosses
on the three green hills is highly mystical

They must “turn”-around the misery of Kala,
hold original-knowledge kalically . . .



9)

And from the houses of free farmers
we are greeted by crossed “bar” and “balk”



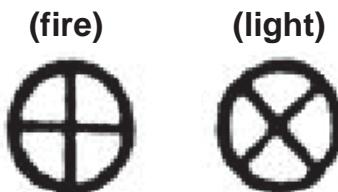
10)

- ¹⁾ Tihsal = I command salvation! (deichsel) [= “pole, beam, shaft”]—
- ²⁾ Gabal = I give salvation! (Göpel) [= “winch, capstan”]—
- ³⁾ Orientational key for Stafa (St. Stephen)—
- ⁴⁾ Hagal = I encompass (protect, hedge-in) the Al!—
- ⁵⁾ tel = receptive —
- ⁶⁾ bar = bar, bier, carrier, death—
- ⁷⁾ balk = conceal, hide, illegitimate child, support—
- ⁸⁾ rod—
- ⁹⁾ Kalically—Calvinists! and used in relation to old religious laws—
- ¹⁰⁾ ge-Rune = farmer’s mark on the gables; see heads of horses, etc.

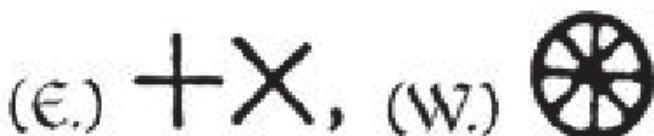
So this teaches us:
Germanic land can never sink into corruption!
We always carry the Spirit and world of Gotos over every
land
And Energy-Matter are in a fixed bond,
animated by His Energy
And in this way only carry Gotos' soul upon His world
They are only bending to His Will upon its star-waves . . .

The Quadrads.

And Ur-da spoke again: The many quadrads
Are a charming play of eternal Life. . .
They carry carry the fire—they carry the light



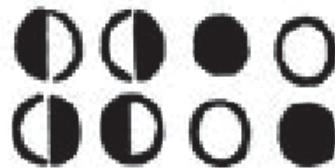
They know, what the Earth—
what the Water says



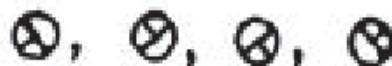
Four signs! They bear very deep meaning
Of hidden working inside the triangle . . .



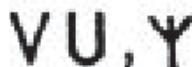
The testimony of lunar images
in the phases of the night—



They show the holy power of the quadrads . . .
They whisper of Life—of coming and going,
Concealed, half hidden, birth and beginning . . .



Of the sign of the “horen” of fyruedal, >), ȳ,
Of “sihhala—fyrbok,” in a silent number, <), ȳ,
Of “Yb”—yew-bow, of the strange “Yr,” ȳ, ȳ,
Of the “Fem”— and “Man”—sign purely in the lunar phases...



In the Iring as in Wan—in the twofold Ing—
Two quadrads they are, and yet not limited



As Yrman as Yrmin, the spiraling horn full of Energy—
Brings us to completion with “Ingo” and “Ingso” . . .



Other quadrads I arrange with “is” and with “bar,”
With “balk” and with “tel,” clear to all who “know” . . .



And conclude the “signs” with “ask” and “vitri,” 
With “karal” and “sal”—the “Harmony of the World!”
Thou inquiring Skope—understand Being,
“Silence” too always contains much knowledge . . .



Odhin’s^d Rune-Song ¹²

143. Runes will you find and staves of counsel
Very strong staves, very powerful staves.
The primeval speaker conceived them,
the great gods performed them.
Odhin carved them, the most exalted of the rulers.

144. Odhin among the Ases, Dainn among the elves
Dvalin among the dwarves, Alsvidr among the giants.
I cut some myself.

145. Do you know how to carve? Do you know how to
advise?
Do you know how to find? Do you know how to ask?

Do you know their value in prayer and sacrifice?
Do you know how they are to be sent and restrained again?

146. Better unasked than too much of sacrifice.
In this an eye always looks for a reward,
Better to send nothing than to have to restrain it later.
Thus Thundr carved before the inception of peoples,
Before he vanished, back to where he came from.

Then there follows in 18 strophes the characteristics of the 18 runes in a particular order which served as a basis for how the skalds constructed their numerical calculations. Then the song concludes with a meaningful promise of salvation:

165. Now the sayings of the high-one are said
In the hall of the high one
Useful to the sons of earth,
not useful to the (matter-bound) sons of the giants.
Blessed be the speaker, blessed be he who knows them.
Blessed he who learned them,
Blessed all those who hear them.

If even in these verses, the high-one, the original creator, is concealing himself behind various names which are elsewhere—e.g., in the “Song of Fire-magic” of the Edda (“Grímnismál”—indicated as names of Odhin, then all of these names should be understood as

1. These Eddic verses are translated as they appear in Wiligut’s writings, without regard to the Old Norse texts.

2. The Rune  appears, incorrectly, as  in the original. circumlocutions for the characteristics and functions of the One, which itself remains unnameable and inscrutable.

Nevertheless an attempt should be made to give some kind of methodical instruction concerning the names, which also once again form special code-words:

Hroptr: Derived from chrop, body (Latin *corpus*), also called Hropta-Tyr, indicates the creator of corporeality by means of calling out the word of creation. (This is not indicated in the translation.)

Thundr: According to the rules of the sound-shift¹ this might be thought to be translated by Tinder² as the destroyer of life-forms by fire and death. also among the Finns Tuonmali indicates the realm of the dead.

Dainn, the rune-master of the elves in the realm of souls, could indicate the one who generates (Dorn) the inner (inn) unified consciousness (AS).

Dvalin among the dwarves, i.e. doubles and twiners, connects bodily and spiritual being, as the name dwarf (tvergar) actually means “belonging to two realms.”

Alsvidr, All-knowing, All-wit/Alviss is elsewhere known as a dwarf-name which migrated to Spain along with the Goths and returned to Bavaria as the saintly name Alois.

1. This can have nothing to do with the (second) sound-shift in Germanic whereby initial [t] → [z], e.g., Tyr : Ziu. Old Norse initial [th] corresponds to modern German [d], e.g., Thorr : Donnar.

2. *Zunder.*

Number

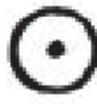
by Jarl Widar

[from *Hagal* 11 (1934), Heft 8, pp. 1-4]

Runes Rown, Numbers Speak . . .

As our great ancestor Teut taught how to rown Runes
And Got armed creation with his word, and Matter with
power,
At that time number was also created,
which in the All-occurring
Now henceforward gave Rhythm to Mass,
to coming, being, passing away . . .
Number created color, form and sound
in the structure of all Becoming,
It vibrates throughout all eternity in the cosmos and on
earth . . .
It is the Ryta of all power, elected by the Spirit of Gotos,
To effect things according to the measure of cause,
out of which it is always born . . .
It gives clarity to his power, strength to his light,
This eternally furthers
the universal history of Gotos in the Aithar . . .
It vibrates in the cosmic turning of the stars,
destroys, builds new worlds,

It's the master-word in the golden section,
where only one-two-three Matter
And three-times-three—the great number nine, truly—
numbers came to an end!
Three Norns are near Mimir's head, to turn the three-times-
three.
And Mimir's head grows immensely
to the numerical value of the fates
And bears speech from Gotos' wisdom into view as the well
of Urd . . .
Thus I wish to reveal number to you,
how it was borne one time,
How Teut taught it to his folk, chosen for him by Got.
How it preserves wisdom for you until the new days
That law and the measure of the scale
newly blossoms for the folk,
And from Word and Number the Folk of the Earth perceive,
What Got commands in his Al, in Coming and in Becoming. . .



N'ul-ni—the unconscious I, ul = Spirit,
Ni = non-spiritual essence
It stands beyond time and space,
as "Nothing," which once had been,
It is "original-being, Ru" in Spirit and Matter,
which no force penetrated,
Subdued by the Will of Got-har
as only a point in the Al—in Being—
There rest the commandments of Got—his I—
as a point in the circle
Most secret of essence unified in power,
as a noble way of creation

Intellectually it became the “world-egg,”
the Will toward solidification
The breath of Got-Har “rested” there,
as the end of annihilation.

O

But soon the point grew to “ans,” to breath—
the unity of Gotos
In the Al, and became and remains
the Light of most unutterable purity!
Got-hari himself as time and space,
as unity, being and rule,
Formation in Spirit, in Matter,
by his Energy, by His number . . .



“Spirit in Matter!” Out of Aithar’s form
concealed in the dual-idea—
There rests the “twist” as the primal beginning,
the ring of “life’s woes.”
And unity is the opposite
and nevertheless the weave of effect
From Energy as will, harmony,
the drive to sprout—Life . . .
Concealed and yet—present, weaving light
out of the darkness,
That’s the deepest sense of “duality,”
Got-Spirit in Energy: Life!



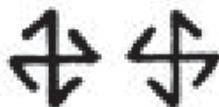
Duality: Spirit in Matter formed by Energy
in order to complete,
It becomes the Eye of Got in a ring—
“Drehauge”—to turn itself.
And from Two arises
the “Three” we certainly all know
And which we call the Tri-unity as Gotos’ form . . .
It holds in itself the power of generation
according to the Energy and Will of Gotos
In eternal rhythmic action to fill the ring with light



And so from “Three” grew “Four,”
primal-fire out of turning,
So that Gotos’ Al might be completed
at the innermost levels in the “Fyrog” . . .
And “Fyr” breaks forth from the turning anew
as a sprout of young becoming,
Becomes a “hook-cross” in the created-all—
in heaven and on earth . . .



The “Dra-gon” is its heraldic beast—
for it completes the “Three”
And knowingly acts by that “fyr,”
as Being eternally turns . . .



Out of Fyr grows “fem,” five in the ring,
a woman in appearance,
The purpose is borne into action
through Spirit in Matter, to world-judgment . . .
In the rhythm of events the law in action is set aflame
And holds the universe together in the ring
with its symbol of right.



Hidden, like the charm of a woman,
the primordial phenomenon is ruled
By “fem,” the voice within your breast,
becoming and—passing away . . .

From “fem” develops “sex,” the power of generation, from
Will into
action!
Spirit, Energy and Matter
united twofold in Gotos’ odal-order . . .

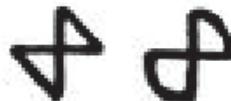


In fire, water, earth, air—
there the ancestors were to be found;
Gothania—from Teut’s family,
the Ases and the Wanes.

Thus Teut's folk has borne the "Gotos-eye"
Since the beginning of time,
fully and completely into all eternity . . .

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And if you ask for the "si-bi-la,"
the primordial word "sa-se," seven,
The answer is: "Solar-law" is the love of Teut's folk!
The Energy of Spirit sevenfold—
is the order of all Life!
Understand the deep meaning of this,
then, you will not live in vain!
Yet seven contains three and four!
Got has spoken through them.
And seven is the key number of human
ages of time . . .



In the course of time—in the course of all
things—sovereign rule bears
The rhythm of all cosmic phenomena in its
holy ring . . .
Effect unleashes cause, becomes new Life
once again
And yet this must in the end once more
give judgment . . .
Thus, with the number "eight,"
to the benefit of the pious

Wisdom and all knowledge
is taken up into “high safekeeping” . . .

4 9

The primordial word “ni-un,”
Spirit of being as the Mightiest in the
worlds
Is three-times-three the power of action,
creative knowledge holds good
In “nine” the whole universal form
is completed in a circle
As the Divinely final Highest Commandment
of the creation of Gotos’ rule

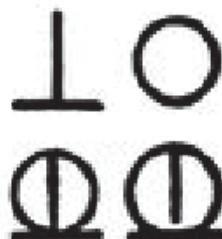
The “Nine Commandments”⁴ are the Energy,
which fulfill Matter
According to the Will of the Spirit
in rhythmic phenomena with Gotos’ word!

The course of numbers now completed,
concluded in their turning
The Spirit has closed the circle
by its power with the
primordial word “cent.”
It moves for all eternity
in the path of the Midgard-serpent
Destroyed—it again becomes ready
for germination in His creative process.
Thus with “nine”
the divine universal phenomena
are completed,

With “cent” the realm of Hymir^e begins,
for Got can not pass away!



Full of deep meaning “ten” conceals
the “thought of Heaven’s Got,”
Forms “Om” from the word of change “sal,”
the bright one^f in a circle
It speaks through the “Irmensul,”
rings out in the sound of bells,
It is the blue flower of all fortune,
which keeps shoe and key dry . . .
In a word: The “heavenly-realm”
unlocks “ma” with a name
And always blesses
its beginning and end with “amen” . . .



1. See Wiligut’s “Nine Commandments of Göt”

Thus with “ten” the Gotos’ number concludes
as the beginning of heaven’s space
And conceals the significance of this
in cosmic space,
in the Aithar up to a hundred . . .
From a hundred up to a Thousand—

then whatever is earthly is opened up . . .
Therefore man storms to heaven
with a driving force full of vehemence
But Got is time and Matter and Energy,
and Aithar's space and time,
He therefore builds from a Thousand on toward
the future number of eternity!

Runic Exhortation

Primordial Runes whisper! Wonderfully they preserved
epochs,
When Got as a Spirit spoke the sword of creation
to the ancestor Teut . . .
Many thousands of years passed in coming and in
becoming,
Five ages of man are already counted by Irmin on this earth.
Runic signs originated from sculpture and pictography,
A testimony to Nordic culture, truly without equal!
They led the "Drehaug" in the course of victory
through the worlds
And today—without any difference
they serve as bearers of a primordial cult . . .
To be sure the signs changed as did the tribal names.
They bloomed only to pass away, as if ruined in the storm . . .
Only those remained which alone remained loyal to the
Drehaug,
And still love what they mean:
Tri-Unity! Spirit-Energy and Matter!
To be sure their nature too changed in the mouths of all
peoples,
Only Runes still whisper what is true on this earthy sphere . . .
The Runes whisper to our folk, for they possessed it first

And only forgot their best possession after a long sleep of error . . .

Why is this? It had to be! Multi-tribal, long-separated
By the tower of Papilon, not a single measure was
maintained . . .

And so Got was removed
from the world in which the Teutons live,
An excess of many kinds of Runes could provide no
knowledge . . .

Matter itself became regent now,
Spirit-Energy became secondary.
Runes became spiritually silent,
a “treasure” without a language . . .
Numbers were silent inside, they became Matter of value
And Gotos’ world-plan decayed, as Teut had taught us once .

..
Demonic became the ancestral cult,
which had once been the most precious
Thing of Teutonic essence on earth,
by which we were always renewed,
They were desacralized into gods, high and noble ancestors,
From whom our folk originates: From the Ases and the
Wanes!
Soon alien gods stood on the heights—in the meadows,
Where once stood Gotos’ kirk,^t honored by noble women . .

.
The honor of women fell into dust,
their honorable dress became sin,
Thus the light-filled Got
was scornfully stolen from the Teutonic child . . .
In hieroglyphics of an alien kind, decayed, corroded by
disgrace,
One looks in vain for the Spirit of Got,
which was robbed, forgotten . . .
So at this time once again

Rune-Knowledge is pounding in our hearts,
It whispers and warns and calls us to duty with its pure
mouth . . .
Once again honor your ancestors' Sal according to
loyal Nordic custom
Give honor to Got! Then his Spirit will live in your midst!

1. "church," from ON *kirkja*.

The Creative Spiral of the "World-Egg"!

by Jarl Widar

[*Hagal* 11 (1934), Heft 9, pp. 4-7]

Primal law: "Above as below, below as above!"

Therefore in the middle there is a neutral force- (i.e., generational-) field!

Spirals are apparently "contrary" to each other in their rotations and despite this, form—connected at their longitudinal ends—a "unity" from an oppositional "dyad, duality . . ."



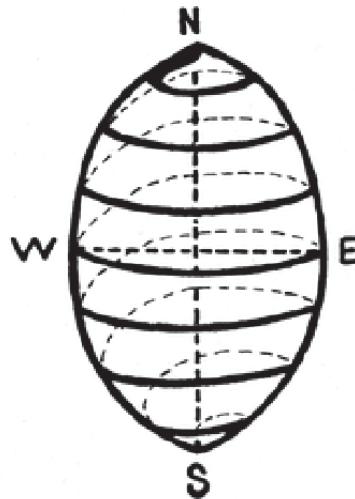
From the two spirals, each triply wound and connected by the generational plane (the middle-field), is developed the

form of the two-ended pointed egg—the concept of the “World-Egg.” (See the images of Christ in the Goldbach chapel and the altar in the church at Oberzell.)

Both points are connected by an axis which forms the *is-rune* or the number *ans* [one], while the egg-shell forms the *unity* of the two halves of the spiral—so from *two* comes *one* (*ans*).

As long as the spiral (snail-shell form) is being “built” it is unstable in its own duality. It becomes *stable* as soon as the two spirals form the “World-Egg” upon *unification* at the middle surface—this is the completion of the process of “turning into *ans* (one).”

In nature this process can be observed precisely in a “wedding” between two snails. However, since this “unification of Two into One” only occurs periodically at mating times it can be convincingly seen that the concept of “eternal generation” by means of division of the “World-Egg” is present in the technical aspects of this creative process, and there is only a harmonious union as *One/ans* on certain occasions so that the “vital drive” is preserved in the “whole.”



We observe the same process, which is demonstrated here by the snail whose shells are to be found in massive deposits in all primeval limestone formations of our earth, and we see this same process in the Al (cosmos) in the form of “spiral galaxies” . . . therefore:

CREATIVE PRINCIPLE:

Spiritual direction in Matter through Energy

CREATIVE INFERENCE:

Eternal generation, and thus eternal Life and through this an eternal circulation, through constant “turning” of Life-forms in Matter is implied—from cause comes effect and from this the new cause is formed. From this ensues the law of the conservation of Energy, which again implies the “material circulatory-transformation”—that is, the concept of “eternal Life.”

FURTHER INFERENCES:

Both of the spirals of the “World-Egg” therefore possess two poles. In turning (rotation) these poles are connected as an axis. These are the poles—“Above-Below,” “Below-Above”—which are the World-Axis.

Both spirals are therefore in absolute balance within the “World-Egg” and so relative “inactivity itself.”

QUESTION:

What is the compelling reason for the rotation of the “cosmic bodies”?

From terrestrial life we recognize the aim in the two spirals: “eternal generation.”

And Got-spirituality?

CONCLUSIONS:

1. “Dying” is therefore a half-completion. Question: Where is the second part of the “spiral”?

2. The two poles of the spirals are the two “ends” (Above-Below, Below-Above) of the central axis. Which is the *beginning*, and which is the *end*?

3. A magnetic needle and the axis of the earth prove the earth is a self-contained “world-existence.” Why does the earth rotate to the East, to the sun-rise? A cosmic question which remains open!

4. I recognize that in the “spiral-unity” the “dyad” (duality) becomes a “unity” in humanity through “man and woman.”

Man “giving” and therefore “Above,” woman taking him, therefore receiving and so “Below.” And by means of this “unification to unity” (World-Egg) in generation . . .

Is, ans both an axis. This is the human being. And the earth as the World-Egg in the cosmos?

Answer: Whether human—whether earth—force is completed by means of the two spirals—an opposition in Matter as the cosmically applied quantum “Spirit” (Got) contains both spirals as *ans*, “unity,” World-Egg.

The balancing (generational) plane—is the equator as well as the neutralizing magnetic plane in opposition to the two pole-points for the Spirit-(Got-)force (electrical energy), which we indicate on a “magnetic needle” with + and -.

This “generational plane” is therefore a “true creational plane,” it is material from the Al, for us as humans this is the earth in its present form.

5. Are we humans answerable to “Got the Al” as the presumed temporal “highest forms of intelligence on this earth”?

Answer: “Yes!” Because our Mother Erda suffers when we act contrary to His creative will! We are moreover Nordic, i.e., polarized from above. We—as Got-seed—impregnate “Erda” according to the Will of Got . . . From this grew “fem”—law, right . . .

6. Two spirals, as the figure at the beginning of the article shows, each turning contrary to the other and when they are put together develop into *ans*, with the same “turning”. . . Therefore two electric (Got-force) currents, flowing into one another generate according to the length of their waves in the neutral central (magnetic) field! *SchickSal[†]* turning, transformation, new germination, Got-Spirit, eternal Life through Got-force, eternal youth in eternal circulation! This is generation—Got itself!

7. Three “turnings” from “Above.”

Three “turnings” from “Below”; between them the “middle” equals *seven!*

The “neutral” and, of course, generational field itself. What a depth and height is in this “spiralizing number” . . .

8. The “self-contained double spiral,” which becomes the creative egg, the “unending eight,” the eternal motion, the

Got-concept Al itself—therefore the “high, secret eight,” the self-contained original knowledge.

9. Completion is “Below,” the projection of the unity of the self-contained whole—the “Egg of the World,” or of “Creation.” Below is the turning of Spirit-Energy-Matter in the Al in accordance with the three-fold possibilities of form by means of its tri-unity.

For “Below” again becomes “Above” and back again . . . So this is “completion” in eternal circulation, which is Got itself.

1. *Schicksal*, “fate, destiny.”

10. “Nothing”—out of which the Will of Got-Al inexhaustibly renews itself in the concept of “turning transformation.” Immortal in Itself like the World-Egg, through the unending spiraling time, space and mass, Self-contained as the human mind is able to conceive of it, since we are only an “Aithar-Atom” of His Spirit-Energy-Matter.

Zodiacal Signs and Constellations

by Jarl Widar

[from *Hagal* 12 (1935), Heft 4, pp. 56-58]

There is a DIFFERENCE BETWEEN the twelve zodiacal [*Tyr-Kreis*]^t signs and the twelve constellations of the ecliptic.

The twelve zodiacal signs are INVISIBLE ! They are measurements of an arc.

They are arrived at when the zodiac—assuming the beginning of spring as the point of division of the year—is divided into twelve zones of equal size, which results in zones of 30° each!

The “face” of every “clock” even bears witness to the zodiac . . . of course, the number “12” comes exactly in the middle and so “Aries” begins at exactly 15° *between* the numbers 12 and 1, i.e., it is located at the first zone. For now we will not get into the reason for this.

In the most ancient times—most probably in the Atlantean cultural epoch—each of these zones of 30° had a very precise meaning as understood by Astro-Logic (:Star-Logic:).

As a result of the precession of the equinox the point for the beginning of Spring migrates from one zodiacal sign to another every 2, 160 years, and in this way the zodiacal constellation gets completely out of the zodiacal sign of the

same name. The zodiacal constellations remain immutable in the firmament. The zodiacal signs migrate and thus determine the cosmic ages (Taurean Age, Arian Age, Piscean Age, etc.).

And since at the present moment the beginning of the zodiac is between the constellations of Pisces and Aquarius, the zodiacal sign Aries is therefore superimposed over the constellation of Pisces. The sign of Aries remains, however, 0-30°.

We recognize that the “face” of every clock⁹ with its 12 numerals has a certain meaning which most people can’t even imagine.

1. *Tyr-Kreis* is an ariosophical rendering which Wiligut substitutes for the common word for “zodiac,” *Tierkreis*.

These 12 numerals, each with its special meaning, are also at the same time the indicators of the oldest written signs of the primordial history [*Ur-Geschichte*] of humanity.

The Chaldeans and Hebrews (Kabbalah) as well as the ancient Egyptians and Chinese possess these special “writing symbols,” which have great similarity with those of the Toltecs and Aztecs. And not only these written signs, but also the special signs for the zodiac are almost identical!

If we take a look at the latter we will find these two among the decorative images in Germanic cultural history and can include the old Germanic written signs—the Runes—right along side of the linguistic groups already mentioned, whereupon we will find that these Runes are bewilderingly similar to these other written signs—and yet they are different: why? Because they are the original script of Aryan humanity and at the same time have to be the original script of the Atlantean culture.

In Atlantean times, then, these original Aryan Runes had a deep meaning by virtue of their logical ordering in the zodiacal signs, which was apparently lost as soon as their meaning was changed in an astrologically illogical way as a result of the variation brought on by the precession of the equinoxes.

From this presentation it is also clear that the runic writing signs have the cosmic vision of our primeval ancestors to thank for their origin—as was already set forth in the July and August 1934 issues of *Hagal*. So it was only after the demise of the Atlantean cultural epoch that the zodiacal signs and their written signs were transferred to the constellations of the elliptic. This caused that confusion of knowledge between the processes in the great solar year and those of a terrestrial year. This confusion is still fundamentally in operation today. But with this knowledge the oldest cultural documents known to us can be measured and—viewed not from the perspective of terrestrial years, but rather solar ones—these can lead us to correct knowledge of the ages.

Ought not a KEY also be discovered here whereby an attempt might be made for given points in time to adjust not only the great computations for the solar year, but also the purposeful cultic language and all its expressions, in accordance with current requirements? (Linguistic confusion.)

A comparative study of all the old languages and especially their linguistic roots must certainly be able to provide information about this!

Apparently we would have to bring ourselves to turn our attention to Astro-Logy which is needed as a key to many puzzles, and this is in order to verify how and in what way astronomical knowledge came to us out of the most distant antiquity and what documents concerning this knowledge

our forefathers possessed. For it is obvious to speculate that by this means we may gain access to knowledge about our ancestors which even in their times could not have been foreseen!

Finally, in order to pave the way for the possibility of comparison, those Rune-rows are herewith presented as they are revealed to us by the “talking head,” as soon as it is understood how to loosen its tongue.

Wid-Ar	ᚦ	ᛁ	(Imir!)	Star	ᛇ	ᚦ
Thuo-is	ᛘ	ᛗ		Ker-abe	ᚦ	ᚦ
Aom	ᚦ	ᚦ		Saga	ᛘ	ᚦ
Forsat	ᚦ	ᚦ		Niord	ᛘ	ᛁ
Widi (Wili)	ᛘ	ᛏ		Uler	ᚦ	ᛏ
Friar	ᛘ	ᛗ		Fa-isk	ᛘ	ᚦ

Since in my opinion, with linguistic comparison of this kind, the various meanings from the ancient period would most probably have corresponded to the zodiacal signs—for the purpose of matching them up to the current precession relationships—such an effort would be extremely interesting! Certainly EVERY KIND OF RUNE may not be used for such comparative purposes, but only the so-called Ur-Aryan (Gothic) ones.

COMMENTARY BY THE EDITOR[†] ON “ZODIACAL SIGNS AND CONSTELLATIONS”

Whoever compares the statements contained in the Yule issue [of *Hagal*] with the specifications given here will run

up against a few minor discrepancies. To explain these, note the following:

1. The name Wid-ar appears here for Aries [*Widder*], there for Sagittarius, which here bears the name Widi (Wili).

In Eddic mythology Odin is avenged on the Fenris wolf by Widar, who ushers in the Wood-Age (*Landvidhi*; *vidh* means meadow [*Weide*], wood) in that unsown fields bear fruit. Wili is named alongside We as Odhin's brother. According to the "Vafthrúdhniðmál," Widar and Wali (who avenges Baldur on Hödur) rule over the sanctuary once Surtur's flames have gone out. He is also called Ali and is said to be the son of Odhin and Rind.

The names indicate an inner relationship between Wali-Wili-Widi-Widar. Common to them all is the W as a sign of turning [*Wending*] and the sign of the ego: I. Since A expresses unity, L life, D generation, and R rhythm, we will probably come closest to the psychological concepts hidden behind these names when we say: All this means:

Wali: Life's changing the ego toward unity. Wal is the freedom to choose [*Wahlfreiheit*] and at the same time the realm of the dead (Walhalla), the seat of the Einherjar.

Wili: Life's changing from one ego to another through the will of light.

Widi: Generational change from one ego to another through knowledge of the tree of life, i.e., of the organic nature of all changes.

Widar: The turning of the ego toward generating the rhythm of unity. His sign is the eagle [Aar], which hunts for fish among the rocky crags. He soars above solidity (rocks) and the rarified, fluid element of life (fish). He therefore also rules over the processes of growth. Unsown fields bear fruit for him.

1. Werner von Bülow.
2. With Saga the added Gibor-Rune has to be broken down into its component parts: S-I. In this way **ᚦ** takes on the meaning sith (Nordic “late,” German “since”). Of course, sith also means “custom” [Sitte], tradition, what has been good forever. Virgo is the protectoress of custom and ancient tradition (Saga). However, as indicated in the Yule issue, Saga is also like Freyja [Freia], the monthly regent of Virgo. If Saga was seen as the equivalent of Aries [Widder] (i.e., Widar) this means that in the Wood-Age only Widar can reconstruct the Golden Age because he (Widar’s shoe!) will restore pure custom.
3. On the number 25, 920 it should be noted that it makes up exactly 6% of the number of the Einherjar in the Edda (“Grímnismál”) 432, 000 and so it is easy to remember. Since 6 (sexus) is also the number of generation, perhaps in this numeric relationship an indication can be seen, that the Einherjar (Herian’s fighters, symbol: unicorn [Einhorn]) engender the Age and the Platonic Great-Year through the numbers 4 (leadership [Führung] and formation by fire), 3 (turning [Drehung] and light) and 2 (polar tension), which together yield the number 9 of renewal and perfection. Six is the number of eternal regeneration. In connection with and as a reflection of these

numeric laws, marriage between brothers and sisters was practiced by both the Asiric and Wanic races, but after the sixth generation fresh blood had to be added. In this a numerical law is expressed for turning one Sun-Aom (Leo) into another.

4. If we look at the runes attributed to each sign perhaps some agreement can be seen with the usual astrological designation for each individual sign, as follows:

 *Aries*, the fiery, forward thrusting I-rhythm, which is self-willed, wanting to put its head right through the wall.

 *Taurus*, giver of germination (powers of formation) earthly tenacious.

 *Gemini*, force of salvation, tension in opposition, amusingly versatile.

 *Cancer*, return, decrease of days, damming up of sap, watery.

 *Leo*, highest solar power, fiery.

 *Virgo*, moral purity and maturity, calming the lusts (Bebelind) of the earth.

 *Libra* [*Forsete's Scale*], Eve, autumnal equinox, lusty, stormy.

 *Scorpio*, I in transformation through generation, concentration of sap.

 *Sagittarius*, eager will, fire (warmth) striking inward.

 *Capricorn*, os-pert, *per aspera*,¹ increase of earthiness.

 *Aquarius*, hagal-kun-bar, birth of the holy family, the aquarian wave influences perception which corresponds to the air.

 *Pisces*, Solar-fire that generates the I-spark. Fish and water are the symbol of the powers of formation.

1. Lat. “through adversities.”

Maidenschaft[†] in the Pre-Historic Aryo-Germanic Age

by Jarl Widar

[from *Hagal* 12 (1935), Heft 8, pp. 118-21]

The institution of girls' schools developed out of the extremely ancient "Modranekht."[‡] Since ancient times both sexes have struggled for superiority. In every place where the Aryans—or their descendants of the same blood, the Germanic folk—established political states, women have at once emerged as leaders as soon as the men were wiped out in the enormous struggles for the possession of land, and so women had to take over leadership of their tribes. Since the Atlantean Age this battle of the sexes has been distinctly recognizable and from those times the equality of women in the struggle for the survival of the Germanic peoples was crystallized in their culture. It was only when men were in the minority, due to their continual struggle—sometimes on the water (Vikings), sometimes on land—that women would lead the state. This is known to us right up to the historical periods in the ancient world. Actual political states led by women existed, like the Amazon empire in the south, only on a temporary basis in peace-time and were never very long-lasting. In hand-to-hand combat they were simply not capable of physically withstanding the attacking male troops of the neighboring peoples. So such women-led realms were always relatively quickly destroyed after a short existence. The Aryo-Germanic tribes nevertheless recognized the necessity of granting women their due equal social rights, because ultimately the fate of the women was deeply connected to that of the men in the struggle for

survival among the Aryo-Germanic states which were just then forming.

In this way Germanic *Maidentum*³ was developed along with its schools as we are able to find them in history until the arrival of the predominance of Christianity in our homeland. Their origins and lines of development can still be ascertained today as soon as the perspective of the investigation is refined in this respect. Throughout the whole of Aryo-Germanic history, from the time of the Atlantean culture until the predominance of Christianity, there was only one idea which was authoritative for all decisions of the counsels, whether male or female—and that was the preservation of the purity of one's own race! Concepts such as inbreeding and incest, as Christendom developed them, were not yet present at this time. Because it had its origins in southern lands, Christianity was certainly justified in the establishment of these concepts, but it disastrously interfered in the history of the Nordic peoples with a misunderstanding of the latter's racial characteristics, as it imposed its concepts on them as leitmotifs. The highest principle of all Nordic people was always the preservation of the purity of their blood. This is quite clearly proven by customs from the pre-Christian past which were characteristic of all Aryo-Germanic folk. For example, in order to guarantee the highest racial purity and excellent characteristics of certain leading clans, such as those of the Ase- and Wane-families, marriage between brothers and sisters of their descendants was directly prescribed. In particular women were subjected to a special test in connection with their racial purity. This test culminated in the examination and testing of all organs important for procreation by specially qualified healers (both male and female) before the women were allowed to enter into marriage with racially pure men. The position and inner

condition of these organs as well as the form of the clitoris was thought to be especially important.

1. "society of maidens."
2. Cf. the OE term *modraniht*, "night of the mothers" or "Mother-Night."
3. "maidendom."

So, for example, it came about that virgins who were chosen as BURGMAIDENS had to conform to special conditions. Of these chosen ones, it was preferred to take those who showed traces of hermaphroditism, in order on the one hand to ensure the limitation of their sexual activity, and on the other hand to prevent them from generating descendants. The organization of this corps of burgmaidens (*Berg-Maidenschaft*, whereby "berg" means "the concealed") clearly indicates clues in this direction when we look at its construction. The corps of maidens was organized in four groups, which are: The lowest group, the HEXAS [witches], had as their duty the care and preservation of the eternal flame and its kindling for purposes of signaling (by day with smoke, by night with a bright flame). Fire was fetched from these women as a part of certain ceremonies or ritual customs (Ara-Ryta) for the lighting the hearth-fire of newly married couples. As a part of land-taking or new settlement ceremonies, or when perhaps the hearth-fire had gone out, fire was kindled from live coals from these eternal fires. The Hexas were initiated into herbology and the arts of animal-healing and served as animal-healers in some tribes and communities in addition to their service relevant to the fire.

The DRUDAS, however, provided service as "Wise Women." They were counselors (in all affairs having to do with love and marriage) and midwives. Additionally, they provided service as healers of human beings. To this

belonged not only knowledge of surgery, but also knowledge of herbs with the power to heal the human body. Therefore they had to have a considerable amount of knowledge about herbs at their disposal.

Those belonging to the third group, the WALAS, not only had to possess the knowledge of the previous two groups, but were also in charge of the *Maidenschaft* which was self-contained and lived separate from all other tribes. Additionally, they had the assignment of being counselors in all sorts of matters having to do with the well-being or suffering of the whole tribe. For this reason they had to have at their disposal meaningful historical data about the tribe and its individual clans, and had to know their characteristics by reason of this knowledge precisely. From this they drew logical conclusions as to how the tribe was to act in certain important events. Therefore from a knowledge of the history of the characteristics of the clans and a knowledge of the past of the tribe the concept of prophecy [*Hell-sehen*¹] as well as necromancy [*Hel-sehen*²] was developed. It is therefore erroneous to believe that a kind of “sorcery” was connected to these concepts. Pure concrete knowledge of the past as well as a clear perception of the present situation led to the correct conclusion as to how it was necessary for the clan or tribe to act. Because women have an innately clear vision relating to what is important in life, the *Walas* very often saved heatedly agitated men from disadvantageous actions by means of emergency decisions.

1. *hell* = “light, bright”; *Hellsehen* = “clairvoyance.”

2. *Hel* is the underworld repository of the dead in Norse/Germanic cosmology, thus *Helsehen* would denote the ability to gaze into this realm (necromancy).

Finally, the ALBRUNAS, as the highest group of the *Maidenschaft*, were, like the Walas, counselors—however,

they acted as such for the entire folk. The position of Albruna was naturally very desired. So only those women who possessed especially excellent spiritual qualities were called upon for this from within the ranks of the *Maidenschaft*.

From this presentation of the basic division of the *Maidenschaft* it is clear what a deep meaning the position of women had in past times. In the clan she was the protector and director of the honor of men as well as women. In the tribe she was the representative of high idealistic flights of thought and the kindler of enthusiasm for great aims in the interest of the tribe and folk.

In prehistoric times no trace of concepts such as original sin, or doubts as to whether women too had souls, was ever present in women of Aryo-Germanic blood. Closely connected to the cosmos, to the All and to God, and reflecting the rhythmic laws of these in her soul, she was the bearer of the whole of our tradition in our prehistoric past. It was with this understanding that the education of the female youth was designed. Basic to this was knowledge concerning the meaning of all the runic symbols, symbols which had their origin in the interconnections between cosmic and earthly life and which therefore formed a guide in the schools. Only after the inherited writing symbols were taken from our folk by means of a ban on runology and thus reading, writing and reckoning with Runes was banned, was the folk robbed of its ancient cultural property and made helpless and poor in spirit.

Out of these schools for maidens the female cloisterlife in Christianity was subsequently developed. Usually, this was naturally developed in locations where the heathens had previously had their places of education. Monasteries too followed from the old schools of healers and were further developed in locations where they had had been

established. So in a certain sense Christianity renewed the ideas of these old schools, but changed them to serve the aims of their objectives. Certainly women had to fight for the recognition of their very souls right up into the Middle Ages. The idea of original sin oppresses women even today and therefore among our contemporaries we obviously face the misunderstanding of the laws of eternal generation, of the rhythm of blossoming, being and passing away—on the way through the transformation called death—in order to enter into the unending circulation of the eternal rhythm of creation which the cosmos and the All kindly share out to all living beings.

The discussions presented here show in broad outlines the position of women in prehistoric times. Many basic details could not be mentioned due to a shortage of space. But nevertheless it can be seen from these discussions that the destiny of our folk was decided by the natural sensitivity of women and their inner fusion with the cosmos. For this reason woman will always have to be present—at least among our German folk—to rebel against coercive conceptions such as original sin, because they do not conform to the laws of primeval rhythm and probably could only come about wherever a strong base-line, rooted in the blood, is missing due to extensive race-mixing. It is then that strict external measures of the priesthood become necessary in order to restrain the beast in man to some extent.

*Description of the Evolution of Humanity from
the Secret Tradition of our Asa-Uana-Clan of
Uiligotis*

[SS document, 17 June 1936, marked read by H.H. (Heinrich Himmler).[†]]

Terrestrial humanity, the highest expression of creation in intelligence and mental power presently on the earth, breaks down into seven epochs, of which four have been completed, the fifth is present humanity, and the sixth and seventh form the ages of humanity yet to come.

Each of these evolutionary epochs which have occurred up to now were, according to the oral secret doctrine, brought about by an enormous world-wide catastrophe culminated by unifications of our earth with one of the heavenly bodies attracted into its orbit.

During the millennia-long interregnum of time, the very few surviving remnants of the previous human epoch gradually began to forget all the cultural advances made up to the time as a result of the ice-age that came about in the wake of the cosmic catastrophe and they would often regress as far as cannibalism in the hard struggle for existence and for food and clothing. During these transitional times (ice-ages) the sparse remnants of humanity gradually accustomed themselves to the new living conditions. In the process, the remnants of humanity which remained on the earth assimilated with those who came "from heaven" (stars) to the "earth." This assimilation brought about similar intelligences and thus established a new humanity which instituted new racial types. There were "first" men of these kind present everywhere at different points around the newly forming earth. This is also why there is almost always an "Adam" and "Eve" among all peoples of the earth, particular to their own race.

The secret tradition of the Wiligotis-clan Asa-Uanas is called the “Irminsaga” and it provides the following description of the seven epochs.

This saga was recorded on seven Runo-wooden tablets (of oak) in ancient Aryan linear script supplemented by images. These were, however, destroyed along with other family documents of a similar nature in 1848 when three houses belonging to the military retiree K. M. Wiligut were burned. (These houses in Ofen were being defended from Hungarian rebels by General Henzi, who was killed in the effort.)

1. The composition comes from the archival file for Wiligut/Weisthor, Bundesarchiv Potsdam NS 19/3671.

K. Wiligut could therefore only hand these traditions down orally to his descendants (always the oldest son), so that, for example, the question is unresolved as to how the traditions could have been successfully transmitted from one human epoch to another.

1ST HUMAN EPOCH:

“Aithar-beings,” found themselves in constant struggle with the “water-beings” taking shape in the same period. They were “sexless” and propagated themselves as Hymir-born ⁺—in the beginning Kymir, later called Angles or Angels—by means of “the concentration of their will,” in order, at a later time, to gain “spiritual” union with the water-beings which were developing with the same mode of propagation. How this process could be explained in more detail is not addressed in the “Irminsaga” and without the Runo-tablets it remains inexplicable.

2ND HUMAN EPOCH:

After the great 1st Cosmic Catastrophe (the crash of a moon into the earth) there occurred an ice-age forming an “air-entity belt” around the earth. The remaining air- and water-entities “solidified” themselves while constantly struggling with each other, into so-called “bisexual Angles” (angels), which partly lived on the earth—but also partly lived in the water and could also fly. According to the Irminsaga they propagated themselves—partly by means of incipient mating of “homogeneous souls” among the air-and water-entities, and had already attained to the level of Got—i.e., creative consciousness. Consciousness was transmitted by means of a few survivors after their general destruction—these were called “beings of knowledge” [Wissende] from here on. They could be characterized as original-hermaphrodites.

1. Hymir: a giant from Eddic mythology. See “Gylfaginning,” ch. 17, and the “Hymiskvidha” in the *Poetic Edda*.

3RD HUMAN EPOCH:

The second human epoch had recently been destroyed by a fiery collision with a heavenly body followed by an ice-age. The remnants of the second epoch, who called themselves the “first humans” on earth after the previous Ka-Os,[†] developed after extremely heavy struggles with those who fell “from Hymil.”[‡] These were ostensibly beings formed in a way similar to the new humans (battle with the titans and giants?). During this time their bodily structures completed their transition to being “singlesexed.” By their wills they generated new entities of their kind in the manner of Aiyart. They could fly and partly lived in the water, partly on land and had three eyes. The third one supposedly in the middle of their foreheads. This third eye was probably inherited as a result of their mating with the ones who came “from Hymil.” The remnants of the “earth-men” remained as

“dwarves and cave-dwellers.” Still others would have become “giants,” who were more similar to the ones who came “from Hymil.” A few of them also had relations with animals and generated terrible “beast-men.” Thus originated “satyrs, fauns, centaurs and bull-men,” which were in constant struggle with the remaining well-formed humans.³ This third humanity, however, was destroyed by a collision with a “fiery ball from Hymil”—only a portion were able to flee to the “dwarves” in the caves.

4TH HUMAN EPOCH:

The remnants of the third epoch of humanity underwent the same cultural regression in their struggle for existence as had the earlier epochs of intelligent beings. After a gradual adjustment to the new living conditions on earth this humanity fought its way up to a level of culture, which is characterized as the Uana-culture according to the secret doctrine of the “wise Irmins” (also of the later Armanendom).

In this epoch comes about great knowledge of astrology, which has been transmitted to us through the secret sciences. There were 2 main races: red-skins and moors . . .

Besides these there were those with white hair and red eyes—albinos—who had great longevity, but who were not very numerous. They are said to have invented pictographs, and together with the red-skins to have originated the Runo-script. But all three main races fiercely fought against the “beast-men”—who mainly mated with the moors. Toward the end of the 4th human epoch the third eye began to disappear. Only the “Uana” would have still had one, and these would have been especially intelligent.

1. Ka-Os (=ΚΑ): a word-play with Greek $\chi\alpha\omega\varsigma$.

2. Cf. the Old Norse giant Hymir. Hymil is here a play on modern German *Himmel*, “sky, heaven.”

3. See the theories of Lanz von Liebenfels.

The 4th humanity was destroyed by a subsequent collapse of a moon, which the Uana called “dress” [*Kleid*], and which had “illuminated” the earth together with the Su(o)n for a long time. But they were able to prepare themselves for this for many centuries, as they saw the event coming . . . These are the men who built giant caves in the mountains as a refuge, and who built the great passage-way systems (catacombs) in the hills in order to save themselves. They also made the “Denkstan” (monuments) so that—when their future descendants see them—the “history of the Uana” can be known . . . and that Got can be known, who is the “Hari of al.” And thus the 4th humanity perished. There followed the

5TH HUMAN EPOCH:

The period of transition from the 4th to the 5th epoch lasted for millennia!

Few humans survived despite the possibilities for fleeing into the interior spaces of the earth—everywhere where the earth held “fast,” ostensibly only one couple remained . . . And since they were together, cut off from any news, they thought they were the only ones . . .

But from the moon [*Kleid*] there descended once more human beings with their enormous remnants (see Jacob’s Ladder!). They called themselves Asa and had a significantly longer life-span than the Uana. And they oppressed the Uana and robbed them of their women, because they had saved none of their own. The earth once more turned green, the sky blue, the water bright, and Got-Hari’s eye—the sun

—once more shone through the clouds and Ka-Os diminished . . .

And now gradually they began not having to kill each other in order to eat, because there were also animals, plants and moss . . . And the “wise” once more dispensed their “wisdom” and organized the clans . . . And the Asa established “Eden” with the Uana in Asgard and the “Asa” no longer fought the “Uana,” for Freyr and Faja became one and became Ymir and Freyr and Fraya . . . And the earth swung out and the Asa-Uana children migrated out upon the Atta-lant and wrote their history and even gave the word to the “wise” in support, so they would never forget, how Got created humanity . . .

And the “wise” spoke and “Weiskunig’s” advisor spoke to the folk of “Teut”—the great one, who spoke the Runo—the word from Got, and announced when the run of terrestrial Got-man would be completed: Yet to come are the 6th and 7th holy humanity . . .

And they returned together homeward to the eye of Göt, to the Su(on), which is eternal from Ur through Ru to Ur, as the history of humanity proves! Got grant it!

FOR THE AUTHENTICITY OF THE TRADITION:

Note: The last part—the 5th epoch—is almost word for word an identical representation of an oral report taken from the retired military officer K. Wiligut who died in his 89th year (1883).

Gotos-Kalanda

HARTUNG (January)

Love is in Creation's reign,
His law in all *Being*
It is by Got—for us selected—
His Creation's well-seasoned wine...

May it as ever begin anew
The measure of man, the yearly cycle,
Love knows no *sense of restraint*—
It is of Got—his song of praise!

HORNUNG (February)

The moon's night—most secret weaving—
Love without space and time—
Got sank His life into you,
And with it *immortality*!

Why make haste to kiss
When the moon's crescent rests?
Even if all *must die*,
Love has always conquered anew

LENZING (March)

Youth calls the strong urges
Spring, when it embraces itself,
And *eternally young* Love
Presses, pounding, into the souls—

When the soul's Gotos Faith:
Love, reaches for the stars
And Love, like the dove,
Roves through the aether's blue.—

Love, *Love*,— alas only Love
Breathes field and forest and meadow
It knows in such a creative urge
Only Got in his greatness!

OSTERMOND (April)

May you all be fooled by many Gods—
He who, in Love, trusts in Got,
Can hold out through all storms,
For *Love is the bride*.

True Love endures,
Whatever the weather may be.—
And only he is *volatile*,
Who *delays* the fair month of May...

WONNEMOND (May)

May's blooming—May's fount
Wonders of this eternity—
Light of all the world's suns
And full of Gotos' bliss

And not even the highest knowledge—
No wondrous songs—
Can miss May's blooming,—
The *sun's gold* of this creation!

With the strong arms of procreation
Around woman's slender body,
Full of the glow, the warmth of life,
They find themselves there, man and wife—

Twofold unites itself the will of creation,
Spatially beautiful—united into *One*,
As only Got can still the flames,
That joined together in the flood...

May's beauty—May's becoming—
What is time and what is space?

The Will of Gotos here on Earth
Remains mankind's most lovely dream...

BRACHMOND (June)

June poses the anxious question:
Love!—Wonder-Gotos,—*Being*—
Timidly stirs the lament:
Are you eternal? Are you *mine* ?

And a wonderful stirring
Creation's holy deeds do feel
The spirit of Gotos in strength and blessing
Must rest in *high knowledge*...

HEUMOND (July)

In creation, desire glows
Wondrous and full of consolation...
How should fulfillment come
From worried tears of Love?

Becoming is what the Al called itself—
Beginning here in eternity—
Eternally it burns, as it has always burnt:
Man's lot calls it *space and time*.

ERNTING (August)

August-os, cleverest of all moons—
That now reveals the thorns—

O now you know, what was not worthwhile
What the Love does not fulfill!

Hot light glows amid the aether
Everywhere in the Al, in Being,
Man's lot,—sooner or later,—
Always adapts to the cycle.

What are the frightened dreams of man,
Life's fire and blessedness ?:
They are only bits of foam from Gotos' Sea
On the shore of *eternity*...

Full of secrets is the fertilization—
Symbol of this whole world
And those as well, who sought Got,
They stand on *Nothing*, on the *I*...

SCHEIDING (September)

The tree, the I—bears now the weight,—
The fruits of its procreating womb
And are like he—full or empty—
Like his Love, great and small.

And these fruits, they show
To us all Love's deep sense:
The reign of procreation, essence, circulation
Always leading us to Gotos' spirit...

And Gotos' spirit, *truth's love*
Stands above Al, the entire world,
It rules this Al and its urges
It is He, the one who upholds true loyalty

GILBHART (October)

October calls itself the earthly measure
Of man's deeds and man's appearance,
The blood rushes, it rushes *forgotten*—
Only Love is of Got alone—

Where dwell time and space—those two?
Fleeting, for it is man's mind!
Only Gotos' Love may endure it,
That *fleeting I am in Him*!

NEBELUNG (November)

The dark that shatters souls,
The *I* knows not such dark!
Around me is Got, in me Al-one,
The *dread* I leave to *matter*.

Got is Love: clear and light,
Everything becomes quick, even in *matter*.
Wherever Being and Love glow through it,
There the *dark* must swiftly flee.

JULMOND (December)

The twelfths are of space and time
A passing measure of eternity
Only Got Al-one
Is threefold Being,
Weaving itself as light
Into existence!

Therefore a turning-point is only a beginning Of Gotos'
essence *primordial nature*.

—Julmond 1937, K. M. Wiligut

APPENDIX A

Introduction

by Erik Gustafson

[from *Hagal* 11 (1934), Heft 7, pp. 1-4]

With today's issue our journal is entering into a new phase which is of special importance for the efforts of the Edda Society.

Up until now this has proceeded from the writings of Guido von List and Rudolf John Gorsleben and the sources used by these two men. These sources were taken up carefully by List because he characterized his books as being the result of his own investigations and "Runevision," and it was his bias to consider most of the sources correct; yet he was often unable to completely avoid the judgment of "exact science," which rejected List as a "would-be scholar and speculative character."

The written sources of the Nordic past, the *Eddas* and sagas, and so on, were in this view thought to be evidence of a high-point in Germanic culture, and not what they actually are (as painful as it might appear): evidence of a time of decadence already clouded by non-Germanic elements.

We now know that List did not envision his knowledge out of the Runes during his blindness, but rather that he honestly, and to the best of his knowledge, combined the tradition of several families into one unified form of Germanic religion, science and constitutional law in the wisest sense. We know that the majority of his work is good

and faultless, but that he also represented some things in a faulty manner and that especially his Wotanic attitude is incorrect. We know also that despite many errors his work was not in vain, in spite of its complete rejection by the “exact” sciences, which do not themselves know how materialistically they think and act. Wide circles of our German folk, both inside and outside the truncated borders of our *Reich*, in whom the voice of the blood still spoke, were set free from the fetters laid upon us by a doctrine of faith foreign to our kind, along with the exploitation of a need for transcendence in order to establish and consolidate their purely materialistic, temporal world-domination. His courageous advance motivated other representatives of the tradition to communicate their knowledge to us so that today, in the building up of the Third Reich anew, we can lead segments of our Folk in the ways of our Germanic forebears, as there are those who find no satisfaction and no peace in the religious doctrines and churches which still dominate today.

Indeed, there is, among us as well, a *tradition*. That it never occurred to us that we too could have had a tradition is just proof of how much, and how deeply, we were chloroformed—even as the academic sciences grant the idea of a tradition to Eskimos, Hottentots, Indians and other “savages,” and use them for their research. Certainly we too have a tradition. There are good reasons as to why it was, and is, not well-known. It had to be kept secret for the safety of the bodies and souls of the transmitters of the tradition and for the secure transmission of the store of knowledge to be handed down in order that it not fall victim to the stake, dagger, poison, or the madhouse. An untold number of those with this knowledge fell victim to those circumstances because it was known who they were, and what valuable treasure they possessed. The tradition was handed down in various ways. It was transmitted orally from father to son, but was also set down in writing; however, in

this case only in such a way that only those with knowledge, and who possessed the key, could read the true content of the writing. Moreover, the key was not lost, as List felt compelled to say for various reasons, but rather it is still available and is being loyally preserved. The reason why all of this store of knowledge given to List and his school is for the most part otherwise unknown, is because he believed he was only allowed to offer the knowledge in a cautious and veiled manner.

From this issue forward, *Hagal* will be based on the knowledge of a transmitter of the tradition who gives and will give us, in fragments, whatever part of his knowledge may be given today. With this there arises a serious duty for readers of our journal. According to the old tradition, knowledge may not be passed to anyone in a ready-to-use form, finished and pre-digested. Rather the knowledge is passed in a form which forces the recipient to do his own work. Success depends on whether the student can really do anything with the store of knowledge or not, and whether he is ready to enter into higher levels.

Note: In the understanding of the original Irmin-faith, the late period of Germanic culture, as we meet with it in the Nordic tradition, indicates a period of decadence as it is at this time that strong non-Germanic influences, partly racial and partly of an ecclesiastical kind, are made evident. A very good picture of this is given in the book *Mitgards Untergang* by Dr. Bernhard Kummer (Leipzig: Pfeiffer, 1927).

We can not emphasize strongly enough that runology has to be comprehended in a purely spiritual sense and that we reject most emphatically any connection with materialistic, magical and occult ideas, views, desires and actions because undertakings of this kind stand in the most extreme opposition to the pure original doctrine, and so in this respect damage is done to believers with this erroneous

use of runology—damage for which those who have undertaken such actions must be responsible.

Now it may be that perhaps one reader or another will have the opportunity to compare that which we are presenting with the living tradition of a person of knowledge secretly living in your local area, and that deviations of a greater or lesser magnitude will be encountered. This is to be expected and is unavoidable as things stand. If such is the case we ask you to let us know so that either the informant of the reader can confer with our man of knowledge through our mediation, or give him the opportunity to express himself on the matter. Only through such exchanges of views can the old kernel be found once more—that is, where it has not been preserved intact in the tradition. This is an assignment which we are herewith expressly giving to our readers.

There is one additional thing which we request you to strictly observe. We are not revealing the name of our man of knowledge. Attempts to approach him based on curiosity or sensationalism are pointless. Whoever is not sincerely involved, who only casually participates and can only casually involve his person and all his personal affairs in such matters, has nothing to gain from us. We can gladly do without him. We promote the principle that was the authority for the election of the nobility among our forebears:

First your Folk,
Then your clan,
Finally yourself!

APPENDIX B

The Cosmos in the Conception of our Ancestors

Gabriele Dechend

[from *Hagal* 12 (1935), Heft 4, pp. 51-53]

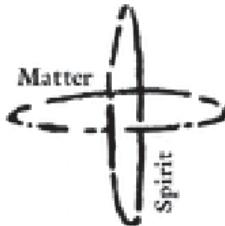


Fig. 1

According to ancient tradition the graphic representation of the cosmos among our forebears was such that they thought of the Spirit as rotating vertically and Matter as rotating horizontally. ([Fig. 1](#)) This concept was a basic motif in all primordial religions and represents the so-called “Mysterium of Supreme Knowledge.”

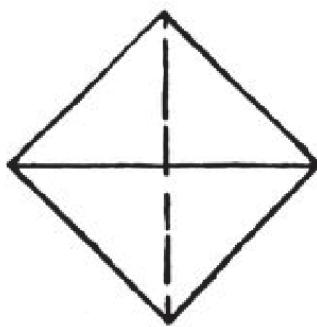
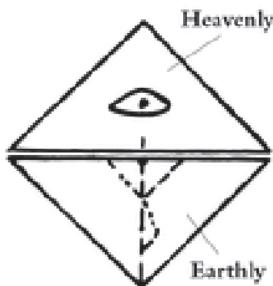


Fig. 2

As a result of this vertical and horizontal rotation of Spirit and Matter, two planes appear, seen schematically, to be superimposed on each other vertically: the Planes of Spirit and Matter. If the outermost points of the two planes are connected, there results the image of two triangles, one above and one below. These form the basis of all "Knowledge." In them is contained the deepest knowledge concerning "Got" and "Al." ([Fig. 2](#))

The Christian Church also took over this symbol, but they divided it into something "heavenly" and "earthly." In this way they robbed it of its meaning and most significant context. In this they robbed—and did so quite intentionally, in order to be able to better control people—Northern Man of his basic knowledge that the "Got-ly" and "Earthly" are an indivisible *unity*, from which we alone can solve the final riddles of the cosmos (Got, Al). Already in the oldest churches the two triangles appear divided, known as the heavenly "Goteye" and the Earthly "Man on the cross" of the terrestrial. (See [Fig. 3](#)) But the astoundingly deep meaning of these two diagrams can only be revealed by their "unity." (See [Fig. 7](#)) this will be demonstrated in a future explanation. (See also *Hagal 7, 8, 9* [1934])



[Fig. 3](#)

In Wotanism the two triangles also already appear divided, which is clarified once we understand that the *Edda*, which transmitted the Wotan-cult to us, was recorded at a time

when Christianity had already penetrated into German territory.

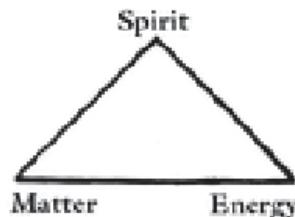


Fig. 4

The upper triangle represents Spirit becoming conscious in Matter, and this actually by means of the addition of the current of Energy. (Fig. 4) The lower triangle becomes the image of the “crucified,” or in the Wotan-cult that of “Odhin hanging on the World-Tree.” (See Fig. 3)

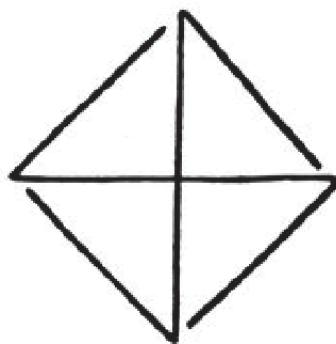


Fig. 5

If we now superimpose the two triangles over each other, the cosmic image of the “Vyrfos” (Fig. 5) emerges. Where the spiritual ray intersects the Energy-Matter Plane — common to both triangles—consciousness arises expressed through the image of the “conscious head” or the “talking head,” which is seen by men as the “likeness of Got,” the head as the seat of the mind. (Fig. 6)

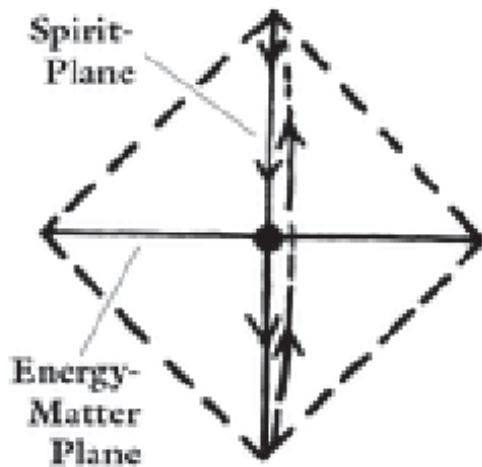


Fig. 6

Now let's consider the Spirit as shown on the drawing as it moves from above downward (in the direction of the arrow) and on the opposite side from below upward. The arch of the circumference turned toward us, "perceptible to our senses," is the "conscious circulation," the "this-sided" part of our lives, the other half is the "unconscious circulation": the "beyond."

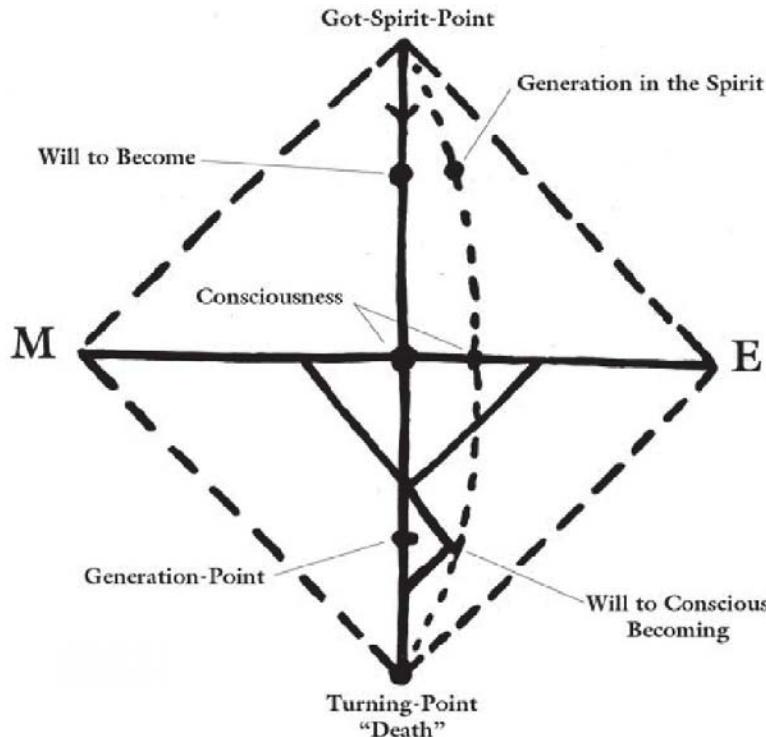


Fig. 7

When the Spirit, in eternal circulation, approaches the Energy-Matter Plane, which is set for release as a potential "plan"—then the "Will to Become" is awakened in this plane. It is represented at the point of intersection of the (concealed) lines of creation in the middle-point of the "Got-eye." It intersects the plane of the span of the arch, i.e., it secures Matter with the aid of the current of Energy and submerges consciousness of *life* in the *Al* into creation. (See drawing 7, the intersection of the vertical *I*- axis by the horizontal plane of effect.) (See in this regard the presentations in *Hagal* 7, 8, 9 [1934].)

Now Spirit-Energy-Matter are combined into a unity. An effect-guidance-formation-unity has been fashioned. Life as movement contains in itself a compelling drive, it comes to an “eternal” generation, which is for its own part prevented, because “without essence” Spirit, Energy and Matter tend to sink down into Nothing, into N-yule, into the Al. So here it becomes clear to us why the drive to reproduce is necessary [*not-wendig*]! It turns [*wendet*] the Need around: the sinking back into “Nothing.”

Now Spirit can enter, through this “turning” [*Wende*] or “death,” into the circulation of the “beyond”—there in the “Unconscious” it now runs through the same levels (points) as it did in the “this-sided” circulation: in this the law of “cause” and “effect” become important. The unconscious Will awakens in the Spirit to become aware of itself—it unconsciously becomes aware of itself in that moment when it intersects the Energy-Matter Plane in the beyond. The Will, in order to return to Got, elevates itself unconsciously toward generation “in the Spirit,” and so it returns to the Got-Spirit-Point—according to the law of cause and effect, in order to enter into the conscious level of the circulation now once more “renewed.” ([Fig. 7](#))

This primordially eternal law of “Ara-Ryta”—of Ryt-mik (rhythm) that forms effect out of cause [*Ursache*], which must again become another cause, from which a renewed effect arises, “endlessly” without end—becomes intelligible to us by means of all this. It is, however, also clear to us that a person (a priest for example), or any other kind of “being,” can never absolve us “of our sins” or free us from our guilt. Only we can do that ourselves by making an evil effect of a bad cause into a good cause, which now “compulsorily” must have a good effect as a result according to the law of Ara-Ryta.

APPENDIX C

The Mystery of the Black Sun

by Rudolph Mund

Following the collapse of Greater Germany in 1945, the powerlessness of the loyal, völkisch advocates of the Reich and the certain impossibility of a revival over the course of three decades led to a change in the political situation - a wide-ranging break in political activities which was frequently expressed as a “without us” attitude [1]. Many, deeply völkisch people turned instead to fantastic ideas, which often had their origin in spiritualist circles with planchettes moved by mediums or impulsive individuals [2].

According to their pronouncements, the “Power and Splendor of the Reich” - supported by secret war material withheld from the front - was withdrawn into secure citadels within the Earth. From out of these refuges, commanded by a forty-year rejuvenated Führer in Tibet, the Reich will wage a continued fight towards final victory.

Above these citadels, which are identified with legendary Thule, stands the symbol of the “Black Sun” - in the consciousness of initiates, the eternally vital *sol niger* of times long past [3],

In the absence of a discussion on the value or worthlessness of mediumistic pronouncements, the credibility of admittedly fantasy-prone individuals, and the independence of possibly different sources, the [Black Sun] idea can claim a priority for itself requiring us to outline the chronological development of this modern myth.

This indiscretion has become all the more necessary since in the consciousness of many Germans there is the danger of a new trauma originating from these ideas.

Thus, a clarification is all-important.

[1] Mund's term *biedermeierischer* is a cultural reference not a descriptor. In Central Europe, *Biedermeier* refers to work in the fields of literature, music, the visual arts and interior design in the years from 1815 - 1848. The period was characterized by a de-politicization of the arts.

[2] In other words, via a *Ouija* or spirit board.

[3] There is a persistent belief in the alchemic and hermetic traditions in the existence of two suns: a hidden one of pure “philosophical gold,” consisting of the essential Fire conjoined with aether, and the apparent one of profane “material gold.” The “dark consuming fire” of the material sun led to it being called the “Dark” or “Black Sun.” It is possible that such teachings influenced Philolaus in the development of his groundbreaking theory of the Central Fire. *Sol niger* [black sun] is also the name of the result of the first stage of the *Opus Magnum* [Great Work] in alchemy, the blackening [*nigredo*]. The completed Great Work ends with the production of gold (or the purified human spirit).

At the beginning of the 1950s, a group of men met in the studio of commercial artist Wilhelm Landig (and later in Vienna V., Sonnenhofgasse 6) to discuss a mysterious center in the Arctic, called the “Blue Island,” from which a renaissance of traditional life could proceed [4],

The focus of these talks was not on political or military themes, but on the metaphysical ideas of Julius Evola presented in his book *Revolt Against the Modern World* [5], the Grail Cycle, the Atlantis and Thule traditions, as well as other related topics.

According to the statements of Viennese cryptological engineer Erich Halik, large plaster models were cast for use in concentration exercises aimed at gaining admittance to the hidden center. Many other projects were also undertaken.

In 1951 an article by Halik entitled “The Phenomenon of the Flying Saucers” appeared in the (at that time) Villach-Kärnten (Austria)-based esoteric magazine *Man and Fate*. It was followed by “At the Crown and Summit of the World” in August 1952 and “The Proclamation of the Polar Realm” on 15 June [sic] 1954 [6],

Additional articles and later short pieces called “Real Esoteric Short Reports” included on 1 September 1957 [7], to the best of our knowledge, the first mention of the “Black Sun” as *sol niger* in connection with the problem of UFOs and the Polar realm. This completed, for the time being, the group’s endeavors.

[4] As is usual in the occult literature, there is considerable disagreement regarding the exact nature of the “Blue Island.” For one account, see W.T. Stead, 1922, *The Blue Island: Experiences of a new arrival beyond the veil*, London: Rider & Co., 155 pp.

[5] Julius Evola, *Rivolto contro il mondo moderno* (1934, Milan: Hoepli). In 1969 a revised and expanded edition was published. An English translation of the revised edition, *Revolt against the Modern World*, was published in 1995 (Rochester, VT: Inner Traditions).

[6] Erich Halik, “Das Phänomen der ‘Fliegenden Untertassen,’” *Mensch und Schicksal*, vol. 5, no. 19 (15 December 1951), pp. 4-7, and vol. 5, no. 20 (1 January 1952), pp. 5-8. [“The Phenomenon of the Flying Saucers”]

Claude Schweikhart [i.e., Erich Halik], “Um Krone und Gipfel der Welt,” *Mensch und Schicksal*, vol. 6, no. 10 (1 August 1952), pp. 3-5. [“At the Crown and Summit of the World”]

Claude Schweikhart [i.e., Erich Halik], “Verkündigung des Pol-Reiches,” *Mensch und Schicksal*, vol. 8, no. 7 (15 June 1954), pp. 3-6. [“Proclamation of the Polar Empire”]

[7] The last numeral of the year is missing from this edition of Mund’s work. It can be inferred from indirect evidence (Nicholas Goodrick-Clarke, 2002, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, New York University Press, p. 131) that this date must be either 1954 or 1955.

At the same time - and probably starting much earlier - some ladies working in “Haus Asel” on the Edersee in Germany [8] allegedly received pronouncements by means of a planchette from the spiritual center known as the “Blue Island.”

Accompanying copies of “Set Sail to the Sun” [9] is the statement that with these pronouncements from its otherworldly life, the Spirit B. wants to atone for the enormous injustice committed by Germans when, through the sacrilege of their ancestors, they killed the German apostle Boniface [10], We present a commentary on these items.

This “Michael Circle” constantly refers to the “World transformation” lying before us [11] and thus finds itself in agreement with a considerable number of Latin American personalities, as well as with those ladies whose activities in various administrative bodies during the war “something should become known about.”

We fear the emergence of a new trauma for the Germans. From all of these sources come urgently repeated stereotypical requests to absolutely trust in the power and technical strength of the Arctic and/or Antarctic centers. The UFO crews there will not disturb or obstruct the deployment plans and preparations of “our last battalion” (Adolf Hitler: “... the last battalion will be German...” [12]) which will attempt to free Germany from its heavy postwar burdens. The message provided by these sources reads: “It will take place of its own accord and without our assistance. Owing to the German UFO crews at the poles, Germany will arise again in power and glory despite the most violent resistance of the eastern and western superpowers.”

[8] Haus Asel on the Edersee (near Waldeck in northern Hesse) was a vegetarian commune house founded in 1919 by the Deutschen Siedlungsgemeinschaft - a völkisch, “back to the Earth” movement dedicated to reclaiming German society and lifeways.

[9] Michaels-Bund (Ed.), 1949, *Segel zur Sonne : Ruf aus dem Jenseits zur Umkehr und Einkehr, Asel am Edersee*: Bund Verlag. [*Set Sail to the Sun: Call from Beyond for Conversion and Contemplation*]

[10] St. Boniface (675 - 754 CE) is known as the “Apostle of Germany” for his role in Christianizing that country. As part of his efforts, Boniface destroyed the sacred oak of the Germanic god Woden at Geismar. He was martyred by a band of Frisians who attacked him while he was reading Scripture to converts.

[11] See “Geist B.”, 1961, *Botschaften aus dem Jenseits zur Zeitenwende*, Asel über Frankenberg am Eder: Kreis um Michael Verlag, 40pp. [*Messages from the Beyond about the Turning Point*]

[12] I have been unable to find any source for this quote beyond its citation by Willibald Mattern (*UFOs: Unbekanntes Flugobjekt? Letzte Geheimwaffe des Dritten Reiches* [*UFOs: Unknown Flying Objects? Final Secret Weapons of the Third Reich*], 1974, Toronto: Samisdat, 160 pp.). While Hitler did issue an official statement on that date (*Chancellor Hitler's Message on the Occasion of the 25th Anniversary of the Announcement of the National Socialist Party's Program*), it does not contain any mention of a “last battalion” (see <http://www.ibiblio.org/pha/policy/1945/450224a.html>).

Incidentally I feel compelled to tone down my skepticism somewhat since I am well aware that in the year 1952 the last fifty German soldiers were evacuated from Greenland. I also personally spoke with a crew member from one of the enormous transport submarines that delivered logistical supplies to Argentina. (Details are provided by Wilhelm Landig in *Wolfszeit um Thule* [13].)

Nevertheless, must the belief in miracles by many Germans be taken seriously - especially if they cannot produce reports bearing the expected material facts regarding the strength and power potential of the extreme north? What other conclusion can be reached, when the global, freely distributed magazine *Clarity & Truth* (Ambassador College, Pasadena, California, USA - pro-Jewish and Old Testament) in the April 1981 (!) article "MASADA - Warning for Today?," spreads the following paragraph in all languages of the world,

".... According to biblical prophecies we will experience a rebirth of the old Roman Empire in the near future. An End Times federation of ten states or groups of states will develop, led by a great dictator, whom the Bible refers to as "the Beast" (Rev. 17) [14] In the prophecy of Daniel, this beast is called the "King of the North".... During the End Times many lands and people will be overrun by the military intervention of the Beast" (Daniel 11, 40-41) [15].

According to *Daniel* 12:7, the period of occupation of Jerusalem by the "King of the North" will last "one time and two times and a half time", or three and a half years [16],

[13] Wilhelm Landig, 1980, *Wolfszeit um Thule*, Wien: Volkstum-Verlag, 493 pp. See also claims concerning Argentina's search for scuttled German type XXI U-boats that had been used to transport personnel, supplies and monetary funds to South America for the establishment of a Fourth Reich (e.g., the numerous works of Argentinian reporter Abel Basti).

[14] The *Douay-Rheims Bible* uses the more accurate title of "The Apocalypse of St. John" for the book commonly known today as "The Revelation of St. John." Apocalypse (Greek: Apokálypsis; "lifting of the veil") is a term applied to the disclosure to certain privileged persons of something hidden from the majority of humankind. Today the term is often used to refer to the end of the world, which may be a shortening of the phrase *apokalypsis eschaton* which literally means "lifting of the veil at the end of the aeon, or age." Modern millenarian groups often wish to *immanentize the eschaton*, or take action to speed up the end of the world and its eventual rebirth in purified form.

[15] *Daniel* 11: 40-41 - "And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through. And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon."

Apocalypse 11:2 similarly endorses this time period: “But the court, which is without the temple, cast out, and measure it not: because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months” in other words 1260 days or three and a half years.

Although I do not wish to provoke a “war of the prophets,” reference must be made to the possibility of differing interpretations. The President of Israel, Yitzhak Navon [17], appears to be unconvinced of this prophecy. During a June 1981 meeting between foreign visitors and Holocaust survivors, he called out: “Come to Israel and help us to build a good and beautiful community.” In our own cultural sphere there are also completely contradictory prophecies, for example, “the last battle on the Walserfelde” [18] or the statement of Lactantius (*ab extremis finibus plagae septentrionalis*) concerning “the mighty Prince who will come from the north to re-establish justice after the fall of Rome” [19].

The Greek Thule [20] - for Thule does not come from the Germanic tradition - possessed a solar character in the Roman-Greek conception. One called it *Thule ultima*

[16] *Daniel* 12:7 - “And I heard the man that was clothed in linen, that stood upon the waters of the river: when he had lifted up his right hand, and his left hand to heaven, and had sworn, by him that liveth for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.”

[17] Yitzhak Navon, politician, diplomat, and author, was the fifth President of Israel from 1978-1982.

[18] A well-known Germanic legend concerning the final struggle for existence between good and evil, heralded by the rising of the King below the mountain, which in turn is said to indicate the arrival of the Antichrist upon earth. The battle centers on control of a withered tree. These mythic elements should be familiar to anyone who has read the novels of J.R.R. Tolkien or seen *The Lord of the Rings* movie trilogy.

[19] Lactantius, *Divinarum Institutionum Libri [The Divine Institutes]*, Book 7, 16.3. Lactantius, a Latin-speaking native of North Africa, taught rhetoric in various cities of the Eastern Roman Empire. His *Divine Institutes* is an apologetic treatise was intended to illustrate the futility of pagan belief and to establish the truth of Christianity as a response to pagan critics. It was the first attempt at a systematic exposition of Christian theology in Latin, planned on a scale sufficiently broad to silence all opponents.

[20] In classical literature, Thule is an island located in the far north. *Ultima Thule* in medieval geographies may also denote any distant place located beyond the “borders of the known world.” Greek explorer Pytheas is the first to have written of Thule, doing so in his now lost work, *On the Ocean*, after his travels between 330 - 320 BCE. Descriptions of some of his discoveries have survived in the works of later authors (e.g., Polybius, *Histories*, c. 140 BCE, Book XXXIV). In 77 CE, Pliny the Elder published his *Natural History* in which he also cited Pytheas’ claim writing that Thule was a land of complete light and darkness (*i.e.*, its year consisted of two equal halves - six months of complete daylight followed by six months of complete darkness).

a sole nomen habens [Ultima Thule where the light was born] and thereby underlined the words of the prophet Isaia (Isaia 41: 25) which opposed the prediction of Daniel: “I have raised up one from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.” We now come to the question, however, as to whether it was the “rising of the sun” in 1950 which, according to the Yugoslav intelligence service, dropped pamphlets on a Newfoundland fishing fleet containing the following message,

“For the Lord of the Sun intends the light power research of the Americans on Newfoundland to no longer be a secret. The Lord of the Sun has long been in possession of the necessary insight that everything will be plunged into a sea of light. Neither the Russians nor the Americans can deploy the atomic light today. But soon all of this will come to pass. Then the Earth can suffer death through light....” [21]

I almost think that it is still valid today to grant a significant weight to the old prophets. If one compares the computations of the losses in a future atomic war with the Old Testament, *Jeremias* 1: 13-14,

“And the word of the Lord came to me a second time, saying: What seest thou? I see a boiling cauldron, and the face thereof from the face of the north. And the Lord said to me: from the north shall an evil break forth upon all the inhabitants of the land.”

Thus, the question remains open as to whether this misfortune for Jerusalem will really last for only “one time and two times and a half time.”

The renowned French seer Nostradamus prophesied concerning this event: “The king of Europe will come like a griffin, accompanied by those of the North; he will lead a great

[21] While there were a number of UFO sightings in Newfoundland in 1950, I have been unable to find any independent confirmation of this claim. NICAP’s chronology of UFO sightings for 1950, for example, does not contain anything fitting this description (see <http://www.nicap.org/waves/1950fullrep.htm>). The U.S. Air Force’s “Project Blue Book” files are similarly bare with regard to this claimed sighting (see <http://theufofiles.net/bu.txt>). A search on Google also yielded nothing of interest.

troop of red and white, they will go against the king of Babylon.” [22]

It is appropriate and perhaps noteworthy to point out the coincidence between the words of Nostradamus and the fantasies of UFO believers who speak of “white giants” and of the Indian alliance with the UFO crews.

The alleged mutual troop deployments of the superpowers do not represent a threat to the North Pole. In the opinion of the German UFO believers they also do not pose a threat to the German bases in the Arctic and/or Thule. But what then is the purpose of these superpower troop deployments? The prophet Jeremias (*Jeremias* 15: 12) had already said around 586 years before Christ,

“Shall iron be allied with the iron from the north, and the brass?” [23]

The statements of Robert Charroux

The Jewish prophecies in *Klar & Wahr* were in all likelihood those first published in 1965 by the French writer Robert Charroux in his very interesting book *Verratene Geheimnisse* [24]. Its statement, however, that the “mission of the Templars” found its continuation in Freemasonry is contradicted by the information in Lennhoff and Posner’s *Internationales Freimaurerlexikon* [25] which undercuts each purported connection between the Templars and Freemasons. Under the heading of “Black Sun” on page 233 Charroux’s book [26] states,

“The Golden Sun and the Black Sun

Frederick’s [27] plan, which answered to the deep aspirations of the initiatic centers of his time, was pursued by the Templars. Worried Christendom reacted brutally against them in 1307, when Pope Clement V [28], in association with

[22] *The Prophecies of Nostradamus*, Century X, 86th quatrain. The griffin is a fantastic creature with the body of a lion and the head and often wings of an eagle. As the lion was traditionally considered the king of the beasts and the eagle the king of the birds, the griffin was thought to be an especially powerful and majestic creature. In antiquity it was a symbol of divine power and a guardian of the divine.

[23] The Douay-Rheims editors observe: “Shall iron be allied”... Shall the iron, that is, the strength of Juda, stand against the stronger iron of the north, that is, of Babylon: or enter Into an alliance upon equal footing with it? No certainly: but it must be broken by it. ” .

King Philip IV of France [29], ruined their order, though it was able to keep itself alive clandestinely.

The mission of the Templars *was not to be interrupted for any reason*. A few centuries later, under the sign of tolerance and universal religion (philosophy), Freemasonry was born. The Pactio Secreta [30], renovated and purified, inspired the vast social and political movement which, after Catholicism, has remodeled the face of the civilized world from 1798 to the present. In esotericism, this plan has a symbolic name: the Golden Sun.

[24] This is the German-language edition of *Le livre de secrets trahis* (1965, Paris: Editions Robert Laffont). The English-language edition of this book is *Legacy of the Gods* (1974, New York: Berkley).

[25] Eugen Lennhoff and Oskar Posner, 1932, *Internationales Freimaurerlexikon*, Zurich: Amalthea-Verlag, 1778 pp. [*International Lexicon of Freemasonry*]

[26] See pages 190-191 of the English language edition.

[27] Frederick II (1194 - 1250), of the Hohenstaufen dynasty, was a pretender to the title of King of the Romans from 1212 and unopposed holder of that monarchy from 1215. He was King of Germany, Italy, Sicily and Burgundy, as well as Holy Roman Emperor from his papal coronation in 1220 until his death. Since his empire was frequently at war with the Papal States, he was excommunicated twice and often vilified by the Church. Legends hold that after his rebirth Frederick will rule a 1,000-year Reich.

[28] Pope Clement V (1264 - 1314) ruled from 1305 until his death. He is remembered in history for suppressing the Knights Templars. He appears to have conducted himself throughout his pontificate as the tool of the French monarchy, a radical change in papal policy.

[29] Philip IV (1268 - 1314), called the Fair, reigned as King of France from 1285 until his death. The nickname Philip "the Fair" came from his handsome appearance; it had nothing to do with his actions as King. Philip was heavily indebted to the Order of the Knights Templar, who had been acting as bankers for some two hundred years. As the popularity of the Crusades decreased, support for the Order waned and Philip used this as an excuse to disband the group and free himself of his debts. On Friday, October 13, 1307, hundreds of Knights Templar in France were simultaneously arrested by agents of Philip the Fair, to be later tortured into admitting heresy in the Order. The Knights Templar were supposedly answerable only to the Pope, but Philip used his influence over Clement V, who was largely his pawn, to disband the organization. Pope Clement did attempt to hold proper trials, but Philip used the previously forced confessions to have many Templars burned at the stake before they could mount a proper defense. In 1314, Philip had the last Grand Master of the Templars, Jacques de Molay, burnt at the stake in Paris. According to legend, de Molay cursed both Philip and Clement V from the flames, saying that he would summon them before God's Tribunal within a year; as it turned out, both King and Pope died within the next year. The throne passed rapidly through Philip's sons, who also died young, and without producing any male heirs. By 1328, his line was extinguished.

[30] The Pactio Secreta is an esoteric order supposedly founded by Emperor Frederick II von Hohenstaufen in order to form an alliance between the rulers of Islamic and Christian countries and thereby guarantee religious and political freedom to their subjects.

Other chivalric orders, notably the Teutonic Knights [31], have also been working in secret since the Middle Ages, but with a disquieting mentality and in the service of a truth that had steadily deteriorated. This is the Black Sun, born perhaps at Castel del Monte [32] from the dream of Frederick II.

Monstrously distorted, it continues its activities among Germanic ethnic groups whose traditionalists are convinced that their race has the mission of saving white civilization.

In this sense, the Grail-Quest begins anew as the search for the Hyperborean Grail, for the Grail of the white race that the world wants to control... the old dream of the Teutons which nowadays has degenerated into a crazy adventure of the mysterious Thule-Gesellschaft..." [33]

So observes Robert Charroux. We will continue to pursue the path of the "Black Sun" without addressing the data which contradicts his explanation.

The discussions between cryptological engineer Erich Halik, Wilhelm Landig and the author of this article [34], lasted into the second half of the 1950s. They took on a more concrete form as engineer Halik compiled technical data on flying disks (such as their North Sea bases and other details). These data, along with information on my worldview, were converted by Willy Landig into a manuscript.

[31] The Teutonic Order is a German Roman Catholic order formed at the end of the 12th Century to aid Christians on their pilgrimages to the Holy Land and to establish hospitals to care for the sick and injured. Its members have commonly been known as the Teutonic Knights, since they were also called on to aid as a crusading military force during the Middle Ages and much of the modern era. The membership was always small and whenever the need arose, volunteers or mercenaries arrived for duties.

[32] Castel del Monte [Castle of the Mount] is a 13 th century castle situated in the Apulia region of southeast Italy. It was built by Emperor Friedrich von Hohenstaufen between 1240 and 1250; it has been despoiled of its interior marbles and furnishings in subsequent centuries. It has neither a moat nor a drawbridge and may never have been intended as a defensive fortress. It is an octagonal prism with an octagonal bastion at each corner. Each floor has 8 rooms and an eight-sided courtyard occupies its center. The octagon is thought to be an intermediate symbol between a square (the earth) and a circle (the sky).

[33] I have been unable to locate this statement in the English language edition of Charroux's work. For a history of the Thule-Gesellschaft, see Nicholas Goodrick-Clarke, *The Occult Roots of Nazism: Secret Aryan Cults and their Influence on Nazi Ideology* (1992; New York University Press), pp. 135-152.

[34] For a history of the Landig group, see Nicholas Goodrick-Clarke, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* (2002; New York University Press), pp. 128-150.

In the course of these activities, I took up with a Linz forester named Viktor Schauberger [35] at the suggestion of engineer Halik. I arranged for him to meet with the journalist Lackenbacher of Austria's most read newspaper, the *Illustrierte Wochenschau*. In this weekly newspaper, Schauberger got the opportunity to speak publicly about his revolutionary discoveries for the first time since the end of the war.

After Landig's manuscript lay hidden for a long time in the deepfreeze of his desk drawer, it finally came onto the market in 1971 under the title *Götzen gegen Thule* [36]. It was only later that UFO believers moved the German Arctic and Antarctic bases to a location inside of the Earth. This geographical relationship of the Earth with its hollow interior exhibits an obvious similarity to the 1846 work *Erde und Mond* [Earth and Moon] written by Austrian medium Jakob Lorber [37], (The hollow world theory of Johannes Lang is not meant here. [38])

From this time period and these sources come the first tentative data on the Black Sun. It states: "... near the end of the war German combat aircraft were seen using a black circle, and even the 'the Black Sun' as a national insignia. During the Spanish Civil War, Italian and Spanish flyers, as well as a squadron of He-11 Is of the Legion Condor used it as a squadron insignia [39]. It also appeared on a Fieseler Storch in March 1945 and at a Black Sea air base."

This is rather thin ground on which to base any statements.

[35] For biographical details on Schauberger, see www.schauberger.co.uk.

[36] Wilhelm Landig, 1971, *Götzen gegen Thule - Ein Roman voller Wirklichkeiten*, Hannover: Hans Pfeiffer Verlag, 748 pp. [Godlings against Thule - A Novel of Full Reality]

[37] Jakob Lorber (1800 - 1864) was an Austrian Christian mystic and visionary who referred to himself as "God's scribe." He wrote that on 15 March 1840 he began hearing an "inner voice" from the region of his heart and thereafter transcribed what it said. By the time of his death 24 years later, he had written manuscripts equivalent to 10,000 printed pages. It is claimed that Lorber's visions predicted many of the modern technological developments of the 19th and 20th centuries.

[38] Johannes Lang was a 20th Century German hollow-earth theorist with numerous published works to his credit including: *Die Welt eine Hohlkugel!* [The World is a Hollow Sphere!, 1936], *Die Hohlwelttheorie*, [The Hollow Earth Theory, 1938], *Die Widerlegung des kopernikanischen Weltbildes. Eine Antwort auf die "Stellungnahme zur Hohlwelttheorie" seitens des "Kosmos," der "Umschau" und des Astronomen Dr. Bohrmann von der Landes-Sternwarte Heidelberg* [The Refutation of the Copernican Worldview, 1939], *Einführung in die Hohlwelttheorie* [Introduction to the Hollow Earth Theory, 1939] and *Das neue Weltbild der Hohlwelttheorie* [The New World View of the Hollow Earth Theory, 1949].

[39] See Chapter 33 for a fuller discussion of these issues. At the time of this writing, a photograph of a Condor Legion He-111 bomber bearing the typical black circle fuselage insignia could be viewed at (<http://img213.imageshack.us/img213/7606/bombhe111legionot2.jpg>).

The Esoterics of “Black”

Already in his first article in *Mensch & Schicksal* engineer Halik, *aka* Claude Schweighardt [sic], stressed that UFOs are not only a technical problem, but also a metaphysical and even an alchemical one.

The rather scanty information of engineer Halik follows, “that while alchemists operate through the *sol niger*, the conditions of obscuring, blackening, shrinking, and self-identification have no specific connection to the employment of black circles as national emblems. What then does this symbolism have to do with Alchemy?”

A search in the archives of hermetic orders ascertained the following:

Everything that can be detected by human senses is material and is the shadow of the invisible, spiritual light. The material fire that can be seen is similarly only the shadow of this spiritual fire.

Humans, in all times and places, have used the evidence of their senses and seized upon the sun as the most distinguished material symbol of God.

The sun, itself only the symbol of an invisible Counter-Sun [40] according to ancient beliefs, was likewise universally endowed with the attributes of power and the ruling will. The obscuring of the divine sun symbol into a purely material aspiration for power, such as Charroux attributed to the Templars and the German völkisch groups, represents the influence of money worship. It is common knowledge, according to Charroux, that representatives of the “Golden Sun” everywhere seize wealth for themselves.

The “morbidly decayed truth” of the Thuleans (Charroux), German völkisch groups, *et al.* seems to be little more than a search for knowledge of the God near at hand beyond any exterior materialism. Non-material aspirations for power, therefore, lure the representatives of the “Black Sun.” Their desires extend beyond mere existence - despite the claims of the Earth’s gold and money-wielders - to separate their intention as executors of the divine will and erect a spiritual bulwark in the compelling confrontation against materialism.

Since the color white is the sum of all colors and is humanly detectable only due to its material origin, we come inevitably to the Non-color, to anti-matter, and thus to

[40] The term comes from astronomy. In English, the counter-sun or anthelion (from late Greek, “opposite the sun”) is a rare optical phenomenon appearing on the parhelic circle opposite to the sun as a faint white halo. The ancient idea that the sun has a counterpart may derive from this phenomenon.

“divinity.” Humans can arrive at this point only in contrast to the sum of all observable colors; we imagine this “invisible black contrast” as the circle of the revealed God. In mythology - returning to engineer Halik - the “Black Sun” represents the symbol for a Central Sun present behind the Earth and in its portrayal as a striped chessboard [41] is a genuine reference to the Purple Sun [42] shining inside of the hollow Earth. This is also the understanding of the Indians of South America.

Only scanty and nebulous conceptions of this symbol are held by the dispossessed and rootless parts of völkisch groups which are entrusted with the “renewal of the Reich.”

As we await current events and observe only conflicting hermetic orders, what do our archives now say about the symbol of the “Black Sun?”

We will allow the following specialists, raised in inaugurated circles and beyond all criticism, to have a word on the subject:

There was the First World War Austrian K.u.K. [43] Colonel Wiligut, Karl Maria Wiligut, known as SS-Brigadeführer Weisthor (ejected from the SS in 1938; died 1946), who reported on the traditions of his family under the alias of Jari Widar in the *Hagalheften* of the Edda Society.

[41] The chessboard or tessellated pavement symbolizes the oppositional duality of life (life/death, happiness/misery, pleasure/suffering). Masonic tradition presumes that the foreyard of Solomon's temple was paved with black and white stones. This symbolism invites comparison to Yin and Yang, as well as the pillars Boaz and Jachin which flank the High Priestess in the second Major Arcana card of most traditional Tarot decks.

[42] *Purpur* can be translated as crimson, magenta, or purple. Crimson is a bright, deep red color combined with some blue, resulting in a tiny degree of purple. It was historically produced using the bodies of insects gathered in Mediterranean countries and has been found in ancient burial wrappings. Magenta is a purplish red color, lying exactly halfway between blue and red on the color spectrum, produced from a dye discovered shortly after the 1859 Battle of Magenta (Italy). The word “purple” derived from the name of a rare dye manufactured in Classical antiquity from the mucus of a marine snail. Given Mund’s juxtaposition of “purpur” with black, purple is the only logical translation. All this being said, however, it is important to remember that purple is not a single color - it is a range of colors composed of varying admixtures of red and blue. The royal pурпles of Classical antiquity had much redder hues than Medieval royal purples. In modern usage, purple designates the bluer end of the red-blue color range. Compounding matters further, a difference in retinal sensitivity to red and blue light between individuals can cause further disagreement. In the West, the color purple traditionally symbolizes royalty, spirituality and mystery. There is also an alchemical tradition that the Black Sun of the *nigredo* stage is followed by a Blue/Violet/Purple Sun of transformation [see Stanton Marian, 2005, *The Black Sun: The Alchemy and Art of Darkness*, College Station, TX: Texas A&M Press, p 203.]

[43] The Austro-Hungarian Army was the ground force of the Austro-Hungarian Dual Monarchy (1867 - 1918). Regiments of the common army were “Imperial and Royal” - “kaiserlich und königlich” (k.u.k.).

Werner von Bülow, head of the Edda Society, language and rune researcher, worked on the Wiligut sayings for the society in association with building engineer Rüdiger [44] (from Innsbruck), also a Wiligut disciple and coworker. Their cosmo-technical [45] elaboration of Wiligut's Halgarita-Charms has captured the attention of both scientific and religious circles.

Dr. Ing. Friedrich Teltscher, also from Imisbruck, is a cosmotechnician and co-worker of the preceding individuals. His recurring teachings in a widely read Viennese paper have generated a large amount of interest since 1980. Cosmotechnics and cosmobiology are not well-known sciences. Therefore we expect concerned readers to be very interested in the following information. We assert that in our archives are documents from which it can be clearly inferred that the Halgarita-Charms of Colonel Wiligut were used by chemists in the production of chemical compounds for special metal alloys. Hints and sketches for the manufacture of cosmotechnical instruments are also present.

The Tradition of the “Black Sun”

According to the record of the 27th Halgarita-Charm SANTUR (SANDÄR, HYPER-ION, VULKAN) by Colonel Karl Maria Wiligut [46], Transcribed and commented upon by Werner von Bülow using the records of Building Engineer Rüdiger.

步 YX↑卜 R+P↓R↓+F↓R+P↓R↓*。 Sint yr peri fair sprue (e)h|

Willgot! haga tharn

Elga fair santur toe I

[44] Emil Rüdiger, also a member of the Edda Society, claimed that a battle between the new and old Suns was decided 228,000 years ago, and that the Black Sun (“Santur”) had been a power source of the Hyperboreans. See Chapter 28.

[45] In Mund's text, the use of the prefix "Kosmo" appears to denote the influence of an intellectual stream coming from Hans Horbiger's *Welteislehre* theory.

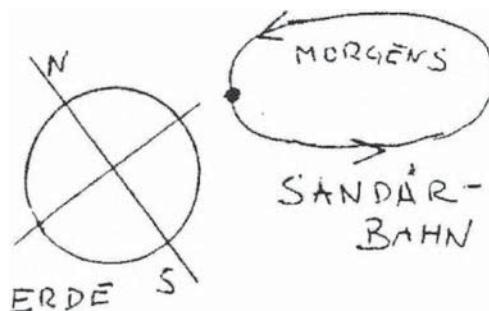
20,000 year old Sun-Blessing of the Wiligots.

Engineer Rüdiger, exploring the problem of the “Black Sun,” wrote a request for a Halgarita-Charm at 8:00 PM on February 8, 1929 while in Detmold to Colonel Wiligut in Bavaria. Before Rüdiger’s letter could arrive, the Colonel wrote down the Sun-Blessing including its time of composition as “4 o’clock in the morning on February 9th.”

It is noteworthy that the letter S is written as a sun-wheel, *i.e.*, as two linked Sig runes. This method of writing was used when the traditions were originally recorded back in the time when both suns were still visible in the sky.

The former mathematician and middle school teacher Claren of Detmold communicated to Engineer Rüdiger on February 8, 1929:

Sandär should be a burned out sun, which circles to this day in a rigidly fixed condition close to the Earth, apparently rushing through its orbit in 24 hours and arranged not unlike a planet in our solar system.



[Note: *Erde* = Earth, *Morgens* = in the morning, *Sandar-Bahn* = orbit of Sandar]

In Homer’s time there was still a daily phenomenon, which he referred to as Hyperion “the High-Wanderer” [47], *i.e.* not circling in the ecliptic plane. (*Odyssey*, Book 1, lines 22-25, but see also *Illiad*, Book 8, line 480)

Odyssey, 1/22-25: “Now Poseidon had gone off to the Ethiopians [48], who are at the world’s end, and lie in two halves, the one looking West and the other East. He had gone there to accept a hecatomb of sheep and oxen, and was enjoying himself at his festival.”

According to its orbit described with respect to the Earth, Hyperion illuminates both the North and South Pole. From Homer there are the marginal inhabitants, which has the secondary meaning of “the last, highest”, and thus “best.” It is for them that Hyperion shines on the poles even when they resided earlier at the North Pole and were called Hyperboreans. To these Hyperboreans belong also the extraordinary Phaeacians [49], of whose thought-controlled ships he had also written. Homer called them “Poseidonic births” and from “giant sex.”

It should be noted that Werner von Bülow wrote this sentence in the year 1929! Present-day UFO believers and supporters of the Inner Earth theory (not the “Hollow World”) assert that there are “White Giants” inside of the Earth. They are a lineage from Thule

[46] See the Data-CD included in Hans-Jürgen Lange, 2010, *Das Licht der Schwarzen Sonne - Himmlers Rasputin und seine Erben*, Wietze/Hornbostel: Versandantiquariat Hans-Jürgen Lange, 338 pp [The Light of the Black Sun: Himmler's Rasputin and his Heirs] for the original Rüdiger texts and commentary on Wiligut's Halgarita-Channs.

[47] Hyperion [Greek “watcher from above”] is a Titan, the son of Gaia (Earth) and Uranus (Sky), *Helios Hyperion*, “Sun High-one.” But in the *Odyssey*, Hesiod's *Theogony* and the Homeric *Hymn to Demeter* the Sun is once in each work called *Hyperionides* or “son of Hyperion” and Hesiod certainly imagines Hyperion as a separate being in other places. In later Greek literature, *Hyperion* is always distinguished from *Helios*. Later Greeks intellectualized their myths: “Of Hyperion we are told that he was the first to understand, by diligent attention and observation, the movement of both the sun and the moon and the other stars, and the seasons as well, in that they are caused by these bodies, and to make these facts known to others; and that for this reason he was called the father of these bodies, since he had begotten, so to speak, the speculation about them and their nature.” — Diodorus Siculus (5.67.1)

[48] In Greek mythology, *Ethiopia* (*Aethiopia*), was the name given to Africa, and to lands outside Africa that were settled by black Africans. Primarily *Aethiopia* referred to the Kushite Empire which in the early phase of Greek state formation included all of Africa, parts of present-day Israel, Jordan and Egypt. An *Ethiopian* was any black person of African descent. In Homer's time Greeks held Africans in high esteem, and so much of the early mythology of the Greeks treats Africans positively.

[49] The Greek word *Phaiakians* is derived from *phaios* meaning grey. The island of the Phaeacians in the Ionian Sea off the coast of Epirus was originally called *Drepane* (Sickle-island), but later was called *Scheria* or *Corcyra*. This blessed realm, where the gods used to show themselves without disguise when attending the Phaeacian banquets, was the last foreign land Odysseus visited before returning to Ithaca. In the *Odyssey*, after Odysseus sails from *Ogygia*, his raft is wrecked by a storm and he is washed up on *Scheria*. Odysseus meets up with Princess *Nausikaa* who directs him to the palace of King *Alkinoös*. On his way to the palace, Odysseus meets *Athena* disguised as a local girl. *Athena* advises him on how to enter the palace, which is guarded by mechanical dogs made of silver and gold. The palace is surrounded by bronze walls that “shine like the sun” and secured with gates made of gold. Within the walls there is a magnificent garden with trees that grow all kinds of fruit all the year round. The palace is even lighted at night by golden statues of young men with lighted torches in their hands. It was here that Odysseus found assistance, and King *Alkinoös*, after bestowing gifts, sent him home in a Phaeacian ship constructed with superior knowledge. The vessel was steered by thought and was swifter than the fastest bird.

which, due to cosmic changes, declined into a half-degenerate condition (with height approximately three meters tall). German Naval personnel were ordered to penetrate into the Earth's interior, so that the giants might receive new life impulses in return for access to their tremendous technical knowledge.

The Ethiopians lived at the South Pole in the realm of the setting sun; the Hyperboreans lived in the realm of the rising sun.

In earlier times, when Sandär was still hot, it burned the Equatorial regions so strongly that only the poles were habitable. It seems worth mentioning that in addition to several authors describing highly-intelligent humans inside the Earth in connection with VRIL- power, Charroux spoke of Hyperborean giants. Egmont Colerus [50], the author of *Vom Einmaleins zum Integral* and *Vom Punkt zur vierten Dimension*, depicts a powerful, mysterious cultural center in the icy wastes of the Antarctic at the South Pole in his novel *Antarktis* (ILF-Verlag, 1920). Although it originates as the techno-magical power center of Germanic sea-kings and the Christian women they have kidnapped during the age of the Vikings. All of the above are of interest to South American researchers. The described orbital position explains the following passage in Homer's *Odyssey*:

“Friends, we do not know where we are. We do not know where the Sun is, we do not know where the Eos [51] and where the nocturnal darkness is...”

To the present day Sandär rises every morning in the north, but remains a cooler invisible body, except for its instances of volcanic eruption. Such Sandär eruptions have been repeatedly observed:

At the beginning of the 20th Century, Claren and numerous other witnesses in the town of Lippe-Detmold saw the smoking Sandär rising in the north one winter morning. Due to the upheavals of the explosive volcanic eruption, Sandär necessarily had the appearance of a breathing lung [52].

[50] Egmont Colerus von Geldern (1888-1939) authored novels and mathematical works including *Vom Einmaleins zum Integral* [From Simple Numbers to Calculus: Mathematics for Everyman, 1934]; *Vom Punkt zur vierten Dimension* [From Point to the Fourth Dimension: Geometry for Everyman, 1935],

[51] Eos, the third child of Hyperion and Theia, was the Greek goddess of the dawn. In Homer's *Iliad* and *Odyssey*, Eos often crosses the sky to mark the beginning of a new day's or book's adventures.

[52] It is hard to know what to make of this alleged sighting of Sandar and its unusual characteristics. The largest published database of anomalies (William Corliss, *The Sourcebook Project*, Glen Arm, MD) does not contain any astronomical or meteorological phenomenon that could remotely explain this sighting.

Odysseus compared it with Hephaistos the lame [53], Sandär is allegedly the father of our Sun which it ejected. According to Greek mythology, Sandär-Hyperion is one of the six male Titans [54], who together with six females were the sons and daughters of Uranus (!) and Gaia. Joined in pairs, they are the primal parents of the divine lineage descending from them. Therefore Hyperion joined himself with Theia and fathered Eos, Helios, and Selene.

According to Werner von Bülow, Sandär invokes additional religious conceptions. For example:

God the Father = Sandär = the elderly Zeus or Adonis [55],

God the Son = our Sun = Adonis = Adonai [56]

Pessinus, in Phrygia [57], was home to the worship of Attis. There the old Sun was admired, which died and ascended again rejuvenated as Adonis. The High Priest, who

[53] Hephaestus was a Greek god whose Roman equivalent was Vulcan. He was the god of technology, blacksmiths, craftsmen, artisans, sculptors, metals, metallurgy, fire and volcanoes. Like other mythic smiths but unlike most other gods, Hephaestus was lame, which gave him a grotesque appearance in Greek eyes. Hephaestus was somehow connected with the archaic, pre-Greek Phrygian and Thracian mystery cult of the Kabeiroi, who were also called the *Hephaistoi*, “the Hephaestus-men,” in Lemnos.

[54] In Greek mythology, the Titans were a race of powerful deities that ruled during the legendary Golden Age. There are twelve Titans: six males known as the Titanes and six females known as the Titanides. The Titans were associated with various primal concepts, some of which are simply extrapolated from their names: ocean and fruitful earth, sun and moon, memory and natural law. The twelve Titans were ruled by the youngest, Cronus [Saturn], who overthrew their father, Uranos [Sky], at the urgings of their mother, Gaia [Earth]. The Titans preceded the Twelve Olympians, who, led by Zeus, eventually overthrew them in the Titanomachy [War of the Titans]. Most of the Titans were imprisoned in Tartarus, the deepest part of the underworld.

[55] Adonis [Semitic, “Lord”] was a central cult figure in various mystery religions, who entered Greek mythology in Hellenistic times. He is closely related to the Egyptian Osiris, the Semitic Tammuz and Baal Hadad, the Etruscan Atunis and the Phrygian Attis, all of whom are deities of rebirth and vegetation. His cult belonged to women: the cult of dying Adonis was frilly-developed in the circle of young girls around Sappho on Lesbos, about 600 BCE, as a fragment of her poetry reveals. Adonis is one of the most complex cult figures in classical times. He possessed multiple roles, and there has been much scholarship over the centuries concerning his meaning and purpose in Greek religious beliefs.

[56] Formally, this is plural (“my Lords”), but the plural is usually construed as a respectful, and not a syntactic plural. The singular form is *Adoni*, “my lord.”

[57] In antiquity, Phrygia was a kingdom in the west central part of Anatolia, in what is now modern-day Turkey. The Phrygians initially lived in the Southern Balkans; but later migrated to Anatolia.

slew Attis-Adonis, was called Father. Sandär is also related to Saturnus [58] - Satanas, to whom life annihilators and life donors confessed.

One should also add that according to Claren the magnetic South and North Poles are affected by flying ash from Sandär which settles at the poles, even clumping like clouds in the magnetic polar areas.

Building engineer Rüdiger of Innsbruck left to us the scientific formulation concerning the existence of the “darkening Sun,” which is brought about incrementally by extreme esoteric human evolutionary steps that are omitted here. We are reserving that precise information for eventual publication as part of the Rüdiger work *Waltung und Lenkung* [59] in the context of the complete Wiligut tradition. It is important though to readily note the hint that whenever Rüdiger speaks of the “Old One” or the “Acceptor” he always means K.u.K. Colonel Wiligut, who was known later as SS-Brigadeführer Weisthor. This is proven by the records of Werner von Bülow and others. Since several interpreters left differing accounts of the Wiligut material and inevitably became devoted to their version through repetition, in our report these records are correlated, differences resolved, and all are reduced to one common denominator.

Rüdiger writes: “Fundamental changes in the cosmos must express themselves in the planetary bodies of the solar system macro-cosmically, just as in the individual natures of the planets micro-cosmically. If a myth reports as a completely extraordinary fact the expiration of an important change in the solar system, given the circumstance that individual organs of the human body are only connected with the planets, this change cannot be looked for in the outer regions of our solar system. On the contrary, it must concern implanting a completely new human way of life in connection with a change in the meaning of the Sun.

The possibility of a fundamental change in the meaning of the Sun is a very serious proposition to humanity today. We know our daily star to be, as taught in the Copernican system of astronomy [60], the center of our solar order. We think in the spirit of the Kant - Laplace theory [61, 62], that this incredibly important central body is also the origin of several planets. Viewing the Sun as the oldest and initial construction unit of our solar

[58] Saturn [Latin, *Saturnus*] was a major Roman god of agriculture and harvest. He was identified in classical antiquity with the Greek deity Cronus, and the mythologies of the two gods are commonly mixed. Saturn's function is contraction, which gives Saturn (called since ancient times “The Greater Malefic”) a somewhat polarized role against Jupiter (called “The Greater Benefic”) in astrology.

[59] The frill title of this unpublished work is *Kosmotechnische Gedanken zu Waltung und Lenkung* [*Cosmotechnical Thoughts on Ruling and Guidance*].

system, we consequently cannot imagine a change in its meaning. Yet in the recent past - only a few centuries ago - the prevailing opinion was quite different. Each Nordic Skald [63] of the Middle Ages still learned from the presence of three suns in conformity with natural law.

The visible or active Sun, the invisible or passive Sun - SUN - and the earlier, now cooled, darkened Sun - SANTUR, SANDĀR or HYPERION. In earlier times, the union of the Earth and the three suns was a unit of primordial order as is our current planetary system.

The future will demonstrate whether this concept of the Sun can withstand investigation by modern science. Anyway it includes expansive, clearly expressed, and pursuit-worthy thoughts regarding the eternal passing and rebirth of the Sun itself. These thoughts open the way for the development of our Brisinga collar myth (*Edda*, Thrym 12. 14; Gylf. 35) [64], especially with respect to possible fundamental change in the Sun's meaning and the resulting implementation of a completely new way of human life on Earth. (One is reminded of the development or decline of certain human glands.) If we follow the old idea of the Sun in conjunction with the Brisinga collar myth, then we receive roughly the following mental image:

[60] Nicolaus Copernicus (1473 - 1543) was the first astronomer to formulate a scientifically-based heliocentric cosmology that displaced the Earth from the center of the universe. Although Greek, Indian and Muslim savants had published heliocentric hypotheses centuries before Copernicus, his publication of a scientific theory of heliocentrism, demonstrating that the motions of celestial objects can be explained without putting the Earth at rest in the center of the universe, stimulated further scientific investigations and became a landmark in the history of modern science that is known as the Copernican Revolution.

[61] Immanuel Kant (1724 - 1804) developed the "Nebular Hypothesis" for the origin of galaxies. A cloud of gas and dust collapses under gravitational forces and begins to spin faster due to conservation of angular momentum. This causes the cloud to flatten into a disk and for gravitational effects to cause the formation of stars, planets, *etc.*

[62] Pierre-Simon, marquis de Laplace (1749 - 1827) was a French mathematician and astronomer whose work was pivotal to the development of mathematical astronomy and statistics. He summarized and extended the work of his predecessors in his five volume *Mecanique Celeste* [*Celestial Mechanics*]. This seminal work translated the geometric study of classical mechanics to one based on calculus, opening up a broader range of problems. He restated and developed the nebular hypothesis of the origin of the solar system and was one of the first scientists to postulate the existence of black holes and the notion of gravitational collapse.

[63] The skald was a member of a group of poets, whose stately poetry is associated with the courts of Scandinavian and Icelandic leaders during the Viking age, who composed and performed renditions of aspects of what we now characterize as Old Norse poetry (the complementary aspect being the anonymous Eddaic poetry). .

Prior to our current Sun, other suns were already the center of our solar order. Three previous alleged suns make our current Sun the fourth in a developmental series.

If we take ourselves back to the time of the third sun in this series, the ancient's thought approximated the following simple cooperative order: central body - the Sun. Ejected from and orbiting it, our Earth. In the extension of the Sun - Earth axis: the Counter-Sun. In order to clarify the meaning of the Counter-Sun in this report, we must utilize the extraordinarily profound realizations of recent physics - in the way we deem most appropriate - to amend the old conception of the aether (= world aether) [65] and of the reproduction of the rays. (Please note that this report was written at the beginning of the 1930s by Engineer Rüdiger.) In order to avoid this report becoming too unwieldy, we must be content to point out that according to the old representation of the cosmos, each incipient electromagnetic solar wave presupposes two planetary bodies: an active one that employs its motive energies to eject aether particles and a passive one whose structural energies, frequency, and wavelength act in the opposite direction. Of course, the description of the old aether theory is completely developed. We intentionally offer it here in a reduced form in order to deduce two basic ideas from it:

- 1 .) The necessity for the acceptance of a passive Counter-Sun opposite to the active Sun.
- 2 .) The continued ejection of uncounted aether particles from the active sun, which must deplete itself with the expiration of an immense time period.

What happens then to the aether particles ejected by the active sun?

[64] The “Brisinga mene” [Brisinga collar] was a fabulous golden necklace (or shining jewel) possessed by the goddess Freya. It was created by the dwarves and is alternately said to represent fire, humanity, or human intelligence. For a full account see “The Lay of Thrym” in the *Poetic Edda*. The *Prose Edda* (in Gylfaginning 35) makes only passing reference to the collar. According to Vikernes: “Freyja was... a daughter of Njördr and Skadi, the sea and the river that flowed into the sea. They celebrated her birthday by lightning bonfires along the water’s edge, so that from a distance it looked as if this long chain of fires was a necklace, known from the mythology as Brisingamen (“the necklace of fire”).” [Varg Vikernes, 2011, *Sorcery’ and Religion in Ancient Scandinavia*, London: Abstract Sounds Books, 127 pp.]

[65] In the late 19th century, “luminiferous aether” (or “ether”) was the term used to describe a medium for the propagation of light. The word *aether* comes from the Greek meaning to kindle, burn, or shine. It signifies the substance which was thought in ancient times to fill the upper regions of space, beyond the clouds. Later theories including special relativity were formulated without the concept of aether. A very small number of physicists continued research on the aether into the first decades of the 20th century. Today the aether is regarded as a superseded scientific theory. Some new “aether” theories have been proposed in recent years, but the descriptions of these concepts differ in fundamental ways from the classical luminiferous aether.

The ancients accepted that these neutralized particles accumulated around the Counter-Sun in order to provide, through active pole reversal, a new Sun once the old active Sun had expended itself!

This concept has survived in our myth of the Phoenix, a bird which rises again in flames from out of the ashes of its own destruction [66]. In addition, this view creates a correspondence with a feature of the universe that has remained largely unnoticed: the so-called double stars [67]. Thus, the oldest version of the myth we have received speaks explicitly of the fact that from out of the past passive Sun there arises a new active Sun, which confronts the cooling, old, active Sun as Santur.

At this moment when the old passive Sun transforms into the new active Sun, Santur continues to maintain its original rotational direction. Thus, a conflict arises between Santur and the active Sun due to the intrinsic properties of their masses which compels the binary stars to revolve around one another [68],

It is incumbent upon astronomical science to pursue this problem further. We, from our mythological viewpoint, must be content with the fact that according to these old ideas such a transformation of the solar order was regarded as the starting point of a new cosmic life.

[66] The phoenix is a mythical sacred firebird which originated in the Indian Subcontinent and later found its way into the mythologies of Ancient Egypt, Greece and Phoenicia. It has a 500 year life-cycle, near the end of which it builds itself a nest that it then ignites; both the nest and the bird burn fiercely and are reduced to ashes, from which a new, young phoenix arises, reborn anew to live again. The new phoenix is destined to live as long as its old self. The bird was also said to regenerate when hurt or wounded by a foe, thus being almost immortal and invincible.

[67] Mund is obviously referring to a *binary system* of stars in mutual orbit, gravitationally bound to each other, and not to an *optical double*, or chance alignment of two stars in the sky that lie at different distances. The ancient Egyptians believed that our Sun (golden, Horus) was paired with the star Sirius (black, Set) in just such an orbital relationship. Some have claimed that the pair battled each other continually down through time with first one, then the other gaining temporary supremacy [see Kenneth Grant, 1973, *The Magical Revival*, New York: Weiser, pp. 61-67]. Sirius (a Canis Majoris) is a binary star system consisting of a white main sequence star, termed Sirius A, and a faint white dwarf companion, termed Sirius B. It is both the brightest star in the night sky and one of our closest neighbors (< 9 light-years distant). Sirius' metallicity, and by inference its age, is similar to that of our Sun. Recent studies have demonstrated irregularities in the orbital dynamics of the Sirian pair, leading some researchers to conclude that it is a ternary system with a third member possessing an extremely long orbital period.

[68] Mund's entire discussion of this solar transformation bears a similarity to modern observations of *close binary star systems* which occur when two stars orbit each other with an average separation that is of the same order of magnitude as their diameters. At such distances, complex tidal and mass transfer effects can develop with concomitant effects on the stars' orbital periods and the rotation rates.

According to tradition, when our solar system allegedly experienced its last sun renewal approximately 1.5 million years ago it consisted of Santur and the new Sun as bright double stars and between these radiant bodies was our Earth with a Moon, already cooling off. At that time, according to myth, the first form of proto-humanity on Earth - the Peri [69] - was created at the temperate North and South Poles. The Peri used the Vanir of Earth as models for their physical advancement and the *Æsir* of the Moon as models for their intellectual advancement [70].

According to early accounts, the conflict between the Santur and the new Sun for supremacy of the solar system lasted approximately 1.25 million years. During this time planets were built and corresponding similarly to Earth the fourth administration was applied in stages. The Peri developed organically and psychologically into the Stone People [ancient ones], (Not Stone Age man!) In addition, this conflict was not only a fight of the mechanical masses of the Santur and the new Sun, but was also one of the radiant bodies or energy masses. As a result of the energy masses experiencing an opposing pole reversal, the new Sun was converted from a neutral to an actively- radiating state. The Santur was converted from an actively-radiating to a passive state. With respect to the likelihood and consequences of such a pole reversal on radiant bodies/energy masses, we are lacking scientific studies and so are regrettably dependent upon the lone version given in ancient tradition.

This tradition reports that due to such pole reversals the two radiant bodies do not oscillate at the same level, but instead must oscillate in two levels perpendicular to each other. In this way they are similar to electrical and magnetic oscillating circuits in electromagnetic processes which are also arranged perpendicularly to each. We must examine additional information in order to understand the fight between the Santur and the new Sun and its final result. The activation of the new Sun also brought with it the

[69] In Persian mythology, peris [Persian: *Pari*] are exquisite, winged, fairy-like creatures descended from fallen angels who have been denied paradise until they have done penance. In earlier sources they are described as agents of evil; later, they are benevolent. They sometimes visit the realm of mortals.

[70] In Norse mythology, the Vanir [German *Wanen*, from *wähnen* - “imagination”] are one of two groups of gods, the other being the *Æsir* [German *Asen*, from *sein* - “being”]. The two groups waged war against one another resulting in the unification of the two into a single tribe of gods. This has led some scholars to identify the Vanir as an earlier pantheon supplanted by the *Æsir*. This mirrors theories about similar primal gods replaced by newcomers in the Greek, Roman, Babylonian and Celtic mythos [see H.R.E. Davidson, 1964, *Gods and Myths of Northern Europe*, New York: Penguin, 251 pp.]. Steiner interpreted this supplantation as an important transition - the decline of the temple mysteries and the beginning of an age of individual intelligence [see “Christmas at a Time of Grievous Destiny” in Rudolph Steiner, 1955, *Christmas: Eight Lectures given between the years 1904 and 1921*, London: Anthroposophical Pub. Co., 117 pp.].

development of a new Counter-Sun and this planetary body of our solar order was - as we know - passively polarized like the Santur. From this polarity unity an internal necessity for the synthesis of the Santur with the new Sun resulting from three laws of nature can be determined:

- 1 .) the gravitation law for mechanical masses,
- 2 .) the law of perpendicularly arranged oscillation levels of oppositely-polarized energy masses.
- 3 .) the law of the internal necessity for the synthesis of Santur with the polarized Counter-Sun.

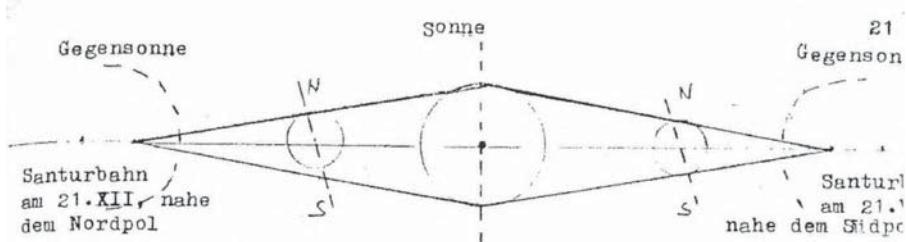
The first of these three laws caused the new Sun with its superior mechanical mass to increasingly become the center of the new order. The Earth and the new Counter-Sun began revolving around this center, until finally the oscillation level in the background stars [71] and the approximate orbital paths that we see today were obtained.

The gravitation law also naturally caused the movement of the lighter Santur around the new, massively enormous Sun. This movement of Santur, however, cannot occur in a planet-like elliptical path around the Sun since the given second law assigns two oppositely-polarized energy masses to two different oscillation levels arranged perpendicular to each other.

One would hardly be able to discern the path of Santur, if not for the given third law which dictates that it remain close to the new Counter-Sun. Thus the Santur is located between the paths of the Earth and Moon during its closest Earth approach (perigee). The breeding place of the Stone People [ancient ones] originating from the Peris lay astride the two turning poles of the Earth-axis. The North and South Pole at this time were probably in a completely different location on the Earth's surface. [72] As is well known, the Sun shines for only half the year at both the North and South Poles. [73] The Stone People did not see the Sun for half the year, at which time it was a dimly shining and barely warm celestial body. As a result of Santur's close position to the Earth however, it passed by red-hot with warming rays every morning for the Stone People of

[71] This refers to the *proper motion* of the background stars of the universe. The proper motion of a star is its angular change in position over time as seen from the Sun. Over the course of centuries, stars appear to maintain nearly fixed positions with respect to each other, so that they form the same constellations over historical time. However, precise long-term observations show that the constellations change shape, albeit very slowly, and that each star has an independent motion. This motion is caused by the true movement of the stars relative to the Sun and solar system through space.

the North Pole and every evening for the Stone People of the South Pole. It is completely correct to state that in general Santur traveled to and fro shining in nearly uninterrupted fashion. In a once secret illustration, we see the presumed path of Santur for the 21st of June and December [74].



[Note: *Gegensonne* = Counter-Sun; *Sonne* = Sun;
Santurbahn = orbit of Santur; *am 21. XII, nahe dem Nordpol* = on December 21st, near the North Pole; *am 21. VI, nahe dem Südpol* = on June 21st, near the South Pole]

Due to its compact form it appears as a small red star at apogee (greatest distance from Earth), while at perigee (least distance from Earth) it appears considerably larger.

In view of these differences in the appearance and rhythm of the two day stars, the actual Sun lost its sensuous meaning for the polar Stone People. The Sun was dim and barely warm for half the year, as opposed to Santur whose existence illuminated and warmed their winter. Particularly since their breeding place was more favorably illuminated by Santur in the winter than in the summer due to the Earth's axial tilt.

[72] Mund appears to be confusing the Earth's *geographic* poles with its *magnetic* poles. A *geographic* pole is either of two points on the surface of a spinning body, at 90 degrees from its equator, at one of the two points where the axis around which the body spins meets the surface of the body. It is possible for geographical poles to "wander" slightly relative to the surface of a body due to perturbations in rotation. The Earth's actual physical North Pole and South Pole vary cyclically by approximately one meter per year. The *magnetic* poles are the two positions on the Earth's surface where the magnetic field is entirely vertical. The locations of the magnetic poles are not static; they wander independently of each other as much as 15 km every year and are not at directly opposite positions on the globe. Measured rates of polar wander are 1° per million years or less. However, in popular literature many theories have been suggested involving very rapid polar shifts.

[73] As long as the Earth-Sun orbital relationship remains unchanged, the Sun will shine for half a year at the *geographic poles* regardless of any movement of the *magnetic poles*.

[74] These are the approximate dates of the summer and winter solstice.

According to the traditional account, this conflict between Santur and the new Sun finally ended in approximately 228,000 BCE [75]. The steadfast central position of the Sun was strengthened and the orbits of the Earth and some planets around the Sun were regulated. Similarly, the orbit of Santur around the Counter-Sun was also regulated.

In this synthesis once the Sun became the mechanical center point, then only subordinate details changed (*e.g.*, the formation of new planets, modifications to planetary distances from the Sun, and the capture of new moons among other things). For the organic, emotional, and intellectual development on Earth, the Counter-Sun became crucial. This new Counter-Sun was more effective than the old one, because it was also now orbited by the passively-arranged polarized radiation energy mass of Santur. This mechanism might also have a secondary meaning. From the standpoint of its formative impact, it had to represent an extraordinary strengthening of the Counter-Sun effect.

When assessing the complete far-reaching cosmotechnical meaning of certain metaphysical facts, we must keep before our eyes that the Counter-Sun is located in the apex of a cone. At this location it receives a patterned ray influx from the Sun, which determines the frequency (and wavelength) of these rays.

So now, as science teaches, one can suspect that the frequency of electromagnetic solar waves (along with their attendant physical, chemical, biological, and psychological effects) is an enormous force of cosmic power and possesses its throne in the sunbeam apex where it can determine the frequency of each sunbeam.

We leave here (what are surely for many readers) Engineer Rudiger's incomprehensible achievements but recall the previously discussed press release from the year 1950. According to that report, unknown flying objects passed over a fishing fleet dropping pamphlets bearing the contents previously given on page 5 of this manuscript.

We leave the accuracy of this message undecided, without treating it as speculative fiction, and set it away with Engineer Rudiger's achievements from the year 1929.

With such power it is almost a given that sunlight, in its large-scale plan for the development of mankind (for the particular stage of development of total mankind), will alter down to the smallest detail special countries, and particularly entire towns, as required by individual humans.

[75] According to Swiss UFO contactee Billy Meier, during the time period of 225,000 - 228,000 BCE an ancient humanoid race from the Pleiades star system (with whom we allegedly share a common ancestry) began to settle on the Earth. See http://futureofankind.co.uk/Billy_Meier/Event_Timeline.

Thus we would be properly understood: sunlight is a mixture of rays flowing next to each other, infrared, visible, ultraviolet and probably still others, which have yet to be investigated (1929). The mixture of these rays is located, according to ancient supposition, in the Hand of Guidance, temporally and spatially!

The sunlight was mixed differently 200,000 years ago than it is today. The Sun illuminates Europe differently than America, Berlin differently than Potsdam and, if necessary, the Individual who in a special way is the tool of Guidance (some probably called it Providence [76]) differently than the Everyman in the same residence.

We will return to this assumption and compellingly demonstrate how clear and logical were the ancients from whom this conjecture was derived.

These accomplishments of Engineer Rudiger are examined in greater detail in a more extensive work.

Dr. Friedrich Teltscher, an Innsbruck engineer and co-worker of Rudiger in Colonel Wiligut's research circle, observes on the Sandär-Santur question: "Between mechanistic and conceptual models of the world there are intermediaries or emissaries (*i.e.*, double-constructs), adapted to both forms of existence." [77]

(Various statements made by Dr. Ing. Teltscher demonstrate that his use of the term "machine" does not refer to a conventional, technically-detectable apparatus, but rather to cosmotechnical - or when referring to human beings, cosmobiological - forms availing themselves of ruling and guidance in order to obtain certain effects.)

In Teltscher's opinion - after Werner von Bülow - Hyperion is such an emissary with the following precise connection to the Earth:

Image - Matter / Machine - Spirit, musical rhythm.

(This is valid from the viewpoint of the world substance.)

Image - Matter / Machine - Spirit: Spirit-substance / Matter - Spirit

(Also valid from the viewpoint of the mechanistic-impulse)

[76] In theology, Divine Providence, or simply Providence [Latin; foresight, prudence] is the sovereignty, superintendence, or agency of God over events in people's lives and throughout history.

[77] An emissary [Latin; to send out, to emit] acts as a direct conduit between two parties and will often exhibit unique attributes of each party.

This formula for the construction of Hyperion - Santur is nearly incomprehensible for outsiders. This equation means that the conceptual model needs Spirit; rhythmic music. The mechanistic model needs material substance. The Hyperion, on the one hand, gave Spirit to the Earth and, on the other hand, took from the Earth substances precisely from those places at which it sucked, at the Poles, particularly by the North Sea. It was an automated mechanistic emissary.

The Hyperboreans lived at the time when the Hyperion was formed by the active axis for this precisely designated task. They were intelligent beings, able to live in both the conceptual and mechanistic models. They were "Mechanistic Emissaries" to the Earth (and thus had the same construction pattern as the Hyperion).

Today the Hyperion is cooled off, *i.e.* relative to its Spirit which is nearly completely out of operation. Its framework, however, is still present. Its Spirit-substance can barely deliver. Therefore no more Hyperboreans can exist!

(We recall that proponents of the "Inner Earth World Model" say that the "White Giants" that had degenerated were re-activated by German naval UFO personnel in exchange for technno-magical knowledge.)

Even as we take the liberty of allowing such fantastic deliberations, we are reminded of an unknown satellite observed by astronomers since 4 October 1958 under the name of "The Black Knight." [78] A cosmotechnical activation of the Hyperion therefore had to result in an activation of the "White Giants." One "Black Knight" and one "Black Sun" - these as symbols of a militant power demonstration - might actually have much in common.

Returning to Dr. Ing. Teltscher: such global change cannot be fashioned by the active axis on its own. It actually uses the Hyperion as a cosmic Sun - bridge — and buttress for

[78] The "Black Knight" is the name given to a radar blip supposedly discovered in 1960 (first claimed in John A. Keel, 1988, *Disneyland of the Gods*, New York: Amok Press, 174 pp.). This mysterious satellite was found in a polar orbit and was several times larger and heavier than anything that the U.S. or Soviets were capable of launching at the time. It is claimed that ham operators received odd messages from the Black Knight. One operator decoded a series of these messages as a star map centered on Epsilon Bootes as seen from the Earth 13,000 years ago. Some have claimed that LDEs (Long Delayed Echoes - the return to Earth of radio and television signals sent into space as if they have been bounced back from an artificial body), observed since the late 1920s, are associated with the Black Knight. More recently, it has been claimed that science-fiction author Philip K. Dick's mystical VALIS experiences in the 1970s were interactions with the Black Knight (see <http://www.excludedmiddle.com/valisknight.htm>). Interestingly, Mund claims that the Black Knight was first detected even earlier on 10/4/58 — the one year anniversary of the launch of the Soviet satellite *Sputnik 1* which was the first man-made craft to attain Earth orbit.

the Earth, particularly for the rhythm. In general the principle often arises in the world budget that the music to be used establishes the units of scenic operation (principle of economy). Dr. Ing. Teltscher means that the cooling of lava is experimentally provable.

The Hyperion is presently attempting the establishment of a rhythmic cone, *i.e.* bringing forth high intelligence effects. For this purpose a Tatwa-realm is rhythmized - the first Tatwa-realm [79], that is used in the world on a large scale.

The Hyperion, for example, can regulate but not produce aerial phenomena. Because all natural processes still require the scenic mechanic in the image, in addition to the musical rhythms in the machine.

So much for Dr. Ing. Teltscher. These rather incomprehensible statements (both for the laymen as well as the conventional scientist) provide an example of the problem involved in trying to obtain attention in academic circles for unorthodox ideas.

It still remains to be mentioned that at the beginning of the 1950s the above Viennese research group admitted that the "Black Knight" was a German satellite that was already orbiting the Earth during the war.

Colonel Karl Maria Wiligut - the Elder on the Santur-question - in the interpretation of Werner von Bulow (President of the Edda Society):

Sunur saga santhur toe
Sintyr peri fuir sprue (e)h
Wiligoti haga tharn
Haiga fuir santur toe!

According to the Halgarita-Charm, the Santur apparently received a remnant from the materialization immediately preceding our present solar system which implemented and terminated the materialization. It had to originate therefore from the so-called Lunar Age of our intersecting-alternating world, whose solar body seems to have been working according to the Ur-principle. Thus it was also - according to von Bülow - the seat of

[79] According to Vedanta philosophy, the great Breath (or life-current) acts upon the basic matter of the Universe (prakriti) and throws it into five states (tatwas) having distinct vibratory motions, and performing different functions. The five tatwas are Akasa (sound), Vayu (touch), Taijas (color), Apas (taste) and Prithivi (smell). They also encompass other secondary characteristics such as space, locomotion, expansion, contraction, cohesion, and smoothness. .

the revolving fine material current and the solar ray path. On the other hand, our current Sun which works according to the Sun principle was also the seat of the formative current and the solar ray path, exactly like the Sun in today's Sun - Earth system.

At that time our current Sun was already drawing upon the active Santur of the Lunar Age largely according to the Sun principle, so that Homer and the Attis priests of Pessinus [80] with good reason referred to the Santur = Attis as the father of the Helios Adonis.

An equalization from sun to SUN is contained in the "Hour-Glass" [81], which must be turned after each passage, as the terminal sun-SUN orbits again and again: Santur = Sanduhr.

The interpretation of the 27th Halgarita-Charm from the Wiligut tradition, from the house of the ASA - UANA - kinship:

Sunur	= the double sun. One visible even today as per the Ur-principle. One invisible (extinguished) according to the SUN principle.
saga	= tradition
Santur	= ancient-victory-ending. Revolved compellingly from the beginning to victories of the active ancient Sun-principle.
toe	= 2, from one to the other
Sintyr	= sin, son or mental (sense), material and destructive works, Tyr - the victory rune
peri fuir	= peri, first sexual development stage. Also an angelic designation, nature-spirit. Asexual, hermaphrodite; fuir, regulated by the element fire. Thus possessing high mental development.

[80] Attis was originally a local semi-deity of Phrygia, associated with the great trading city of Pessinos, which sat in the lee of Mount Agdistis. The moun tain was personified,as a *daemon* which foreigners associated with the Great Mother Cybele. Attis was Cybele's lover, attendant, and driver of her lion-drawn chariot. He was ultimately driven mad by her and castrated himself.

[81] Unlike most other methods of measuring time, the hourglass concretely represents the present as being a direct link between the past and the future.

sprue (c) h	= SUN-rhythm from age to age. The eternal Solar-God rhythm in the preserved universe.
Wiligoti	= from age to age the Life -1 sanctified. Being the Good One. Victory of the creative thought.
haga	= preserve the Al-Asa sanctified again to the Al: thus from one to the other universe
tharn	= invisible or visible. As needed.
halge fuir Santur tre	= holy fire ancient-victory-ending of the law of duality

The Rosicrucians of our current intellectual age, known as the Earth-Age, were proper to point out that the old Lunar Age turning-Sun played a particularly strong role for our Earth. This essentially gave our current Earth a preferential role in the current solar system. Since the time of Ptolemy, the Earth had been misunderstood to be the center of the universe [82],

Since Santur orbits perpendicularly to the ecliptic of our current solar system, it makes sense to assume that the entire Lunar Age solar system possessed an ecliptic similar to today's ecliptic. Santur, however, was later torn from this earlier system. Today it follows a spiral course around the Sun-Earth axis, performing 325.86 spiral turns per 24 hour orbit with each turn being perpendicular to the ecliptic. (The crossing-point of the ecliptic seems to have been approximately at the level of the Milky Way, whereby arises the tradition that our solar system originates from the area of Aldebaran.) [83]

(Written on 3/22/29 by von Bülow.)

[82] Claudius Ptolemaeus (BCE 168 - 83), known in English as Ptolemy, was a Roman mathematician, astronomer, geographer and astrologer. Ptolemy's model of our solar system, like those of his predecessors, was geocentric and was almost universally accepted until an equally systematic presentation of a heliocentric geometrical model by Nicolaus Copernicus.

[83] Aldebaran (Alpha Tauri) is a large, bright orange binary star system located ~65 light years from Earth in the constellation Taurus. It has frequently been mentioned in fictional, religious and philosophical works as the possible original home of humankind.

Following these realizations, I have compiled these interpretations of the 27th Halgarita- Charm of Wiligut (without trying to avoid repetition):

Sunur	In numerals: 11, 2, 8, 2, 5 ($S = 11$, $u = 2$, <i>etc.</i>), the sum of which yields 28 (by addition $11+2+8$, <i>etc.</i>), which yields the sum of 10 ($2+8$), yet since a zero is not counted, this reduces to 1. The cosmic number 112,825 is about 4-1/3 times the Platonic year of 25,920 [84] which is 6% of the number of Einherrier in the <i>Edda</i> [85]. It must be significant in the theory of solar radiative production of light rays, since it includes the polarity of the passive Sun-principle in the active Ur-principle.
saga	It functions as solar- and Sun-celestial body with each new global cycle.
Santur	An hourglass is equal to the old solar body Santur: with the beginning of a new global cycle the apparatus is inverted. The new active solar body must triumph absolutely, especially since in the course of its creation this new Sun has already drained the greater part of the old Sun's power.
tre	Each presently active Sun is subject to this flowing over into the next Sun: expending itself into the next manifestation.
Sytir peri	The Santur is most important in the universal cycle as soon as it begins to change and diminish. The Peri, the original root race of mankind, lived in the first universal cycle of our current Earth. They inhabited a variety of different bodies and states of consciousness that were part of the Halgageschlechtern - the holy lineages of mankind. (In this instance we are not borrowing ideas from Helena Blavatsky [86]; the details come

[84] In the history of astronomy, a great year may refer to any real or imagined cycle with astronomical or astrological significance. The most common Great Year (also known as a Platonic year or Equinoctial cycle) is the time required for one complete cycle of the precession of the equinoxes, presently about 25,765 years. It has been inferred that the ancient Egyptians believed that our Sun was thrown off from another sun (the star Sirius) around which it revolves, taking 25,827 years to perform its cycle of one Great Year [see Kenneth Grant, 1973, *The Magical Revival*, New York: Weiser, p. 50].

[85] It is prophesied that at Ragnarök, the massed legions on the side of order will be dead warriors (the Einherrier) who have previously fallen in combat on Earth and have been transferred by the Valkyries to reside with Odin in Valhalla. On the last day of existence, the 432,000 Einherrier will issue forth from Valhalla to battle the Wolf. This number has widespread ancient roots, for it is allegedly also the number of syllables in the Rigveda, as well as the length (432,000 years) of both the Babylonian's "Great Year" and the Kali Yuga of the Hindu Puranic time cycle.

from the tradition of the Wiliguts.) This polar race remained under the effect of Sintyr, the mechanical agency of the transformed Santur (Sindra, the second mother of Heimdall. Sintern = pure [87]).

For sprue (c) h = fire language, *i.e.*

- a) great wann substance, which is why for the materially-dense Halgakinder [literally “Haiga children”] under the Peris only the cooler spinning poles of the Earth were habitable. One is reminded of the forests during the Carboniferous period [88].
- b) spirit of the rhythm that is very impressive in its way for such a still young Sun, despite or perhaps even because of its youth.
- c) Destruction both through heat, but much more so by its draining effect, because of its allocation to the Sun-Point of the Earth and through it directly to the poles and the polar Peris, resulting in a narrowed time of life-potentiality.

Wiligoti	The Wiligots had already begun their office as the Heathen rulers of the Earth’s fate, embodying mankind’s fantasy of the rule of the Good One and the victory of creative thought.
haga	should preserve and protect the entire universal cycle,
tharn	invisible or visible, as needed

[86] Helena Petrovna Blavatsky (1831-1891) was one of the most influential occult thinkers of the 19th century and founder of the Theosophical Society (1875). Blavatsky identified the Central Sun with the unseen center of our galaxy from which emanated all spirituality and creativity. She also promulgated the idea of numerous “root races” preceding the appearance of mankind on the Earth. See Chapter 14.

[87] Heimdall, also known as the White God, is one of the TEsir in Norse mythology. The son of nine different mothers, he is the guardian of the gods and of the Bifrost Bridge (the link between Midgard and Asgard). Legends foretell that Heimdall will alert the A si r to the onset of Ragnarök (where the world ends and is reborn) and is also destined to be the last of the gods to perish when he and Loki slay one another. The *Lay of Hyndla* (an Old Norse poem often considered a part of the *Poetic Edda*) is the only source I am aware of that actually names his nine mothers and it does not list “Sintyr,” or even a close approximation.

[88] The Carboniferous Period occurred from about 354 to 290 million years ago. The term “Carboniferous” comes from England, in reference to the rich deposits of coal of this age that occur there.

Haiga fuir santur tre

the holy fire Ur-victory-transmission by the existence principle of the polarity passing from Sun to Ur.

(After a transcript by Werner von Bülow on 3/23/29 and recorded by Engineer Rudiger.)

In summary Werner von Bülow, because of this revision as well as further cosmo-sophical considerations, wrote an improved translation of this Halgarita charm which reads as follows:

1. Line The legend announces that the two Suns,
 Wholesome in changing-ruling Ur and Sun,
 resembled an hourglass, which turned
 the one up, always helping it toward victory.
2. Line The meaning of the divine Mad-Change-Way,
 the clinkers sinter in the Fire-Sphere
 Obviously became in the fire language the Earth-
 I-move of the Paradise sexes.
3. Line A God-willed Führer led the Good Ones
 With his protection in the universal cycle,
 Which was initially visible and then became
 camouflaged, As the directed fantasy of mankind.
4. Line The polar interaction from Ur to Sun
 In the sacrificial service of Becoming and Going,
 In the holy fire of ambivalently sparkling Santur,
 although turning victoriously to the benediction.

So much for Colonel Wiligut and his interpreters, Werner von Bülow, Engineer Rüdiger and Dr. Teltscher, on the “Black Sun” theme.

He was concerned with statements of exactly what fell into the Russian’s hands with the ending of the war in Berlin. Since during the war the complex questions of religion, the

occult, the pseudo-sciences *etc.* in Russia (and incidentally also in Germany) were not merely proscribed but obviously forbidden, there was an impetus for psi research in the post-war Eastern Bloc [Warsaw Pact countries] to pursue such inquiries.

After the end of the war, the mass media claimed that the German Gestapo seized pseudoscientific literature by any means possible and publicly burned it. In actuality, these materials were stored in the Protectorate of Bohemia and Moravia [89]. It is a certainty that since 1945 communist scientists have been exploiting these collections.

The fact is that there still exists an intense interest in these topics in the West, as shown by the repeated questions of an Oxford lecturer to the author concerning the research of the SS on such apparently simple topics as “the meaning of top-hats for Eton students” [90] or “the harp in the Irish state coat of arms” [91],

Additionally, the English secret service was completely crazy about (ideologically, completely apolitical) the legacy of Colonel Wiligut, aside from the additional detailed data reports in the work *Der Rasputin Himmlers*, which has “rested” for a year and a half in a Viennese publishing house [92].

In the present detailed work drawn from far more extensive material, fantastic versions are primarily offered which are calculated to paralyze activities for the mental reorganization of Western man leading back to his scientific and traditional core!

Nothing is a better fit concerning this than the warning Baron Julius Evola gave in his book *The Mystery of the Grail*:

“The dark powers, which are active behind the scenes of modern culture, have among other things the goal of paralyzing those healing powers, which today

[89] The Protectorate of Bohemia and Moravia was the ethnic-Czech state established in March 1939 by proclamation of Adolf Hitler as an autonomous territory considered part of the Greater German Reich.

[90] Eton College is a world-famous British public school for boys known for the traditions it maintains, including a uniform which originally included a top-hat and walking-cane.

[91] The harp has been used as a political symbol of Ireland for centuries. Its origin is from the time of Brian Boru, the famous “High King” of Ireland who played the harp. The Irish state coat of arms is emblazoned as a gold Gaelic harp with silver strings on a St. Patrick’s Blue background.

[92] Rudolf J. Mund, 1982, *Der Rasputin Himmlers*, Wien: Volkstim Verlag, 295 pp./*Himmler’s Rasputin*

could proceed from each invoked principle and symbol of the high Art. They paralyze not by visible resistance, but rather through distortion of understanding. They cause only imitations and distorted images of such principles and symbols to be spread, which assume their place with the consequence that normal effects are directed into the opposite direction..." [93]

All of this must be called upon to reinforce memory in an age in which failure tempts some to use alibis to calm their conscience down.

The demand for a passive attitude on the part of the UFO believers, during the present decline of Europe, in favor of imaginary, future activities from the Thule UFO realm, appears to correspond in large measure to the intentions of "the dark power," of which Julius Evola so urgently warns!

It obtains that the future points to "the decline of comprehended truth" or "the symbol of an invisible power center" - and perhaps also, in addition, only cosmological events.

All shall and may, however, hope for one from Outside whose expected assistance has not been destroyed. For this reason, we conclude with a variety of prophecies from an 18th century prophetic poem covering the rebirth of Germany and thus Europe:

A prophetic poem from the end of the 18th Century.

The Song Of The Ancient Linden Concerning The Time To Come [94]

O Ancient Linden by the sacred gorge [95]
In awe I caress your trunk,
You who saw Charlemagne [96],
Will yet stand, when the Greatest shall arrive.

[93] Julius Evola, 1934, 7/ *Mistero del Graal e la Tradizione Ghibellina dell'Impero*, Milan: Hoepli, 192 pp. [*The Mystery of the Grail and the Ghibelin Imperial Concept*], Evola, an Italian philosopher and racial theorist, interpreted the Holy Grail as symbolic of a knightly initiation (reintegration into the primordial state), deriving from the ancient Celtic-Hyperborean tradition. I have been unable to find the quote cited by Mund in the English language edition of this work (*The Mystery of the Grail*, 1997, Rochester, VT: Inner Traditions). I have been unable to check the German-language edition presumably used by Mund (*Das Mysterium des Grals*, 1978, München: Ansata-Verlag). For a lengthier treatment of this "tactic of inversion" that Mund is referencing, see Julius Evola, 2002, *Men Among the Ruins*, Rochester, VT: Inner Traditions, pp. 245-246.

Your grey edge fringe measures thirty spans,
The oldest tree by far of all the German land,
Wars, famine, plagues have ye seen,
New life and death, again, again.

Long has your trunk stood hollow,
That once concealed fugitive horse and rider,
Until the ravine turned softly with gentle hand
A wide circlet around your forehead.

No painting nor book have portrayed your crown
Whose boughs are now all lost
Save two, branching mightily [97],
Their leaves climbing joyfully to the heavens.

Ancient linden, all-knowing,
Tell us kindly from your heart,
open your prophetic eye and
Announce the fate of Germany and the World!

[94] No other German prophecy foretells the future of Germany as boldly as the *Song of the Ancient Linden* [*Das Lied von der Linde*]. Two manuscripts of the mid-19th century prophecy (said to have been found in a hollow linden tree near a cemetery in Staffelstein, Franken, Germany) surfaced independently of each other in the early 1920s. Linguistic studies concluded that the prophecy was composed in the mid- 19th century. It is not well-known beyond spiritually-interested circles in Germany, and had never been translated into English prior to its appearance on Skadi-Net (<http://forums.skadi.net/archive/index.php/t-87640.html>). See especially the informed observations of “Thulean Imperial Inquisitor” concerning this poem and the Kali Yuga. Mund reproduced a greatly abbreviated version providing only 22 of the 33 verses. I have substituted the full version in place of the Mund condensation.

[95] The linden was a highly symbolic and venerated tree to the pre-Christian Germanic peoples. Local communities held both celebrations and judicial hearings under linden-trees. The tree was associated with jurisprudence even after Christianization, such as in the case of the *Gerichtslinde*, and verdicts in rural Germany were frequently returned *sub tilia* [under the linden-tree] until the Age of Enlightenment. In the *Nibelungenlied*, a medieval German work based on much earlier oral traditions, Siegfried gains his invulnerability by bathing in the blood of a dragon. While doing so, a single linden leaf sticks to him, leaving a spot on his body untouched by the blood and thus a single point of vulnerability.

[96] Charlemagne (742 - 814CE), or Charles the Great, was King of the Franks from 768 CE until his death. He expanded the Frankish kingdoms into a Frankish Empire that incorporated much of Western and Central Europe. According to the Royal Frankish Annals (772 CE), during the Saxon wars, Charlemagne ordered the destruction of the chief seat of the pre-Christian German religion, an Irminsul. The Irminsul is described as being near Heresburg (now Stadtbergen), Germany. Jacob Grimm stated that “strong reasons” pointed to the actual location of the Irminsul as being approximately 24 km away in the Teutoburger Wald and that the original name for the region “Osning” may have meant “Holy Wood.”

Great Emperor Charles, ordained in Rome,
You will remain a cornerstone of German time,
After hundred and sixty by seven years of grace [98]
Germany will be cut to the quick.

In thrall your son will toil for alien nations,
Doing and leaving whatever is right to their slaves,
The enemy's hand has cruelly torn apart,
The bond of one blood, one tongue.

Devour stomach, take your fill of German blood
Until your strength eventually ends,
The heart sickens, the whole body will waste away,
Germany's misery - the ruin of the world.

Harvests dwindle, but not the wars,
And brother will fight against brother,
Armed with scythe and shovel,
Once shotgun and sword are lost.

The poor will quickly become wealthy of money,
But this swift wealth will turn to ash,
All poorer with enlarged treasure
Fewer people, with space even more confined.

For the rulers' thrones will have been abolished,
Governance will turn to game and passion,
Until the day arrives, when man deems himself damned
To be called to hold public office.

[97] An Irminsul [Old Saxon; probably “great/mighty pillar” or “arising pillar”] was a pillar which played an important role in the spiritual life of the pre-Christian Germanic peoples. The oldest chronicle describing an Irminsul refers to it as a tree trunk erected in the open air. It is often shown as a tree with two branches bent horizontally to the ground forming a T-shape. The meaning of the Irminsul has been the subject of considerable scholarly discourse and speculation for hundreds of years. A Germanic god Irmin, inferred from the name Irminsul and the tribal name Irminones, is sometimes presumed to have been the national god or demi-god of the Saxons. It has also been suggested that *Irmin* was more probably an aspect, avatar or epithet of some other deity - most likely Wodan (Odin) - or even is a Neopagan invention; it is not attested to as an independent deity in pre-Modern sources on Germanic paganism.

[98] The coronation of Charlemagne took place in 800 CE. This prophecy when calculated yields a value of 1920 [(160 x 7) = 1120; 1120 + 800 = 1920], The retributive and ultimately disastrous Treaty of Versailles was implemented on October 1, 1920.

The farmer will groan until the fateful day,
All his efforts a mere stroke in water
Admonition will fall on desert sand
Only folly will find listeners.

Those with most sins,
Will be set up as judges and highest council,
Blood shall smoke, the beast will grow wild
Robbery become labor, and murder - greed.

Rome will butcher like cattle the crowd of priests,
And will not spare the elderly man of silver hair,
The Highest will have to flee over corpses
Pursued from place to place.

He seems God-forsaken, but he is not,
Firm in belief, loyal to duty,
Not apostate in distress,
Taking the dispute of God to the approaching court.

Winter will arrive, three days of darkness
Thunder and lighting and the Earth's fissure.
Pray at home, do not leave your dwelling!
Nor dare to watch the horror from a window!

All this time only a single candle,
will give you glow, for as long as it shall burn.
Poisonous breath will emerge from a night of dust,
Black epidemic, the worst battle of mankind.

All this could threaten all mortals,
But the Good will die a blessed death
Many followers will be wonderfully spared
From breathing difficulties and the danger of pestilence.

Mud will devour a great city,
Another will fight with fire,
All cities will become deathly quiet.
Dill will grow on Vienna's Stephen Square [99].

If you count all humans in the world,
You will find that a third is missing.
What is left, look in each country,
half of whom will have lost their senses.

Like a rudderless ship in a storm
Is left to the mercy of every reef,
A nine-day wonder's swarm of rulers will stagger around
Making the citizens poorer than poor.

For the misery's only glimmer of hope
Of a better day is infinitely distant.
"Savior, send the one whom you have to send!"
Resounds fearfully from man's breast.

When the Earth suddenly changes its course,
Does a new glimmer of hope arise?
"Everything is lost!" will resound here,
"Everything is rescued!" Vienna will already be singing.

For yea, the strong hero will hail from the East,
Bringing new order to a confused world.
White flowers surrounding the heart of the lord,
Willingly the valiant will follow his call.

All troublemakers will be scattered to the winds,
He will give German law to the German Empire,
Foreigner of color, unwelcome guest,
Flee the field you have not ploughed.

God's hero, you will forge an indivisible bond
Around all German lands.
You will guide the exiled one to Rome.
A cathedral will witness a great emperor's coronation.

[99] The Stephansplatz is a square at the geographical centre of Vienna. It is named after its most prominent building, the Stephansdom - Vienna's cathedral and one of the tallest churches in the world.

Hail the 21st Council [100]
That shows the highest goal to all nations,
And a strict legislation will ensure,
That the rich and the poor will no longer strangle each other.

German name, you have suffered severely,
Again you will be shined in former honor
Growing around the entwined pair of twigs
The shadow of which will be sought by many a guest.

Dantes' and Cervantes' Romanic sound [101]
Will be familiar to German children.
And on the banks of the Tiber, as well as the Ebro [102]
The brown friend of Arminius' land will remain. [103]

When the angel-like shepherd of nations,
Becomes a wayfarer like St. Anthony, [104]
And preaches barefoot to those who have gone astray
A new spring will smile upon the whole world.

[100] The Second Ecumenical Council of the Vatican, or Vatican II, was the *twenty-first* Ecumenical Council of the Roman Catholic Church. It opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. Many traditionalist Catholics hold that this Council and subsequent interpretations of its documents have moved the Church away from important principles of the faith. In contradiction to many Catholics' claims that it marked the beginning of a "new springtime" for the Church, critics see the Council as a major cause of the tremendous decline in vocations, the erosion of Catholic belief, and the loss of influence of the Church in the Western world.

[101] Durante degli Alighieri (1265 - 1321), commonly known as Dante Alighieri, was a Florentine poet of the Middle Ages. His central work, the *Divina Commedia* [*The Divine Comedy*] is often considered the greatest literary work composed in the Italian language and a masterpiece of world literature. Miguel de Cervantes Saavedra (1547 - 1616) was a Spanish novelist, poet, and playwright. His magnum opus, *Don Quixote*, often considered to be the first modern novel, is a classic of Western literature.

[102] The *Tiber* is the third-longest river in Italy and has achieved lasting fame as the main watercourse of the city of Rome, founded on its eastern banks. The *Ebro* is Spain's most voluminous river. It flows through cities such as Miranda de Ebro, Logrono, Zaragoza, Flix, Tortosa, and Amposta before discharging in a delta on the Mediterranean Sea in the province of Tarragona.

[103] Arminius (18 BCE - 21 CE), also known as Armin or Hermann, was a chieftain of the Cherusci who inflicted an unprecedented defeat on the Romans at the Battle of the Teutoburger Wald. His temporary tribal coalition successfully blocked Roman efforts to reconquer the Germanic territories east of the Rhine and had a far-reaching effect on the subsequent history of central and eastern Europe.

All churches will be united,
A single shepherd of one herd will appear,
Crescent will steadily make the way for the cross
Black land will shine in religious radiance.

I see rich harvests every year,
Wise men of a great crowd.
Epidemics and wars taken from the world,
Blessed be they that live to see this age.

Thus is foretold to German man and child
By the old linden-tree, suffering with its native land.
So that arrogance might not become full measure,
And that the righteous not despair.

(The original has been in the possession of a family in Passau for more than 100 years.)

With this prophetic poem, which was transmitted to us in the 1960s by a friendly party, we do not mean to imply that the future events described are only of concern to Germany. It is very well-known to us that similar prophecies exist for the whole European Folk.

As the recently aired television film “The Logic of Fear” (Defense of the USA and the Defense of Europe, ORF 18.8. and 25.8.) bluntly demonstrated, Germans do not want atom bombs in their own country or any other country. In this poem Germany is the representative for all the European states!

Scientific:

In order to conclude the present work, one must admit the importance of documenting those statements that have been advanced far into the foreground. Thus, the obvious connection only suggested at on page 20 is moved into the footlights of public discussion.

[104] Saint Anthony (1195 - 1231) also venerated as Saint Anthony of Lisbon and Saint Anthony of Padua, is a Catholic saint who was born in Lisbon, Portugal, as Fernando Martins de Bulhões to a wealthy family and who died in Padua, Italy. Among his patronages is that of patron saint of travelers.

Papers in scientific journals, some 50 years after the records of the Wiligut tradition were published by building engineer Rudiger and Werner von Bülow, prove the tradition's accuracy by modern technical methods.

This agreement with decades-old traditions (nearly literal in some cases) allows only one conclusion: the archives of the much slandered Ahnenerbe [105], as well as those of other groups employed in ideological research, were part of the war booty demanded by the Allies. This assumption particularly applies to the parapsychological and borderland- scientific research lying completely outside of the political realm, which were referred to for a long time in the military deliberations of East and West.

Despite the increasing number of cases of “completely new research results” being published in the scientific pages, the non-academic, borderland- and spiritual circles already knew these results decades to many centuries earlier.

Excerpt from *Spektrum der Wissenschaft*, July 1981, “The secret of cosmic X-ray pulses”:

“.... With an exact analysis of the spectra of x-ray pulses, Jean H. Swank and her coworkers at the Goddard Space Flight Center of the National Aeronautics and Space Administration (NASA) found that the x-ray spectrum of a particularly long-lasting outburst resembled that of a cooling black body. An ideal black body (not to be confused with a black hole!) absorbs all radiation that strikes it; the spectrum of its own emitted radiation is solely a function of its temperature.” [106]

“Neutron star or black hole?.... At the beginning of the 1970s some colleagues believed that they had found the solution to the puzzle. In principle they were right, but only we

[105] The Ahnenerbe was a National Socialist think tank that promoted itself as a “study society for Intellectual Ancient History.” Founded on July 1, 1935 by Heinrich Himmler, Herman Wirth, and Richard Walther Darré, the Ahnenerbe’s goal was to research the anthropological and cultural history of the Aryan race, and later to experiment and launch voyages with the intent of proving that prehistoric and mythological Nordic populations had once ruled the world.

[106] In physics, a black body is an object that absorbs all electromagnetic radiation that falls on it. No electromagnetic radiation passes through it and none is reflected. Because no light (visible electromagnetic radiation) is reflected or transmitted, the object appears black when it is cold. If the black body is hot, these properties make it an ideal source of thermal radiation. If a perfect black body at a certain temperature is surrounded by other objects in thermal equilibrium at the same temperature, it will on average emit exactly as much as it absorbs, at every wavelength. Since the absorption is easy to understand— every ray that hits the body is absorbed — the emission is just as easy to understand.

knew how their models must be modified in order to explain “exotic” features in connection with x-ray sources. Already the first observations pointed out that an x-ray star [107] could be a very close object collapsing under its own force of gravity, for example a neutron star [108] or, in a rare case, a black hole [109]. Neutron stars consume their internal supply of nuclear fuel and consequently no longer generate enough warmth to keep their gravitational force at equilibrium. (See Homer’s designation “the lame” on page 9). The star collapses in under its own weight, until the protons and electrons of its atoms are squeezed together into a dense mass of neutrons....”

“Binary star systems”

“.... In the search for possible sources of this subject it is appropriate to consider a closely neighboring star which circles the neutron star or the black hole as a component of a binary star system. Such a companion produces its energy in the same manner as our Sun, namely by burning the nuclear “fuel” in its interior. When the distance between the stars is small enough, the collapsing star causes the “normal” companion star to degenerate and expel material (mainly hydrogen). Since both stars are moving rapidly about one another, a similarly rotating accretion disk (Latin: accrescere = to increase) is formed out of this shed material, after which it spirals in onto the surface of the collapsing star.”

“In the year 1971(!) Riccardo Giacconi, Ethan Schreier, Harvey Tananbaum and their coworkers of the American Science and Engineering Corporation convincingly demonstrated that the binary star model correctly describes in two cases the observed background, (page 11)”

“.... In most x-ray sources, which are positively identified as part of a binary star system, their companion is a bright star with 10-20 times the mass of the Sun. Such systems must be relatively young because massive stars exhaust their nuclear fuel supply within a few millions years.”

[107] A celestial object, especially a star, that emits a major portion of its radiation in x-rays.

[108] A neutron star is a type of remnant that can result from the gravitational collapse of a massive star during a supernova event.

[109] In general relativity, a black hole is a region of space in which the gravitational field is so powerful that nothing, including electromagnetic radiation (*e.g.*, visible light), can escape its pull after having fallen past its event horizon. The term derives from the fact that absorption of visible light renders the hole’s interior invisible, and indistinguishable from the black space around it.

(page 11, “Yet in the recent past....”) In order to better understand the restrictive condition for the diameter of the binary star system, we want to initially present a mass-poor star whose internal nuclear reactions are expiring. (page 9, “.... except for its instances of volcanic eruption. Such Sandär eruptions have been repeatedly observed....”) and that is very distant from the neutron star. Consequently, no material flows toward the neutron star and there is also no emission of x-ray radiation. As the companion star draws ever closer to the neutron star, its matter is increasingly drawn toward the neutron star and a dent forms on the side facing the gravitational center.” [110] (page 13, “the conflict between Santur and our current Sun.”)

Finally to these demonstrations we bring still another characteristic excerpt from H. Habermayr's *Fantastic Universe - An Introduction to Astronomy* (Verlag Sauerländer, Aarau, 1976). It says there similarly:

“Let's take the position of an observer on Earth who can see the star greatly enlarged and follow its collapse. At first it will be noticed that the solar body begins to shrink becoming smaller and smaller. The diameter, initially some ten million kilometers, contracts down to several hundred thousand and then perhaps several hundred kilometers. The surface still appears to be blazing, even as it becomes smaller. But that does not halt the contraction. Soon the observer determines the solar diameter to be only 50 kilometers, then 20 kilometers, and still the collapse continues. If the star with its 4 1/2 solar masses achieves the ridiculously small diameter of 10 kilometers, it suddenly disappears - it expires.” And although its temperature is still extraordinarily high, it is simply no longer there! What the observer sees is a so-called black hole, *i.e.* the observer sees nothing at all....”

“.... We return to the phenomenon of novas [111]. If light - *i.e.* an energy outburst - of such an intensity is observed with novas, the only explanation would appear to be binary stars that are exchanging matter (the depicted fight between Santur and the Sun). We must not forget that closely-situated stars experience a mutual gravitational attraction resulting in strong tidal effects. We also notice it on the Earth as the flood-and ebb-tide of our seas, which result from the gravitational strength of the Moon and the Sun. Perhaps these factors play a role in the occurrence of occasional eruptive reactions at the star-surface. That such eruptions do not involve the whole star-surface does not reliably

[110] The Roche lobe is a tear-drop shaped region of space around a star in a binary system within which orbiting material is gravitationally bound to that star. If the star expands past its Roche lobe, then the material outside of the lobe will fall into the other star.

speak against their acceptance.” (page 9, “.... Due to the upheavals of the explosive volcanic eruption, Sandär necessarily had the appearance of a breathing lung.....”)

So far, the statements of Science cover exactly the same themes as the “Black Sun” material worked on by Wiligut and his team for twenty years. The mythic and religious vocabulary of the tradition derives from the scope of work of the old research group.

Walter H.G. Lewin, Riccardo Giacconi, Ethan Schreier, Harvey D. Tananbaum and their coworkers had the technical capabilities of the American Science and Engineering Corporation, their earth-orbiting x-ray observatory “Uhuru” (Swahili, “peace”) [112], and Mordechai Milgrom of the Weizmann Institute in Israel at their disposal.

Wiligut and his team only had family tradition and the observations of mathematician Clasen in Detmold. It is undeniable that gradual disparities in the various parties’ statements have led to disagreement. Engineer Rudiger humbly cedes any additional treatment of the subject to Science. Robert Charroux, with his “ever declining comprehension of the truth,” perhaps meant to have an increasingly oscillating Santar as an expression of the ever decreasing power of the Black Sun’s symbolism. Thus, he developed his worldview on a half truth! That which he negated carried the incorruptible seed for a new charge in the sense of the eternal return of Becoming, Being and Dying to develop itself anew. In the Wiligut tradition, the contrast noted between NAT-UR and SUN-UR (the natural and spiritual worlds) finds here its esoteric agreement.

For this reason some völkisch groups - despite the scarcity of actual observations - also assume that this provided an explanation of the symbolic character of the “Black Sun.”

In the research of the Wiligut working group and - if we are allowed such a judgment - of modern science, the “Black Sun” is clearly recognized as an astronomical phenomenon that through the centuries seems to have embodied a religious meaning. A worldwide trend toward religiosity (particularly among the youth) as a reaction against soulless, de-individualizing technological development might lead to similar results.

[III] A nova is a cataclysmic nuclear explosion resulting from the accretion of hydrogen onto the surface of a white dwarf star from a nearby companion star.

[112] Uhuru (operational from 12/1970 - 3/1973) was the first satellite launched specifically for the purpose of X-ray astronomy. It achieved several outstanding scientific advances, including the discovery and detailed study of pulsing, accretion-powered binary x-ray sources, the identification of the first strong candidate for an astrophysical black hole, and many important extragalactic sources.

It is eye-catching that the enforced underground character of völkisch groups seems to have inevitably led them to conceal their symbolism. Non-existent flags cannot fall into enemy hands and invisible symbols cannot be magically bound. What lies near at hand, as a “Black Sunwheel” is saved in the protective darkness of a “Black Sun” through “active pole reversal” (see page 11) once its return to power and glory is secured?

We cede to critics and submit our impartial, crypto-historical conclusions of a detailed examination.

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