

✚✚CUBA•RUNA✚✚



A Compilation of the Work of

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"Who are those two, that have ten feet, three eyes, and one tail?"

+FROM THE SAGA OF HEIDREK THE WISE+

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Introduction:

Runic Encounters

The first time I heard of Runes, I was in 4th Grade. Thanksgiving had just passed and a friend from my class had told me of this cool game that she played online. I decided to check it out. She had told me the website was called “Rune Stone”. When I went home that night, I typed in “Rune Stone” into my search engine. Instantly, I was taken to a page written completely in Runic Script. Thinking nothing of it, I soon gave up my search for the game. The next day, she corrected herself and told me to search up “RuneScape”. This started a 14-year journey into a virtual realm of existence. I was entranced by the glamour of the game, including the use of Runes for magical spells that gave my character great power. However, I had subconsciously begun to imagine a world where a form of this power could exist.

Many moons later, in my last two years of college, I sat down and examined my actions when it came to be playing this game. I had been playing this game with no attention to the Runelore the game claimed to utilize as inspiration. Before I could conceive of what I was observing, I had noticed Glyphs from the Younger Futhark in the game. This got me into searching for the Runes themselves. At the same time in 2016, I took up I Ching divinations brought on with my experimentation with shamanic practices. I dedicated about four months of time to understanding the patterns that lied therein. My newfound interest in divination, along with my runic imagination sparked by my childhood led me to Thorsson’s *Futhark*.

My interest was piqued so I shifted my focus from the I Ching to the Runes. Upon first reading Thorsson’s work, I felt that I scratched my head a lot and completely ignored the magickal implications this system would have to offer. I ended up purchasing a variety of rune divination workbooks and lore, including the Poetic Eddas, the Havamal, and the Rune Poems. I even convinced my wife to play some Rune Games with me! We utilized the Anglo-Saxon Runes in order to work together on a common end to find and act upon our true will. I identified myself with Eihwaz (ᚱ), Rooted in the tree.

After three months of performing countless divination experiments including recording the data for over 150 different Runecasts and I Ching confirmations, I thought I had become a master. I decided to test myself by plunging myself into Mimir’s Well so to speak. In this experience, I can only begin to describe the lack of control I felt, which felt like falling forever deeper into Ginnungagap. I had been overpowered by my shadow and was doomed to face my ørlog. In the darkness, a spark of light was shown through. Self-forgiveness and the promise of rebirth within the humble seed of the mother’s womb. The Union of my self with my Self became Self-Evident. And I was made whole from the pieces that wove my personal web of Wyrð.

A few months later, after this humbling experience, I received a vivid dream. I was in a grand hall, standing in the direct center. Endless amounts of students surrounded me ready to receive what I had to say. Out of my mouth, came the glyph, Ansuz (ᚹ). When I awoke from this dream, I was filled with a feeling of completeness which led me to take up my calling and get into teaching. I officially began

The Nine Doors of Midgard curriculum. In what felt as an Odhinnic Initiation had become my life's work. To educate others in the way of cognitive thinking and self-discovery. I was the World Tree on which Odhinn's Wisdom spoke to the men and women who would search themselves for the Runes in the well.

This personification and manifestation of the Runes was an epiphany that arose from my meditations with the Enochian system (A different topic for a different time). They were also further supported by my workings with a fringe system known by its practitioners as Uizelian. Within this system, the Null 9 reigns supreme. This system of triple 9s recalled many overlapping themes that I felt as the Runes themselves. On their varied streams, the flowed throw my being. I was then directed to study Thorsson's Rune Number Magick section of his book, Futhark. I utilized this knowledge along with that of the Gematria to find my connection to this system of 9s.

Naturally, I chose the 9th Rune, Hagalaz (ᚷ). It came to my attention that I could add the suffix (al) to give this Hailstone “wings”. To my surprise, the Gematria for Hagalazal came out to 414. Instantly, I was shown two images in my mind’s eye: (1) The image of Odhinn Above and Below with Abundance in the Middle. (2) Four Worlds Above Midgard, Four Worlds Below. This was confirmation enough to accept that Hagalazal was my connection between the Uizelian System of 9s and the Nine Worlds of the North. From this realization, I was given many boons in the form of useful Rune Poem Divination Tables, Runic Magic Squares, as well as a helpful pair of twins, Synchronicity and Apophenia (shared with me by a friend who possesses the protection of Algiz[ᚷ]).

Most recently, I have been in contact with entities of Jotunheimr. It was here that I have found the three-fold manifestation of the name of my High Guardian Angel. When it comes to the traditional views of the Rune Gild, the denial of the High Guardian Angel would be like denying my self of my Self. I cannot in good conscience ignore the presence of the subtle forces of my Highest calling moving me from place to place. It is within this spirit that this work presented is made manifest and I am ever indebted to the power of the Rune Might that has been shown to me at the simple request of going to war with my self. As I continue my quest, I hope to inspire other aspiring magicians to delve into the world of the Runes. With respect, but within the scope of sacred play, the runic oracles move the matter of manifestation to fruition each day.

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An Analysis on the Runes

Written and compiled by: Fugfurfuk

Inspired by: Paul Rhys Mountfort, Edred Thorsson, C.G. Jung

It is important that the reader is made aware that the following work contains the ideas of many other wonderful writers and practitioners of the ways of Odhinn. It is not possible to fully credit Fugfurfuk for the insights found below. It is the author's hope that students appreciate this compilation of knowledge that just hints at the vastness of that which is considered the Magickal and Divinatory system of the Elder Futhark. The author is not after credit for the work of others, but rather hopes to inspire students to innovate and expand on the ideas presented herein.

Traditional cultures have long held the notion that omens can be found by observing the nature all around us. Signs that arise spontaneously in our perceptions can be interpreted as messages of fortune, misfortune and the infinite amount of spaces in between. In oracle-based readings, these signs are consciously invoked through the medium of a created system of signs. In this case, we focus our attention on the Nordic Runes. More specifically, we will be focusing on the Elder Futhark orientation and glyphs.

The Elder Futhark System is both a Magickal and Divinatory system of Germanic Design. The set of 24 Rune staves and their 24 varied intonations have been utilized and studied by people as early as 800 C.E. (Runelore, Edred Thorsson, 1987). As a script, it has often been cited in occult practices of encoding messages, including the later Latinized rows that were used during the rise of the Medieval times. Still, much of the Runelore attached to these practices has been lost due to the spread of Christianity to these Nordic Civilizations. This shift can be detected within many of the adaptations of the Rune Poems (See the Norwegian Rune Poem for Hagalaz).

The Runes, like the Tarot and the I Ching divination systems, aims to reflect all the currents of energy that are at work in our human experiences. These currents are riddled in subconscious imagery that the practitioner can utilize to gain deep personal insight and growth. Unlike other divination systems, that consist mostly of their interpretations to scripts and oracular poems, the focus of Runic Divination lies on the underlying vibration that creates the image itself. It is the sound rather than the glyph that has power in this system. This is not meant to discredit the importance of the written word, but rather, to help us focus on the roots from which these words arise. This concept is portrayed in the story of Odhinn's Hanging on Yggdrasil for 9 Days and 9 Nights to spy the Runes in Mimir's Well. As the diviner seeks to bring the words from the image to their mind, so does Odhinn bring the wisdom from the well to the heart by letting out a mighty roar!

From **Havamal** (sts. 138-39)

I know that I hung on a windy tree

Nights all nine,

Wounded by the gar given to Odhinn

Myself to myself

On that tree, of which no man knoweth
From what roots it rises.
They dealt me no bread nor drinking horn,
I looked down;
I took up the Runes roaring I took them,
And fell back again.

Many students beginning their journey into divination in general may come to a point early on where they dismiss the usefulness of the vibrations and the image and depend solely on the words and interpretations of others. This is not a bad place to start. However, I would challenge the beginner to deny themselves any associations or correspondences that may be attached to these images. I challenge these students to take the image or the sound of each Rune itself and sit with it. Do nothing more but observe the image of the glyph, trace it with your finger and say its name three times. Repeat this process for 3 minutes per Rune. After this exercise, document the thoughts that come to mind.

With this preliminary set of notes, you can ensure that none of the correspondences you documented have ever been consciously taught to you. At first, these notes might seem like a bunch of nothing. However, you will come to find out that there was a lot more involved in divination and patterns of the universe than what meets the eye. The simplicity of the runic images hides a vast system of mnemonic correspondences. As you begin to become fluent in the names and glyphs, the images they produce only become brighter. The sounds they emit will only become deeper.

What follows now is a compilation of my experiences with the Runes as well as some defining characteristics of my personal path. While exploring these concepts, the student is asked to take this work with a grain of salt. This work is not in any way trying to make the claim that this is the singular path that one should follow with the Runes. On the contrary, I hope that this body of work inspires the viktär within to innovate and personalize their own experiences and compile data of their own. While not officially associated with the Rune-Gild, I resonate heavily with the Odian path of emulating the actions of the High One. The sacrifice of “myself to Myself” has been the paradigm of my Will as I have pursued the hidden knowledge that the Runes possess.

It is important to note that the intent behind this work is not to portray the Runes as “Good” or “Evil” but instead, to dispel the denial of the synthesis that arises within the division at the center of every duality. This amoral approach to the Runes removes the limitations on their potentiality. It is the responsibility of the Viktär to “Do What Thou Wilt” with the information presented. If nothing else, I hope this work will be utilized by the serious student in the work of having them destroy the preconceptions of Runic Reality and formulate a workable pathway to unlocking the full potential of their True Will.

RMJ4:11F:RN+F

Runic Correspondences: The Ættirs

It is important to mention that before the runester goes through this section of the work that they have made themselves aware that runic streams are personal and that all correspondences presented below can be manipulated and changed based on the personal experience of the viktar. This is in no way a concrete list of correspondences, but it is within my own experience and with the blessing of the Law that I present to you my runic work.

A lot of my correspondences come from the work of Edred Thorsson and the Rune Gild. The runester should feel comfortable knowing that time and effort has been spent to gain this information. While some of these correspondences may seem to resonate less at first, one will often see the vastness encapsulated by each of the 24 glyphs and intonations of the Elder Futhark. The Runelore attached to each of my proposed correspondences comes from the works of Thorsson, Mountfort, Gaiman, as well as many others that, though unmentioned, are invaluable pieces to the puzzle of this Great Work.

The Rune Gild enjoys the practice of staying true to the Germanic roots of the runic legacy. I can firmly respect this choice based on the compilation of Thorsson's works in Red Runa where he clarifies some major differences between the Rune Gild and his working within the Temple of Set. In either case, I respectfully invoke my Odian right to follow my own path towards the Sun. While my methods are sometimes unorthodox, the underlying Odian stream of "my self to My Self" is never abandoned.

The following correspondences will be divided and described based on their Ættir Formation. This is not the only set of ordering that one can experiment with but it is within the interest of painting the chronological picture of manifestation that I must share them as they were traditionally inscribed. In later portions, I will expound my findings within the Patterns of Manifestation and further clarify my own personal workings and methods.

As an aspiring student of the Gild, I wish not to offend or deface the name of Odhinn. May this work be true to the Great Work of the Vikti of Old. May all errors find their corrections and may all Men and Women who search willingly find the Well of Wyrð. I hope that this work serves as an inspiration for future Runic Work as well as future personal development in my personal path. Reyn Til Runa!



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Frey's Aett

Freyr is the most independent of Odhinn in terms of the gods. It seems that Freyr and Odhinn secretly conspire with one another often doubling down as a symbol of ancient Runelore. It is within Frey's Aett which we find both the Cloak of Odhinn (Ansuz) and the Journey Therein (Raidho). This story lies at the heart of this Aett. At one of the two poles of this Aett, we see Fehu, the abundance and prosperity of mobile wealth, like money and cattle. On the other end, there is the joy that is brought from the celebration of kinship.

The name Freyr is not actually the god's name, but rather a title. He was known as Ingwaz. Ingwaz is the 22nd rune of the Elder Futhark, falling in Tyr's Aett. These can be seen as the 22-Fold Path of the Arcane Freyr whose name was Ingwaz. Freyr was also known by another name: Frodhi. He was considered a king that ruled over a golden age of peace known as Frodha Fridhr. This links the concept of Jera, the 12th Rune in the Elder Orientation. This unites the closed circle of the year with the dynamic opening of the yearly cycle of harvest. This is Frey's Aett.



ᚱᚱᚱᚱ (F,V?)

Correspondences: Gold, Mobile Wealth, Cattle

Rune Value: 1

Name Value: 31

Fehu invokes a feeling of abundance and prosperity in one's life. Its presence in a Runecast is a reminder of the importance of sharing abundance with others. Failure to share in your harvest leads to the suffering of others. It is important to realize that abundance is only as valuable as its ability to ensure the survival and livelihood of those in your community. This is the symbol of the first vital fire of life and movement that ensures that things in the world continue to change.

- ❖ **BRIGHT STAVE:** Social Success, Wealth Energy, Foresight, New beginning
- ❖ **MURK STAVE:** Greed, "Burnout", Atrophy, Poverty, Discord

Lore

In the creation account, the primordial cow Audumla nurtures the frost giant Ymir with her milk and licks away at the primeval ice to reveal the form of Buri, Odhinn's grandfather. She symbolizes the life-giving fire that melts the hostile ice associated with Uruz (ᚱ, Rune 2). She is the archetype of the Earth Mother (See ᚷ, Berkano 18). This can be seen in the shape of the glyph, resembling two great horns of the Cow Mother of Earth.

Frey's Ætt (The first 8 Runes of the Elder Futhark) has the entirety of its energy hidden in the vibration of the sound of this Rune. Frey and his sister Freya are king and queen of the Vanir (Fertility Gods) which have been associated with the richness and fecundity of the earth as well as hoofed animals. Nerthus, Njord's wife was often venerated by a cult of cattle worshipers.

In other versions of the rune poem, we also see the entry of malevolent forces that are referenced as the Wolf and the Snake. Both images represent the temptations that accompany the amassing of wealth. Their most infamous appearances in the Eddas come in the form of Fenris and Jormungand. Both entities are sons of the trickster god, Loki. In the way of the coiling serpent, greed sneaks up on those whom cannot handle the wealth they possess. It is from greed that envy can arise in others, and it is in this envy that the strife of Fenrir is made manifest.

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NRNY (U)

Correspondences: Aurochs, drizzle, shadow (challenge), shower

Rune Value: 2

Name Value: 24

Uruz is a rune of the wild potential energy being released into the universe as kinetic force. This is accomplished through the sensation of the challenges faced in life. These often come in the form of coming of age stories and the like. Uruz is a rune important for those initiates whom wish to grasp the knowledge of the Runes and return it to their incarnation. The challenge of the return is its own reward and within it, lies the truth of the potentiality in all man, waiting to rain down from the heavens. The image of a mead horn being emptied out.

- ❖ **BRIGHT STAVE:** Strength, Defense, Tenacity, Freedom, Form, Health, Understanding
- ❖ **MURK STAVE:** Weakness, Obsession, Misdirected force, Domination by others, sickness, Inconsistency, Ignorance

Lore

Although Uruz comes with a threatening aura, the energy of this Rune lies in the importance of a catalyst in the case of tests, trials of strength, and rites of passage. The aurochs was often the challenge presented to young Norsemen. They would have to fight these animals and kill them in order to be initiated into manhood. The horns of these beasts were collected and lined with silver. Converting them into mead horns, the mead therein was charged with the might of Runic initiation as well.

In the lay of Hymir, Hymir challenges Thor to a trial of strength after Thor single-handedly consumed two of the Giant's prized Oxen. This challenge involves a fishing contest and Hymir gives Thor the demand to find his own bait. With this command, Thor felt that the head of another Hymir's precious oxen would suffice. Ripping its head from its body and returning to the boat with a now angered Hymir, Thor hooks Jormungand, the World Serpent. Before he can reel it in, Hymir's fear leads to the snake getting away. It is not until Ragnarök that Thor meets this beast again for another attempt at this eternal challenge.



ÞURISAZ (TH)

Rune Value: 3

Name Value: 56

Correspondences: Thurs Giant, Thorn, Thor's Hammer, Saturn

THurisaz is the precognitive, often brute force of the universe. It is not evil in the sense that it is necessarily malicious in nature. However, energy associated with the Thurs Giants is often violent and chaotic in nature. The destructive properties of the Thurs is blocked, however, by Thor's Hammer, Mjollnir. As the Thorn protects the rose, so does Thor's Hammer protect Asgard and all whom reside in Midgard. Thurisaz should be observed as a force of reaction and innate response. As for the glyph, the upward and downward force construct a horizontal force and thus the Union of the Lower Precognitive and the upper Metacognitive modes of beings can be made manifest in the middle.

- ❖ **BRIGHT STAVE:** Reactive Force, Directed force, Vital Eroticism, Regenerative Catalyst
- ❖ **MURK STAVE:** Danger, Defenselessness, Compulsion, Betrayal, Dullness

Lore

The Frost Giants (Rime Thurses) existed long before the gods. Odhinn, Vili and Ve had to kill and dismember Ymir, a great frost giant that was nourished by the Earth Mother. His body parts became Midgard and all the other realms of the World Tree. The giants stand in belligerent defiance of Asgard. They are most often found to be confined to Jotunheimr.

In one of Thor's battles with Thurses, one by the name of Hrungrnir came to throw his "heart" (This was the name of his weapon as it was shaped like Thurisaz) at Thor. Thor responded by throwing his hammer at Hrungrnir's heart. When the two weapons met in the middle, the heart was shattered, but a piece of it was lodged into Thor's forehead. This piece would remain there for the rest of his life. A constant reminder of this exchange. The juxtaposition of Thor to the giants makes them alike in many ways. In the same way, humanity can take their intuitive responses to situations and turn them into strengths rather than pre-program defense mechanisms.

This rune is also a reminder to pluck ourselves from the thorny situations that we encounter. Sometimes removal is the best way to deal with a problem. A wound cannot heal until the thorn is removed.



ÆÐNY (A)

Correspondences: The Ase, Odhinn, Ans, God, Mouth (of a river), Intellect, Jupiter

Rune Value: 4

Name Value: 57

Ansuz is the symbol of the sacred word. It is also the Rune of Odhinn, whose mouth brought humanity breath, senses, and the sacred word. This sacred word is the seed sound of all creation and destruction. It is the rune of spells, chants, prayer, as well as the breathing pattern. Those associated with this rune often are teachers or practitioners of priestly duties and rituals. Odhinn's blue cloak flows in the wind. As the mouth of the river brings new life into the banks, so does the sense of Self bring fulfillment in one's moments. This is the rune of synthetic consciousness.

- ❖ **BRIGHT STAVE:** Inspiration (enthusiasm), Synthesis, Transformation, Words
- ❖ **MURK STAVE:** Misunderstanding, Delusion, Manipulation by others, Boredom

Lore

Odhinn is the unrivaled chief of the gods of Norse Mythology. Borr coupled with Bestla whom gave birth to Odhinn and his two brothers, Hoenir (Vili) and Lodur (Ve). After they dismembered Ymir, they formed the first human beings out of two trees, Ask (Ash) and Embla (Elm?). Into these trees Odhinn breathed his breath of life, senses, and secrets.

Odhinn is also known as Grimmir (The Hooded One), The Terrible One as the god of hanged men and the dead. Odhinn is also considered the god of the magical arts that he gained through the mead of poetry. From Hlidskjalf in Valaskjalf, Odhinn can see out into the Nine Realms. On his shoulders sit his thought and his memory, Huginn and Munin.

In one story as to how Odhinn got his illumination, Odhinn tricks Gunnlod, a giant's daughter into letting him drink from a vat of mead made with the blood of Kvasir, a Vanir God. While he was alive, prior to the god wars, Kvasir was hailed as the wisest and most understanding of all the gods. This story, later expanded, later inspire ideas such as the later legends of King Arthur's Holy Grail. In a similar fashion, Odhinn goes to Mimir's Well and sacrifices his eye for access to its secret knowledge of Runelore. Hanged He for Nine Days and Nights. Wounded, Hanging, Hungry, Thirsty, Drowning, he spied the Runes!



RFIMHƿ (R)

Rune Value: 5

Name Value: 75

Correspondences: Riding, Wheel

Raidho is the Rune of riding. It is an important reminder of the right and ordering principles of the Universe. Often seen as the symbol of the spoke of the Turning Solar Wheel, this Rune points to the journey that is created both physically and mentally when the runester decides to follow their fate. The journey is often long and harsh, but through and through, the journey itself illuminates the pathways back to the heart of the viktar. This rune of rhythm shows the formation of the cycle, but in its cyclical form. Raidho is the practice of what Ansuz has inspired.

- ❖ **BRIGHT STAVE:** Rationality, Justice, Ordered Growth, Journey
- ❖ **MURK STAVE:** Crisis, Rigidity, Stasis, Injustice, Irrationality

Lore

The horse was the main vehicle utilized for land transport in the Northern World. Two horses were said to be responsible for drawing the sun and moons orbits through the sky. Skinfaxi or Shiny Mane brought forth the day while Hrimfaxi or Frost Mane, brought in the night. Ehwar, meaning horse was regarded as a magical word that was commonly found on amulets of protection.

While Ehwaz refers to the horse itself, Raidho refers specifically to the act of riding. This comes with the implications of movement and getting out of one's comfort zones. It is said in the Havamal that it takes sharp wits to travel in the world, they're not so hard on you at home. In Reginsmal, Regin teaches Sigurd of the runelore and its power. The subplot develops into Sigurd choosing a horse which would be his vehicle on this journey which was outward into life.

Finally, in Odhinn's quest for the Runes, he journey's down to Yggdrasil's roots. The literal interpretation of Yggdrasil is "Odhinn's Horse". This paints the picture of Odhinn "riding" the World Ash which is seen as a shamanic journey into the otherworld. In this manner, the ancestral knowledge of the underworld, including the Runes become the property of Odhinn and serves as the symbolic prototype and model for the runic initiate to follow.



<M†FY (C,K)

Rune Value: 6

Name Value: 54

Correspondences: Torch, Ritual, Whip, Sore

Kenaz is the rune of ritual fire. It is also seen as the rune of the discomfort of sores. Kenaz reminds the student that there is a process that one must follow if he or she is to gain the inspiration of the potentiality of all created things. It is with this flame that man's imagination can be ignited, and the meanings and purposes of all things could be expounded within the Self. This analytical rune calls for the breaking down of systems into its smaller parts so that its components might better be understood, and their interrelations become evident. It is continuation of the processes begun in Ansuz and working through Raidho: inspiration rationally crafted.

- ❖ **BRIGHT STAVE:** Technical Ability, Inspiration, Creativity, Transformation, Offspring
- ❖ **MURK STAVE:** Disease, break-up, Inability, lack of creativity.

Lore

The hidden root concept behind Kenaz is dissolution, whether by organic means by Kaun (sore) or by fire (torch). Joseph Campbell writes: "Perpetual flames and votive lights are known practically everywhere in developed religious cults." This resonates with the Old English Rune Poem when it says "The torch we know by its flame...". The flame and the warmth of the Æsir and Vanir imply a controlled sense of the flaming force. It is being utilized to the servitude of the gods. This occurs while flames devour the dwarfs, giants, and the Dead in hell.

The Havamal claims that fire is the best thing for human beings. It reminds them of the sun. Later, the High One goes to form the image of "Hotter than fire friendship flames". This brings forth the ideas of not only the physical aspects of fire, but also the emotional kennings underlying the image. These are in the forms of the warmth, comfort, and sometimes erotic feelings of fire. In the esoteric sense, the torch is seen as the light of the illumination. It is therefore Kenaz that embodies the all-encompassing enlightening power that leads the way to the True Will.



XMǷ (G)

Rune Value: 7

Name Value: 68

Correspondences: Gift, Generosity, Exchange

Gebo represents the reception of the three-fold gift of Odhinn which was discussed earlier in the story of Ansuz: consciousness, divine breath, and form. The principles of giving and taking in the form of trade and other exchange systems is represented by the glyph shown above. Gifts and exchanges can be in the form of mobile wealth (fehu) or inheritance (Othala). This unity and self-sacrifice mirrors the level of transmutation that can potentially be manifested when the runester understands the importance of this exchange. Failure to share and trade with others can lead to hoarding and greed with little room for spiritual growth. One must also acknowledge their limitations and not over-extend themselves in transactions.

- ❖ **BRIGHT STAVE:** Gift (giving), Generosity, Magical exchange, Honor, Sacrifice
- ❖ **MURK STAVE:** Influence-buying, Greed, Loneliness, Dependence, Over-Sacrifice

Lore

In early divination, Gebo was the sign of the receiving of a gift or the need to bestow them unto others. Gift-giving cements the bonds of friendship and brings communities closer together. Generosity was one of the greatest virtues one could possess. The notion of reciprocal gift giving was not the end of this glyph.

The symbol of Gebo also represented a level of sacrifices to the gods for their gifts and blessings. Odhinn, Vili and Ve brought humanity breath, blood, and senses. Thor defends man from the giants. Heimdall offers the gift of fertility and the warning of the end. Frey and Njord bestow the gift of wealth in the form of fruits of the land and sea.

Odhinn reminds us that the size of the gift is not as important as the amount of intent that is condensed within it. "You don't have to give large gifts always. Small things often suffice; half a loaf and a lifted goblet have found me friends." This solidifies the image of Gebo as the rune of giving and receiving between all realms and is always enough.



ᚷ (W)

Rune Value: 8

Name Value: 56

Correspondences: Joy, Wyn, Kinship

Wunjo is the ideal harmonization of the elements that surround us. May they be made manifest in the form of entities or just thought-forms, this balancing effect brings the entire system into Synchronicity. One could compare this Rune to the Glyph of Raidho, the difference is that the Leg of the R is lifted, and thus, Joy is also found in the return from the journey (R->P). As the Rune of joy, it can also be said that it is the Rune of Wishes. When paired with the effects of other Runes, Wunjo can magnify and direct their forces for the aims specified by the Magus. The image of a flag with the Family Crescent flies proudly at the top of the great hall in the village at the top of the hill.

- ❖ **BRIGHT STAVE:** Harmony, Joy, Fellowship, Prosperity
- ❖ **MURK STAVE:** Stultification, Sorrow, Strife, Alienation

Lore

This rune functioned as a good omen among early diviners. This “gain and plenty” painted the picture of growth and prosperity achieved. In the Old English Rune Poem, Sorrow and Joy are contrasted. It also functioned as a warning not to get too entangled with negativity. This is because joy is best kept constant when one learns to bob on the surface of the waves of life.

As a wishing rune, its meaning implies that through our own positive outlook, we can begin to attract good fortune towards ourselves. In this way, Wunjo is considered the Rune of the Law of Attraction. It is through this sort of wishful thinking that the human mind’s perception can be altered and the joy in all can be made manifest.

There is, however, a potential conflict between wisdom and joy. This is what the High One had to say: “Moderately wise a man should be. Don’t wish for too much wisdom; a man’s heart is seldom happy if he is truly wise... if you can’t see far into the future, you can live free from care.” When you are in danger, returning home is a safe bet. However, the path of the Odian is long, harsh and dangerous. Wunjo should be on every viktár’s toolbelt to expel the negativity that may arise from observing the shadows of the self.

✱H•t•l•g•j•z•Y•h✱



Heimdall's Aett

Heimdall is the god in charge of guarding the rainbow bridge, Bifrost, that creates the bridges between the realms. As the Watchman of the Æsir, Heimdall is said to possess a horn that Odhinn instructed him to utilize during Ragnarök. The first four Runes can exemplify the 3:1 nature of the climate of the Nordic People. Hail, Need Fire, and Ice. These Runes symbolize the cold winter seasons. They also hold within them the energy of the three Norns. Hagalaz is Urdhr. Nauthiz is Verdhandi. Isa is Skuld. The Wyrd sisters will be discussed in greater detail in future texts to come. After these is Jera, the Summer and Harvest time. It represents the Solar Year.

Within the center of this ætt, you have the center of the Void, between Jera and Eihwaz. This manifestation event had a rune total of 25. This relationship of the 25th was made evident in every Rune Manifestation Pattern (This will be shown at a later time mathematically). The mysteries of fate are outlined further by the presence of Pertho and Algiz in this row. The Elk-Sedge is sometimes linked to Freyr's final weapon during Ragnarök, as he had gifted his sword away in exchange of Gerð's hand in marriage. From the beginning of Hail to the End in the Sun. Sowilo is the last of Heimdall's Aett. This doubles the potential of the rune row. This make Hagalaz equal to Hagalaz = Sowilo, Nauthiz equal to Nauthiz=Algiz, Isa is equal to Isa=Pertho. All show the pattern of the hidden 25 in the Void.

H

HF XF F FY (H)

Rune Value: 9

Name Value: 64

Correspondences: Hail, Seed, Stone, Hail-Egg

Hail is destructive by its nature. Where it fell in the fields, it destroyed the crops that were planted there. However, it was also true that when the storm was over, this hail would melt and turn into water that would nourish the land and help plants rebuild and gain strength. In this way, we are reminded that the end is often the beginning of the next thing. A more esoteric take on the character of Hagalaz is Odhinn's guise known as Hroptr. The Christianization of the Nordic cultures lead to the rune poem replacing Hroptr with Christ as the creator in Ancient times. This rune and its number represent completion of a cycle.

- ❖ **BRIGHT STAVE:** The Magician, Change according to ideals, Controlled Crisis, Completion, Inner Harmony
- ❖ **MURK STAVE:** Catastrophe, Crisis, Stagnation, Loss of power

Lore

The hailstone is the Rune Mother. All Runes are held, and can be read, within its form when contained in a solid. Hagalaz's Younger Version can multidimensionally map the skeleton of the Nine-Fold Nature of the Realms of the World Tree, Yggdrasil. In the Eddic Creation myth, Muspellheim was known as the land of fire. It was found in the south. Niflheim was known as the land of Ice. It lay to the north. Between them is the Void that was called Ginnungagap. Before there was life, this Void was plagued with eleven terrible rivers of yeasty venom. This created slag, ice, and hail. It is said that out of this rime, came Midgard, where man lives. This rune is supposed to make us mindful of the extreme forces that are work in this elemental void that predates all life.

Urdhr is the Norn of Fate itself. We must accept the things that come to us and not allow them to overpower our judgement. Hagalaz is linked the High German hatchel (witch) and the Anglo-Saxon hægtessa (hag). This connects Hagalaz also to Hel. Without challenges, growth can never occur. Hagalaz can also be foretelling of rainy/cold weather. So it is important to pay attention to the context in which Urdhr presents herself to the runester.



ᚠᚱᚱᚱᚱᚱ (N)

Rune Value: 10

Name Value: 45

Correspondences: Need-Fire, Necessity, Constraint, Distress, Trouble

Nauthiz is the rune of friction and resistance. There always comes a time in the coldest of days where the human body must do what it must to survive. The ancient man needed to create fire in order to create the vital thermal energy necessary to prevent hypothermia. This glyph hints at the reality of the cause and effect chain of actions and reactions. The need-fire is a self-generated flame. This is the necessary tension within the psyche that leads to the movement into higher states of consciousness.

- ❖ **BRIGHT STAVE:** Resistance (Leading to Strength), Recognition of ørlog, Innovation, Need-Fire (Self-Reliance)
- ❖ **MURK STAVE:** Constraint of freedom, Distress, Toil, Drudgery, Laxity

Lore

Necessity brings forth innovation. In the face of danger, the human psyche can go into overdrive. This can manifest as our “Fight or Flight” response. Need was a harsh and challenging condition. This was more of an energetic force and state of being rather than a deity. Nauthiz is referenced as an enge rune (constraint rune). This is the constriction of the heart that one feels in the moment that they first sense that they are in danger.

The nature of constraint can be seen in many Nordic myths. These include the stories of the triple-death of Odhinn, the betrayal of Fenrir and Tyr’s Sacrifice, and Loki’s final bondage with drips of poison until Ragnarök. This restrictive force is further exemplified in the image of the bondmaid which served the function of a slave in Nordic societies.

Nauthiz points to the restrictive forces of fate. Verdhandi is the Norn of what is coming to be. She represents the specific location on the Web of Wyrð that each magician finds themselves on. This includes the lot of needs, compulsions, and desires that keep us trapped in the material world of forms. It is only when we realize that this fire is the vital force of the ego and that it can be manipulated for the navigation and redirection of the Will can the viktur unlock the power of resistance!



ᛁᚱ (I, EE)

Rune Value: 11

Name Value: 31

Correspondences: Ice, Stream

Isa is the absolute state of non-movement and stasis. This frozen state is often a sign of the condition of having to wait for the sun to rise and thaw you out of the situation. This physical frozenness can be felt as emotional frigidity. Within the realm of spirituality, Isa can be a sign of the calcification of the connection between the Heavens and the Earth. It is a reminder that the connection between above and below still exist, but if one does not harness the power of the controlled fire of self-sacrifice, they will find themselves frozen solid in space. The name value of Isa is interestingly the same as Fehu. The overuse and doubling of abundance can lead to the manifestation of stasis and lethargic movement. It is within this stasis, however, that the Magus can become reborn within the reflection of the ego.

- ❖ **BRIGHT STAVE:** Concentrated Self, (ego) Consciousness, Self-control, Unity
- ❖ **MURK STAVE:** Ego-Mania, Dullness, Blindness, Dissipation

Lore

Contrary to logical conjecture, Isa does not directly represent Niflheimr, but rather is represents an ice stream that flows out of the cold world towards the fire of Muspellsheimr. It is the Stead of Stillness known to the Buddhists as the state of Nirvana or Samadhi. This Ice rune draws the fire towards the center of the ice stream, thus creating the conditions for the manifestation of the hail-seed. The Isa meeting with the Jera, expressed by the spiraling of the Creative force creates the condition for the Initiation of Initiations.

Skuld embodies that which is to come. She is known as the Maiden or the Virgin. Unlike her other two sisters, she can be manipulated and changed as she is not set in stone. While the past cannot be manipulated and the present is one constant becoming, the future is the only portion of fate which one could manipulate freely. The purity of this potentiality is what makes this future fate dangerous. As the glyph symbolizes also the rainbow bridge, Bifrost. That bridge which Heimdall guards.



↻MRF (J,Y?)

Rune Value: 12

Name Value: 40

Correspondences: Harvest, Good Year, Solar Year, Horizontal Axis

Jera is the rune of the harvest. This Rune also represents the fruition of hard work whether it is through physical, mental, or spiritual means. You reap what you sew. This spiraling force is the doubling of the runic might of Kenaz. This spiraling force of manifestation leads to the horizontal access that represents the fertility gods of the Earth known as the Vanir. This is the Rune of the eternal return. In this way, Odhinn's Knowledge of the Runes was mirrored by the Goddess Freya's lessons in Seiðr to the Hooded One himself. As the harvest represents the end of the cycle of growth, it signals the reaping and sewing of death. The crops must be destroyed in a controlled manner so that they might be utilized by all of the members of the tribe or community. In this way, their end is the new beginning of the people of the Hall.

- ❖ **BRIGHT STAVE:** Reward, Plenty, Peace, Proper timing
- ❖ **MURK STAVE:** Repetition, Bad timing, Poverty, Conflict

Lore

The god and goddess Freyr and Freya make their appearance once again. Right in the heart of Heimdall lies their land of the Vanir. Frothi from the Rune Poems is often interpreted to be Freyr's son. Freya, though she lives in Asgard, is a Goddess of the Vanir. Freya outlives many of the gods during Ragnarök which exemplifies the regenerative powers of the Earth that these gods had versus the ones of the Æsir. The goddess of fertility is often said to possess the paralleled beauty of the goddess Aphrodite.

More like Persephone, Freya descends to Svartalfheimr to sleep with four dwarves that would gift her a golden necklace named Brisingamen. It represented the Harvest son as well as the ripening of crops. This erotic story shows the indiscriminate bounty that the Earth has to offer. With no limitations, she will produce what she must to reach her means. The Earth always provides for all. Rich and poor alike. Freya is also a Powerful Falcon coat-wearing shamaness. She ruled a school of trance seership called Seiðr. The body of this work returns to the idea that the earth is whose belly we were forged from and to whose soil we will return.



ᚱᚱᚱᚱ (Ei,Yr?)

Rune Value: 13

Name Value: 49

Correspondences: Yew Bow, World Tree, Ash, Rainbow

EIhwaz is the symbol of the World Tree. From this tree, all Runelore and all the seed of the energy of the Nine Realms is made manifest. This is the same tree that Odhinn hangs on to spy the Runes. This tree is also the tree spoken of that is present after Ragnarök where the two new humans that repopulate the earth hid. Eihwaz is also the Steed of Odhinn which he rides into Hel. Thus, continuously manifests as both the center and the vertical axis of all Germanic Mythology. This is the rune of dichotomies such as Life and Death, Day and Night, and Up and Down. The Yew is an evergreen. During the death and dying that comes with winter, this tree stands tall. Its wood was used to make fires and esoterically represents the concept of the “Sun Within”.

- ❖ **BRIGHT STAVE:** Enlightenment, Endurance, Initiation, Protection
- ❖ **MURK STAVE:** Confusion, Destruction, Dissatisfaction, Weakness

Lore

In both Norse and Celtic Circles, the Yew is often associated with cults of the dead. More specifically in Norse Mythology, Yggdrasil is the tree that “was and is and ever shall be”. In this manner it is also a symbol of Eternal Regeneration of Life through the three-fold process of Birth-Life-Death. The Yew is the tree most commonly planted around burial grounds. Later, Christian Churches began to build their temples around these great trees.

The yew outdates the cemetery by centuries. As the poem states, this “greenest of wood” was used in funeral rites as a symbol of the immortality of the spirit. The Yew “holds the flame within” which also gives it the symbolic power of making great firewood as well as the airier concept of the regenerative and destructive factors of the burning wood itself. Ritual human sacrifices often utilized Yew Trees for the Hanging, and in this way, the Tarot association with the Hanged Man and the symbol of Odhinn as God of the Gallows shows that this loss is often self-inflicted as a voluntary sacrifice of the self to the Self. Eihwaz is vastly complex. Future lore will be added in a later portion of this work.



ᚦMRÐǫ (P)

Rune Value: 14

Name Value: 65

Correspondences: Lot Cup,

Pertho is a rune shrouded in mystery. Its glyph is representative of a dice cup that was often utilized in the casting of lots. This Rune is often tied closely to the Well of Wyrd, where the Wyrd Sisters, Urdhr, Verdhandi, and Skuld weave their web of fate upon men and gods alike. This cup symbolizes the framework for the casting of Runestaves that takes on the form of Runic Magick and Divination. In Pertho there is the synthesis between all cause and effect relationships as well as the support of the laws of synchronicity. Causality is the law of the horizontal access while Synchronicity lies on the vertical axis of consciousness.

- ❖ **BRIGHT STAVE:** Good Fortune, Knowledge of ørlog, Fellowship and Joy, Evolutionary Change
- ❖ **MURK STAVE:** Addiction, Stagnation, Loneliness, Malaise

Lore

As told in Voluspa, once the Æsir completed the construction of all their temples, altars, and halls, they sat down to enjoy a bit of gaming. The represents the innocence that was found in this Golden Age taking place during the Early Days of creation. Idavoll provides the image of the perfect world where gaming overpowers the bloodlust and war among kinsmen.

Even after Ragnarök and Odhinn's death, the Voluspa speaks of the discovery of a golden game board among the ruins, of which the statuettes of the gods were the game pieces. This paints the image of returning to the wealth and abundance that once was found in the peaceful plains of play. A sense of nostalgia lingers here, the image of the sacred game being played repeatedly.

The spiritually enlightened and heightened consciousness of poets was known as the "mead of inspiration". The thematic elements of poetry could portray vast landscapes of information on ritual, tradition, and culture all within the lines of a few stanzas. Poets are adepts in magical arts. Odhinn is the patron god of Poetry in Norse mythology, and it is for this reason that the Erulian is called to continue this sacred game and seek the runelore's roar!



ᚹ (Z, R_{Final})

Rune Value: 15

Name Value: 68

Correspondences: Elk-Sedge, The Twin Gods

Elha^ᚹ (Algiz) is the divine link between man and his fetch. In the Northern Regions, the man's fetch was often considered to be his horse. This rune brings forth the magnetism between the mind of man and that of his Divine Self. The Glyph also describes the Rainbow Bridge, Bifrost which also links Algiz to the connection between Gods and Men. The same way that the horse is the man's vehicle for the journey to this divine self, men are the gods' fetch as they man the reigns and play this eternal game. An interesting fact is this is one of only two Runes that does not start its name with its phonetic vibration.

- ❖ Bright Stave: Connection with the gods, Awakening, Higher Life, Protection
- ❖ Murk Stave: Hidden danger, Consumption by divine forces, Loss of Divine Link

Lore

As is the case with Eihwaz, Elhaz was often carved into amulets as a symbol of protection. However, while the energy of Eihwaz's protection is that of shelter, Elhaz is the protective power that functions as the crocodiles that live in the moat around the Castle of our Souls. There is a warning attached to magick spells and rites surrounding Elhaz. One should not delve in unprepared or naïve to the immense power that comes with a direct line of connection to the gods. If one is not ready for this link to be made, the doom of their sanity is in the offing.

Elk-Sedge is a double entendre. The image presented is that of an Elk nibbling on an unknown bush that some rune scholars like Ralph Elliot claim to be named Elk Sedge because of it. Plant magick was a large part of Norse Mythology as seen in the Lay of Sigdrifa where she teaches runelore and the magical use of the staves. "With this sign your horn can never harm you; dip a leek (ᚹ) in your drink; then I know you will never find death mixed into your mead.

One of Odhinn's many names is Elgr, meaning Elk. The shape of the glyph and its similarity to horns only further strengthens the image of Elhaz's relation to the Elk. As Woden, He is god of the Wild Hunt, bearing Antlers on his helmet. The shape of this stave was also used in sigils that would be used as a ward to keep evil spirits from entering a space.



ᚱᚱᚱᚱ (S)

Rune Value: 16

Name Value: 104

Correspondences: Sol – The Sun God, Sun

Sowilo is the rune of the sun. It is the guiding beacon on the roads to becoming as put forth by Edred Thorsson. As the Sun guided adventurers by day, the “night sun” guides the seafarer through the different zones of consciousness. The Solar Wheel counters the forces of Isa. It is necessary for both to be present here, for without this dichotomy the foundation of the Nine Realms would collapse. Sowilo breaks down psychological inertia and transforms it into a dynamic force. As the Heimdall’s Ætt begins with a volley of hail, it ends with the glyph of the sun that promises to melt the ice away and turn it into the ever-flowing water of life and death.

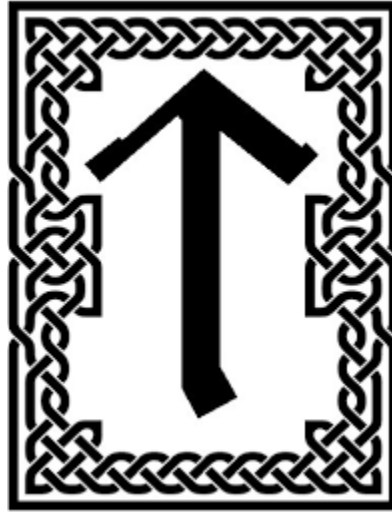
- ❖ **BRIGHT STAVE:** Guidance, Hope, Success, Goals achieved, Honor
- ❖ **MURK STAVE:** False goals, Bad counsel, False success, Gullibility, Loss of goals

Lore

Sowilo’s purpose for existence is an often-ignored mystery of the North. The existence of this rune shows the necessity of dealing with darkness to win true wisdom. As the rune of Higher Being, it is a call for the runester to turn to his guides and follow the light. Sunlight is the force that causes everything on earth to grow and prosper, making it the perfect symbol to represent the journey to enlightenment. The solar disk was often depicted as a great shield. It came to be known as the “icebreaker” that shielded the Norsemen from the frigid ice that they would experience during the winter. In this way, the sun was an image of the end of the cycle of death and the beginning of the cycle of rebirth.

The sun is also seen as the moon’s companion as is made evidence in the passage of the Voluspa. “The sun climbed; the moon’s companion raised it right hand over heaven’s rim. The sun did not know where its halls would be set, the moon did not know what be its might.” It is Odhinn, Vili, and Ve whom are responsible for the sun and moon’s place in the sky according to Norse Myth. An interesting Norse twist on traditional occultism is that the Sun is Feminine while the Moon is masculine. This makes the mysteries of Nordic Lore that much more interesting to the curious student of the occult sciences.

✠↑•B•M•M•↑•◊•W•Q✠



Tyr's Ætt

Tyr is one of the gods of the Æsir that is known to rule over war and justice. Its star is Polaris, the North Star. This is the axis from which all stars revolve. This symbol is the image of the godforce of Tiwaz at the top of the Middle column, Irminsul. This force is made manifest as the initial force that is necessary in shaping the multiverse. This pole represents the importance of keeping the powers of fire and ice separated and balanced in their own rite. At the center and as Tyr represents the wisdom of justice (0). Odhinn's rune, Ansuz is the polar wisdom of might (-1 or 1). These glyphs are also in direct and balanced contradiction. As Ansuz expands, Tiwaz contracts to bring it back in. While Odhinn is known as the Synthesizer in the first function of the Germanic Pantheon, Tyr is titled "The Judge-King" and "The Measurer".

From this balance of polar opposites, formed the third force of manifestation known as the God Thorr, Defender of Midgard and Asgard. He was also hailed "The Breaker of Barriers". The way in which Odhinn and Tyr find their closest synchronicity is within the concepts and ideas underlying Self-Sacrifice. Tyr lost his hand to Fenrir, Loki's son who was a great wolf. Odhinn sacrificed his eye for wisdom and his body for the Runelore. Within the concept of self-sacrifice lies the subtle difference of sacrificing yourself for others (Tyr) and sacrificing it to yourself (Odhinn).

It is within this duality of doing what is right for others and doing what is right for ourselves, we find the overlap in the last rune of Tyr's Ætt, Othala. This is where all the gods of the runelore return: Their home!



᚛ᚐᚖᚖ (T)

Rune Value: 17

Name Value: 49

Correspondences: Victory, Tiw, Tyr, Tiwaz, Mars

Tiwaz is the rune of victory and justice. It is the signal to the spirit that you will see your way through the storm if you believe in the Troth. Troth is the concept of faith and correct action. To follow the troth is to follow the Odian path of the self to the Self. Tiwaz is also the rune of self-sacrifice. As discussed in the opening of the ættir, this rune embodies the kind of self-sacrifice involving others. However, it is important to acknowledge that this rune does not mean to abandon your interests and ignore your intuition. When we make sacrifices for ourselves, we can become better human beings and in doing so, help make other people better. Thus, fulfilling the true meaning of Tiw's Rune.

- ❖ **BRIGHT STAVE:** Troth, Justice, Rationality, Self-sacrifice, Analysis.
- ❖ **MURK STAVE:** Mental paralysis, Ober-analysis, Over-sacrifice, Injustice, Imbalance

Lore

In the Lore, the gods try to convince Fenris wolf to try on a binding that was forged by dark elves that would prevent him from being able to escape. He had already broken a lot of the chains and bindings up to this point, so the gods had no choice but to conspire against him. Fenris wolf agreed to put on the binding if one of the gods would put their hand in his mouth. Tyr, being the god of Justice found this to be a fair decision. Without hesitating, he put his hand in the wolf's mouth! However, once the binding was on and Fenris wolf couldn't escape, he had realized that the gods had tricked him. Tyr made eye contact with Fenris wolf, knowing that justice had to be served. From that moment on, he was known as Tyr, The One-Handed.

Tiw's original importance is reflected in the naming of the weekday, Tiwesdaeg (Tuesday), once standing at the pinnacle of Germanic Folklore. In this position, Tiw could be compared to Zeus or Yahweh. Before Thor came and stole his thunder (literally), he was known as god of the sky and storm. This linkage makes Thor a manifestation of Tyr's protective qualities and Odhinn part of Tyr's war-like properties. What we are left with in the middle is Tyr himself.



ᚷᚱᚫᚷ (B)

Rune Value: 18

Name Value: 66

Correspondences: Birch, Birch Wood, Birch Goddess, Freya

Berkano has the proliferating effect of the eternal mother. She does not represent the born entity itself, but rather the process of birth. The painful release leading the fruition of new life. In this way this rune hints at the subtle beginnings that arise from what we perceive to be crises. As the eternal mother, Berkano embodies birth, adolescence, marriage and death. This is the rune of arising, becoming, and passing away. This brings out its relationship to Sowilo. Berkano is self-contained. She is a conserving, protective force and rules over concealing enclosures. This rune also contains the “alchemy of the word” linking it to Ansuz. Thus, Berkano can be found within all the three ættirs.

- ❖ **BRIGHT STAVE:** Birth, Becoming, Life changes, Shelter, Liberation
- ❖ **MURK STAVE:** Blurring of consciousness, Deceit, Sterility, Stagnation

Lore

Berkano is the rune of purification, fertility and birth and when coupled with the power of Ingwaz, fertile soil is always near. The birch tree or the grey poplar were often venerated in fertility cults as it was said to be by Ralph Elliot. This is the symbol of the awakening of nature to the process of manifestation. It is therefore seen as a feminine energy and equated to the Great Mother. These “Great Rites” were sexual in nature and symbolized the act that marries all opposites and releases a flood of vital force.

In the Norwegian Rune Poems, Loki is said to have brought the luck of deceit. It is in his secret affair with an Etin of ice that he bore three bastard children. They were Fenris the wolf, Jormungand the snake, and the hag named Hel. His plots eventually end up killing the beautiful god Balder. Balder falls into Hel and does not return until the end of Ragnarök, where the power of the Birch Rune manifests as a new beginning. Loki is the cosmic joke of over-proliferation that is contained on the darker side of this stave. While a symbol for fertility, his methods are dubious and often downright preposterous. No amount of chaos, however, can stop the force of regeneration.

M

MHPFY (E)

Rune Value: 19

Name Value: 55

Correspondences: The Two Horses, The Fylgja (Fetch), Twin Gods

Ehwaz, as the name implies is the rune of the man's horse. In Nordic civilizations, the horse was "man's best friend" and Norsemen found much joy in riding them through the lands. The property lines used to be measured by the distance one could take their horse. Ehwaz is the rune of distinct, yet harmonious partnerships that lead to the benefit of all beings involved. This could be the Symbol of Odhinn and Sleipnir as well as they are the thoughts and memory of Odhinn himself. Ehwaz is the force on which one slips from one realm into the next. It is a sign of great loyalty, especially between men and women. Personally, through my experiences with Ehwaz (And help from a friend), I have found a connection also between it and those of Synchronicity and Apophenia.

- ❖ **BRIGHT STAVE:** Harmony, Teamwork, Trust, Loyalty
- ❖ **MURK STAVE:** Duplication, Disharmony, Mistrust, Betrayal

Lore

Ehwaz represents the horse itself. In this image is movement and mobility. While it can translate from the need to move, there is also the mercurial force that manifests as restlessness of the spirit. Another aspect of the lore of Ehwaz involves the concept of working in tandem. Teamwork makes the dream work and the horse is there for its rider as the rider is there for their horse. "*Marr er manns fylgja*" which translates into "The Horse is the Man's fetch"

In terms of symbolic horses goes, the image of Sleipnir is one of the most important. This is Odhinn's Eight-Legged Stead that when he is mounted on answer the riddle at the beginning of this work. With 10 Legs, they have what they need, with three eyes, they see with mental clarity, and with one tail, they tell the single story of the fate that bestowed Odhinn as he traversed Yggdrasil. Sleipnir was sired by Loki who has transformed into a Mare to trick a rock giant's horse to stop working for him. In the trick that he plays, the perfect storm brews to manifest the vehicle needed to help Odhinn travel through the Nine Realms over the Bifrost.



ᚖᚖᚖᚖᚖ (M)

Rune Value: 20

Name Value: 63

Correspondences: Man, Humankind

Mannaz is known as the man rune. It represents the manifested reality which man perceives. That is the structure of the divine consciousness which is the unifying link between man and god consciousness. This link exists because humans are believed to be the descendants of gods, making the link genetic rather than ritualistic or contractual. The two Joy Runes face each other, which can be interpreted as the unification of man's mind and memory (A symbol of Odhinn's Ravens, Huginn and Munin). Mannaz is the rune of the moon's tripartite nature of being dark, becoming, then light. It is the union of the measuring (Tyr) and analyzing (Ansuz) intelligences of man. While Odhinn has many guises, he is always Odhinn.

- ❖ **BRIGHT STAVE:** Divine Structure, Intelligence, Awareness, Social order
- ❖ **MURK STAVE:** Depression, Mortality, Blindness, Self-delusion

Lore

This rune is named Mannaz after a god who was known as the father of the Teutonic people. Heimdall is also associated with this rune, and thus within the heart of Tyr is the struggle of Heimdall's Ætt. Heimdall is hailed „the father of men“. This is the image of the upward motion of the evolutionary change of man. We are thus reminded that within Midgard we are being watched over and protected by the eyes of heimdall as well as the hammer of Thorr.

Mannaz is also a rune that reminds us of the vital components of our humanity. In the Voluspa, we are reminded of this story of Ask and Embla, the first humans that were made of the tree, “Breath had they not, nor blood nor sense, Nor language possessed nor life-hue: Odhinn gave them breath Hoenir senses, Blood and life-hue Lothur gave” In this way humans were a result of the union between the natural and supernatural planes of existence that we might call the ethereal essence.



ᚲᚷᚢᚾ (L)

Rune Value: 21

Name Value: 49

Correspondences: Water, Lake, Leek (Laukaz)

Laguz is the Rune of water. As this symbol, it encapsulates the ideas of the vastness of human consciousness. More specifically, the vastness of the unconscious. If the “vessel” of the human is not ready for the surge, one could find them dragged under the water’s surface. It is esoterically linked to the cosmic water that wells up in Niflheimr. This water is energies and given life through the fires of Muspellsheimr. To go down into the stream, the image of Laguz. To rise out of it, the image of the leek (Laukaz). As a rune of life and vital power, it relates to the mysteries of Uruz. The “brine-steed” as Edred Thorsson calls it, must be controlled in order to fare well.

- ❖ **BRIGHT STAVE:** Life “water” journey, Sea of vitality, Sea of Unconscious, Growth
- ❖ **MURK STAVE:** Fear, Circular motion, Avoidance, Withering

Lore

Laguz is the water that the Norns draw up from the Well of Urdhr (Wyrd). Like Catholic baby baptism, at the birth of a Germanic child would have a “*vatni ausa*” or “sprinkling with water”. On the other end of the spectrum, we see that the pathways to Hel are said to be like rivers, with Odhinn guiding the ship through its waters. Like the concepts found in the Mannaz rune, the Laguz rune has much to do with the moon. In this way, it is the water that responds to the moon’s position. Similar is an image of a man that descends into the depths of the watery abyss and back up to the surface again.

Journey of waters were taken seriously by Nordic people as it was often a dangerous feat. In the Runatal, Odhinn recounts of a spell, “I know a ninth: if I ever need To save my ship in a storm, It will quiet the wind and calm the waves, Soothing the sea.” In Sigdrifomal we are told, “Sea Runes good at need learned in ship’s saving; For the good health of the swimming horse, On the stern cut them cut them on the rudder blade, And set flame the shaven oar. How so big the sea hills how so deep the blue beneath Hail from the main and comest thou home.”

Freyr’s ship called Skithbladnir was a peculiar one that could be folded up and stored quite easily and then made to grow when the time was right. This is another image of the ebb and flow of Laguz.



ᛦᛦᚱ (NG)

Rune Value: 22

Name Value: 60

Correspondences: Ing (God), Freyr, Sexuality, The Phallus

INGwaz is the only other rune whose name does not begin directly with its phonetic value (See Algiz). This rune is often attributed to the God Ingi-Frey which is a variation of the Nordic God Freyr. In the Rune Poems, he is said to be going east. This would be to walk in the exact opposite direction of the sun's trajectory. This was often Nordic Code for delving into the world of the giants. This was the world of preconscious forces. In this fertile and chaotic ground, the perfect essence for manifestation and proliferation of new life. This is the force that is released to bring forth Jera (The Harvest). It is the nourishment that Berkano requires to nourish the seed and allows it to manifest. It becomes withdrawn into a hidden realm for a secret exchange where its powers are transmuted and returned in a new form.

- ❖ **BIGHT STAVE:** Rest stage, Internal growth, Gestation
- ❖ **MURK STAVE:** Impotence, Scattering, Movement without change

Lore

Ingwaz is the rune of sexuality, fertility, family lines, and ancestry. Unlike many Abrahamic sects of religion, the Germanic faiths often embraced the concepts of human sexuality and pleasure. This respect for the sacred practice of procreation manifested as sexual rituals that brought forth the image of the earth and the sky unifying as one. In Skaldskaparmal, there is a statement of the "people of Ingi-Frey" which hints that before Odhinn rose to the head of the Æsir, it was Freyr who was King of the Gods.

In the Lay of Skirnir, Freyr falls in love with a giantess named Gerð. He gives up his sword that fights for itself so that Skirnir may protect himself when he asks her for her hand in marriage. The giantess agrees to join with Freyr, but only after the passage of nine whole nights. From Odhinn's Great Chair, he cries "Long is one night... to me one month seemed less Than this half night of love." The symbolic giving of the sword is a sign of putting down your weapon to embrace the love of the heart which comes with patience and waiting. It is Freyr's choice to give his sword away that is ultimately his demise at Ragnarök, where he must defend himself with nothing more than the Antler of an elk. (An expansion of this story can be found in my later work entitled *Journey to Jotunheimr*).



ᚱᚷᚷᚢ (D)

Rune Value: 23

Name Value: 53

Correspondences: Day, Daybreak, Twilight

Dagaz is known as the rune of the day. Rather than the concept of the sun itself, Dagaz is the symbol of the rising of the new day or the threshold of when the day ends. It is for this reason that it is the energy that lies in the extremes of a system. It is also seen as the light of consciousness brought by Odhinn-Vili-Ve. Dagaz is the synthesis of the ordering properties of Tyr (Tiwaz) with the powers of the Drihten (Lord=Odhinn=Ansuz). This is the psychological relationship between the concepts of right and left-brain thought processes. This is the rune of the Odhinnic Paradox which states that perceived opposites are aspects of a third idea that possesses them both.

- ❖ **BRIGHT STAVE:** Awakening, Awareness, Hope/happiness, The ideal
- ❖ **MURK STAVE:** Blindness, Hopelessness

Lore

The Old English rune poem paints a clear picture of the day's purpose in Norse Mythology; "Day is the gods' messenger; the light of the gods grants ecstasy, good hope, and a boon to all." It is important to note that in the North, short summers were often met with cold, long, and harsh winters. This can be seen in the first four Runes of Heimdall's Ætt where there are three cold Runes (Hagalaz, Nauthiz, and Isa) before the harvest (Jera). The "Light of the Gods" refers to the concept of higher conciseness and enlightenment. In Norse Paganism, Balder is the god that possesses the Solar qualities of beauty and the light that falls to earth.

Skinfaxi or Shiny Mane is the entity that is credited for marching the sun across the sky through the day. The shininess of his mane is a direct reflection of the sun's rays. His counterpart, Hrimfaxi, or Frost-Mane takes the moon across the sky at night. When Odhinn asks Vathrdnir about the day which looks down on men, she responds, "The Shining One is Day's father, Night is a giant's daughter. The new and waning moons were made by the gods so that men could measure time." And thus we find a link to the importance of the Lunar Cycle to Norsemen. The image of Dagaz further exhibits the concept that "The sun will always come up tomorrow".



ᚺᚢᚦᚢᚦ (O)

Rune Value: 24

Name Value: 46

Correspondences: Home, Estate, Inheritance

Othala is the rune of the Home. In this way, we can paint the image of the Great Hall of meeting where the entire clan would propagate to tell stories, drink mead, and play games. This was also the place where clan decisions would be discussed with the entire group. This is one of the main Runes of kinship and family ties. It signifies the sacred enclosure. This rune is the central concept of the Inwardness of Midgard versus the out-sidedness of Utgard. The sign of *kynfylgja* (Kin-Fetch) or spiritual heritage. It is through Othala that the runester can enter the halls of the gods and claim their share once they have shown themselves worthy to the kinsmen.

- ❖ **BRIGHT STAVE:** A home, Group Prosperity, Group order, Freedom, Productive interaction
- ❖ **MURK STAVE:** Lack of customary order, Totalitarianism, Slavery, Poverty, Homelessness

Lore

The Early Germanic peoples had a similar caste system to many other religious and cultural movements of its time. These castes are said to be laid out by the gods in Rigsþula, where Rig (Heimdall in disguise) separated humanity into three classes. The thralls had no patron god but followed polytheistic faiths. The peasants had Thor as their patron. Finally, the earls found their patron to be Odhinn. In these castes, you were expected to perform your duty to the clan.

As culture evolved and the Germanic peoples became more Christianized, this system was dismantled and left to ruin. In many ways, this is good because it opens the lore to a wider variety of people. On the other hand, this disconnection from the old gods led to the arising issue of false narratives and pseudo-myths that have muddied the waters of Germanic Studies.

In the Viking Age, the estate was often the sum of all holdings that was held within a family name and was symbolic in displaying how well off a family was in terms of the material level. This is a great place to make the distinction between Fehu (The movable property and wealth) versus the fixed property that comes with the symbol of Othala. In this way, Othala meets Fehu and the entire cycle repeats again.

Runic Cheat-Sheet

This portion of the work is meant to be used after completing the readings found between pages 6-33. The purpose of this list is for the aspiring Runester to have a quick list of references that can jumpstart the subconscious when it comes to reading the Runes. This portion is not intended to take the place of dedicated rune-work that is developed through the practice of Runecraft itself. These interpretations are taken from Table 6.2 of Thorsson's Runecaster's Handbook.

- 1 – Fehu (F/V?): Money Matters. Psychic energies
- 2 – Uruz (U): Physical health. Vital energies.
- 3 – Thurisaz (TH): What opposes you (perhaps physical)
- 4 – Ansuz (A): Sources of inspiration and intellectual expression
- 5 – Raidho (R): Travels – Inner and outer
- 6 – Kenaz (K/C?): Creativity. Erotic relationships.
- 7 – Gebo (G): What will be given to you
- 8 – Wunjo (W): Relationships, friends. What will give you happiness.
- 9 – Hagalaz (H): Area of possible crisis leading to transformation.
- 10 – Nauthiz (N): What resists you (physically). Source of discontent.
- 11 – Isa (I): What is constraining you.
- 12 – Jera (Y/J?): Where rewards can be expected. Relationship with the natural environment.
- 13 – Eihwaz (Ei/Yr?): Hidden influences, state of whole being. Relationship with the numinous environment.
- 14 – Pertho (P): How you will find joy.
- 15 – Elhaz (Z/R_{Final}): Things that need attention. Way to the gods.
- 16 – Sowilo (S): What will guide you.
- 17 – Tiwaz (T): Cognitive state. Legal matters. Ideals.
- 18 – Berkano (B): What provides growth and beauty
- 19 – Ehwaz (E): With what or whom you should work. Erotic relations.
- 20 – Mannaz (M): Overall psychic state. Attitude toward death.
- 21 – Laguz (L): State of emotional balance. What will test you.
- 22 – Ingwaz (NG): What you should contemplate.
- 23 – Dagaz (D): Area of unexpected synchronicity.
- 24 – Othala (O) Greater family matters. National or community issues.

Runic Correspondences: Times of the Day and Night

These correspondences come from Page 247 of Rune Games (Odin's Other Eye). These correspondences can be useful when working with the planetary/lunar systems and their relevant works to the Runecraft. Understanding basic astrology can help the Runester better understand the correspondences below.

RUNES OF THE DARK NIGHT

- ❖ ᚱ Aurochs – The strength to survive until the light returns (Pluto). – 1:00AM
- ❖ ᚦ Need – The need to rest and receive an inflow from the unknown world (Moon). – 2:00AM
- ❖ ᚱ Ice – The cold of darkness (Chiron). – 3:00AM
- ❖ ᚷ Eel Grass – The tricks of the dream world (Pluto). – 4:00AM
- ❖ ᚱ Star – The night-time beacon (Jupiter). – 5:00AM
- ❖ ᚷ Poplar – The subtle form of growth (Neptune). – 6:00AM
- ❖ ᚱ Water – The long and fearful journey (Uranus). – 7:00AM
- ❖ ᚰ Ing – The rising self-revivified by the night (Saturn). – 8:00AM

RUNES OF THE DAYLIGHT

- ❖ ᚱ Thorn – The details of the conscious world (Proserpine). – 9:00AM
- ❖ ᚱ Riding – Physical exercise, activity (Mercury). – 10:00AM
- ❖ ᚱ Hail – The change of consciousness from sleeping to waking (Sun). – 11:00AM
- ❖ ᚷ Season – Physical labor to produce sustenance (Mercury). – 12:00PM
- ❖ ᚱ Sun – The talisman of day (Mars). – 1:00PM
- ❖ ᚱ Horse – Caring for the body (Saturn). – 2:00PM
- ❖ ᚱ Home – Reaping the harvest (Neptune). – 3:00PM
- ❖ ᚱ Day – The replete body fortified by the day (Jupiter) – 4:00PM

RUNES OF THE FIRELIGHT

- ❖ ᚷ Wealth – Seeking improvement (Mars). – 5:00PM
- ❖ ᚱ Mouth – Talking and learning (Venus). – 6:00PM
- ❖ ᚱ Torch – Meditating and relaxing (Chiron). – 7:00PM
- ❖ ᚱ Giving – Helping others (Moon). – 8:00PM
- ❖ ᚱ Joy – Enjoying others (Sun). – 9:00PM
- ❖ ᚱ Yew – Self-Discovery (Venus). – 10:00PM
- ❖ ᚱ Tune – Forgetting self (Proserpine). – 11:00PM
- ❖ ᚱ Man – Man alone facing the dark night (Uranus). – 12:00AM

Runecasting: An Introduction

Like in other forms of divination, Runecasting is a flexible art. In theory, all one needs in order to perform a proper rune reading are twenty-four pieces of paper with the glyphs of each of the Runes of the Elder Futhark drawn on them. However, as the beginning Runester will soon realize, the magickal headspace is important for proper reading. The use of tools, rituals, and *formali* helps the reach a state of “Runic Consciousness”. In this section, I hope to illuminate some of the useful tools of the craft as well as some of my personal experiences with them.

The Runecasting section will also include many helpful ritual formulas as well as an in-depth explanation of many valuable Rune spreads that the viktar can implement in their workings. As people do not all speak the same language, the same is true when it comes to the performance of ritual and divination. The Runester is encouraged to “run through” these formulas themselves and gather data on their experiments. From these results, one could personalize these rites and ensure that their Will is made manifest within them.

This section, as with this entire work, is a suggestive set of guides for those of us whom have a general affinity for the Runes themselves. To scrutinize and perfect this work is the sole purpose and intention of this section. This section will never be completed in its entirety as it is a living body of work that adapt to the subtle changes within the mind of the magus. It is with great warning that I remind the student to take these words only at face value and allow the spirit of the Rune Lore to do the internal “talking”.

Following the Runecasting section, some of my research on the Runic relationships and Lore will be included as well as sample readings based on the casting methods discussed in “Rune Spreads”. These samples will be found in the appendices. May the student continue this work from where I leave off and may it manifest itself in the fulfillment of your own true will! I bid thee good fortune and many blessings on the long, winding, and treacherous road which is the path to the center of the self. Reyn Til Runa!



The Tools of the Trade

As mentioned in the above introduction to the section on Runecasting, most of these tools are suggestive in nature (Save the Runes, Stead, and Magickal Space, and the Will). The Gand is a tool specific to those initiated into the Rune Gild and need not be worked with unless the Viktar is called to do so. These tools are discussed in further detail within the work of Edred Thorsson's *Futhark* and within the Curriculum of the Rune Gild, *The Nine Doors of Midgard*.

THE KNIFE (SAX)

The knife is an important tool in terms of those initiated into the Rune Gild. However, it is important to note that this will become an important tool to any serious student of the Runes. I have used a few different knives to accomplish the feat of creating a wand out of local wood as well as carving a few rune staves into some pieces of wood. This knife is not a prop per se, and an actual instrument of creation. Therefore, it is important to get a blade that is full tang and will allow you to work carefully as you work towards crafting your own set of Runes. May these tools be your physical link to the meta-physical realms of the mind of the gods!

THE COLORING TOOLS

The Diviners of Old would use blood and other colorings to mark the carvings of the Runes. In our society, the usage of blood in the form of a ritual is considered taboo. For the sake of having an alternative, Runesters are urged to use bright red colors. I used an acrylic paint for my own set that is carved in yew wood. Since then, I have felt a stronger connection to each of them and they continue to share with me what I must hear and see.

THE RUNE STAVES

Rune staves are the tool of the Runic Diviner. They are a material representation of the subtle streams that flow within the mind that connect the nine worlds. It is important to pick a rune set that has significance to the Runester. In my case, I found myself drawn to a set of Yew Wood Runes due to my resonance with Eihwaz. As mentioned earlier, I also "charged" my Runes with red paint.

THE STEAD

The stead is a reference to Odhinn's Eight-Legged Horse, Sleipnir. This functions as the vehicle on which one would lay their Rune staves. The cloth should be white, however, as the Erulian experiments with different methods and spreads in their divinatory experiments, they may want to devise or utilize a vast variety of layouts for different purposes.

THE WAND (GAND)

The wand is another important tool for those whom are associated or initiated into the Rune Gild. I cannot speak on this matter specifically due to my lack of official association and thus my reluctance to speak on the way a wand should be selected. However, I have found a wand that is made of oak wood, wrapped in copper with a quartz crystal has been an excellent choice in my workings with directing and sending my Runes.

THE CLOAK

The cloak is traditionally supposed to be red in color. The reasoning is described in later works. However, for the sake of personal work, the Odian may be drawn to other colors for their esoteric and Germanic symbolism. In my experience, I have sought after a dark blue cloak to emulate The Hooded One's Nature in my wares. If I were to be doing work within a group, I would dress in the traditional red.

THE RUNIC HEADBAND

The runic headband is an important link between the Runester and their Runes. Thus, it is also the link between the Runester and the other realms. Traditionally, the 24 Glyphs are transcribed on to a white headband. I use a black headband with gold lettering instead. This is due to my Uizelian affiliations and do not reflect the traditional Germanic colors. In either case, my experience has been that the intent is the most important tool the magus can bring to the table.

THE MAGICAL SPACE (VÉ)

The magical space involves all aspects of the altar space as well as the entire physical space of the working. The Altar set-up is an extremely personal endeavor and should be built as such. I have found the Enochian usage of the Lamén and the Ring can be modified to include the Nordic Paradigm. One can create or purchase an amulet to function as the Lamén as well as a ring that links oneself to the Nordic System. In this way, the Runester adds an extra layer of ceremony to their workings, thus making the link the gods stronger. I utilize a tradition occult set-up with a Navajo Athame to the north, A pentacle of the 33 Anglo-Saxon Runes to the south, my Mead Horn to the West, and my Oak wand to the north. In the center, I have left my Sigillum Dei Aemeth with my scrying ball atop of it.

THE MEAD HORN

Mead was an important symbol of inspiration in Norse Mythology. The Runester should charge their Mead Horn by carving $\mathfrak{Odrarir}$ (Odrarir) on it. This symbolically charges it with Rune Might and empowers any Mead that the Runester chooses to drink during their rituals.

THE WILL

Often overlooked, the intent and purpose for your Rune Work should be clearly defined. To avoid the Parlor Game attitude that Rune Readings (the sin of many diviners) might create, writing down or even mentally reciting the purpose (quarry) of your casting will do the trick. Runes react negatively to being treated with disrespect. They are living Wights here to help you with any and all perceived issues. To come into a reading with a lack of respect or an ignorant demeanor of their might will result in unnecessary strife and potential insanity (That can last for months!). I write this as one whom has experienced this force first-hand. Humble thyself in the sight of the Runes, for they are as Holy a Game as they were to the gods themselves!

Opening Rituals, Closing Rituals and Everything in Between

Depending on the type or the purpose of a Runecasting, it may be important to Hallow or Banish the Workspace. These rituals function like banishing in other Occult and Ceremonial Magick Circles (i.e. The Lesser Banishing Ritual of the Pentagram). Along with a brief daily dedication, this section will lay out the different factors and aspects of the proper rituals of Runecasting. However, if the Runester decides that this is a topic for another time, they may skip ahead to Rune Spreads (Page 34)

DAILY RITE OF DEDICATION

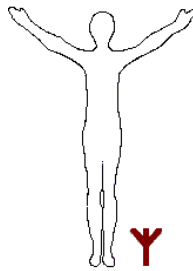


Figure 1: The Elhaz Stada from Sunnywaves

1. Stand Erect and Face North.

- Recite sts. 138-39 of the Havamal.
 - ❖ English Version: I know that I hung on a windy tree; nights all nine, wounded by the gar given to Odhinn. Myself to myself, on that tree, of which no man knoweth from what roots it rises. They dealt me no bread nor drinking horn, I looked down; I took up the Runes roaring I took them, and fell back again.
 - ❖ Old Norse Version: Veit ek at ek hekk vindameiði a nætr allar niu geriri undaðr ok gefinn Oðni, sjalfr sjalfum mer a þeim meiði, er mangi veit hvers hann af rotum renn. Við hleifi mik sældu ne við hornigi nysta ek niðr, nam ek upp runar æpandi nam fell ek aptr þaðan.

2. Stand in Y-Staða.

- Recite: The holy day, from dawn to dusk, myself to myself I give and from dusk to dawn anew, Hroptr has my mind all-whole. I give myself to the wondrous Rune-work in this hour and throughout the day I shall work my will!

3. (For members of the Rune Gild) Gand and Sax.

- Place hands on Wand and Knife
- Recite: By gand and sax, ever shall I stay true to the oaths of the Gild!

4. Recite: So Shall it be!

The Hammer Working – Hallowing (Banishing)

Due to the Odian nature of the Viktar whom writes this rite, the Hammer Signing will be in reference directly to Odin (With Alternative God Names for the general Hallowing in Parentheses). The purpose of the Hammer Working as stated in *The Nine Doors of Midgard* are first and foremost to balance the energy levels of the body in preparation for the work as well as call upon the archetypal forces that will fill our being with this work.

HAMMER SIGNING

1. Face North. Steady the breath. Visualize a golden-white energy swirling around your head at arm's length.

2. Right Hand: Reach into the center of this swirl and making a fist, bring it down to the area right in front of your forehead.

VIBRATE: Oðinn (Tyr)

3. Place Hand: At the point between the eyes with the first knuckle of your thumb – 1/5 of the energy enters your head and fills it with brilliant powers.

VIBRATE: Vili (Oðinn)

4. Touch: The top of the Sternum – 1/5 of the power enters filling the chest and throat with shining force.

5. Touch: Solar Plexus. From this blazing center, the force moves to the core of your being.

VIBRATE: Vé (Þorr)

6. Touch: Left Shoulder

VIBRATE: Huginn (Freyja)

7. Pull a line of shining energy across heart.

8. Touch: Right Shoulder

VIBRATE: Munin (Freyr)

9. Concentrate on the Hammer/Cross Pattern and the Powers you have called to fill these spheres.

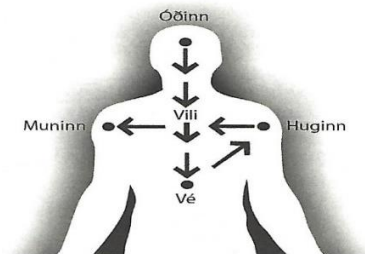
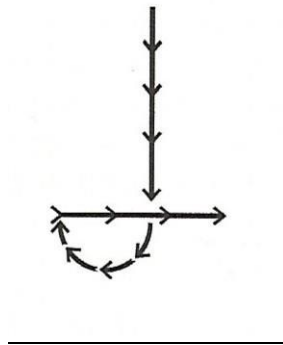


Figure 2: Edred Thorsson's Odian form of the Hammer Signing

HAMMER WORKING



1. Face North.
2. The Runic Ring - Starting with *fehu* in the North, trace the shapes of the Runestaves in a ring around you at the level of your solar plexus (Around 3-4 inches away from the Vikti). End with *Opala* in the North (Next to Fehu). This completes the Runic Ring.
3. Stand in the cross-position (Hands Extended Perpendicular to the Torso). Visualize an equilateral cross lying Horizontally in the plane of the Rune Ring, the Center being the Solar Plexus. Imagine a sphere of *Shimmering Blue Light* with a *Red Ring* (Of Runes) at its equator. Visualize the vertical axis coming through your length from infinite space above and below.
4. Feel the force flowing into your ****center**** from ****All Six Directions**** as it builds a sphere of ****Glowing Red Might**** (Color May be Altered Depending on the intended working)
5. The Runer should touch the hinder part of the **wand** (Or any device the Runer is using) to the breast at the center of power and thrust it ****forward**** (North) projecting the force from that center to a point inside the space of the ****outer sphere**** Then the Runer should __sign the hammer__ from the mass of magical might gathered and visualized at that point

VIBRATE: *Hamarr í Norðri, helga vé þetta ok hald vörð!*

(Hammer in the North, hallow and hold this holy stead!)

Turn 90° to the right, trace the sign of the hammer

VIBRATE: *Hamarr í Austri, helga vé þetta ok hald vörð!*

(Hammer in the East, hallow and hold this holy stead!)

Turn 90° to the right, trace the sign of the hammer

VIBRATE: *Hamarr í Suðri, helga vé þetta ok hald vörð!*

(Hammer in the South, hallow and hold this holy stead!)

Turn 90° to the right, trace the sign of the hammer

VIBRATE: *Hamarr í Vestri, helga vé þetta ok hald vörð!*

(Hammer in the West, hallow and hold this holy stead!)

Return North. Direct Attention Upward, at the Apex of the Sphere, sign the hammer

VIBRATE: *Hamarr yfir mér, helga vé þetta ok hald vörð!*

(Hammer above me, hallow and hold this holy stead!)

Project the sign of the hammer to the Nadir of the Sphere.

VIBRATE: *Hamarr undir mér, helga vé þetta ok hald vörð!*

(Hammer under me, hallow and hold this holy stead!)

6. Now assume the cross-position

VIBRATE: *Hamarr, helga vé þetta ok hald vörð!*

(Hammer, hallow and hold this holy stead!)

Turning in the center of the ring repeat this for each of the other four directions and one for the vertical axis. The Six ****Shining Red Hammers**** should all be emanating from the personal center., all engulfed in a field of ****sparking blue light**** surrounded by a ****Red Band of Runes****.

7. Center all the forces in the ring by ****folding your arms from the cross position towards your center
__fingertips touching your solar plexus__****

VIBRATE: *Um mik ok í mér Ásgarðr ok Midgard!*

(Around me and in me Asgard and Midgard!)

Cutting Wood for Lots

Cutting your own Runestaves is not a requirement for Runic Divination, but it does bring more of the viki's essence into the staves themselves. I have not constructed my own lots from scratch, but I have colored them in a ritualistic manner. This process is further discussed in the section titled "Loading the Runelots". In either case, I will outline the proper formula for respectfully taking branches from fruit-bearing trees (traditionally). The choice of tree is up to the discretion of the Runester. I resonate heavily with the Yew. My wife resonates more with the Oak and the Birch. Deciding on which wood to use is a conversation for another time, another book, another space.

BEST TIMES FOR GATHERING BRANCHES: Dawn, Noon, Twilight, Midnight (The Energy of M)

- ❖ If you are cutting less than the entire 24-Glyph Elder Futhark, refer to page 35 for the Hourly Correspondences for each Runestave.
- ❖ If one were to be cutting specific Runestaves, it is important to choose branches that are in tandem with the Aett aspectarian (The Eight-Fold Division of the Columns of the Elder Futhark)

The Way of RŪNÁ

What follows now is a working definition and characterization of the concept of *RŪNÁ*. The essential definition that will be focused on in this work will consist of “A sense of what is hidden”.

The Pattern of Manifestation: The Uizelian Link



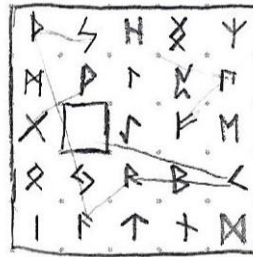
Edred Thorsson's *Futhark* was the first place where I was shown the pattern of manifestation seen above. Within this pattern, was a deep, null, and void gap. From this void arose the Runes. I meditated deeply on the image. From this meditation, I calculated an interesting pattern: Each pair of Runes equaled a total of 25 (Rune Numbers). This "25th" concept continued to arise. In this moment, Ralph Blum's set of Runes came to mind. The 25th Blank Rune was not part of the Original Concept of the Futhark. However, I often enjoyed meditating on the empty space. This Rune was the place of endless potentiality. The outcome was unknown to the conscious mind.

It is important for me to state here that Uizelian is an experimental system that I work with within the Order of Uizel (י.ז.ל.). It deals with the synthesis of polar energies through the study of holotomes and functions in a similar way as the Enochian Scrying System of spirit contact. I stumbled upon this system and helped to build some of its components while I was working with in parallel to my runic workings. To understand the correspondences of the Uizelian Order, I channeled my Rune Might into understanding the space within the point of manifestation.

While some members of the Rune Gild might find this to be a profane act, I cite Contra Templi, a work in which Thorsson dispels any lingering doubt that his Rune Gild work is separate yet important to his work in his respective temple (The Temple of Set and the Order of the Trapezoid). In a similar way, I find the Uizelian system to be extremely beneficial in manifesting the energy of the central column created by the influx of polar energy expressed in the Dagaz Rune. I take on Odhinn's role as the synthesizer and stand at the null center of Ginnungagap with my eye opened wide, ready for what came next. For reference, I utilized the workings of the other door of Midgard to facilitate this exercise.

Numbered, in order each of these glyphs in the pattern of manifestation stand for a specific portion of the process of manifesting the "9 Worlds" divided into three. Joined together by the 10th! This forms the image of the World tree. The two middle Runes are the oldest. The left path starts with the union between heaven and earth. The right path takes the self-sacrifice of the Hanged man which spied the Runic Wisdom of Numinous Nature. 12 Pairs. and from there I will begin to map them out astrologically. but as I continued to study, I followed the paths of the arcs of the lines. The 12 Runic Pairs sent chills down my spine.

12+13 in the middle 25. This was the magick square this student devised:



11+14, its one in the same, it continues forever, all through the veins. At the two ends, we have 1 and 24. 25=7, Perfection in sections. In this perception I came to conclusion. The void in the middle was just an illusion. It pushes it pulls, attracts and repels. From highest of heavens to lowest of hells. I spied the Rune, the 25th Rune! Hagalazal a great spirit seen through.

Their number was 9, 4 worlds above and below. With one in the middle, continues this riddle, could these Nordic connections be true? Here is the mathematics for Hagalazal, my (Gematria =414) entity connection between Uizelian and Futhark.

$$H=9, A=4, G=7, L=21, A=4, Z=15, A=4, L=21$$

Together, 89. 8 in this system has to do with the Æsir, the Ættirs (Three Rows), and thus the Runic system. Then the 9 Represents the Uizelian system. In this manor, you get 8+9= 17 or Tyr; the Rune of Troth! Then 17 becomes 8= Wunjo. 17+8=25. Which unified it as the null in my system. I was then shown its sigil (In the form of a new rune/bindrune.) This takes on the form of an androgynous figure, sitting in the Lotus. This image brought to my mind the likeness of Quan Yin, which is evidence of a successful link as Quan Yin had been one of the deities that helped me reach the Well of Wyrð to begin with. It is that which I had attributed to the 25th rune to begin with when I used to utilize the 25-Rune Ralph Blum system (This was naïve of me, but from this, I learned how to personalize and speak with the Runes).

And as I continue, I calculated my Magus Name into Runic Gematria, which gave me 10+8+9=27=9, 𐌷𐌵𐌷𐌵𐌵𐌷𐌵 (It is important to state here that I have omitted the personal calculations here to avoid forgery of work; This is my seal). 25 is 7 and 7 in the Union between God and Man. Between Hagalaz and Mannaz. It is also the number of destructions within the Yuga System. Back to Back the Joyous Victory Reigns Down! This personal Rune was I shown. The Mercurial Messenger with the next piece of the puzzle for the key to my High Guardian Angel. Below you will find Hagalazal's sigil. With it, one hopes the Runester finds it inspirational in the workings of finding their own personal bindrune for communications with the gods.

HFXFFYFF



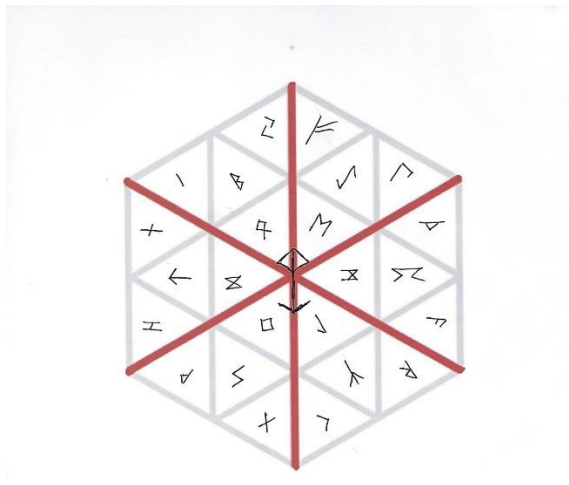
Double the Powers of Renewal,
Friendship in the hidden jewel,
Self-Sacrifice does manifest,
give up thy blade to past the test.

Isa's Ice Condition's frost.

Algiz Helps One get across.

↑ ↑
P P
J
◇ ↑
I
Y
HOGA

Hagalazal's Heart



This can be read and studied in so many ways. The paths are laid out between jera and eihwaz, the level gets deeper! Jera Harvest, Eihwaz, Yggdrasil and the Hanged Man. ONE LEVEL DEEPER= WREAP THE REWARDS OF STUDYING (See jerwhaz). Three rings from the center out. three divisions of the world spheres. There are twelve houses, twelve Runes on the Outer Layer. Representing 12 Months or a Year of Runespan

Aka a Solar Year. Enough time to manifest.

Inner ring has the horse, the man, the water, the fertility, the daybreak, the inheritance

Middle Hexagram = World Tree, Dice Cup, Divine Twins, Sol, Tyr, Berkana (Earth Mother)

Outer Ring = Abundance, Challenge, Pain, Death, Journey, Creativity, Unity, Joy, Hail seed, Materialization, Ice, Harvest.

If you only saw the level of organization right now.... lol I downed some wine I blessed with Nornic Wisdom

inner ring = 129 added, equals 12=3

Middle Hexagram=93.....12=3

Outer Ring 15=Algiz 6. The expression of the ring in the hexagram.

6+3+3=12 :slight_smile:

So inner and middle=6 Outer=6.

and that means the unit is 12 (The Harvest) The 3 Divisions. Check out the first group of 4.

The Horses face each other. The sign of something hidden towards the middle. You then Hang from the Tree to spy the knowledge and get abundance and success through the challenge of coming of age.

Second triangle clockwise, Start with the Man, Then Divining the Fate of the Norns to find out our ørlog (Doom) and Wisdom (Luck)

Next triangle= Abysmal water. The moonlight shown. But bright shine the twin gods. Upon great white horses. Riding through the realms of the unconscious.

Next tringle = Sacrificing one's sword for the sake of the victory. The Sun shines. Unity between Gods and Man brings joy.

Next triangle = Daybreak, Victory over the Manifestation of Matter.

Last triangle = Inherit your ancestry. The Earth Mother's Mounds keeps you warm in the Ice. Fear not for the new Harvest Cycle comes!

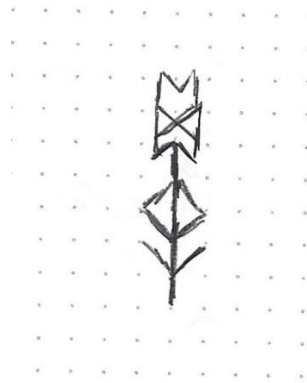
ᠨᠢᠫᠤᠯᠦᠭᠡᠳᠦᠨᠶ᠋ᠣᠰᠡᠨ ᠬᠡᠲᠡᠭᠦᠨ ᠵᠢᠪᠴᠢᠷᠢᠨ

↑↓◇ΠΓΓΡ

Ty(ng)willwr

HOGA= High Operating Guardian Angel

↑↓P↑↑P↑



I had a MRMFM vision of some more synchronic correspondences hidden in the Rune Rows

ƵFRP:H↻JΣ:↑MΓQ

ገብርኤል፡፡

The first path takes you home.

The second path takes you to the new beginning.

The first path is that of life and pleasure.

Second path is of trials and pain

First: Path of Self-Sacrifice and the power of the Will

Second: Path of fate and preconditioning

The Importance of Loki to the Odian Path

Odhinn himself is also known as the Terrible One, He is also cunning and devious. However, Loki would be considered the King of Cunning. I have found the Odian path of Odhinnic Emulation rather than Veneration quite effective as the means of playing with this King. For Loki is quite the playful being! If I were to conceptualize Loki, I would claim him to be the cosmic joke played on all of us, the misfortune that our ego judges as it comes and goes. This Cosmically Calculated Chaos is the Symbol of Loki.

To the Odian, it is clear to see that Order cannot exist in a Realm that is not also serving Chaos on its menu. The Odian sees misfortune as part of the greater fortune that is manifested through one's fate. Even fate itself comes with hefty helping of *ørlog* (doom). This makes it of the upmost importance for the Odian to understand and be wise about the workings of chaos itself.

The Right-Handed Paths sometimes found manifest as the Cults of Veneration of the Aesir or Vanir only serve to uphold one of two pillars that is necessary for the divine order to remain as it is. That is because these pathways often attempt to take two extremes and return them to the middle way of things. However, to bash or talk down about the Right-Handed path does not prevent the inevitable prophecy of Ragnarök which will shake the tree to its roots and disbalance the system. In fact, it brings it ever-closer. Like Odin, the Odian wishes to avoid the prophetic destruction that sits on the horizon.

The Left-Handed nature of the Odian path focuses on the differences between the two points of a duality. The acceptance and mastery of both points leads the practitioner to a space of personal power. In which they can take the light and the dark as two separate forces and create all that lies in between. The subtle difference is between the illusion of Unity of the Right-Hand path and the Acceptance of Duality of the Left-Hand path to create lasting unity. Neither is more pious, but only one is of Odian nature.

To come out victorious, the Odian must accept that a portion of themselves must be lost in order to understand the forces of the chaotic void from which all matter was created. For how can anyone understand their enemy without studying them? The interesting epiphany that arises from this practice, standing from Midgard is the Mirror of the Shadow cast by the image of what the *viktar* (runic magician) finds Holy or Higher than S(He).

We might recall the tale of the time that Odin goes to Mimir. He comes forth, willing to give his life for the wisdom of this man's well. When Mimir tells Odin the price of this wisdom (His Eye), Odin said nothing more than "Bring me a Knife.". And thus, he was given access to the Well of Wisdom. But to spy the Runes, he had to Hang himself upside down, impale himself with his own spear, and drown in the well. For 9 Days and 9 Nights he hung. Giving himself to himself.

Loki is responsible for a lot of mischief. You love how much you hate him. You hate how much you love him. Loki's mischief has been known to help the gods, such as helping to return Thor's hammer to him, as well as giving Sif, Thor's Wife, the gift of beautiful golden hair for her bald head (that Loki had earlier arranged by plucking out her original hairs by the roots) which ultimately also led to the creation of his Hammer in the first place. He is also the mother of Odin's Eight-Legged Horse (Yeah, I said that right). Without Loki, Odin would not have a suitable steed to traverse the Bifrost

(Rainbow Bridge). Loki's daughter, Hel with her glowing green eye watches over those whom died cowardly in the battle for the self. Those that take the easy way out, by ignoring their call to greatness.

Those who seek the truth of the Self fight the warrior's fight with the ego. And thus, one must traverse the tree of life into the gates of Hel to spy the knowledge of death, so once the man receives this boon, he can transcend to the realms of the eternal rainbow body. Which lies in Asgard. How could the man understand his life without also understanding death? One must look at and examine their shame before they can witness their greatness.

While all these stories are found in Norse Mythology, it is important that they are not considered fairytales. It is therefore important for the Oodian to both communicate with Etins (Giants, often demonically portrayed) and Loki (The Destructive Force before the Rebirth). They must also realize their own divinity and rightful place on the Throne of Asgard. This Throne is in the Hall of the Mind's Eye and sitting on it opens what the Qabalist would call Kether. Beyond the 50 Gates of Binah.

It is only when the Oodian sees themselves as the medium for creation and destruction to manifest can they understand what it would take to become the receiver of Rune Might. It is not easily gained, and it is often through life's most challenging lessons to accept: Chaos is the default of the perceived universe. Understanding this Chaos helps one create the proper conditions for the need fire to cast out the ice. This, all leading to the ultimate liberation from the earth.



Rune Work

On a day of significance, the Runester should begin a solidified set of daily rituals.

1. Hammer Hallowing
2. Daily Rite of Dedication
3. Vocalic Breathing
4. Concentration – Visualization Exercise
5. Staða Exercise

6. Closing Formula

7. Personal Analysis Diary (PAD) Work

ÞHM ΣMNM† <HF<RFΞ

Unkown Name (Ansuz Rune) = Crown

Ty(ng)willwr = Brow

Hagalazal = Throat

Hagalaz = Heart

Eihwaz = Solar Plexus

Ehwaz = Sacral

Berkana = Root

@C'z(Ing)Mars check out the snowflake on the left-hand side of the hexagram by cancer. That is Apophenia. On the opposite side of the hexagram, Synchronicity.

The Runes for deactivating the drawing force of the sigil (until you look again) are ÞM•
8.11.20=39=12=3

Vibrate: "Wunjo - Isa - Mannaz" in your head or out loud. Close your eyes and try that for a few minutes and see if it deactivates the "drawing" effect. Pronounced "Wunyo - issah - Mahnahz" The sigil is activated as soon as the person reads HA GA LAZ AL

I will provide a deactivated sigil soon with protective bindrunes over them. For those of us that are very sensitive.



This functions as a watch. It is giving the time of 7:05AM/19:05PM 12/25. 3/7 The destruction of the drawing force.

all the rings spin. and they also turn around the central axis.

but on the row after the Hebrew Row (One Level farther out) North becomes up and East becomes North.

It is the pulling of all the different paths into the centralized and chaotic center. If you see, the middle are the 4 traditional elements. Then the 7 Planetary bodies, omitting the Earth because it is symbolized by the entire figure encapsulated in the first Rune Circle.

The outside contains the essence of the 64 hexagrams of the I-Ching, which is where the path began for me.

It is one of many ways to do what I did. And it will be done again.

Then the Hexagram, representing the Tetragrammaton and all the Jazz that comes with that symbol.

Then the 12 Zodiac Correspondences.

Next Circle is the Circle of Manifestation. It represents the 48 Enochian calls. Not in essence of what they mean, but in reference to how they manifest all that is.

I did? where?

Next is the circle of the Sigils and Hebrew Names for my 8 Outer Entities. Divided in a 3.2.3 orientation.

The First Three (Fives)

$135.89.55=9.17.10=9.8.10=27=999=9$

The Two (Sixes)

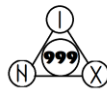
$201.341=3.8=11$

The Last Three (Eights)

$325.202.578$

$10.4.20 = 1.4.2 = 34 = 7$

$9.11.7=27=999=9$



9-11-7,11-7-9,7-9-11

27,27,27=9,9,9=27=9

27x4=108=9

מוסבמינה

108+108=216: A circuit or area (around a house) that floats on the waters of Noah. The storms come for 40 Days and 40 Nights. But thus, is the length of the purification of man by water. This prepares the practitioner for “ego death” and allows them to flow freely through the underworld with just enough light to go undetected.

7-11-9, 11-9-7, 9-7-11

27,27,27= 9,9,9=27=9

27x7=189

Reversed and Added, the number becomes the darker entity of the cycle: 189

דנה יענ --- (839 w/f); pr.n. "Dan the piper" --- (from 17 or Eshmun, a Phoenician deity).

This god was known at least from the Iron Age period at Sidon and was worshipped also in Tyre, Beirut, Cyprus, Sardinia, and in Carthage where the site of Eshmun's temple is now occupied by the acropolium of Carthage. According to Eusebius of Caesarea, Phoenician author Sanchuniathon wrote that Sydyk, 'The Righteous', first fathered seven sons equated with the Greek Cabeiri or Dioscuri, no mother named, and then afterwards fathered an eighth son by one of the seven Titanides or Artemides. (See Kotharat).

The name Eshmun appears to mean 'the Eighth'.

<https://en.wikipedia.org/wiki/Eshmun>

