

"The Secret of the Runes" by Guido von List

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SYNOPSIS by Stephen Flowers Phd. from "The Secret of the Runes" by Guido von List

Renowned as an expert in Indo-European Germanic linguistics and mythology, Guido von List was the undisputed "high-priest" of the Germanic occult renaissance of the early twentieth century. Here, for the first time in English translation, is his original 1908 work on the ancient Germanic-Runic alphabet.

List's long-term interest in occultism came to full expression following an eye operation in 1902 that left him virtually blind for several months. During this time the runes are said to have "revealed themselves" to him, uncovering a complete cosmology and esoteric understanding of the primeval Teutonic/Aryan peoples. The runes became the cornerstone of List's ideology, which he later developed in more than ten volumes of occult study.

Written as an introduction to List's basic ideas, *The Secret of the Runes* contains examples of virtually all of his major themes. No other work so clearly and simply sets forth the full spectrum of his fantastic vision of amystical philosophy based on ancient Germanic principles. It will be of special interest to students of the Western occult tradition, as well as to those involved in ancient history, language, and mysticism.

Stephen Flowers (Dr. Stephen E. Flowers, Ph.D. - Edred Thorsson) studied Germanic and Celtic philology and religious history at the University of Texas at Austin and in Goettingen, West Germany. He received his Ph.D. in 1984 in Germanic Languages and Medieval Studies with a dissertation entitled *Runes and Magic*. To his translation of *The Secret of the Runes*, Dr. Flowers has added an extensive introduction which includes a biography of Guido von List, a survey of his other works, and a comprehensive outline of his Armanic philosophy.

ACKNOWLEDGMENTS by Stephen Flowers Phd. from "The Secret of the Runes" by Guido von List

I would like to thank Professor Edgar C. Polome for reading the manuscript of this work and for making helpful suggestions on its improvement. This was but one small example of the guidance he has provided me over the years. Also I would like to acknowledge the influence of Dr. Robert Mollenauer in directing my attention to the literary aspects of the works of List and others.

PREFACE by Stephen Flowers Phd. from "The Secret of the Runes" by Guido von List

"The time has come to let Guido von List at last speak for himself to the English reading public. With the possible exception of Lanz von Liebenfels, no other figure of the German "occult" movements of the late nineteenth and early twentieth centuries has been more misrepresented than List. This work will, it is hoped, help to set the record straight on the exact nature and scope of "Armanism" and the pre-National Socialist neo-Germanic cult of the early part of this century. The original impetus of this book came in 1973 when I first picked up a copy of Trevor Ravenscroft's work *The Spear of Destiny*. I found the contents of that book utterly fascinating and intriguing. But it must be added that I was only twenty years old at the time. What the book did, however, was fuel my interest in the study of Germanic and neo-Germanic mysticism. It seemed to be quite unique from that most readily available for study, that is, the systems based on Mediterranean, Middle Eastern, and Eastern ideas. After studying the content of the book, much of what seemed to give specific leads for further research, I began to acquire the works of List, Liebenfels, and others. As my collection and knowledge of the works and ideas of these men grew, it became quite obvious that they had been-at least factually-misrepresented by Ravenscroft. In any case, it seems appropriate that an ideologue who, according to different sources, was such a great influence on the events of this century should at least have a study dedicated solely to his life and ideas. To this end, I have introduced List's first systematic occult treatise-*Des Geheimnis der Runen*-with a general outline of his life and works." - Stephen E. Flowers. Austin, March 1987.

INTRODUCTION by Stephen Flowers Phd. from "The Secret of the Runes" by Guido von List

Although *The Secret of the Runes* was originally intended as an introduction to List's basic ideas, and contains examples of virtually all of his major themes, a general overview of the life, work, and reception of this remarkable man are necessary to a more thorough understanding of his ultimate historical importance. The purpose of this introduction is to present List's ideas as clearly and completely as possible, and with a minimum of the sensationalism of subtle condemnation in which treatments of him are usually couched. It is assumed that the intelligent reader will be able to decide for himself whether there is any mystical validity to List's work. In some instances factual errors or linguistic fallacies in List's text have been noted.

Besides the particulars of List's life, literary works, and ideology, it is essential to explore the possible origins of his concepts and the reception of those ideas during and after his own lifetime. It is rather astonishing that so little is actually known about this man who is virtually a "legend in his own time." The reasons for this seem clear enough, however. Like most cult leaders-and true magicians-List had a vested interest in controlling and manipulating information concerning his person. After his death, his followers continued to have similar motives. Only one book-length biography of List exists,

that of the Theosophist and Armanist Johannes Balzli (1917) 2. Balzli's book was actually issued as an introduction to List's published series of "investigative findings" (Forschungsergebnisse), and so it can hardly be considered objective. By far the most reliable treatment of at least some of List's ideas is that of Nicholas Goodrich-Clarke. 3. But the limitations placed upon this study by the thesis of his original dissertation-that is, "reactionary political fantasy in relation to social anxiety"-renders a less-than-well-rounded picture."

THE SECRET OF THE RUNES (Das Geheimnis der Runen) - 1908 by Guido von List

Dedication to Friedrich Wannieck

The content of your letter delighted me very much! What you have rediscovered and brought to light is of the greatest interest. -- Whatever official science says about it is unimportant. As Doctor Alfred Russel-Wallace says, science always opposes the discovery of new truths, and it is wrong every time! -- The true scholar may say this as well!

Brünn: 4 November 1902
Friedrich Wannieck MP.

To the right honourable Herr Friedrich Wannieck!
Most honourable sir and friend!

Most honourable sir and friend, I notified you early in November 1902 that during the months that my eyes were bandaged due to the cataract operation, it would be impossible to begin to work mentally on my intended unravelling of the secret of the runes, but at that time -- previously unperceived laws of generation and evolution belonging to our Aryan people, of its emotion, intellect, speech, and writing, came to me. When I reported this to you, you were gracious enough to congratulate me by letter on these discoveries. It is from this letter that I permitted myself to extract an important sentence to serve as a word of dedication for this book and at the same time as an introduction for the entire series of works containing my further investigative discoveries.

Above all, I have your encouraging interest to thank, honourable sir and friend, that I can give myself over to research and am able to dedicate myself to these almost unlimited areas of interest. If I may be allowed, let me dedicate this first publication in the series of my research results to you, most honourable sir and friend, as one of your farsighted works which has grown to maturity.

In highest appreciation,
Your constant admirer,

Guido von List.

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 is spite of the fact that Iulius Caesar clearly reported on the account books of the Helfetsen (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 (= runic ABC) (the designation futharkh is based on the first seven runes it is for this reason that the proper name is not futhark -- as it is generally and incorrectly written -- but futharkh, with the h at the end; for more about the basis of this, see the Guido von List Library number 6, The primal language of the Aryan Germanic people and their mystery language) consisted of sixteen symbols in ancient times. According to the Edda, in the Wotan's Runic Wisdom, 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. Wu 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.

If you wish to trace the linguistic stems back to the root words of the primal German language, and then follow these back into the seed words 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 word and primal word. Here it should be noted that the runic names are unisyllabic words, and are therefore root words, bud words 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 word symbols 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 hieroglyphs, rooted far back in the pre Christian primeval age of Teutondom and even Aryandom, 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! (For more details as to this: Guido von List Library number 5, The pictographic script of the Aryan Germanic people:Aryan Germanic hieroglyphics.)

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 hieroglyphs from now on. It may be noted that the word hieroglyph was already important in early Aryan as *hiroglif* (concerning the primitive Aryan word *hiroglif*, see further details below) 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 Wotan's runic wisdom 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 spirit seals!). Here, the interpretation of that magical song is offered, that on its basis the true runic secret can be further unravelled.

No other lay of the Edda gives such clear insight into the original Aryan philosophy concerning the relationship of spirit to body, of the Nordic God to the All -- and through Aryandom brings forth so meaningfully into consciousness the recognition of the bifidic biune dyad in the microcosm and the macrocosm -- as does the Lay of the High One and Wotan's runic wisdom included in it, verses 139-165.

The perpetually and progressively evolving ego always remains through the eternal alteration, from arising, to being, and through this to passing into nonbeing, which leads to a new arising into future being; and it is in such an eternal evolutionary alteration that Wotan, like the All, and also 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 Lay of the High One portrays Wotan in an exalted mysticism, as the mirror image of the All, as well as of the individual.

Wotan lives in the human body in order to go under; he consecrated himself to himself, and he consecrates himself to passing away 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 Primeval 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 the Primeval, 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 Primeval -- upon rebirth -- with his other spiritual eye (his 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 writing. Thus Wotan'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 (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 soulless bodies in the cemeteries, while the disembodied spirits go to Valhalla or to Hel; 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 Wotan became wise, that is, attained All Knowledge, and went through the mystery to true knowledge); 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 night life--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, Wotan, and simultaneously the All, as certainly as every ego is also a nonego, or All. 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 (and 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. (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).

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 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), that is, conveyors of meaning, and so they were called runes (Runen). The mysticism of Wotan's runic science says all this in the Eddic Lay of the High One, which portrays Wotan's sacrificial death, and which reminds us of the mystery of Golgotha in more than one respect.

At first, the lay introduces Wotan 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 Wotan
 I consecrated myself 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:

Nine mighty songs I learned from the great

son of Bale Thorn, Bestla's sire;
I drank a measure of the wondrous mead,
with the Soul Stirrer's drops I was showered.

Before long I bare fruit, and throve full well,
I grew and waxed in wisdom;
word following word, I found me words,
deed following deed, I wrought deeds.

You will seek hidden Runes and interpreted signs,
many symbols of might and power,
by the great Singer painted, by the high Powers fashioned,
engraved by the Utterer of the Gods.

Odin engraved for the Gods, Daïn engraved for Elves,
Dvalin the Dallier for dwarfs,
All Wise for the Giants, and I, of myself,
engraved some for the sons of men.

Do you know how to write? Do you know how to read?
Do you know how to paint? Do you know how to prove?
Do you know how to ask? Do you know how to offer?
Do you know how to send? Do you know how to spend?

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

Thus Odin engraved before the world began.
Then he rose from the deep, and came again.

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 Wotan's knowledge;
whither he came, thither he returns;
now I know the songs as no other man,
and as no princely woman.

Fa = fire generation, fire borer, livestock, property, to grow, to wander, to destroy, to shred.

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

The root word fa, 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 = 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 Primeval. Whoever is able to recognize the cause of an event, to him the phenomenon itself does not seem to be an insoluble 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!

Thurs = 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 which Wotan put the disobedient Valkyrie, Brünnhilde, into a death sleep (compare Sleeping Beauty, and so on), 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 = Gods, 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. (In the struggle for existence, the folk 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.) Therefore: Your spiritual force makes you free!

Rit = cosmic law, rat, red, wheel, rod, right, and so on.

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

The thrice-hallowed Cosmic Law, the solar wheel, the primal fire itself! The exalted introspective awareness or subjectivity of the Aryans was their consciousness of their own godliness, for internity is just being with one's self, and to be with one's self is to be with the Nordic God. As long as a people possesses unspoiled their entire original internity as a natural people (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, stipulates a high level of culture, yet free from any kind of false sophistication), 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 the Nordic 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 ceremonialised its outward manifestations become -- in the character of its government, law, and cult (all 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 the Nordic God and in the self, which expresses itself gloriously in the primal law of the Aryans and which has the fifth rune as its symbolic word sign. Therefore, this rune says: I am my right (rod), this right is indestructible, therefore I am myself indestructible, because I am my right.

Ka = bold, none, and so on.

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 (for the interpretation of the concept of Yggdrasill, see below) 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 haun, kunna (maid, for example, 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.

(Fire magic, still practiced today as fire evocations.)

Hagal -- introspective awareness, the consciousness to bear his Nordic 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 Wotan -- 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. (Mark, XI:23.) Borne by this consciousness which has no doubt inherent, the chosen one controls the physical and spiritual realms, which he contains comprehensively, and thereby he feels himself to be All Powerful. Therefore: Harbour the All in yourself, and you will control the All!

Not = 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 you your fate, do not strive against it!

Is = ice, iron.

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 consciousness, which has no doubt inherent, of personal spiritual power the waves are bound -- made to freeze -- they stiffen as if ice. But not only the waves, all of life is obedient to the compelling will. Countless examples of the Agis shield (related to the Aegis hjálmer, the helm of awe or terror, part of the Nibelungen treasure won by Sigurdhr) of Wotan, such as the Gorgon's head of the Athenians, the Agis helm, all the way down to the hunting lore and practice of causing an animal to freeze (the magic of making something freeze in hunting lore and practice is substantiated as hypnosis), and modern hypnosis, are all based on the hypnotic power of 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, Aryans, nobles, and so on.

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.

The Ar, the primal fire, 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, the primal law of the Aryans, of which the 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 (fan = generation, ask = arising, beginning; therefore: fanisk = the beginning of generation through rebirth; fanisk later became the phoenix, and thus is the phoenix explained; compare Wotan's rune song: I know that I hung on a wind cold tree) 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 = sun, salvation, victory, column, school, and so on.

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.

(Upon this is based the Art of Passau, the city renowned for the practise of magic in the middle ages, of making fast, of invulnerability against any blow, stab, or shot.)

Sal and sig! -- salvation and victory (Heil und Sieg). This millenia old Aryan greeting and battlecry is also again found in a variant form in the widespread call of inspiration: alaf sal fena! (All solar salvation to him who is conscious of power, that is, able to reproduce!) This has become symbolized by the eleventh sign of the futharkh as the sig rune (victory rune): The creative spirit must conquer!

Tyr = animal, and so on; Týr, the Sun God and Sword God; Tiu, Zio, Ziu, Zeus; to generate, to turn, to conceal; thus Tarnkappe, the cap of concealment, and so on.

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 Wotan, that is, the renewed Wotan 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 God and Sword God, Týr. 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 the All and hence of every individual--in eternal change from passing away to rebirth. As Wotan returned 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 Týr is the reborn young sun. So too is the twelfth rune at the same time a victory rune, 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 = birth, song folk song, folk, German, bier, and so on.

A thirteenth I name, I sprinkle the son
 of a noble in the water of life;
 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 (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 cross weave, 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, that is, fate) rules, based on the free will of men, and it is against such a maleficent degree of chance that the sacred blessing is supposed to work. The Germanic people did not recognize any blind faith. 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 steal 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 (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) against impending accidents. Therefore: Your life stands in the hand of the Nordic God; trust it in you!

Laf = primal law, sea, life, downfall, defeat.

A fourteenth I sing to the gathered folk
by naming the divine names;
of all the Gods 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 exoteric Aryan 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 naïve 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, than dare the sea journey!

Man = moon, to mother, to increase; empty or dead.

A fifteenth I tell, which Folk Stirrer the dwarf
sang before the doors of day
to the Gods for strength, to the Elves for might,
to myself to clear my mind.

In another sense, as in that of the well known folk tale, 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 Mater, mother, just as there we have Fater, father. The moon mythically 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 mythicomystical 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, wife, marriage, menstruation, and so on, and so forth, are rooted in the primal word ma (just like the concept moon, with which they are all internally connected conceptually), they nevertheless symbolise 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 manask or menisk, that is: man (der Mensch). Therefore--as a concept of unification--the word der Mensch, man, is only of one gender (masculine), while the derogatory concept belongs to the third stage as a neuter, das Mensch, slut, 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 = iris, bow, rainbow, yew wood bow, error, anger, and so on.

A sixteenth I speak to a coy maiden
to get me goodness and luck:
that changes and turns 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 lunarlike mutability of the feminine essence, portrayed in later verses of the Lay of the High One 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 rune or error 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 yr rune 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, law, horse, court, and so on.

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 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 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, that is, the raw 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, Stray Singer,
for a long time well nigh unlearnable:
rejoice, if you experience them;
take note, if you learn them,
use them, if you understand them.

After this interlude strophe, he begins with the mysterious eighteenth rune which follows as he again lets Wotan himself speak.

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.

(In this eighteenth song, the skald again recedes from view; he lets Wotan 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 harkens back to this sign in both name and meaning--without, nevertheless, exhausting it. In this the intention of the skalds to guard vigilantly the fyrfos as their exclusive innermost secret, and as the sigil of that secret, can be seen. Only after yielding to certain pressures did they reveal another sign which partially replaced the fyrfos.

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

Ge = gift, giver, the Nordic God, earth; death, and so on.

Gibor altar is still contained in the place name Gibraltar, a name for which the derivation from Arabic gibil tarik is as impossible as it can be; Gib(o)raltar was a temple site consecrated to the Nordic God, the All Begetter by the Vandals at the southern extreme of Spain)--the Nordic God, the All Begetter! -- the Nordic 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 gi, or ge; 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 going. This primal word gi or ge can now be connected to other primal and root words, a few examples of which follow. In connection with the primal word fa as: gifa, gefa, gea, geo, it indicates the gift begetting earth, and with bar or bor, burn, spring, the gift burn the Nordic God. As gigeur (the gift goes back to the Primeval), 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 gigas (gigeas: the gift goes out of the mouth, 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 Wotanic symbol of awakening with the Christian symbol of awakening, the trumpet of judgement. The personal names Gereon and Gertrut 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 Nordic God incarnate in the All as the All Spirit, World Spirit or Human Spirit. And for this reason the meaning of the ge rune is closest to that of the fyrfos. The difference between the two interpretations lies in the fact that the idea of the ge rune or gibor rune seeks exoterically 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 the Nordic 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 the Nordic 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 recognised as an exoteric secret sign of high holiness, which is represented exoterically by the ge rune. So, while the exoteric doctrine teaches that man emerged from the Nordic God and will return to the Nordic 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 the Nordic God!

Thus in the Eddic song Wotan's runic wisdom the skald interpreted the individual runes -- in concealed forms --and implied the magical songs or 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 Wotan's runic wisdom:

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!

With this, the skaldic rune poem and its interpretation, it has been proven that the runes were more than our letters today, more even than mere syllable signs or word signs, that is, they were holy signs or magical characters. They were, in a certain way of thinking, something similar to the spirit sigils (not spirit seals!) of later times, which played a conspicuous role in the notorious hellish conjuration of Doctor Johann Faust. Actually they were nothing less than collectors for the purpose of autosuggestion, media for concentrated thought and intensive meditation. The characterisation as holy signs is therefore fully justified, as is the other name runes, that is, the rowning (whispering) ones, the secretly speaking ones.