THE RELIGION OF THE ARYO-GERMANIC FOLK

ESOTERIC AND EXOTERIC

GUIDO VON LIST
Introduction

The intellectual world of Guido von List is a fascinating one. List lived and flourished in the heady atmosphere of fin-de-siècle Vienna—a seething cauldron of the human spirit out of which emerged ideas that would dominate the 20th century. List was primarily an artist—a poet. As a poet his medium was the word. He begins this treatise on "the Religion of the Aryan-German Folk" with a meditation on the phrase: "In the beginning was the word..." Perhaps characteristic of List, he does not mention the more contextually profound Edels take on the primacy of the word (Hävavall 141). Such insights were common in List's work simply because the time was not right to discuss the Germanic tradition in such a pure manner. List's mystical world view was in fact dominated by the doctrines of Thesosophy with which he combined Germanic data. Many today see List as an intellectual forerunner, a pioneer, but think, in the spirit List himself puts forward, that we can do better today than he was able to do then. In this brief introduction I would like to address three major ideas: the use of folk-etymology as a mystical technique, Thesosophy in List's ideology and the myths of "Ariosophical" culpability in crimes committed by National Socialists. For a more comprehensive introduction to the ideology of Guido von List, see the introduction to my translation of The Secret of the Runes (Destiny, 1988).

Listian Folk-Etymology as Mystical Thought

One of List's more original contributions to the lore of mystical thought is his adaptation of Indian doctrines on the mystical contents of seed-words or syllables (bijas) to create a virtual mystical science of folk etymology for Germanic words. Folk-etymology is a common phenomenon. It is the attempt by non-scientific laymen to generate (often mythically tinged) origins of words or to show the meaningful connections between words based on the way they might sound alike. Folk etymology is responsible for people once believing that "wicca" had something to do with "wise," apparently simply because they both began with a "w." Folk etymologies are always easier to believe than actual etymologies derived from linguistic and philological data according to established rules of diachronic linguistics simply because they appear more plausible to the untrained eye. List added a new dimension to this idea by concentrating not on the superficial level, but rather on words syllable by syllable. For example on page 37 of the present text he takes the Old Norse word [flosálfr], which is actually a compound of the words for "light" (flosa) and "elves" (alfr) and breaks it down in a myo-syllabic manner: flos = light; ald = a boldness; fr = solar generation, i.e. "salvation generated through light and the sun." In doing this he is not inventing a method out of whole cloth, but rather is following methods laid down by Indian mystics who analyze Sanskrit words in a similar metalinguistic manner. The result is a kind of mystical, speculative understanding of language that is somewhat akin to the way in which kabbalistic mystics use number and numerical value to understand words on another level.

Theosophical Characteristics of List's Ideology

The Thesosophical Society is a synthetic and syncrétizing mystical school founded primarily by the Russian expatriate Helena Petrovna Blavatsky (née von Hahn) in New York City in 1875. It became established in German-speaking central Europe in subsequent years and influenced many esoteric schools there. However, it must be said that there was very little that was original about Thesosophy. It was a synthesis of practically everything that had preceded it as far as mysticism and magic were concerned. It possessed an elaborate doctrine concerning the evolution of the races of humanity, and where this evolutionary process was headed. Again the ideas were not new or peculiar to Thesosophy in 1875, but they did find a fertile vehicle in the works of Blavatsky, especially her voluminous Secret Doctrine (1888). Already on page 3 of the present work by List he outlines specifically Thesosophical ideas on race: "...the Third Race of humans was still androgynous, and that only with the Fourth Race were the male and female genders split, which also continues to be the case in the Fifth Race—our own." On page 23 he presents the Thesosophical theoretical idea about how more advanced racial souls are "awakened earlier than the others" and thereby gain power over relatively undeveloped souls. These concepts are essentially borrowed from Thesosophy, using Thesosophical terminology (e.g. "Root Races"). Doctrines of spiritual hierarchy are contained in the Germanic tradition, which can be discovered in the text of various Old Norse poems, e.g. the Rigsvulsa in the Poetic Edda. But the Germanic tradition can not be construed as being identical with that of Thesosophy.

The Modern Myth of "Ariosophical" Culpability for Nazi Crimes

More than once in my former work with the early 20th century numismatists and Guido von List has caused a critic or two to remark to the effect that I failed to point out that these esoteric ideas led directly to Aushchwitz. One German academic, Stephanie von Schrenken, writing in her Religion als Kulturkritik ([Winter, 1992 p. 136) remarked concerning my introduction to The Secret of the Runes: "Daher erweckte (Flowers) an keine Stelle, daß List und die andere Ariosophen Vordenker des Rassenwahns des Nationalsozialismus waren..." (In this work [Flowers] nowhere mentions that List and the other Ariosophen were intellectual predecessors of the racial madness of National Socialism...). It is just one step deeper down a matter of course, with little to no actual critical investigation, that the ideas of List, Lanz and others were directly implemented in the Nazi regime. A critical analysis would, however, show that such was not the case. First of all, no one has ever shown that racial policies of the NSDAP are based on so-called "Ariosophical" ideas. The very term "Ariosophy" points to its having been created as something based on analogy or its predecessor, Thesosophy. All of the racial ideas contained in Ariosophy can be traced to Thesosophy, and even the most "extreme" of the Ariosophen, Lanz von Liebenfels (cited several times by List in the present book) cannot be shown to have been an Anti-Semite in any way comparable to the anti-Semitism practiced by the Nazis. Lanz not unfavorably about the Jews and cooperated with...
learned Jews in many of his publications. If individual Nazis became familiar with some of the mystical racism of Theosophy through the works of List and Lane, this does not make the latter culpable in the crimes of the former. Why not blame Theosophy? Actually, of course, the Anti-Semitism that drove Nazi policies was much older and more deeply rooted in the people of central Europe than can be accounted for in a few fringe works by mystics and rune-magicians. The roots of Nazi anti-Semitism is in the Christian churches, both Catholic and Lutheran, but most especially the Catholic Church. It was the Catholic Church Fathers who first inverted ideas about the Jews being an inferior “race,” and who drove Anti-Semitic policies right up to and all during the Second World War. (See David Kertzer, *Pope Against the Jews* [Knopf, 2001].) The real truth about the “occult (= hidden) roots of Nazi Anti-Semitism” is that these roots are to be found in Christian doctrines and teachings, not in pagans Germanic ones. The postwar insistence upon the “occult” roots of these ideas is simply a matter of misleading historical attention away from the age-old perpetrator of the ideas and toward a “straw man” who is at present perceived as being too weak to defined himself. It is safe to blame “mystical sects” and “pagans” for the crimes in question because these folks are so few and so historically weak that they cannot defend themselves (nor are many even interested in “defending” themselves) and few others (even in the name of truth) will stand up to defend them for fear of being tarred with the same brush.

In any event, the works of Guido von List are interesting due to their spiritual rather than political content. Despite whatever weaknesses the works might be seen to have from today’s perspective, they are most often worthy of our careful study. Pioneers and visionaries such as Guido von List represent only the kind of men whose words we never tire of hearing.

A Note on Translating List

German writers in the Listian tradition, such as Wilgut, Marby and others, are notoriously difficult to translate due to their frequent use of puns and wordplays to illustrate their folk etymological practices. Where it has been found necessary I have included the original German word in square brackets [:]. There is also additional editorial information which also appears enclosed in square brackets. This includes certain notes and comments as well as the frequent supply of an original German word where the philosophical content of that word might help those with some knowledge of German better understand the original thought behind the translation.

List is known for his incredibly long and often convoluted sentences, which are sometimes difficult to follow in German, but would create impossible English sentences if the translation always kept the sentences as long as the original. However, in this translation I have tried to retain as much as the original quality of List’s style as possible. Old Norse words are usually left in the form that List used, although the orthography he uses is obviously influenced by continental German usage.

As Christianity was making its inroads, Heathenry did not cease: the old religion only disappeared in relation to the new one insofar as it had to yield to its public exercise of heathen practices, which in no way means that it also had to cease in its inner sense, in the characteristic life of the folk.

More, Introduction to the *Nibelungenlied*

Until now much too much mythology and much too little religious study, much too much grammar and much too little linguistic study has been undertaken to be able to recognize that the impenetrable crystal bowl around which some people unctionlessly circle without ever being able to open it up, will practically open itself for anyone who understands how to use as a magical key the well-known, and yet so little understood, sentence: “In the beginning was the word.”

But the apparently mystical aspects of this statement immediately disappear, and we are transported into a full state of clarity, when it is realized that, without exception, all mythological names and other kinds of mythological terms were in no way mere empty words, but rather they signified quite specific concepts, and in these very meaningful terms the key to the knowledge and understanding of the religion of our ancient ancestors is offered. Additionally, remnants of customs, sayings, tales, etc., have maintained their meaning and value only through such recognition of the force of language contained in the mythical names and terms, so that linguistic and mythic research, in a complementary way, yield a sense of the sacredness of the word as a complete elucidation of the phrase: “In the beginning was the word.”

If then, in the beginning was the word (language) in which the feelings and knowledge of the human soul were expressed, then this language must have been so deeply bound to what is generally termed “religion” (which our ancient ancestors much more sensibly called *Wilkunet*) that a division was, and is, impossible, and that therefore a conversion from one religion to another must have been just as impossible as splitting Wilkunet off from language. And so it was in fact. The Christianization of the Aryan-Germanic folk was merely an outward one. While the Wilkunet of the ancient ancestors, usually called heathen,

even today still provides a form for the content of Christianity, which only outwardly differentiates itself from Wotanism, and even this only
superficially. This was because those who converted the heathens were unable to create any other language. And so Christian concepts — in order as be made intelligible — had to be designated with familiar heathen names created from the language of Wihini. Certainly they had attempted to Latinize the Germanic language for this purpose, but it remained only an attempt, as the Germanic folk would not allow their language to be stolen from them. But due to this attempt they were driven by necessity to reach back to the old holy language of the heathen Wihini to derive, and form from it, their own mystery-language. How this happened is to be discussed in more detail in one of the next volumes of our series. [This would be Die Ursprache der Ario-Germanen und ihrer Mysteriengespräche, ed.]

From what we have said it is easy to see that the original Aryan-Germanic language was, and remained, the holy secret language, which was taken into the "high secret tribunal" [hohe heilige Acht] by the men of knowledge — the Armanii or Wannen. As a result of this the primordial language remained almost unchanged through millennia, while the popular languages which were based on it, and developed out of it, became more and more distinct from it in a steady change, so that finally the holy, or secret, language (mystery-language) was no longer understood by the uninitiated (profane persons), although it was common knowledge in primal times.

The obvious result of the progressive disintegration of the folk-languages from the holy primordial — and now secret — language was also the split of the old Wihini into two different teachings. These were the secret doctrine belonging to those of knowledge (esotericism), which is here to be called "Armanism," for the sake of brevity, and the other the general religious doctrine of the people (esoterica), which for the sake of easier understanding will be termed "Wuotanism." The point at which Wuotanism began to branch off from Armanism is to be discovered where the brief characteristic terms for the highest incomprehensible and unfathomable divine essence were no longer understood by the uninitiated, so that they were reduced to individual names in such a way that eventually an anthropomorphic entity (personality) bearing a name, was created out of the great incomprehensible divine essence. These individual characteristics were further anthropomorphized (given human shape) such that they formed a series of gods, which, becoming ever more human, arranged themselves like a great royal family around a high king until eventually the individual relatives were no longer sufficient and the ranks of servants in all these hierarchies had to be increased to complete the picture for the lower divinities.

This rise of the different anthropomorphized divine entities of Wuotanism out of the equally manifold terminology for the characteristics of the incomprehensible One of Armanism was in no way the first step toward the branching off of the popular doctrine from the secret doctrine, but rather the third such branching off. For the first step toward dividing the two doctrines was the designation of the first sexless (androgynous, not hermaphroditic) divinity as man-wife, which is self-regenerating. The second step toward division characterizes that section of the mythologies in which feminine deities, "the virginal mothers of the gods," are named as primal divinities who are able to bear the son of a god without sexual means.

But these characteristic designations of the unfathomable One, as well as the anthropomorphized divine entities which originated from them are neither arbitrary nor accidentally generated, but rather they are based upon primordial calendrical observations of the countless gradations of kind and out of the transitions between night and day, darkness and light, cold and warmth, as well as those developed out of the rotational periods of the Sun, Moon and planets, by which the gods of time came into view alongside those of space. The personal as well as celebratory names of these gods are, however, again manifested in the light of the secret mystery-language in simple, yet definite, signs of the rating divine forces in the cycle of the ring of the year.

Thus we see that in the course of countless millennia (the more exact calculation of which will be further explained later in this book), from the original beginnings of the Aryan race, the holy original language determined what sorts of things based on the intuitive knowledge concerning the evolution of all being needed to be brought into pragmatic expression. Therefore we see this original language as a holy secret language within the high secret tribunal of Armanism and something truly preserved with it as a high holy tradition, which has been maintained as a secret doctrine right up to our time in the form of Armanism. Thus we finally just see this very holy secret language as Armanism craftily concealed in the Wihini of Wotanism as if enclosed in that precious crystal bowl which can only be opened with the magical key of that well-known, yet seldom understood, formula: "In the beginning was the word."
Yawning emptiness — primal abyss — chaos — Ginnungagap! This is what modern science calls the pervasive fog [Erechebel], that is the original Element out of which all the modern elements radiate.

Above that yawning void of the abyss, an unmeasurable self-contained force hoovers latency, an unowned mover, an imperious cause which can be called the "hidden God," which is to be considered the impersonal, immaterial spirit that is within itself both time and space. By means of his breath he condensed himself into matter, by which he has himself now become, but without himself ceasing to be — and so spirit and matter, energy and matter, are indivisibly One. Until that distant end in which matter once more dissolves and becomes non-physical and spiritual. Therefore spirit is eternal and is immovable Being. As solidified spirit it is eternal, for it is one with this spirit. As the moment of the condensation of spirit into prima materia, or the original element — or as others express it with other words: "as spirit radiantly flowed into matter" (Let there be Light), the previously hidden, still unrespected God revealed himself as the First Logos. This original element then developed into the first four elements: fire (Muspellheim), water (Asgardhella), air (Niflheim), and earth (Ymir). Three other elements — which remain unknown to us — developed at the same time, and only the fifth element, ether or aether, can be recognized at this time. Knowledge of the sixth and seventh elements is reserved to the future Sixth and Seventh Races.

The element of earth — embodied in Ymir — is now being evolved further in its own right. The giant Ymir, it is said, fell asleep and thereupon his left foot engendered a son with his right foot. This son is the patriarch of the giants. At the same time the element of water, the cow Audumbla, licked out of the salt-stone a man named Buri, who was also double-sexed (androgyneous) and by himself he engendered a son named Bia, who then had three sons with the names Wutan, Wli, and We with a daughter of the giant Bergthor of Ymir's family. These three sons of Bia slew the giant Ymir, drag his body out into the empty space between Muspellheim (fire) and Niflheim (air) and shaped out of him that which we call our world.

From Ymir's flesh was the earth created
From his sweat (blood) the sea
From his bones the mountains, the trees from his hair
From his salt tears from his unshed tears
From his eyebrows the gracious Aeis created
Mighgard for the sons of men,
But from his brain are formed
All the heartless clouds.

Grimmnsal [41-42]

But on the occasion of Ymir's murder there flowed so much blood that the entire race of giants drowned in it, except for one named Bergelmir (Bergat = mountain-old), whose father was named Thudgelmir (Thund = strong-old) and his grandfather Oergelmir (Urvat = extremely old, i.e. Ymir's). This Bergelmir saved himself and his family from the flood in a "cradle" that he used as a boat. In the earthly world that was formed after this flood, he propagated the giant race further, where the dwelling places were shown to the younger giant race on the other side of the world sea surrounding the future dwelling place of the coming human race. — Mighgard, that is, Asgard, the land around the North Pole, which was the place of the origin of the Aryan.

But even before humans came to the earth, the human form [Menschenbild] that had been prepared for them was animated by the dwarves who had earlier emerged from mere worms and maggots in the dead body of Ymir, but later they received from the gods human shape and human intelligence, but no human soul — and they lived in dark caves and rock crevices. Ymir's skull arched over the earth as the heavenly sky, at the four ends of which the gods placed four dwarves as conductors of the major winds: Austi, Veisti, Sudri and Nordri. Then they took the sparks and lights that had flown out of Muspellheim, placed them in the sky in order to illuminate both it and the earth. They assigned each of these fiery sparks its place, and in so doing they fixed some of them in the sky, while others were allowed to run free, but even these had their orbits determined and were ordered in their courses according to space and time and thus originated day and night and the commencement of the years.

In this way the earth had been prepared for humanity. All of creation with the exception of humans had been completed, but in this stage of completion its further evolution was also prefigured. Thus the primal age came to an end.

As obscure and vague as the figures of Ymir, Audumbla, Buri and Bia might appear, they nevertheless cast their reflections rather plainly out of the primal age of humanity over into the days of our Fifth Race and tell with vigorous characteristics about times long ago separated from the people of today by millions of years. But Ymir has to be viewed from two different perspectives. First, from the standpoint of Armismus he is something impersonal, i.e. the primal element of fixed earth that evolved out of the primal mist [Eruvam]. Second, from the standpoint of Wuantism, he is viewed as the personification of the primitive races which in ancient times preceded our Fifth Race, and which were brought to and by the deluge (the Delugean Flood).

Only with the appearance of the first divine stage, the Second Logos revealed and then the division of divinity into three and then seven forces, or characteristics, begins. These forces appear in humanized forms as the Aeis or gods.

The Aeis — in the literal sense the "pillars of the world" — create the earth, sea, the sky, the entire visible world out of the slain Ymir, the "primal element," but not human beings as such — only their outer forms as Ask and Embla. It is only Wuant who gifts them with spirit and soul, after Lodur gave them blood and blooming hue [body] and Hennir gave them sense (intellect, mind). And this is the very meaningful thing.

The oldest divine stage to be named "Wuantan, Wil, Wih," later they are called "Wuant, Hennir, Lodur," and then "Wuantan, Donar, Freyri," or "Wuantan, Donar, Freccio," and in the Younger Edda they appear once as "Har, Jafnjar, Thrissi." Wuantan or Odin is always the
First One and his name remains unaltered, while the Second and Third change their names. Even more telling is the third triad: "Har, Jahabar, Thudhi," which literally means: "the High One (Har = At = Sun, Right, the High, etc.), the "Just-As-High," and the Turner (zie = to turn [behind], to wind, not "the third"). The Azas can only shape the form of humanity, and only Watan provides humanity with spirit, the human soul, while Hurmir conveys the lower soul or intellect, and Lodiz gives the material body. The name Watan or Odihn (Od-in = spirit within), however, indicates that its bearer is the most powerful of the three, and that he himself is actually the One and Only. But this singular One is actually the second manifestation of the divine spirit revealing itself through materialization. He is the Second Logos, and as such he is the "All-Father," who can be portrayed in a human form superimposed over Watan, while he can also appear in human form as Watan himself. All-Father, who is also called Sattur (the Dark-One, not the Black-one), as his name indicates, is the All-creator and Watan is his reflection in human form, and as such Watan is also rightfully called the "All-Father" — for he is "One with his Father in Heaven."

That which concerns the essence of the Triad of Gods as such symbolizes the three stages: "coming into being — becoming — and passing away toward new arising," and this is expressed by all groups of names in all mystical triads. These always symbolize the same triad in various aspects, whether or not these begin with Watan as the first element, e.g. the Nordic triad: "Urd, Verdandi, Skuld." Urd means: That which has been there from the beginning, thus that which has come; Verdandi is that which is becoming; and Skuld is the effect and cause of becoming, in either the good or bad sense according to circumstances.

And likewise all other names in various triads speak in exactly the same symbolic way. For example, "Watan" = spirit-within, or spiritual action, the thinker, breath. "Will" = at-at = spiritual light = will. Hurmir (Hlir) = hair, air = knowing [gnosis], the knower; Donar = tan-an = the highly or rightly doing; "Lodiz" = primal fire; "Loki" = freemighty; "Freyr" = the destroyer; "Fricco" = ruler of death. So again in these triads we see arising, becoming and passing away toward new arising. Designations of certain abstract characters in Azarianism merely become divine proper names in Wotanism. As Har, Jahabar and Thudhi appear as the High-One, Equally-High and the Turner or Transformer (not Ender). All three are, however, One in the All-Father, the Creator of All. This also emerges from the name of the famous temple of the Triad of Gods: Watan, Donor, Fricco which was called "Uppala" (see Uppala in Sweden), and in the high secret interpretation the "Supra," i.e. highest salvation, indicates the All-Father. Many other place-names spread all throughout Germany and throughout all of Europe and beyond, all one-time sanctuaries of those divine triads, could be named here, but a few examples should suffice for our purposes: Sel-ar = Zaulan = Selos = Zelben = "Hoherrollen" = High Roolship of the Sun or High Solar Salvation. Tungus = thousand life or arising life (the name is proto-Aryo-Germanic and not Slavic). Ture = Ture = arising from the primordial state [19]. Gibraltar = qibar-ultur = giver, generator of all, i.e. the providing All-Father. (This has nothing to do with Arabic qibar uruk), Götterweg = Ketweg = God hallowed [Kronverwalt]. And still countless other names...

A similar triad is that of the Norns (nor-stone, the fixed, foundational and non-born, originated), who indicate another revelation of the Second Logos, as in the Edda they are also called the urborn ones, i.e. the causeless cause, like the divine triad Woton-Wô-We. It has already been said that they indicate arising, becoming and passing away toward a new arising. However, this is not arbitrarily applied to the life of entities, but rather to their destiny. And this too relates to the name of the "Germanic" in the most intimate way.

"Germania is destiny gur = to ferment [gallen] to be transformed into one's self, to germanize; thus gur = the yeast (from herra to rise through fermentation), to weld [gallen], to be refined [pur sine], etc. ma = more, make. Germania (Sanskrit karman) = "making one's self transform within one's self, by means of one's self," i.e. one's own commissions and omissions, as causes, generate from themselves and by means of themselves effects, and these effects constitute Germania (karman) or destiny. Since there is only one "causeless cause," i.e. God, this first causeless cause as it relates to Germania or destiny in the oldest Nom, Urda, who has been there [from the beginning [19]]. The second Nom is evolving Germania (Verdandi) and the third Nom is the dark (not black) one is Skuld (Svold = debt, guilt). If one's deeds of commission and omission were good, and something which led to transformation then good credit accursed; if it was bad then debt accrues. But because this debt is only payable in the future, it is considered to be dark, or hidden, and only perceptible can lift the veil (Image of Sat) and happy is he for whom conscience — his own judge! — lifted the veil of Skuld.

This knowledge-based faith, free of any doubt, in the self-created and self-creating Germania (destiny) which has human beings in its power, and which is so "blind fate," no "doom," was so firmly rooted in the convictions of our heathen forefathers that they referred to themselves as those with power over destiny, the "Germanen," or "German." This was recognized as early as Johannes Aventius (Thurmayr 1477:1534), who correctly derived the tribal name "Germanen" from germana = to spout forth;" even if he did not interpret it quite correctly.

In the two mystical names Sunligarn and Mundigarn, the solar-wolf and the lunar-wolf respectively, this garna appears once again with this meaning, for both wolves, or dogs, are actually the kin of these heavenly bodies, or their destinies.

All of the mystical and mythical triads have not yet been named, not by a long shot, but it should suffice here to mention that all of them refer to that conceptual realm which they serve to symbolize, and this will quite often be referred to throughout this monograph.

With the first divine triad, however, the division emerged between the masculine and feminine essences with regard to anthropomorphization destiny. In the very beginning these apparently were independently alongside one another (Time = Adrohiz = Woton, Welt = Urda, Verdani, Skuld), but they soon appeared joined in matrimonial arrange-
ments, which mutually completed and explained them. About this more later. But it is not only as wives or brides that the goddesses stand beside the gods, but rather they often appear in noteworthy correlations which most certainly developed from primordial narrative (androgynous) god-forms. Thus, just to emphasize a twofold example, the Sun — son — is feminine, but possesses a solar god — Frey or Fre — who conventionally had a priestess, while the Moon — maid — is thought of as masculine, but has a goddess — Freya — who is served by a sacrificial priest. The day, which rules the Sun, is masculine — Dag, Dellingr — and the night, ruled by the Moon is anthropomorphized in feminine form—Natt. All of these gods and goddesses, however, had their spouses as well as descendants, through whom quite noteworthy familial relationships developed. According to their names these can easily be explained as children of the Sun or Moon (descendants of the day or night) and show that originally these gods were considered bisexual (androgynous), and only in more recent times had they been sexually divided in order to fit in with the rest of the divine world. Thus even the most recent anthropomorphizations of divine ideas are consistently rooted, directly or indirectly, in the very oldest mystical and mythological concepts, as will be repeatedly demonstrated in this study.

Once the division of the One-god into the Trio-divinity within the graded system of arising, becoming and passing away toward a new arising has been recognized, their breakdown into the "subsidiary, divinity" can be demonstrated in what follows. Because the white light of the Sun is split up through the prism into the seven-level spectrum of the rainbow, and because tones rise along seven levels toward a higher octave, and because the seven-leveled vibratory law governing everything else, down to asserting itself in the equivalences of atomic weights, such that this seven-leveled vibratory law regulates the entire organism of the universe — such that anyone who grasps this vibratory law, and who completely understands how to use it, can claim the universal power of God for himself — it then immediately becomes clear what deep knowledge of the hidden forces of nature led to the divination of that heptad, in that the unity was dissolved into a heptad, just like sun-light is broken up into the seven rays of the prism. The very word "seven" is holy in the language of the holy Ache, it means "sun," and to swear by seven is akin to the Ache to swear by the Sun. For this reason the Seven-Gods were the most holy, their cooperation became the "harmony of the heavens" and as all of them were united under the name of the One-god who is the primordial fire (Urfe), likewise this One was dissolved into Seven, which is in itself. Aryanism knew this vibratory law well and with it pressed deeply into the most secret mysteries of the universe and of divinity. But this knowledge was only cultivated by the most qualified — and even today this is so — which is proven out by many experiences and traditions often ridiculed by modern science as superstition, yet proven to be valid through progressive discoveries in the areas of physics and chemistry, which are nevertheless provided with the new nomenclature for of fear of the "high holy tribunal," and "metaphysics" — abundances had to be made and the errors of the so-called exact sciences had to be admitted to.

However, it is not our assignment to follow the tracks of metaphysics, as tempting as this might be, but nevertheless this reference should suffice to show that Whitehead ["religion"] and science are one, and that these apparently irreconcilable opposites will in the foreseeable future again become one, because they must be one. Then humans can once more be happy because they must be happy — out of duty toward happiness, out of duty toward harmony, out of duty toward beauty!

These Seven-Gods, as the boldest, received their assigned heavenly bodies as their mystical residences and are still today designated as the planetary spirits in what is misunderstood as "astrology," and according to which the seven-day week is arranged and the days named. These seven planets are: 1, the Sun ☉, 2, Moon ☽, 3, Mars ☉, 4, Mercury ☿, 5, Jupiter ♃, 6, Venus ♀, and 7, Saturn ♀. This arrangement and designation, still in general use today, are not without good reason taken as a starting point here since they are only apparently at variance with the Aryan and Wotanistic arrangement when it comes to nomenclature, but in spite of this they correspond perfectly to the Aryan system and therefore greatly ease our understanding of the latter. In the Sun, in the primordial fire (Urfe), the All-Father can be recognized. The sign of the empty circle ☽ is Ur, the unrevealed God, while the sign of the circle with the point in the middle ☉ designates God revealed in matter (First Logos). ☁ is therefore not the Sun as such, but rather it is the God revealed as the First Logos, as Father-Mother and as All-Father, merely whose symbol is the Sun. For this reason the high holy Ache has two signs for: ☉ for the Sun as such and ☽ for the spiritual Sun, the primordial fire (Urfe), God, or All-Father; in secret scriptures it is also called psychelis. (This was because at certain times it was thought that without the use of foreign words this name could not be pronounced — or that it needed to be hidden.) The Moon ☿, was Uran or Marmus, the progenitor of humanity, which once forms a special section in the Aryan system's "Secret Doctrine. It has already been said above that the Aun could only create the bodies of humans and their lower soul, the intellect, and only Wotan — as All-Father (he who is one with his father in heaven) — could give them the divine human soul. Now, the Secret Doctrine says that the Moon, the father, was the Aun-tor — much like that of death — it shrivelled up and became smaller than the Earth and was forced to follow along in the orbit of the Earth as its satellite, and it gave up its developed inhabitants to the Earth and those form the race of men here on the Earth in contrast to those formed from the earthly animal kingdom. These spirits descended from the Moon — the lunar ancestors — whom the All-Father incarnated into the bodies of those created by the other gods (Hunor and Lodur) to form the human race, and for this reason Marmus, the Moon, is called the progenitor of humanity. Here too there are two signs, i.e., ☿ for the Moon itself and ☿ for Marmus or Mene, the spiritual Moon (Psychelis). The third, Mars ☉ is Tyr, Ziu, also-Zeitlo or Erich, the one armed wondrous god, the "generator." His hieroglyph also consists of the sign of Ur ☽ and the Tyr-runte ☥, which symbolizes the solar ray, the
solar arrow as impregnator (phallos). His sword, his one-arm, his phallos erectus, clearly designates him as the provider of increase, the multiplier or generator under whose guardianship marriages stood, but was as well, since war increased property through the taking of booty and drove out vermin. The fourth, Mercury ☿, is Wataan, whose rune (hvif) A is in this instance reversed ☼ and connected to the sign of increase + to form ☼, indicating the increaser, bringer of luck, the wish-god. But the hieroglyph of the bull ☐, which appears here combined with the sign of increase +, already in itself consists of the Ur-sign ☼ combined with the hieroglyph of the Moon (Manus) ☼, and means primeval generation, or "the one who generates things out of the Ur," for this reason the same sign is to be found once more in the Zodiac as that of the bull (Taurus) or the primeval generator. That the ancients already thought of Wataan as being essentially the same as Mercury or Hermes is shown in the writings of Cornelius Tacitus, Julius Caesar, et al. It is also no accident that Mercury is the planet closest to the Sun. The fifth of those high-holy Seven-Gods is Jupiter ☽, the Argo-Germanic Thor (Donar). His hieroglyph, however, intentionally distorted from the erys ☽ just like the giber-run /rand, which represents this holy sign. The erys (wanatica) at the "Hammer of Thor" was one of the highest secret signs of the high secret tribunal (Achts), and was intentionally concealed by the Armants for purposes of Wataanism at public religious services as shown only in an imperfect form. The secret sign of Wataan, the erys or wifilxe ☽ or ☽ was kept absolutely secret and was not revealed to the folk even in the imperfect form. In place of ☽ we find the odd-run /rand or ☽. The hieroglyph of Jupiter ☽, the giber-run ☽ and ultimately the concealed holy-sign ☽ of the erys symbolize the high-holy cross-lightning bolts, which we recognize as the bundle of lightning bolts held in the raised right hand of Jupiter, just like the hammer Malmre (Mjolnar) that Thor carries. The sixth of the Seven-Gods emphasizes the sexual aspect as the connection to the Ur-word sex shows. Its holy-sign, consisting of increase + once of the Ur-oid, already indicates this. It is this Venus ☽, whose hieroglyph comes closest to that of Mercury clearly showing the close relationship between the two. As Mercury-Wataan ☽ means "he who generates out of the Ur," so too can Venus-Frey ☽ be seen as "she who bears forth out of Ur," as that "god-bearing virgin," whom we will once more meet with in the Zodiac as the constellation of Virgo, or as just as we did with the Ur-generator and the constellation of Taurus. Just as he is the Ur-father, she is the Ur-mother, and therefore the two are united as the divine royal couple. The Latin name Venus also corresponds perfectly to the Argo-Germanic Freya, Fenris, Fenissin, since the mystery language is the Aryan proto-language itself in which Latin, Greek, Sanskrit, etc., are rooted, and thus all mythological names and concepts can be interpreted by means of this language. The last, the seventh of the Seven-Gods, is Saturn ☽. The name consists of the two Ur-words: sa is "generate" and num = "turn," i.e., to cause something to stop, and therefore is the equivalent of death, or passing away, or transformation toward a new arising. This name Saturn, like so many other mythological names, is only a functional characterization which became the name of an anthropomorphized elaboration of a divine essence. In the understanding of Armatism it is, however, a circumlocution for Surtur (Satur) and means "continually in the Ur," i.e., in the eternal. Through the portal of birth, in coming into being, a human encounters things such as essence, objects, events, etc.

Thus we have the course of becoming, life in our world of the senses, which allows us to leave this world through the gate of death—by dying once more, and to be prepared in the Ur for a renewed arising, for rebirth. The Armans calls this preparation in the Ur for the next rebirth or incarnation "Surtur," and for his reason God, or the All Father prior to his materialization, is called "Surtur," and bears, after his dematerialization at the end of times, the same name—"Surtur." Even in the Christian Middle Ages the state of the soul in death was called the "primeval state" (Untrudat), the condition within Ur. Therefore the hieroglyph of Saturn (Satur) is the sign of increase + together with the sal-run ☽ or ☽, meaning an increase in salvation. Throughout the transformations which condition this passing away toward new arising (through dying and overcoming death for re-incarnation) it is just these reserves for salvation slumbering in the Ur which are released, and thus the soul, tarrying in the "primeval state," is able, depending on its own abilities, to develop and provide for its next incarnation on earth, and with these means to assimilate so many of the qualities from the treasury of such qualities stored in this state as it can. For this reason the god of death is no enemy of man, but rather his friend, who provides him with rich gifts during his stay in the "primeval state," for his next earthly life in a renewed human existence, in order to maintain the steady progress of the whole of humanity in an indefatigable process by means of these gifts. By concluding in "Surtur," or Saturn, the Seven have reached their end, only to begin the circulation once more from the beginning in the Acht (octave), but as with music on an Acht (octave) higher. Therefore the circulations do not take place on a horizontal plane, but rather in a spiral toward a definite goal, exactly as the planets in their orbits around the Sun—proceeding onward with the Sun in their collective course—pushing through unmeasured distances toward a goal which remains unknown to us.

Here it may be remembered that the seven colors of the rainbow, or spectrum, are really only three colors (blue, yellow and red) while the other colors are actually transitional tones. In a similar fashion we also clearly and precisely see in the Seven-Gods the Ur-Threes shining above the other four, which in a certain sense make the transitional tones between the Three recognizable. We will come back to this 3+4 and 3+7 in more detail when the opportunity is offered in our discussion of numerical symbolism.

It is quite obvious that there were other heptads in the Argo-Germanic Whitem and, by way of example, we could just mention the seven goddesses of love, who are also known as the "Good Seven." They are ordered as follows:

Geilon (She who Gives), a virgin in fresh bloom. She gifts the children when they come into bloom as virgins with the honeydew of their pleasing essences, which have the power to coerce a man into love,
and she also gathers all those into her embrace who die while still virgin, so that they can be escorted by her to new life in love with renewed charms in their next incarnation.

Seotha is gifted with feminine grace and the charm of eloquent speech. She is the messenger of love in the service of Freya in that she paves thoughts of love into the hearts of lovers desired by others and shows them dream images of those who love them while they sleep.

Stefia fans Snotrra’s spark of love into a blinding flame in which the hearts of the lovers are melded into one, or if kept apart, each will wither.

Loba moves the maidens to give her chosen one the ring of Loba (an engagement ring [Verlobungsring]) under Loba’s protection.

Wửa protects with flaming nuts the oath of fidelity in the hearts of lovers, and avenges the violation of these oaths.

Sypya, she who is prudent, guards the lock on the door of the bridal chamber and averages the crime of unmarried sexual pleasure. It is also she, the Sixth (sex, sexual) who opens the bridal chamber for the Seventh, the Sunny, for Lady Fene or Fane (the generative, birth-giving one, from whom we get our woman’s name “Fanny,” which has nothing to do with “Francesca”—although this is often erroneously thought to be the case). With her all of the joys of love and marriage enter into life and none is more modest in this regard than Freya herself—our chaste Aryan-Germanic Venus generitrix.

These “Good Seven” are contrasted with the “Evil Seven,” whose names do not appear to have been recorded anywhere. But probably those “Evil Seven” are later distortions from the time of transition from Wotanism to Christianity, a theme to which one of our next volumes will be devoted. [= Der Übergang vom Wotanism zu Christentum.]

Our seven-day week is also derived from the “Seven Gods,” and we only need a little help in order to grasp the meanings of the names immediately. Sunday and Monday do not require much further interpretation, since the Sun is seen as a symbol of the All-Father and the Moon (man, manne, manna) is seen as a symbol of the lunar aspect of terrestrial humanity, personified in the form of Mannus as the progenitor of all of humanity. The name Disentuc (Thursd), Eint Ming (Irag), Zing (etc.), relates to Thyr, Zir, Zeita, and Erich, Mitrowich [Wednesday] is merely an obfuscation of Godswu (Westphalians), Oldhudeg (Ostons) and therefore need no special explanation, just as Donerenteuc [Thursday] and Freitig [Friday], Old Norse Fridayday need none. Only Sanswotig (Saturday) causes some difficulties. The English, Finsans, Dutch and Lower Saxons laud the name as dorr, Satig: Sizendrig, Sizendrug, Saturday, Saturday, Saturday, Saterday, Satur, Saht, Sen, Stuhm, Saht, the Irish call it ala Sanchon, Satan, the French Sansoi, the Spanish Sabado and the Italians Saboto. But there is no German Sansenon or Sezamson — as it would have to appear — although there is a Sanskrit word along Sansan and a Gothic Sansodag and Santesa. However, the Irish call it ala Sansan, Satam, the French Sansod, the Spanish Sabado and the Italians Sabato. But there is no German Sansenon or Sezamson — as it would have to appear — although there is a Sanskrit word along Sansan and a Gothic Sansodag and Santesa. Hence, these names (sans, sans-er) appear quite conspicuous. This word-form is derived from sans (as = to make; mer = to divide cut off: Swansea [stone-cutter] who cleaves off stones — i.e. the day dividing the week) and indicates the transitional time from one week to another, which has the same meaning as su-tum (to make turn (to make sense of one's life).
8. Aufl. August: Bifind—"the one who is about to sink, the inconstant." The Sun is already beginning to sink (the white god of the sword is fishing).
9. Schwingen: September: Yiper—"the weatherman," but also the generator of law ("vid = law, er = to generate"). The equinox with its stormy weather.
10. Gillighard: October: Svider—"the disappearance of generated fruits." The fields are empty, the leaves turn yellow, and growth ceases.
11. Laubris, November: Svedir—"Disappearing into the Ur." Storms top leaves from the trees, whatever fruits remain outside will freeze.
12. Wikonauoch, December: Jukla—"he who has died off." Snow covers the earth like silver hair covers the head of an elder.

Even if the One-God is still clearly recognizable in this Twelve God system, its differentiated month names seem to be based on the sun, on the occurrence of sun-harvest festivals, and on the division of the sun's year into twelve months. Each of these twelve monthly gods possesses a fortress—a solar house. Here it is self-evident that these twelve deities are the twelve constellations or solar houses of the Zodiac. The coming together of the ancient correspondences of the Zodiac demonstrate the connections among all original religions, down to making their descent from Aryan Wikinöi traditions. But because a deeper exploration of the Zodiac and its interconnections is impossible in these pages due to a shortage of space, only simple indications can be offered here. Perhaps later there will be a more fitting opportunity to come back to this topic. It is obvious that All-Father is reflected in every month god and in every characteristic indicated by his specific month name, and that Wutanis migrates through the twelve solar fortresses during the course of a year in the form of variations which he holds with the various month gods each in his or her own fortress.

These twelve month gods and their fortresses are:

1. Harthun, January, Aquisquius or Utum: Freyr (and in Altheim [left, world]). The new-born Sun rises, the days are bright even if they are still short. All-Father and the gods celebrate the festival of the first tooth of Freyr (in the first ray of the Sun) of the newborn son of the Sun; humans celebrate Yale [Walsakná = holy-night], New Year.
2. Horun, February, Placia: Wal-Father (Wutanis as the one who possesses the reapers, reincarnation in Walsakná (hall of the dead), Walhalla). Wutanis gathers to himself the "half of the Wal" (half of the dead) which belongs to him, i.e. the souls which have lost their bodies, in Walsakná, in order to conduct them towards reincarnation, i.e. up out of the "primeval state" (Undervorld) into the world of humans once more. It is just these souls, separated from these bodies, who are his army, which he victoriously leads against the forces of death — the time- and frost-giants — and by means of which he overcomes death in that he awakens the dead to a new life through reincarnation. Humans celebrate the Festival of Torches (Candelabrum) by illuminating the Bonfire, i.e. the caves of caves, with torches in order to show the way back to the upper world to the souls returning to the earth out of the "primeval state." (This is the Baffelbrunch ... from these Baffel the Pallaus in Steirmark have their name.) Gods and humans celebrate Fastnuæ (fastening = Lent) and Fasting [es Fasching = March Gnaus], when the ship of Nebirnora departs to spread its fertilizing blessings.
3. Lencoswaid, March, Aries: VII. Saga in Sticquaboke (Stikvabokk) (Pisces book). Snow and ice thaw and the feminine element, water, is liberated by the solar fire, the masculine element. Therefore All-Father's month name, Nikar, also means "sun of the water nymphs" [Wassermae]. The mild storms of spring rush over the murmuring waters — the speech of the waves is heard whispering. Wutanis, "reawakened," leads his army of souls without bodies to Lady Saga — who is in some other than Freya — to unite the disembodied souls with the soulless bodies, which she brings out of her Sun-fortress, in order to render the effect of dead barrenness. Solar fire and earthly water hold a conversation. Wutanis and Saga "drink daily the drink of memory from golden horns."[24] The first swallow returns (Annunciation of Mary), the first violet blooms (violet festival); people celebrate the festival of spring, the festival of the Resurrection.
4. Oconomwaid, April, Taurus [25]: Wutanis in Glauseitn (radiant-world). The Sun has once more gained a complete victory (Hoskuld) on the day of the spring equinox, and now Wutanis appears as a groen just as he was active as a savior in the previous month. His bride is the Earth-Goddess who also has as many names and aspects corresponding to them, as does the Sun-god himself. As Freya appeared as Lady Saga in the previous month, she is now Ostara, and the marriage of the divine pair takes place with the full Moon after the equinox. This is then a "high time" in heaven (Glauseit), and from this our concept of marriage [Hochzeit = literally "high-time"]) has its origin. "High time" means the time of the Sun, and therefore our German concept Hochzeit knows nothing of a corresponding "low time."
5. Mai, May, Germin: II. Skadi (Schade = harm, scathen) in Thrimbeins. The second divine marriage follows soon after the first, but this one is not a Hochzeit, but rather only a marriage, as only the Sun can have a "high time," or zenith. After the Sun, the Ukr, is wed to the Earth, the water now again weds the Earth, and these three form two related pairs. One pair is Dornar [Thor = weather-god] with Sabha (Earth-goddess) and the other, that comes into consideration here, is the giant-daughter, Skadi [scathen] (once more the Earth) with the Rain-god, Njord. The first storm rains down in the mountains of Thrimbeins, Dornar [Thor] killed the giant Thialti and the Aesir burned him in Aegand. His daughter requests legal compensation for the death of her father and is given permission to choose a groen from among the circle of the Aesir, with the condition that she may only see the "left foot" of the various gods. She then goes for the one that looks most powerful to her and cries out: "Bifur is without blench!" But she was mistaken: she had matched herself with the Sun-god, and the Sun god, and that, the Sun god, and that, the Sun god, and that, celebrated this wedding in Aegand and humans attend the Festival of Pentecost. There is yet a third wedding of the Earth-goddess with the Storm-god, Wutanis (ear), that could be mentioned, but only one name recalls this wedding, which otherwise appears to have been totally
forgets, the name is Winderbroht (wise-bride). This is the Earth which appears to be seduced into a cloud of dust by the storm. Fire and air move after the Earth to impregnate her. This is the meaning of this complex institution of divine marriage, many more of which could be named, and therefore in this month All-Father is called Ymir, the Manifold.

It is as if his soul were burning, and this is the reason why he had to die. After he had been born, Ymir was the first being to appear on the earth. He was born from two pools, the one of fire and the other of water. From the fire pool, there was born the ice-giant Bdorr, who was the father of all the giants. From the water pool, there was born the goddess Njörd, who was the mother of all the goddesses. Thus, Ymir was the founder of the world, and his death marked the end of the old order.

B. Hrautar, June. Cancer II. Baldur in Brísibás (bread-view). The Sun is at its full power, ascended to its highest height (Heimdal's month — marriage), when Hödur's deadly shot hits Baldur. Gods and humans are seized by wild terror and fearful anxiety, for Odin, the Ace who has every ability, has been killed off. The Aseu perform a funeral pyre for the Fallen Baldur and his things along with his dead wife. Nuns. Humans attend the Midsummer festival (summer solstice).

7. Hnatt, July. Leo I. Heimdall (Heimdal) in Hönhögt (heaven's fortress). Heimdall, the sentinel of the gods, stands on the highest battleground of his heavenly fortress and remains on the lookout as to whether the sons of Mennifell are approaching, in which case the air will be glowing, or whether the dark time — frost and audacity — are approaching, in which case the white sword god will be vacillating and vanishing. The gods vanish and a new age begins with the installation of the primordial age (Völundr). All over again, Heimdall blows into his horn and all the gods gather around him and anxiously hear as to whether the twofold danger is coming to them at the final battle. The festival of the summer solstice goes on, fire flickers from every hilltop to frighten away the forces of darkness, if they should break out against the forces of light. Own, own, own!

8. Aesir, August. Virgo I. Freya in Völkvang. The danger has now been partially averted. But the generative power of nature a growing trend, of course, and the opening fruit is pressing on toward being harvested. Like Baldur, many a man has fallen in battle and so too many from ripened on the tree of humanity only to sink once more into the grave. Souls are separated from bodies in battle [Wall] and All-Father and Freya each take half. The former takes the souls that lost their bodies, and the latter takes care of the bodies having lost their souls, which she takes to Völkvang in the meadows of the dead (Tindalr). While Wetast calls the liberated souls to Wetsthal. However, the souls which have not yet attained to the level of free spirits go to Donor in Tóvatn, to Hel in Helheim, or to even darker places, each according to the soul's level of development. The bodies being held in Völkvang await their new reception of souls or spirits just as those souls contained in Wetsthal and the other soul-worlds await their re-incarnation, each according to the measure of the powers which have prepared them and the gifts which have enriched them. The powers absorbed them thus and they are now in the world of the dead (more or less later). He also calls Freya-Fris feel their powers waning, and by providing rich harvests they provide for the primordial state, in order thereby to gather new forces for the coming battles. Wotan, who up until now has been the exiling God, now becomes the Taker when he inhabits — therefore he is at this time the Shifty-One. The gods, like humans, are mindful of the cares of winter and begin, each for himself, to make harvest.

9. Schieding, September. Libra II. Fornesi in Glinau. The struggle and troubles continue on, as the high gods hold council and take their places on their seats of judgment. Fornesi (the chief of the divine judges, son of Baldur) decides and discovers justice; he is actually All-Father himself as Virtus, the generator of law. (Frey as I holds the id. Spirit and body, day and night, maintain their balance, gods and men, until every sort of strife is put to right and they come together for a common purpose: high holy legal assemblies (thing) are called, great popular assemblies are held, the fruits are eaten on the trees, the ears of corn become golden, the great festival of the harvest draws near for gods and men alike.

10. Gilhart, October. Scorpio II. Niced in Nostan (boat-horse). Niced rules in the realm of things which have returned to harbor. The ship is also symbolically the cradle and the coffin — and therefore the earth itself, upon which gods and men sail through cosmic space. Just as the ship of Yehadië went out in Hormung to pour out blessings, it now comes home loaded down with the products of harvest. But the decisions have not proven themselves to be enduring; the light is increasingly at a disadvantage with regard to the darkness. All-Father-Svíðr allows that which has been generated to fade and he himself approaches a descent into Æir.

11. Ludesch, November. Sagittarius III. Wider in Landwís (woodland, rúi-land [Wulfland]). All-Father-Svíðr sinks back into Æir. Wotans-Hangdyr "consecrates himself to himself," as a self-sacrifice by hanging in the branches of Yggdrasli. From his semen, which falls down when he dies, the Alesus (mandrake root) grows up from the earth under the hanged-one. This is the re-born Wotan under the name Wider "again" (Widere). Yggdrasli is therefore Svíðr, who has returned, but only as his ancestor, and therefore only his formal appearance, his double (Yggdrasli). Therefore he is also known as the silent Ace, but also the strongest, for he at once sets out and kills the murderer of Baldur, Hödur (Hoder), whom he commands to the burning fortress (immolation) in the following months. When, according to other myths, Wider is seen as the son of Rod — the frozen earth in winter — this is just another image of the same process. But Wider also means the winter-man, which is silent — i.e., without power — but in spite of this when he is called the strong, even the strongest. Ace after Donor, this refers to his reserve of power collected in the harvest which he takes down into Æir in order to transform this reserve into even more power for his next return as the youthful solar god. He is the archer who refuses to shoot (Hubertus) because the arrow of the Sun no longer works at this time. For this reason too, the twine 7 through Æir is the symbol of this nodal sign. The gods have descended into Æir, the migratory birds have left us, nature has grown quiet and humans celebrate the great festival of the dead (All Souls).

12. Wilmershůth, November. November, December Æir: Úlir in Úlir. The last month in the ring of the year, which contains the shortest day of the year as well as the longest night — the great Mother Night — in which the new Sun, the new time, is born. The role which Fornesi played in the inner life of man, as that of the one who decides in conflicts between
that individuals should gather experience and knowledge and only believe that which they know. This certain, infallible knowledge should, however, also be made manifest in the way they conduct their lives. The caretakers and preservers of Wihlin, the Armaman or Romans (the word “priest” is too restrictive) knew very well, however, that the great mass of the people would not be up to such a tremendous task and so they clothed their teachings in stories and names which immediately offer the thinker the correct interpretation—only if he knows and comprehends the key, i.e. the method of analysis. He thus also has the possibility of investigating further. How the characteristic words and names — so-called code words [Kennworte]— are to be analyzed, has already been shown in many examples. (There is more about this in Guido von List-Büchner, Nr. 6: Die Ursprache der Arto-Germanen.) Furthermore, it has been repeatedly emphasized that all events are divided up according to the Three-Stages: arising, becoming, transformation (passing away to a new arising), a tripartition which, however, is expanded under certain conditions into hepards, ensides (more about these later), two-fewfold models, and other numeric arrangements. Also mention has been made of the masculine essence consisting of light, fire, warmth, spirit — as well as the feminine essence comprising darkness, water, cold, matter, etc. This duality originated from an androgynous or double-sexed (not hybrid or hermaphroditic) unity. Equally, however, that duality was thought of in all cases which would be characteristic of the “bifid-base dyad” [heiliges-zweigleitiges Zweideutig], for example the Ur-essence which arose through the condensation of spirit into Ur-matter and which is therefore indivisibly bound to the spirit, one with it but nevertheless forming a dyad (spirit-body or spirit-matter). From this latter principle it clearly and inevitably follows that both spirit and matter are eternal, but that spirit is the immutable essence while matter, which merely signifies the visible form of spirit, is finite and mutable and upon dissolution resolves itself into spirit again and ceases to be the visible form of the spirit. But as dissolved matter, i.e. as spirit itself, it is eternal—eternal without beginning and without end.

Thus spirit, before its condensation to Ur-matter, is the uncaused cause, the unnamed and unrevealed God. When this unnamed and unrevealed God, by his will to reveal himself, intimated and condensed himself, thereby calling matter into existence, he emerged from his concealment, revealed himself — and this event is called the First LOGOS. That was the beginning of time (one thing after the other) and from one thing next to the other, which, since apparent forms are temporal, i.e. not eternal, for each has a beginning and an end, thus occurred the first effect of the causless cause. In this first revealed form, as the First LOGOS, the inseparable and indivisible Great Spirit appears under the name Sarmat, i.e. Ur from Ur to Ur, or All-Pathol (Allfarse, i.e. Al = all, Jat = generate; or "the primal");—the All-generate out of the primal). But, of course, he is still Ur itself, primal matter (Grundmaterial) that evolved itself in constant arising, becoming and transformation into the entire cosmos as a "biforce-bifurcated being". As Gesamteinheit he is himself the one who created his own space, as Wustan, Donat, Leki (i.e. as becomes) he is self-created; as
"All Father, Wustan, Donar, Loki and Gerda" he is the five elements—
i.e. air, fire, air, water and earth, as Udra, Wundark and Skald he is
the causeless cause, the cause of all causes which have effects, of all
events created by and through him as Wustan and Freya he is the
unified androgynous being which is divided into fire-water, warmth-cold,
light-darkness, day-night, spirit-matter, soul-body, etc., in order to be
unified, and unified in order to be divided.

This becomes even clearer in the diagram on page 21.

If the schematic of creation is clearly characterized here through the
three levels of arising, becoming, transformation (passing away toward a
new arising), the first basic rule to be derived from this is to be called
the law of homogeneity (analogy). Everything in living nature takes place
according to this law, and one only has to remember the pattern “bud,
bloom-fruit” (to recognize this principle of homogeneity).

In connection with this tripartition a certain dark interval is at once
obvious which seemingly interrupts the chain of events between the
passing away while the stage between new arising and passing away is
characterized as becoming. This becomes clear when another terminology
is used, i.e. being born, living, and dying. It is self-evident that life is the counterpole of death, for just as life stands between body and
dead, death lies between dying and being born, and in this way
completes the circle. And thus we have arrived at a principal form of
Armanic knowledge in which the law of homogeneity is primarily
asserted. It has already been demonstrated in connection with the
hymnlike bounty of spirit and matter that spirit and body are indivisible, but not soul and body, which are separate entities. Here the
soul is provisionally called the "will" (Wesenheit) (individuality, the body on
the other hand may be characterized as the essence [Wesenheit]
(personality).
The beginning of this great mystery lies at the point of the revealed logos. The Ur-element, Gimmegagup, was no single body but rather — as its scientific name, "primal seed" [Urnabed] indicates — this consisted of an incalculable, but not countless, multitude of remote atoms, so-called solar dust particles, which were differentiated into seven great groups of elements of which we only know fire, air, water and earth. We are only now beginning to know of the fifth element, ether or air, while the other two still remain unknown to us. (First Root Rako.)

These seven elements are unified in constant arising, becoming, transforming, passing away and new arising to make up what we call the cosmos (All). They form heavenly bodies such as our stars, planets, moons, comets and those like our earth, but they also form smaller entities upon these great bodies such as rocks, plants and animals. All these entities, whether they are so inconceivably large that we cannot perceive them through any of our senses — not even through abstract thought can we conceive of them — or, in contrast, so inconceivably small that we are equally in no position to conceptualize them. All of these entities (whether large or small) consist of these seven elements and therefore are made up of an immeasurable number (but not an infinite number) of subatomic particles, which are in and of themselves spirit-body units, i.e., animate matter and animate-bodies. But in all these atoms there rests a still slumbering, unconscious, spirit. Only with the Second Logos (Wisdom as the Earth-spirit Wotan-Wil-Wo) did conscious life enter into the individual bodies of the stars, plants and animals. But this awakening of life did not occur at all of a sudden, as absolutely nothing happens by leaps in the process of arising, becoming and transformation. But rather in a slow evolutionary process, step by step, level by level. So gradually one atom gathered other atoms around a midpoint until they formed a coherent body that acquired its own independence. That midpoint was, however, the soul, a spiritual body, provided with a conscious life, a spiritual body, which, like a captain collecting his chosen recruits, soldiers, officers, etc., is in order to shape an army, collects atoms and molecules of the most varied kinds of compounds and forms a body under its leadership. This it communicates from the moment of its arising through its becoming until its passing away to a new arising (transformation). Upon death the soul departs just like a captain leaving his troops. Therefore — the spirit and soul of the Earth — as it is said, the Earth is made up of three parts, the spirit and soul of the Earth are in Ur, the Earth-spirit and as such he is the Second Logos as relates to our Earth. Therefore it is only by, as humans came into existence, who could become the divine spirit and soul of the Earth. The atoms enter into them, for his two brothers, the Aens (those who bear the pillars of the earth) were only able to create their bodies. However, if one follows the step-ladders upward from the unconscious souls of the elements, of minerals, to the more conscious ones of plants and to the even more developed ones of animals, one will easily recognize with the inner eye the ascent of the souls toward a higher evolution if one imagines that every soul — each maintaining a consistent individuality or ego — has passed through its process of development from below upward through the elements and minerals, through the vegetable and animal worlds up to that stage of evolution which it possesses today and that it will perfect itself in constant ongoing evolution up to its highest ability to evolve, the
pinnacle of which has to be the re-wining of perfect divinity which was formerly lost due to the process of being solidified into matter. But between animal and human there exists a chasm that cannot be bridged and over which animals cannot pass, for humans did not evolve out of the animal world, but rather it is often the other way around. Unfortunately many species of animals are descended from humans by means of unnatural hybridizations on.

Arminism has, as we have shown above, already long once recognized and explained this chasm between the animal kingdom and the world of humanity on this Earth, which modern science has not yet been successful in filling in or bridging. Nor will it ever be successful in this as long as it persists in its purely materialistic theories of today.

Woodtism knows that the world of humanity, which explains the spiritual ascendency of the animal kingdom as a result, is the natural ancestor, as compared to those who spiritually belong to the Earth and who had by and by evolved as the highest living beings of the animal kingdom. The human ancestor also brought with them the formation of the human body, a property which they bequeathed to the Earth, and for this reason the human body manifests a special characteristic form which distinguishes it as something which arose suddenly and not as something that emerged in the course of evolution from an animal body. Therefore the missing link between the animal kingdom and the plane of humanity is nowhere to be found, for it never existed. However, there have been certain revisions to type of evolution up to the level of humanity, as is the case today (see the investigations of Dr. J. Lutze von Liebenfelde). The animal kingdom of the earth will also be lifted to the level of humanity in the coming cycles of the earth in the ages of the Sixth and Seventh Root Races, and at the end of the seventh cycle they too will reach the level of divinity for themselves.

With the emergence of humanity on our earth, with the inception of the age of the Third Logos, the revelation of divinity to humanity had arrived, and thus a new evolutionary period began for the Earth itself.

We have already acknowledged that the soul is in and of itself a ray of divinity projected by the divinity at that moment when it passed itself out into matter. From this point on, which is at the same time the beginning of time itself, every soul is an ego-consciousness [lifestyle] in its own right, an ego or individuality which it constantly remaniniscent at the end of time it returns to God, and since the end of time also heralds the end of space, the soul becomes God. As such every soul with an ego or individuality, along with every atom, has its general mission [taudang] which exists within it, and at the end of time and space they return to the divinity (Satzur, the Holy Spirit) in order to become one with it. In addition to its general mission it also has a special mission which the ego most especially must accomplish and for the purpose of this accomplishment it must go its special way, which forms an uncommon and complex weave-work along with the special pathways of numerous other souls. For purposes of accomplishing this special mission upon each rebirth the soul pursues a new and different essence (personality), an essence which is an expression of the given body (as a human this would be the human body), which the soul builds up in conjunction with the task that must be fulfilled in the subsequent human life. The soul, especially that of a human being, is therefore comparable to an actor who sometimes wears the mask of a king, then that of a beggar, or a fool, or a criminal, or a saint, or a martyr. These masks must present their personalities or essences, while he — as an ego — always remains the same individuality, just as the same soul, whose body is only a transitory mask for this or that role, it has to perform in the great play of becoming.

The primary mission of all souls, and therefore of all individuals, is that of fulfilling and realizing the will of God, which is logically their own will as well. The will of God as the world spirit (First Logos) was to break through latent mass, to become active through creating, and to discover himself within himself as he fully experiences every joy — but every form of suffering as well — in order to find itself once more in the Ur having been saturated by both joy and suffering, and to live on there after the cessation of time and space within its own memory. Therefore even the universe did not come into existence in a finished state, so there is continuous new-creating, becoming, metamorphosis, passing away and renewed arising in order to create things anew continuously, and therefore a great complexity results within the revealed divinity, or cosmos, and so nothing repeats itself in nature, for change is the only constant in becoming. Therefore man is called upon to help construct the works of God, which are also his own, and therefore he is moved to act by dark urges and instincts, for he desires — working unconsciously in the will of God — to create new things continually, as man desires change. He loves that which is ancient — memory! — but he doesn’t want to return to it again and over again, but rather to create something new built upon the old, in order to enjoy the new. This is because the ancient, that which has already been lived out, has already been used up by him in his earlier lives and now he wants to create, experience and enjoy, something new once again. But by doing this he often falls into numerous errors. Sometimes he forgets the spiritual side of things and thus sinks down into a materialistic existence (see) so that he has to suffer through many rebirths in order to rediscover his lost sense of awareness [innerwelt]. Another time he might neglect the material world too much, become a deluded dreamer, just as he rid himself of his feet and die of starvation. In either case he will have forgotten that he should think, feel and act in a spiritual-corporeal [pruth-Kopflich] way, and that as long as he walks upon the earth in a body of flesh and blood
he is called to serve both spiritual and material affairs in a balanced manner. Such mistakes in thought, feeling, action and omission of these things do not, however, remain without consequences, for all thought, feeling, action and omission of such things constitute causes which lead to effects, which in turn become causes of further effects. Such a series of cause and effect is known as a chain of causality, each of which is to be traced back to the uncreated cause, the First Logos—Urdartha. This is the Gurmukh Law we have delineated as "Urdartha-woodandi and Shabd" in the Nornic Time.

Every self [Ichthil], especially every human self, creates its own "Gurmukh chain" (chain of causality), which it cannot escape. But this self is in a position to guide its Gurmukh (destiny) toward its best goals as it always — like Freya and Freyolf — maintains a balance Θ between the spiritual and physical, never losing sight of the eternal — through its conscience — constantly holding its thoughts and feelings, action and inaction, in balance.

But the individual ego [Ila], as an individuality, is called up in Gurmukh chains other than its own; for no self [Ichthil] stands alone, but rather it is only part of a group. Groups join together to form larger circles and so forth until they encompass everything generally. The next set of groups to which the individual ego is subordinated is that of the family, then the tribe, then the community [Gesellschaft] the people [Volk], the state, the race, humanity, the earth, the solar system, the next higher systems of the central sun, and so forth — who can say to what levels? — until one reaches the All-Father himself. While Wotanism only takes us to the Sun I, beyond which it projects the Divine Sun (Psychodelia) Θ, and indicates no further connecting links, it is just keeping to that which is perceptible. But Atmanism knows that there are no limits, neither in magnitude upwards, nor in smallness downwards, and that only an infinitesimally small part of this chain running from the greatest things to the smallest can ever become conscious through the senses. Every smallest atom is confined to the circle of a larger one into which it is incorporated, this is again so contained in a circle that is greater still, etc., until it becomes a corpuscle in the human body, and remains confined there. The individual person again appears incorporated within his family, etc., all the way up to the Earth-spirit, and this in turn is subordinated to the Solar spirit, and this in turn is subordinated to a series of ever-increasing circles up to the All-Father, the universal spirit [Universengel], all of which have their Gurmukh, and thus influence the Gurmukh of the selves [Ichthilern] incorporated within their circles. So the individual self has a part in the Gurmukh of its family, in its tribe, in community, in people [Volk], state, etc., right up to the Gurmukh of the All-Father himself, for the entire All is just that — the Great One — that which is revealed in the First Logos itself.

If the self is in question is therefore born into, for example, a royal family, then the Gurmukh of this family will influence the individual Gurmukh just as his Gurmukh will in turn influence that of the family. If that royal family perhaps even losses its power over the phantom of this individual and descends during the course of ages to an insignificant level, then the Gurmukh of that self, incorporated within that family, will be influenced over time in such a way that the selves [Ichthilern] born at the time of this nadir will also have their sphere of power reduced. Since, however, each self is, as a rule, reborn into its own family, and since it cannot escape from the circle in which it is incorporated, it is true that every self will — as an essence (personality) — its own ancestor just as it will be its own descendant. In this way it realizes its own Gurmukh, in the good or bad sense, in the course of subsequent rebirths. ("The gods of the fathers, avenging themselves on their descendants to the seventh generation." [Paraphrased from Genesis 34:7]) But their virtues are also credited to an equal degree, for Freya and Freyolf hold the scales Θ. Therefore this Gurmukh is neither vengeance nor punishment, neither benefit nor reward, but rather simply the effect of one of several causes, and thus it is possible for the individual self, once it finally has recognized the laws of Gurmukh, to effect causes which bring about favorable effects, i.e., to be able to construct a fortunate Gurmukh, not only for the present life but for future rebirths as well, and not only for one's self but for one's family, tribe, community, state, etc. The "Nornic web," as Wotanism calls these Gurmukh chains, forms the basis of the "Nornic fabric for the remnant of the ages," as Wotanism characterizes the whole of this.

Gurmukh chains all linked up. From this it is self-evident that there exists no unerring fate, that no thought is lost, but rather every thought, every word, every action and every emission of any kind has its particular influence upon the All and its own Gurmukh, whose significance in this world of illusion and error can not be completely estimated. All of this would cast us into doubt if we did not already know that Gurmukh has a conscious direction toward the Good, and that its dark, apparently confusing and erroneous, paths are in fact not erroneous paths at all, but rather — without exception — they all lead "through the night toward the light." This divine guidance — aware and certain of its own aims — is entirely conscious within every self in its dark impulse, and this consciousness is called the "conscience," or the "inner voice." Every self which follows this inner voice will acquire good Gurmukh, everyone who works against it, however, generates bad Gurmukh, even if other effects seem to be manifest at first. The old folks saying and admonition: "the rewards of God grind slowly, but exceedingly fine" brings the truth of this to mind, as all genuine old sayings always contain a grain of esoteric truth. This inner voice, the conscience, which is an unconscious, subconscious, instinctive, spontaneous, intuitive, and subconscious feeling for what is right, is in fact the unbreakable thread that connects the individual self [Ichthil] with the divinity and enables the self to guide its manifestations (personality) rightly through the world of humanity, and gradually to conduct them in a sure way back to God throughout many rebirths.

Now since every self possesses this inner voice, more or less developed in a way corresponding to the level of its own development, it is also true that every self may seek a direct connection through this voice with the Godhead itself, which is therefore not outside of the heart, not "up there beyond the vault of stars," but rather within the self, in its own heart, and this awareness is called "the inwardness of God" [Gottinnerlichkeit]. These fortunate ones who know how to find God within themselves no longer need an intercessor, or priest, they have
arrived at a stage of “self-priesthood,” their heart is the icon amongst which they carry God contained within themselves. Their whole being [L.H.] is the sacred [Hades] of the Godhead itself, and their whole lives are self-sacrifices which they dedicate to the God within and thereby also dedicate themselves directly to the All-Father himself. Therefore our ancient ancestors called this “inwardness of God,” and the self-evolving self-sacriligy [Selbstverlehen] developing out of it, by its correct name: Wib Holt, i.e. “the inward sanctification,” while it is otherwise called by its Latin name: religion. But religion means “reconnection with God,” which indicates a condition in which the original “inwardness of God” is obscured. This inwardness is already seen as something which has been lost, while the concept Wib Holt presupposes the full possession of the inwardness of God and thus indicates a higher ethical concept.

The concept of self [Selbst] (individual) always remains the same from the beginning of the First Logos forward to the dissolution of the spirit and the cessation of time and space. This is in contrast to the concept of the essence [Wirken] (personality), which is temporarily bounded by life and death—and thus the concept of self obviously indicates the complete exclusion of a condition of destruction and annihilation of the concept of death accordingly, such that “death” is merely life in the primordial state [Wirkung] and only means a cessation of the essence or substance [Wirken]. Now since, however, every self, as soon as it is re-born, creates a new substance (personality) as a phenomeneological form according to its lower or higher Germic development, it has actually prepared for itself the conditions for its new life in a human body on the basis of its own thought, feeling, speech, action and intuition in previous lives in human bodies. So the self continues the fulfillment of its special position according to the degree of its development in these newly born human lives, i.e. it begins this activity at the level where it was interrupted in its last life.

In order to make this more understandable by means of an example, let us imagine a painter, who is sleeping in a boat at night, after he has undressed (diel), that night he dreams of his painted work (preparation in the primordial state) and thus early in the morning in reborn (reborn) and gets right to work. He draws the initial sketch on the canvas, primes it, etc. The evening comes and he once more goes to sleep after he has laid aside his raiment (substance, personality) and goes to sleep (diel) once again. Once more he awakens (remits) and starts to continue his work where he had left off the day before. Thus many days (lives in human bodies) pass, and just as many nights (primordial state), but the work proceeds gradually to move toward its completion. Many more days and nights pass, but finally his work — let’s say on the seventeenth day — is finished and he receives a good price for it. He lives and dying really so different from getting up in the morning and going to sleep at night? We are in the history of inventions how many centuries it took before the discovery of the power of steam could be turned into steam machines, locomotives and steamships. There were enormous intervals, spanning centuries, between the individual experiments and the time when completely inventions could come into general use. Is this any different from the example of the painter and his picture? How many rebirths did, for example, the self of Vasse de Gassay, who traveled on the Danube for the first time by means of a steamboat in 1543, have to go through before it once more traveled by steam on the Seine as Robert Fulton on the 9th of February 1807? What courses of development did this self have to undertake in the past and what lies ahead of it still? For, that there exists a connection through reincarnation between Gassay and Fulton cannot be rejected out of hand.

If, through recognition of the necessity of rebirth, eternity has now been gained, concerning the continuation of life in death beyond the grave, then the no-less understandable certainty follows that without acceptance of rebirth or reincarnation there could be no development in the story of mankind, as this would otherwise always stall out in the stages of initial advances, if there was no rebirth, and every newly created self would have to start over from the beginning. It would be like a tangled mass of almost countless individual beginnings instead of an organically constituted evolution with conscious aims and intentions consisting of a harmonious cooperation of countless selves who form the warp and woof of the Nordic fabric on the looms of the weavers of the ages in order to make the Nordic work-volition possible. As with every weave-work sometimes the thread (self) runs on top, visible (as the essence in a human body) then once more underground (in the primordial state, in death) and invisible, only to reemerge visibly once more and thus contribute its part to the pattern of the whole. If one were to pull just one thread out of a tapestry — e.g. out of a Godeslancy — the whole work of art would be ruined, but yet again, how difficult is it to trace a single thread the whole way through when one looks at the entire work? It appears insignificant, yet it is precisely in this way that individual selves behave within the All — they seem to disappear in the All, and yet the All would no longer be the All if just one of them were to be lacking.

In the Law of Godeslancy the highest form of justice belonging to the ruling — and this should be emphasized — the consciously ruling deity is both concealed and established. Every self [Selbst] has to bear the same mission, the same path, the same measure of suffering and joy, which is divided out among all its many reincarnations. It is therefore more than shortsighted to compare the fate of such a one’s contemporaries and from this comparison draw any conclusions from the results. In every individual substantive life of those now living, only one phase of rebirth is visible, and we are not to judge even the smallest overview of the whole chain of rebirths. Such a judgment would be as unrealistic as if one were to cut out a predilection from each painting in a large collection of thousands of paintings and thoroughly mix all up all the little pieces and then venture to make a judgment on the value of the art of painting from the resulting montage. None of us is in a position to evaluate the entire life of another by observing the present life, no matter how well-known it is to us. This is because at best we can only know a large part — and not even the entirety — of its mask, of its outer substance, but nothing of its inner self which contains its own immortal property and the secret of each individual self. We can therefore hardly recognize the traits emerging
from this self’s Garcic developmental process, but the hidden threads of the earlier and incidental Garcic reflections cannot be recognized at all. Indeed the least of us will have their self-knowledge so submerged that they will only know their own Garma. The comforts life offers them as acceptance as a given, the discomforts, which they rightly know in most cases to be their own fault, are rejected with meats and liquids as undeserved accidents and they blame the deity for being unjust. Indeed undeserved accidents actually do occur often enough in this life, just as completely unearned strokes of luck do, but these are actually round in the Garma from earlier lives in human bodies, as a result of actions whose roots only very rarely become conscious, which, however, always follow Garcic laws and therefore accord with the perfect justice of the consciously ruling deity. Furthermore, it should be considered that our ancient ancestors, especially those belonging to the early stages of humanity, lived in less than enviable conditions that are hardly comparable to our lives today, and that we ourselves are in large measure establishing, or at least preparing the way for, the improvement of the living conditions of our descendants, without ourselves benefiting from this improvement. This would constitute a limitation of the pleasures of life for the ancestors in relation to the dependents if it were not the case that the ancestors were their own descendants in that without exception all selves live through all ages with only brief interruptions which they spend in the primordial state. The length of time for the stay of the self in the primordial state [Dirjindif after the death of the substance personality] should, according to the law of homogeneity, not be less than the length of life in the human body, for day and night are almost in balance, although on average the day exceeds the length of night. But now the question of what the self does in the primordial state, and what it can expect there, must be answered. To be able to answer this question we must go back in more detail to the foundational heptads and the sign abodes of the gods.

As to how the AB (everything) evolved from the One and nevertheless remains One, i.e. the All-one (whereas the misunderstood and missed saying “Everything is One”), and subsequently formed the polyvalent-polyvalent poly unities and in a further intensification the all-valent-all-valent all-unities, it has already been alluded to in these discussions, but they should be more soundly explained.

The series of signs for this is as follows: The monad: i.e. Surtur the Great Sun, the son of main, the sky.

The dyad: The bifurcated bilinear Bi-unity. The revealed god, All-Father, the World-Spirit Ø, the First Logos, Gomunaga-gup, the Unified, Spirit-Body: Androgyn, bi-sexual reproduction: light and darkness, warmth and coldness, day and night, sexual reproduction: man and woman.

The triad: bifurcated unified Trinity. The Three Gods: Wustan, Wurdak, Wusun. Wustan, Losk, Freya, Frigga, Urd, Verdandi, Skuld. The "three things": Yggdrasil, the three wells, three roots, three branches (3 x 3), see below concerning nine, arising, becoming, transition; past, present, future (time); height, width, depth (space); three holy times, etc.:)

The tetrad: The first four known elements fire (Malephobos), water (Alchuma), air (Obilhama), earth (Vest). The four agree: the golden, the silver, the bronze and the iron. The four conditions of the self (Schleier) as an essence: arising (birth), becoming (life in a human body), transition (death), preparation for a new arising (death, life in the primordial state). The four dwarves of the quarters of heaven: Asunt, Sadri, Vestri, Nordri (east, south, west and north), and many other tetradia, such as: four brothers, four women, four heads, four horns (corners) of heaven, four knots, four streams of milk, four cows, four bulls, four goats, etc.

The pentad: The holy Fën (five), the five known elements (fire, water, air, earth, ether or air), the five recognized senses (for, in fact, there are seven, the pentagram, the five brothers, the five maidens, the five men, the five nights, the five sons, the five winters, etc.).

The hexad: The hecatom (six-star), the sixth day (tantric).

The heptad: The seven rays of light (rainbow), seven fires, seven tons, seven goddesses of love, the seven gods, Sibia, seven years, seven seven, seven months, seven weeks, seven days, seven nights, seven winters, seven worlds, seven moons, seven rays, seven heavens, seven underworlds, seven she-angels [Adelindemmen], seven half-years, seven kings, seven maidens, seven oysters, seven halls, seven sisters, seven brothers, seven sons, seven springs, seven mountains, seven oak, seven planets, seven-stated constellation, to swear an oath before seven [Increase].

The octad: The high holy eight [Aphil-al-tribal. Eight eyes, eight brothers, eight sisters, eight feet, eight knives, eight salmon, eight men, eight nights, eight resting places [Růs], eight rings, eight sisters, eight parts, eight winters, etc.

The ennead: The nine divine worlds, the nine mothers of Himmall, the nine valkyries, the nine wave-makers (nianan), the nine branches, nine main songs, nine magical songs, nine ketles, nine knives, nine maidens, nine-man work, nine feet wide, nine moons, nine nights, nine days, nine months, nine resting places [Rústen], nine roots, nine grand-daughters, nine palaces, nine steps, nine sisters, nine daughters, nine worlds, nine winters, nine wolves, etc.

The decad is only known to the great spiritual tribal [Ahr] of Armaman and signifies the creator or divine provider (Gibor-altru). It is formed from the three gods and the seven gods (3 + 7 = 10), which together make One, the One. Its sign is [like in sense] explained by the sun-circle, i.e. the sun-sign (Venus) = 10 and X (X), the sign of multiplication or the Gibor-circle X. The word zedes [ten] is derived from ze, or = "sun" and has = "containing" and thus means "the basis of this was founded a Zehnhaus (commune), which served to bond a community around a Hagedasa (house) and in later times the tower [third part] (solar band, solar property; here the sun is obviously understood as the spiritual sun Ø, as God, in All-Father and not as the physical sun Ø). The concept of the "hundred," often substituted for the word Zehnhaus, is not connected with the numerical one hundred, but rather it comes from basic, basis = foundation, congregation, from which Arab and han = judge, town council, is derived. Merely as an aside, it may be mentioned that the number 100 was called acibak ["teny"], while
handvaths, hundreds [hundred] indicated the number 120, which was later called the "great hundred."

As is virtually self-evident from this brief summary of the first ten words for numerals, these did not originate from dry numerical values, but rather have their origin in the developmental representation of the great evolutionary process (cosmogony), and signify the evolutionary stages of this process with very precise concepts, which only later become numerical values. And this knowledge is also the basis of the secret science of numerical symbolism. From this standpoint let us take a look at the interpretation of the words for numerals we have already introduced.

One [ein] en, een, eie, aie, are derived from ai, a = sun, therefore also "sunth, "sûn words," egg," etc. The sun is the symbol of the spiritual sun as God," and as such it is the epistle of the One, and thus once more the egg, the world-egg, is the symbol of creation. Thus the One was developed as a numerical value from the concept of the revealed One, from its symbol - the one visible sun. The written sign for this numerical value is the In-rune: "v" which was already shown in our discussion of "10" to be our usual notation even today, and which corresponds to the Roman numeral I (v = 1), to be constant, iron, etc., but also the "T".

As we have already shown, the symbol of zero is likewise derived from the holy sign of the circle, which symbolizes the unreserved God, and also the other numerical symbols - falsely called "Arabic" — were developed from the circle combined with the sign of multiplication, the girdle-rune: X which resulted in this matrix: Ø, the series of these holy number-runes which appear in the following manner is a 13th century manuscript in the Royal Egyptian Library in Vienna, the so-called Imperial Chronicle: | 4, 8, 17, 6, 8, 9, 09, whence the old linear formations can still rather closely be made out. That these numerical signs have been referred to as "Arabic-Indian numerals" in more recent times, proves that belief in Aryanism is finally beginning to break through. Certainly the same thing is true for Sanskrit, but it should not be thought that Sanskrit is the root, but rather is in but one of the older branches of the Aryan world-tree, which was derived from proto-Aryan, like our Germanic languages. Therefore, it shows a common origin and is of the same age as our Germanic languages in which Old Aryan still lives.

Two (2, BI) masculine teuz, tevirg, twlee, tetwe; feminine teuz, two, twlee, was the number two, only in New High German, in the manner form, assert itself over all other genders. Since the primordial words na, na, and as are equivalents in meaning, it becomes self-explanatory as to how in many other words there is a sound change form t to: ta, te, as, etc. means "to make, do" and therefore the sense of doing, making, creating, shaping still underlies the number two in the secret language of the high secret tribunal [Acle]. The concept "two," before it ever indicated a number, was therefore one of creativity and of the creator in its bisexual (androgyne) manifestation and later was transferred to the godhead divided into a masculine and feminine side to be represented sexually - the himat-blume-duo-unity, and from this conceptual model the numerical value was only later developed.

Three (3, 111) shri, dri, thris = turning, winding, - . It was already mentioned above in connection with the three gods, Hie, Jotnehr and Thriss, that the "thriss," in the same Thriss, does not mean the "three," but rather the "turner," the transformer (toward new arising), for dri or shri relates to revolving [Drehabr] as this precedes becoming and as it governs all of creation. (Turning in the storm clouds, in boiling water, in clouds of steam and smoke, in the stars, etc.) Turning is at the beginning of all of life and all of doing, therefore these gods were called shri, dri or Thriss-Gods and it was only in this conceptual framework that here too the numerical value was developed, for these shri numbers always formed the basis of that number. For this reason the creative force of shri, or turning, is always existentially hidden behind the numerical three, something which has been preserved to the present day in the high secret tribunal [Acle] and its secret script (heroglyphics); e.g. in architectural symbolism and heraldry.

Four (4, III, IV, VI, vir, vier = four, Ur-fire = fire) god in fire; but since the Ur-fire is the spiritual sun itself, the Ur-light it once again points to God, from whom, as the First Logos, the four U-elements emerged, the first of which is in fact this very fire. It no longer needs to be repeated that the number "four," and its predecessors and subsequent number-words were all actually developed from these concepts, and likewise that the high secret tribunal [Acle] even today still firmly maintains the original meanings of the words in their secret script embodied in the symbolism of architecture, heraldry, etc. For this reason therefore such references can be dispensed with in what follows. Four also constitutes the square, which along with the circle is known as the most perfect figure, and as the triangle (Frygig) is a symbolic secret sign of the all-seeing godhead.

Five (5, V) fen, fin, fein, foin, fiin, Foin means that which is homogenous, therefore even today it indicates the guild or corporation in the Dutch word venn. It had its origin in the five correlated fingers of the hand, in the correlated five senses that form man and it symbolized the even cross or the witches' foot [Draudivfoot] also signified by the pentagram (femona). This homogeneity also belongs to the Fene, that part of the Aryanxoide chip devoted to the cultivation of the law. It was the Fenanes who, after the forcible Christianization under Karl, King of the Franks — or the Saxon-slayer (Sleasneher) — came into the forefront in the defense of everything that was indigenous (homogenous) in opposition to that which was foreign, assuring indigenous law against Roman injustice in the high secret tribunal [Acle]. The symbolic hints of the homogenes was this very five pointed star and it remains so in the secret script even today, just like all other things grouped by fives (poe), from which the numerical value was derived. Just as One was born from itself, Two from One, Three and Four also from One, five — which grew out of I = 4, = the second odd number. From the One (Giasungag) grows the Four (Meppalhehe, Ahdvala, Yin and Nifhehe) which then form the Five — the homogenous One. When we consider the Four as a court of law we find numerous examples, e.g. the so-called Finale ("five") at Nuremberg, in the Council of Five in Venice, and in our contemporary...
Five-Judge Colleges which have come down to us as a compilation of single courts of law. The frequent occurrence of the number five in symbolism, as well as mysticism, makes this highly meaningful.

Six (6), V, six, sixths, six, is perfected creation, the Third Logos, and therefore this word indicates procreation, both divine and human. The word s-es or s-es is that formed from a combination of the six words s = "six" and ask or Au = "arising or causing to arise (genesis)," therefore this means: I) the arising of the sun or creation of the world 2) generated by the sun, i.e. 3) creation of the macrocosm, and 4) all that of the microcosm or of humanity, which generates itself. It is of mystical importance that six, seen as a number, is the first perfect number. It can always be divided in equal ways, when one takes 2 x 3, half of the diameter of a circle divides that circle into six parts, the entire diameter into three parts; therefore the circle encompasses either an equilateral triangle or two such triangles which then form the mystical six-side, i.e. the well-known hexagram. If six equally-diameter circles are drawn around a circle of the same size in such a manner so that all seven circumferences touch each other without overlapping the adjacent circle, the circle so arranged from what is called the mystic or geometrical rose and, similar to the hexagram, give shape to a significant holy-sign pertaining to the mystery of the creation of the world and of humanity. Similarly the perfect cube has six surfaces, which, when unfolded, results in either the mystic hexa ("Armanic Harman") or the cross-cross or Latin cross—each of which also has its own significance with regard to cosmogony and anthropogenesis.

It is especially important, and to be decisively emphasized right here, that neither in Aramaitian nor in Wastamaitian are all of these references to holy-signs indicating "sex" (sexuality) to be understood in an erotic, sexual sense, for phallicism, as developed among the oriental as well as Greco-Roman cults, was unknown to the Artra-Germantians. To them all sexual processes were exalted divine mysteries, thus the high veneration of women, thus the strict marriage laws, but thus also the open and honorable cultivation of sexual religious festivals, because these were still perfectly free of all lustful eroticism among the Artra-Germantians. The often used characterization of this holy-sign of the "secret sex" as a "secret phallic sign" is a misunderstanding, if it were to be connected to phallicism, but it would be perfectly correct if this characterization is used in the mystical sense connected to procreation in the cosmos and in humanity. Only when Wastamaitian transitioned into Christianity did that "high secret sex" descend into the phallicism of the witches' sabbath, about which more is discussed in the book Der Übergang vom Wastamaitismus zum Christianismus.

Also here there is no more than the need for a brief mention that only later did the natural develop out of the deeper meaning of the "sex" and that in hebrew, etc., all things in groups of six (six rods, six buds, six arrows, six heads, etc.) all symbolically refers to the "sex," not to the natural "sixs."
Eight (8, VIII): aher, abara, abara, abara, abara, abara (ahā = mind; 
absurd; as = spirit; aby = to believe; ahā = the Act; i.e. lawlessness; 
ahā = to pay heed, etc.). Indeed, the expression often used in this book, 
"high secret Ahā," and the many other code-words developed from the 
Ur-word ab, ag, ah, already show that the numerical concept was 
attached to "eight" only at a very late time. Speaking mystically, and not 
mathematically, 2 x 4 = 8, i.e. eight originates from the combination of 
the unity with the tetrad. The unity is father-mother and the tetrad 
[Varahadeva] in the Purāṇas [fourfoldness = four men], which constitutes 
the elements evolved out of the fire — or Urā. These elements are set into 
motion (ag, ah, ab) by the divine generative power (creation) and this 
movement leads to becoming and transformation, therefore this process 
ought to be given special heed (Arka). To this is also connected the Ur-
word k'ag, which we still have in an unaltered from in the concept 
"Hā'ak" [badge], which is signified by the hag-num 4-8. However, 
the same rule results when the multiplication sign x is superposed over the 
body-sign one 1; by means of which the secret sign hag-al 1 is 
generated, which actually contains or "bides in" the hag-num in the ab-
circle. This Ur-word k'ag, however, means "I take care [large], i.e. I pay 
heed [beach], and thus the hedged in garden is the cultivated, enclosed 
space and the "badge" is the one who "guards" it in, pays heed to it or 
watchers over it (watch = wach = wache = abe, i.e. the same word once 
more). Therefore it is the high secret Ahā, the enclosing, the cultivation 
of which is high, i.e. sun-filled, or divine, and of a native or indigenous 
character. When we use the word hered substituted here, it is not 
intended in the modern sense, but rather it is to be taken in the old 
sense as heim-lie, i.e. home = abode (Masperlohn, Retzmeier, etc.) and 
Ië = leg = base, life, etc. Therefore this indicates "lawfully-based customs 
of life pertaining to the homeland and folk." In this way the mystical 
concept of the Ahā encompasses the all and everything, the macrocosm, 
as well as the world of humanity as it concerns the Aryan-German 
and equally concerns the individual person as its own self-base, as well as 
many other particular, each of which has its own special glyphs and 
signs and it is for this reason there are so many words and concepts that 
are based on the Ur-word ab and ag, k'ag. A great number of these glyphs 
and signs has been faithfully preserved in heraldry as well as in 
architectural ornamentation.

Nine (9, IX, anab, compounded from Nine = new and am = the One, 
the Great, the All-One (the comprehensive One), therefore the "New-
One." This New-One is seen mystically and not mathematically, viewed 
as the one born from 3 to 3. The third Logos, that God which is revealed 
in Man. For this reason the New-One signifies Manas-bound, and therefore 
the number nine is the number of mankind as well as the being the 
three-body number, because it contains a threefold arising begins), a 
threefold becoming (middle) and a threefold transformation (end). As the 
body, or three-body, number of Humanity, nine throws a clarifying light 
on the nine worlds or divine abodes, which are as follows:

1. Uspelsham (primordial fire), the seat of Al-fader Surit (All-Father as 
the World-Spirit).
2. Alaloth, the seat of the light-elves (losulfer = lio = light; sall = 
holiness; fur = after-generation, i.e. salvation generated through 
light and the sun).
3. Ushath, godsheim, the seat of the Aes, gods.
4. Wasalhein, the realm of the Vanes (those who perceive).
5. Manashein, the human world.
6. Banath, the giant world.
7. Yarmalhein, the realm of the dwarves or dark elves.
8. Helothim, hell.
9. Nifoth, the mist world.

Refractioning from getting into more details on the meanings of the words, 
there are other meanings to be considered: these include the nine mothers 
of Anahita, who actually correspond to the nine abodes, or the nine 
volatiles and other groups of nine things. Likewise the world sun, 
Yagwood, with its three roots, three springs and three branches, is to be 
provisionally referred to as an example of the incomparably high symbol 
of the high-body threefold Trinity. Now, if the New-One is the God-Man 
himself in an esoteric-mythical interpretation, and if the three-body nine is 
the hollowed number of peripheral man, then the number nine is the 
Godhead itself, as we already showed above. Much more about number 
symbols here world lead us too far afield, nevertheless we should, 
when the opportunity arises, take the meanings of such symbolism into 
account in the context of the present work.

The question does, however, come up as to what exactly gives rise to 
the self (the unabold soul) in the primal condition (Orossed), and 
what it has to do there.

First of all it must be shown that the human being is more than 
merely the spirit-body duality and that it is actually a self-contained 
basis [sevenfoldedness] and thus a spirit-soul = Ω = and body = Θ, 
which is composed in the following manner: 1. The spirit [Geist], 
the divine breath (Wesen); 2. the spiritual soul and 3. the human soul. 
This triad differentiates humans from animals, over the level of which 
humanity is able to lift and maintain itself because it possesses these 
d трех — even if despised the possession of these faculties they often go 
unused. Animals on the other hand only possess an animal soul, which 
only will be able to be elevated to the level of human souls in future 
evolutionary cycles after the demise of the current Fifth Root Race. 
That upper, spiritual psychic: Ω of humanity, or the human self [Archelet] 
is contrasted with the lower physical corporal body, which consists of: 1. 
the instinctual body, and the drive to good or evil action. 2. lds; 3. the 
etherial (aural) body; and 4. the physical body.

These seven parts are closely connected to, but not inseparable from, 
one another, and are actually layered one over the other like the structure of 
the unity of an onion. The physical body provides the outer form of appearance, 
the substance of every self, but the other more subtle bodies cross the 
boundaries of the physical body and only become visible under special 
circumstances, and thus they sometimes become visible as the aura. Upon
death the self casts off the physical body, which it leaves with the ethereal body, but it still possesses life, the instinctive body and all psychic characteristics. Yet even during the time when the self possesses a physical body it sometimes escapes itself from that body. This usually occurs unconsciously during sleep when it hovers above the sleeping body like a light mist. Such separation can also occur due to different causes (psychic disturbances, deep sleep, etc.) or in somnambulistic states, etc. Sometimes, however, this can also be caused by means of conscious willed effort. But the self does not yet leave off the substance (personality) along with the physical body, whether consciously or unconsciously, in life or upon death; the life-force slowly continues along its further transformations through the four upper or lower divine abodes. What the self immediately loses upon death, however, is the physical body and with it only the outer form of the substance (personality).

The folk belief of Wuustanius appoints to every self two protective spirits—Fugier, following spirits—which urge the self to choose the right or left hand path, while the conscience—either the guardian of the gods, Heindall, or the judge of the gods, Forseti—passes judgment. These are the spirit and the spiritual and human soul. The spirit holds the δ (soul) and the proper path is chosen according to whether the spiritual or human soul tips the scale.

In the upper realms as regards the nine abodes of the gods we have Mannheim, the homeland of men or the world of beings, standing as the fifth in the series, holding the middle position between 4. Waseheim and 6. Jiterheim, between 3. Ausheim and 7. Dierkalheim, between 2. Altheim and 8. Helheim, and finally between 1. Muspelheim and 9. Niflim. But now, according to how the self conducts itself in life, whether the spiritual soul or the human soul overcame the other, the spirit itself will show the way—so its own judge of the dead (Tennarorfer) for the disembodied soul—toward either Waseheim or Jiterheim, i.e., toward higher spiritualization or toward lower materialization. This is neither reward nor punishment, but rather Gurms, conditioned by the self’s own will.

As the now disembodied self enters into a circle of spiritual forces—which this is Waseheim or Jiterheim—it takes on those spiritual energies corresponding to the desires, inclinations, and habits which is used to form its ideas and desired goals and spiritual concepts in its last physical life. If these desired and willed goals were truly and deeply directed toward spiritual things such as art, science, ethics, etc., the self in question moves on into Waseheim and there it becomes conscious spiritual life in the circle of those blessed spirits into whose orbit it brought its desires and longings— for all illusion and hypocrisy remains with the soulless body in the grave — and these (often unfilled) longings and yearnings which pervaded the previous human life are intensified in those spheres. But if these are twisted and longing was directed toward material pleasure, material possessions, money and property in the previous life, the disembodied self will find others like itself in Jiterheim. Its appetitive body increases, but the means by which this appetite can be quelled are missing and so the soul suffers the torment of longing and

remains bound with a thousand chains to the corporeal world. Since, however, these divine abodes are not to the found outside our terrestrial plane of humanity as geographical or toposographical areas, but rather they are situated in the middle of our world, the blessed spirits hover around in their astral bodies in the vicinity of their loved ones left behind on earth as good spirits and carry on their familiar interactions with loved ones in that they provide them with good, kind thoughts and give them comfort, while those unhappy spirits, likewise in their astral bodies, seek to satisfy their appetites. They hold up in doses of inequity where those appetites are indulged which correspond to their longings, and they even temporarily, for shorter or longer periods of time, take possession of the physical bodies of weak souls in order to satisfy their lusts in the physical bodies of such souls—lusts which were at first so delicious, but which have now become curses. This is that spiritual phenomenon of disease which we call delirium, and which would be far more accurately characterized as possession. Whoever occasionally visits certain places will be able to confirm the fact—otherwise inexplicable—that in that place there seems to be a rather strange Eulogion in the air. This seems him like a frenzy and involuntarily motivates him to actions and excesses, at least tempts him in directions he would not normally entertain, and this frenzy leaves him again as soon as the no longer breathes that air, i.e., leaves the place in question.

But gradually the astral body fades and after it evaporates the self commences its migration toward the next divine world, i.e., either to Ausheim or Dierkalheim, whichever is necessary. There similar processes are undergone until the self sheds the body of life, i.e., that body which still connects it materially to the human world. Only then does the astral life really cease, but the appetites remain and increase the torments as they now become more difficult to satisfy, while the satisfaction of the appetites toward spiritual properties are eased considerably, and thus afford blessed joys. Still clothed with the appetitive body, burdened by the final bonds to humanity, the soul enters Altheim, or Half-world, whichever is appropriate to its progress. Only completely free spirits make it to Muspelheim, while on the other hand completely tormented spirits go to Niflim. From neither of these two divine worlds is there any further return to the human world by way of the astral body, as both places spirits remain in a fully conscious state until creation is renewed in the next cycle. The one shall ascend further to the spiritual and spiritual enjoyment, the other in a condition of torment and regret. But it is not hopeless, for they too can look forward to salvation in the next cycle, yet they, too, seek to make their way once more from below upwards through all the levels of matter, struggling upward to attain a future human level, which they will inevitably obtain, even if it is at the end of time and space.

The disembodied souls in the other planes are reborn and in fact they will be born into definite circles where they manifest their inclinations and can see their wishes fulfilled, attracting things of equivalent value to themselves and repelling things unlike them, all according to their desires and inclinations working much like an electrical current. But the stronger the bonds of longing that fetter the disembodied self to the material world are, the harder its ascension into the spiritual planes up
above Wansheim is, and the longer it takes to complete the passage to Althen, where the longing for reincarnation—despite all the spiritual joys felt in the realms above—can still be felt quite strongly. The self then does not cross the last threshold to Mupeleheim, but rather is caused to turn back to strive for renewed incarnation on earth. So the soul returns to Asheim if it is not able to shed the appetitive body completely, or to Svatvathheim, if it only perceives a limited spiritual longing, toclothe itself anew with the body of life. Thus the urge toward rebirth grows and the soul quickly hurries through Asheim or Svatvath-heim to enter into Wansheim or Jomnesheim where it will be provided with a new appetitive body in preparation for rebirth on earth.

Now if the upper divine worlds and the three lower worlds provide: the appetitive body, the life-body and the appetitive body equal treatment to the soul as it presses toward rebirth, the ones provided by the upper divine worlds are nevertheless the more perfect and more noble because the soul returning to human existence would have enjoyed a much higher preparation in the upper divine worlds than is possible in the more material divine planes. Also, a self returning out of the upper divine worlds is much more clear and self-assured, and conscious of its own divinity and therefore more or less in a position to guide its own rebirth into humanity and to choose its own parents—ones compatible with it and ones with whom it will have a favorable relationship. This is something that the debased selves pressing forth out of the lower divine realms toward rebirth unconsciously leave to outer circumstances. The saying: “He was unfortunate in his choice of parents” rests upon the recognition of ancient folk-wisdom, even if it is—like all genuine and ancient sayings—misunderstood and used in a nonsensical way. But only that self which has broken the cycle of rebirths and become a “free spirit” and who rests within God in Mupeleheim—only such a self has broken every bond which binds it to humanity, for it has shed the appetitive body whereby it has attained complete freedom. Of course, it can, as a matter of free will, return to earth in order to complete some special mission. But afterwards it directs its development—uninfluenced by appetite and desire, and simply fulfilled by its enabled mission—toward rebirth in a human body. This is done in complete spiritual clarity, conscious of self and God, and it is then born on the earth as a “god’s man” distinguished by special characteristic circumstances. Those families into which such god-men are born can expect all sorts of good fortune: but they are often not even aware of it and do not live in accordance with it. Both Asrmanian and Wasrmanian call such god-men “sons of the sun.” At the moment of conception the self enters the human plane and in the womb begins to construct its own physical body—the mask of its essence (personality)—after it has already begun the initial origins of the essence with the formation of the life-body as well as the appetitive body. But since the self had shed its physical body, and then slowly all the other layers or bodies after its last death, and only brings with it the remnants of the appetitive body from its last incarnation into the new one, it also forfeits all personal or essential memories associated with those shells, and only the instincts from earlier incarnations remain as dark impulses to act in decisive ways on its further development in its renewed human body. This constitutes the meaning “good or evil gifts” of the newborn. But those spiritual treasures the self brings along from the upper divine worlds are called “talents” or at a higher level—“grace.” These same divine worlds are not to be conceived of as spatially defined extraterrestrial localities above or below the earth, although essentially in terms of Armanian such images are used in a symbolic language. What is actually being conveyed by this imagery are spiritual-fabricic circles, whose guides are the very spiritual entities we call gods, angels, saints, etc. Additionally, each of these circles is one more in a multi-level polynomy [divine-polynomy, polytheistic deity] appearing integrated with subordinate circles, while at the same time they are connected to greater spheres of power and higher rings of spirituality. All of these spiritual rings, or divine worlds, live and interweave among us on the human plane itself, just as the human plane exists and functions in the midst of the animal, vegetable and mineral realms, and just as humans influence these things, humanity is influenced by these spiritual circles—perhaps even guided by them.

But Wasrman has other homes of spirits and of the dead which correspond to the Armanian ideas just outlined, if one knows how to interpret the meanings. Thus the Wolf (i.e. the harvest of the dead) is divided between Wustan and Freya; each receives one half; that is, Wustan receives the disembodied soul and Freya the disembodied body. The matter in which Wustan and Lady Soga prepare their souls for rebirth has already been discussed previously, but Wasrmanian recognizes two realms of the dead: Thrudheim (corresponding to Armanian Wanaheim) and Wadhalm (corresponding to Armanian Althenheim). Additionally, there are Helheim in Mid-Nilheim, while the intermediate links are lacking. Freya’s realm of the dead, Vollwagh in Mid-Wanaheim, or Eldheim [cave of the dead = Frey’s cemetery] itself. It is only a heroic death which enables one to enter Wadhalm. This too is correct from an Armanian perspective because the hero (i.e. one who is active in life) will only have a brief stay in Wanaheim and Asheim, arriving quickly in Althenheim (Wadhalm) there to attain his perfection—at least as far as possible. Thrudal [Endzeit], remains for the longest time in Wanaheim (Thrudheim) and rushes through the upper realms in the situation of a “god’s man,” until it reaches them all, and are almost immediately reborn without having gained the advantages offered by the upper divine abodes. Those who die a “straw death” go to Helheim. This is intrinsically thought to refer to those who die of natural causes in their beds, but a “straw death” actually indicates a meaningless death after a useless wasted and pointless life. This gives the matter a whole different meaning. Those who dread a straw death were useless slackers, they contributed nothing to the development of the world. These were those who “were not hot and not cold, and who are therefore to be condemned.” Thus they were born again in order to become either hot or cold—which their Garsa will force them to do by their own self-created sufferings. However, those who go to Nilheim, into the Hall of Serpents and to Nuhdigger [Nehulagen = entry-enclosure] the swallower of corpses are the evil-ones who will not be reborn. This is because the corpse-swallower wastes their bodies, and thereby cuts off any possibility...
of their return. They remain in that place of terror until the renewal of the world to work themselves painstakingly back out of the fixed material realms to the level of humanity and human dignity. During this time, however, they retain awareness of their previous humanity. These are those who have committed sin against the Holy Spirit, a sin which—according to Catholic dogma—even the pope is unable to forgive, despite his "power of the keys." The anthropoid apes, the macaque apes, constitute that serpentine half of Nihlbigge, hence that desire of those bestial men to breed with human women. However, these hybrids are infernal due to the intervention of a higher will.

However, as concerns the Western Christian promise regarding the life of the disembodied souls in the different divine realms, these are to be obtained in the next life in a human body after death and after the next rebirth, for the self which makes its way through the divine worlds in a conscious and un-bereaved state as far as Anubis ensures a reincarnation in renewed human form conditioned in such a way that in the renewed human life all of those promises will be fulfilled that are promised to the Einherjar in Valhalla. Likewise in the next human life the promise for all of those who prepare their souls for their next reincarnation in other divine abodes will be fulfilled. They become thralls on the earth, i.e. people who are not spiritually free, and indulge along under their yokes gnashing their teeth, or they live a lowly Phoenician life with a Hal bound spirit until necessity turns them into either heroes or criminals and determines that the path of their souls goes either to the right toward Wanahibem or to the toward Inathanem. But no self is last, no soul, not the most infamously small atomic particle throughout all of it millions of years of evolution—for all, all without exception, will be integrated at the end of space and time into the Great Spirit of Salvation and become one with it in order to cultivate remembrance in the Great Contemplation as the All-One Ego (All-One-of-All), until after this has been accomplished, brings about a new Life! "Let there be!"

Only after all of this has been said does it become possible to render as conceivable the incomparably magnificent symbol of the Aryan-Germanic world-tree, Yggdrasil. Yet her too the name itself in its three-leveled reading should be made the basis of the interpretation. The concept of the protective "yggdrasill" is broken up into three Enwords: ig, dni, and stil, which have the following meanings according to the three levels: generating the ordering of words:

I. Level of Animism: (ig = "I", creator, generator, provider [sgm. wic = sacrality [Witze] - dni = the act of giving] - stil = salvation (divul = spurring, flickering fire, Ur-fire)

II. Level of Being (ig = wiking - dni = drag, carry - stil = law, columns [Streu] - dau = bearer, horse, horn)

III. Level of Passing Away: (ig = terror, death - dni = drag, carry - stil = target [Stel.] end, (Streu) = wood)

From this are derived the three conceptual interpretations of the word and name Yggdrasill (ig-dni-stil):

1. "I, the creator, generating salvation."  
2. "Bearer of the life of the spirit." "War-tree" and "War-horse."  

The world-ash Yggdrasill is the tree of life of the Aryan people (the Fifth Root Race), it describes the purpose in coming into being, their sacred fire. However, this tree lives or evolves as something tantamount to the entirety of humanity, as we think of its existence and power, and thus is the bearer of the struggle—agonistically as the war-horse—of humanity. And finally it will become the "wood of terror," by which humanity shall pass away. It is also the wind-cold tree sung about in Wutan's ratic song-stanza. And in this way the designation as "world-ash" is meaningful—-for ash is the Ur-word, as, and in the three levels this means: 1. arising, 2. the ash tree, and 3. ashe (remnants of fire). Thus the Ur-father of humanity is called Ask (arising) and man-ashe, "the arising man" or the "moon arisen" (he who has his origin on the moon) and is the origin of one conceptual term for mankind (Manuak).

The main sanctuary (Hedogponge) of the gods, and their most holy street, is near the world-ash, Yggdrasil, the best and greatest of all trees because its branches spread out over the whole world and reach up to the top of heaven. The tree has three roots: the first reaches up to the Aesu, the second to the rune-thralls or frost-giants where glemganger once was, and the third root sinks down to Niflheim to the smoking kettle (Hvergelmir), i.e. to the ancient well of the primordial world where Niflbigge (the one that crouches low, who frowns evil, the giant serpent) gnaws on the root from below. At the second root, which reaches to the frost-giants, there exists the well of Minir (memory), who each morning drinks from the Gylfahorn (ig = great; stil = all; ar = 0; hon = to bring forth—i.e. giving everything to the all which is produced by the divine sun) and thereby takes in wisdom, or cosmic knowledge, from this horn. At the root is Urda's well, where the gods hold court. From this spring emerges the Nora, fate, which is also decided there. Every day the Norms take water out of Urda's well and sprinkle it—along with the loamy soil (loamy soil = living matter), from down below—on the ash tree so that its branches do not wither (reeth). The water from this well is so holy that everything that goes into the well becomes white as an eggshell. The dew that falls from the ash is called hamangall, honey dew, and is the nourishment of bees. Two birds are fed in Urda's well and they are called swans (swan = solar sensation, ascent of the spirit) and from these are descended all of the swans on the earth. In the branches of the ash there sits an eagle who knows many things and between its eyes sits a hawk called Vedfellur (the one who flies highest). The squirrel Ratatoki (the one who scurries around) runs continuously up and down between the eagle and Niflbigge carrying words of contention back and forth between the two in order to foster conflict between them. Four hinds among among the branches of the ash grace on its buds. In Hvergelmir under the third root in Niflheim, there are no many serpents (more worms than foolish ninmys can imagine) that no tongue can name them, so says the Grjotagjaing.
Arminism considered this magnificent image from two perspectives: one from that of the All in the great world (macrocosm), and the other from that of the All in the small world (microcosm), since as has been repeatedly shown, the law of simultaneity (Gleichzeitigkeit) (analogy) is prevalent everywhere. That the world-tree sours up over heaven is self-evident since it is itself the All; but the tree of mankind also reaches far out above the earth, as the cosmology of the Aryo-Germanic peoples has shown. In Wutanism the stars are thought of as golden fruits (hence the golden robe on the Yule-side tree). The clouds are seen as the leaves and branches from which the dew that feeds the bear falls down to earth. In a similar way the other symbols are conceived of as literal realities in Wutanism. This is different in Arminism. The first of the three roots reaches to the gods, the spiritual rulers; the second to the giants, the mortal rulers; the third to the realms of transformation—the realms of death. Here again it is a matter of the primeval tree: arising, becoming and transformation. The world-tree, just like the tree of humanity, encompasses spirit and matter, light and darkness, heaven and earth, gods and men, good and evil at the same time. At the first root is Urdr’s well, the origin of the caesura cause, and of the Germanic web spinning out of it (i.e. the chain of causality). For this reason it is said elsewhere that this root reaches not only to the gods, but to the true men (the god-men), the “newly integrated trees” [naezwiones]. This means that the gods are the guides and judges of the world, and thus is the role they also play within those men whose spirit is like that of the gods. Every day the tree is run through by the white (i.e. holy) water from the well of arising, from spirit and matter (living water and living earth). Upon this water swim the holy swans who perceive the sun—the consciousness of the divine. The second root goes into the material world, but it is precisely there that the well of wisdom springs up—the barn (xwell) of knowledge—to which Wutan (the earth-spirit) himself goes and gives his eye as a pledge in order to be able to drink wisdom from it. “Do you know what that means?” asks the Vata in the Yulehoas. And we answer, “Yes, we know!”

In the constant transformation arising to becoming and not beyond this to passing away, to a new arising and a new becoming, in which Wutan continues as an uninterrupted evolutionary process—just as the All (macrocosm) and every individual self (microcosm) constantly remains the same ego [Ich]—this ego was from the beginning of time bound inseparably and unequally to certain spiritual and physical realities in a braune-bréide beauty [brathéin-zweisvälte zwe-i-thlak]. Thus Wutan appears before our eyes as the reflection of the All in an individual self. “He recognizes himself, converses and becomes” he recognizes himself— as a self-sacred to himself as a self-sacred to the passing away in order to arise anew. The means he feels to the time in this passing away toward a new arising— his death— the clearer he grows in his meditation of the secrets of life which is an eternal arising and passing away, a constant transformation, an eternal return [etwe Wiederkehr]—a life of constant cycle of being born and dying. This knowledge completely arises in him only at that twilight-moment in which he is sinking (dying) into the Ur out of which he will once more arise, and in this twilight-moment (death) he gives his eye as a pledge in exchange for elevated knowledge. However, this eye remains his property—even if it has been promised. He will reclaim it upon his rebirth out of the Ur. For this one is in his physical body, while his other eye, which he retains and takes with him into the Ur, is his spiritual body, his soul. The one physical eye, that is, the physical body itself, is only temporarily lost in the transitional phase of death, but it nevertheless remains his own, and is reunited with his other (spiritual) eye at the moment of his return out of the Ur—upon his rebirth. This latter is his spiritual body (the soul), but the primordial knowledge gained from Mirr’s welle also remains his property upon his rebirth, i.e., the property of the All. It is the sum of the experience (Gyphar) of thousands upon thousands of ages which is preserved and inherited—unconsciously through the mind and consciousness—through language and writing. Thus the knowledge of Wutan, and that of each individual self, is increased by means of the drink from Mirr’s welle) using the Gypharhren. He reaches it through his questions to the Wahan (Lady of Death, Totenwall, Help), as well as through his dialogue with Mirr’s head-lei. It only appears that he is separating himself from the material world, from humanity, to which he also belongs in what appears to be physical non-existence, for he becomes a braune-bréide beauty as something both spiritual and physical. He cannot separate his own physical day-life from his psychosomatic night-life—a life which only appears to be non-existent. There he gains primordial knowledge of his eternal life, which guides him in eternal change through the transformations from arising, becoming, transforming, passing away, and arising anew through all eternity. Through this knowledge he became wise and found both the science surrounding the fate of the world by his own life being conscripted to death, and the solution to the riddle of the cosmos, which as— it says in the “Rhunatrath Thaffi Odinr”— “he will never ever reveal to a woman or a girl.” And since Wutan is himself in fact also the All at the same time—in every self is simultaneously the not-self, i.e., the All-Unified-Self (community = all-one self)—each individual self, each person, makes the same transformations through the same levels of knowledge. All individual stones-households of knowledge and solutions to problems (not more dead memorized data) are thus evaluated. Such stones-households are not lost upon death, but rather are preserved in death and once more bought back to the world of men upon the next concentration. People in these spiritual stonelings then bear the stones-households of the earth to the “natural abilities,” “talent” or “inanimate genius,” which has already been established and discussed above. But just as the unenlightened God is only able to reveal himself in matter and become the world-spirit (First Logos), and just as the revealed God has to activate himself in concert with the logos, so too the individual self can only rediscover the divinity within himself (the divine inwardness) after he has lost it, after he has searched for God unconsciously outside himself “up there in heaven,” in temples and churches finally only to rediscover his God within his own
heart on the painful detour through alibis—and this time he does so in a way that God will never again be lost. And here we recognize in the world-as, Yggdrasil—the imagistic tree of knowledge—the holy tree Zanpho of Tibetan myth, the Assyrian tree of life, and the other similar trees in Indian, Persian and other mythologies. This we find our way back to Yggdrasil again.

That gives us the third root of the world, divine, or mankind-tree reaches down to Hel in Helheim and then deeper down to Niflheim, then this indicates that everything material—even in time and space—reaches its end as soon as the revealed God is himself transformed into the unveiled Great Spirit of Salvation (Heilsgott) through the dissolution of matter into spirit, and he once more becomes Surtur.

Yet to be interpreted are the eagle, the hawk and the squirrel. The eagle [Asur] is the spiritual sun as God. The hawk [Hirak] ("Völlflitzer"—high-flying) is the completely liberated selfishness that is no longer forced to be reincarnated. This is already indicated in the German word Hirsch, derived from Hahah, Haham, from Hebrew [Hebrew] and babol [Babel]. Thus this means: "I have, I grasp," i.e. the self has grasped the divine sun and caught off the material facets and is thus freed from any additional incarnation—it has become the equivalent of the Godead. The squirrel, Ratauk, which conveys the words of dissimulation back and forth between the eagle (divine sun, spirituality) and the serpent, Nidhöggr (decimation, materiality, matter) is the mirror of discord between the spiritual and material, heavenly and earthly, good and evil. It is the constant exorcism of the divine blindness, which becomes visible in the incomplete mirror of materiality in an ever-changing form of appearances, it is — in short — itself. For this reason it is called Ratauk, Hawaiian tooth." The four [tet = four] horns are the beasts of the dead (a = head, heart, heart, heart, i.e. he = law, marriage, or = descendants, not = rights). Therefore horned, or horn, indicates: Marriage of the law brings descendants and these bring the right or death, i.e. arisings, becoming, transforming. These therefore gnaw off the heads of the tree, i.e. bring death. But from their horns (Granatehes), drops the dew of rebirth: from death new life blooms. The serpent, Nidhöggr, is the Midgard-serpent itself, which encompasses the entirety of the world of men, i.e. material world. Finally, the monstrous number of worms that nourish themselves on the root marrow of mankind [life] are easily recognized as the purely material passions of humanity which work against the world, i.e. purely spiritual existing at the tree-top. Despite this the Worms pour the white water of life over the ash every day. This world-tree will also lose all of its branches at the time of the destruction of the Arany world—the Fifth Root Race—and only he trunk — in the form of a cross!—will remain standing. And only when a new world blooms forth (the Sixth Root Race) will it once more turn green in renewed grandeur and glory.

According to the few examples which we have been able to offer in narrow confines of this little book, it may be seen that the Araya-Germanic Armanians or Semanians, as already interpreted by us, had discovered and developed an incomparably and

unattainably grand epistemology of the divine (theogonism) as well as the doctrine of the origin of the cosmos (cosmogony) and a knowledge of humanity (anthropogenesis) based upon it, and therefore they were ultimately able to elaborate such overwhelmingly magnificent poetic images. The fall of their schools into ruins was necessitated by the brazen law of arising, becoming and transformation toward a new arising. Their teaching was complete, they themselves had outlined it and decay set in. This decay was, however, merely a death and not a destruction and so according to the same natural laws, a rebirth has to follow this death and so it will. But this will be the rebirth of the same self [ichhel] but in another, renewed, essence [Wesenheit]. This belongs to the future, and in this future we hope only for the best for the Araya-Germanic world, whose apostles already walk among us."

That these Armanians and Semanians, who were thoroughly schooled in a scientific manner, and who were also investigating, working and teaching in an equally scientific manner, also knew and practiced astrology is also conceivable with no additional evidence. This is true even if some of the statements sound mystical. But it is just this mythic quality which is the best proof of the great antiquity of this science. Wutan—a word that is said — is the Father of Ages; the twelve divine figures enumerated in the "Gods" are the twelve birds of the ages ([Worten]), etc. Jordanes often speaks of the great priestly learnedness of the Gods (Hist. ch. V) and among the kinds of knowledge which at the time were considered as belonging to theology he expressly counts "the teaching of the twelve signs of heaven and the course of the planets" (ch. XI [69]). The Gods knew 360 stars by their own names. In Iceland there lived a man whom no one had ever experienced in astronomy, both through what he had learned from books and his own observations, that the establishment of the Christian reckoning of years was based upon his findings. His name was Oddr and he lived around the year 1000. Later he was only called Oddr (Oddr-Sigurd). The seven days of the week were named, as has been shown, after the Araya-Germanic divinities, something that Jón Ógmundarson, the first bishop of Holar in Iceland (1000), reproduced. He was already familiar with these names "as evil remnants of heathen custom." No less important to him was the "winds," or great cosmic year (Astrum nanum), known from those calculations which revealed to them that this Year always had its inception when all seven stars were found together at the same time in a single solar house (sign of the Zodiac). It is extremely instructive to examine the meaning of the mystical number patterns found in the Fiddles and elsewhere which, however, for the most part usually go unnoticed. One example of this will suffice for our present purposes, since we have already interpreted the simple numbers one through ten. But this one additional example deserves its own special study.
In the divine Eddic lays Grimnismblad 23 the following strophe occurs:

"Five hundred gates and four times ten,
I think there are this many in Valhalla;
From each one march eight hundred Eishjar
When they come to battle the Wolf."

The calculation is simple: 500 + 4 x 10 x 800 = 432,000. If we consider that Wotan is thought of as a god of time in this rgg, then these 432,000 Eishjar indicate years, which is confirmed by one of the many interpretations of the name, i.e. ein = one, her = year, riar = generator, or "generated single years." But what do the 432,000 years mean?

The interpretation based on our Arayo-Germanic traditions, which flow but sparingly, but which nevertheless supply at the information we ever need, would lead us too far atting here, and due to our limited space we recommend H. P. Blavatsky’s Secret Doctrine which gives a summary of the most important numbers having to do with years in which the mystical number 4320 forms the basic core. We already saw above that numbers have a mystical meaning which are basically different from their values in arithmetic, and each of the individual concepts of the simple number-words symbolize within itself the greatest secrets of nature. Whether one takes the Four separate from the others, or the Three unites itself, or both all together resulting is Seven, or all three together which gives the Nine, concepts always appear on the surface of images which indicate and explain the most holy and concealed processes in regularly circulating (periodic) segments of time (cycles). These processes make their very specific influences felt—even in the layers of time. These are influences which again come to be expressed in very specific numerical correspondences. These regularly recurring layers and cycles of time and events, similar to the earthly year, all of which also, like the seasons of the year, have their developmental segments that would arise also in and of itself exceed the aim of our book. Therefore, these numbers relating to yearly cycles are given here according to H. P. Blavatsky: “Such a ring or cycle (cycle) comprises 4320 years, and such a cycle came to an end in the year 1897; therefore there is now a new age coming into force, one which is installing a new form of development.” A Kali-Yaga comprises 432,000 years and that is the same number that designated the number of Eishjar above and which corresponds to the earth as it is usually referred to as Anu and therefore here indicates the Anu of Wotanism, i.e., Maha-Yaga, a great era, has 4,320,000 years and that is also a segment of creation. A Day of Brahma is indicated there as having 4,400,000 years and a Night of Brahma has the same length. This means that the length of time for creation (materialization of the spirit) is 4,320,000 years and the time for the dissolution of matter into spirit (Satter) has the same duration before a new cycle begins. Taken together the Day and Night of Brahma take 8,640,000,000 years, and if this enormous number is multiplied by 365 we arrive at the number for the Year of Brahma expressed in terms of terrestrial years. And a Century of Brahma (311,040,000,000,000 terrestrial years) produces the magnificent time span called the Maha Kalpa or the Age of Brahma. From this series of enormous numbers, which are cited here according to H. P. Blavatsky, one more may be introduced which indicates the age of humanity up to the year 1919: The years of our reckoning of time stand at exactly 18,618,751 terrestrial years, while the cosmic development of our solar system began exactly 1,955,884,710 earth-years ago, and therefore 2,364,411,590 years will be needed before there will be a return into the Dy.

From these enormous numbers, which find expression in our solar system where the solar spirit—All-Father—is enthroned, everything goes into ever higher regions. For as we said above, Wotanism characterizes the solar spirit as All-Father, while Astralism shifts the idea of the All-Father to being a cosmic spirit far above the solar spirit, far above the central-spirit in inconsiderable levels of quantity out into the most inconceivably magnificent heights, and characterizes it only as the One which has no name that human tongues can speak or that human minds are able to comprehend. In the mysteries this name is called the "lost master-word" or the "lost name," a name which the master is supposed to seek after, for this name would give him all the power of the divinity itself. The content of this name is, however, the vibrational law in the full volume of the septal up and down the scale without beginning and without end. If a master, in imitation of Wotan the "transformer" [wanderer] (not the "wanderer" [wanderer], slowly but surely acquires knowledge through constant transformation (being born, living, dying, entering the prenatal state, and being reborn), through constant shedding of his one eye in the cycle of inextinguishable spurs of time, and through all of this finds the lost name of the divinity, then he himself because the hawk that sitt between the two eyes of the eagle, then he will no longer be reborn, for then he will have found the lost master-word, and then he himself will have become God.

But the "lost master-word" is also incomunicable. The one who has found it — and it has been found many times already! — cannot communicate it to any of his brothers, for each one must seek it for himself — each one along his own self-sufficing path. Only then he will find it. This is because it is inevitable for him to find it for it was sent forth with the expressed purpose of finding it.

If one surveys the vastness of the concept of the Arayo-Germanic Wotanism and then unifies it into a sort of focused single ray, it will be surprising in its overwhelming simplicity — one that can be summarized in a few sentences which not only make it possible for each man, in every life-condition, and in every profession, to lead his life according to Wotanism but actually motivate him in this direction so that he will find the shortest transformation path to find the "lost master-word" — or his own divinity.

These few sentences are easily derived from the concepts surrounding the simple series of numbers which we discussed in some detail above and each of which results from each of the others conditioned by the unconscious memory of numerous earlier incarnations. These sentences read:
Recognize God in Thy Self, and Man in Thy Essence, work for the recognition of this through Word and Example for others, but do not force this Recognition onto others.

Recognize the All-One-Self [All-One-Identity] in Thyself and Thy fellow men; deal with others as Thou wouldest they would do to Thee.

Do not neglect Thy Spirit for the sake of Thy Body, nor Thy Body for the sake of Thy Spirit, thus Thou shalt always remain in balance, in that each of these supports the other and the God within Thee holds the guiding hand.

Always listen to and follow Thy inner Voice and do what it advises Thee to do; and thus wilt Thou always know what Thou hast to do and Thou wilt strive toward the Good and avoid Evil.

Let not Thy Heart vacillate and trust in the God within more than in the advice of strangers, for Thou alone canst know what guides Thee toward Salvation, for Thou art Thine own Judge.

Recognize Thy duties as a human being to aid other selves toward Rebirth, as Thy parents helped Thee to Rebirth; facilitate these reincarnated selves in Thy children as much as possible, that they may reach their goals through good upbringing and education and avoid misusing or squandering the creative force entrusted to Thee.

Recognize that Thou hast been born into a King, be this King the Family, Community, Folk, State, etc., in order to work for the benefit of this King. Fulfil this Duty in complete devotion, but also demand the rights guaranteed to Thee, so that the balance will never be disturbed.

Respect the Law and Contracts, always be truthful and without guile.

Preserve Thy dignity as a human being in small things and great; always be calm, cheerful and joyous; bear with patience and dignity the suffering that is placed upon Thee and be not arrogant in times of good fortune; enjoy whatever pleasures life offers Thee, for enjoyment is Thy right, but steadily renounce whatever withholds it from Thee, because it is occasioned by Thy self-created Karma by means of Thine own will.

Let the God in Thee govern be deal with Thyself, though not in an ascetic manner, but be kind to others without weakness, and await death in quiet dignity as Thy friend who is kindly bringing Thee to Thy further evolution, perfection and happiness Thou hast been striving for.

Only a little more remains to be said. The Armoric Widower knew neither dogma nor commandment, it also did not support blind faith, for rather it required knowledge. What each person recognized as being true was made manifest in his life, and he bequeathed further within where he became aware of his own revelation through intuitive recognition. For this reason the Arno-Germanics were confident, calm and inclined toward the enjoyment of life, for they did not fear death, as they knew that it was merely a brief span of time — similar to an invigorating sleep during the night — meant to impart renewed life once more. They knew that they would be their own descendants. For this reason they established families and estates for, by preparing for the futur, they were actully providing for themselves. Therefore they exercised loyalty and maintained this loyalty to the death, for they knew what they were creating for themselves through this loyalty both in the primordial state [Eonial] and in the next incarnate life. Ultimately it is for this reason that they held women and marriage in such high, divine reverence and issued such strict laws against mixed marriages and bastardization, since they also recognized that the strength of the race was founded only on its unity and purity.

Dark times have come, but in spite of this we have not yet reached a twilight of the gods [Götterdämmerung] and even today we have no reason for doubt filled pessimism, for the Widower of the Arno-Germanics is too deep, even if unconscious and latent — rooted in every Arno-Germanic soul and it awakens only the call to awaken which will and must catch fire in order to instill the flame of inspiration in the Arno-Germanic sensibility, when — to use an old erudite formula — the right word rings out at the right time in the right place.
The process is easily conceivable when, according to the law of similarity or analogy (more on which later), spirit is compared to steam, just as it becomes water by means of condensation (sublimation) and finally turns into it, so too did spirit become matter by means of a similar kind of condensation; spirit and steam remained what they are, and have only changed their forms of appearance. This is an example of the natural spirit and body of steam, water, ice. Cf. Guido von List-Büchler’s 3 Rith der Artes Germanicas, pp. 9–14.

4. The three principal forms, the younger form of giants in the South Race (the Aztecs), and the Ninth Race in the Aryan. The Eighth-Aryans are the remnants of the North Race.


6. Rings were not, as they are today, exchanged. This is because only the girl has the ring (magical) to perceive, which is the same as the ring (magical) (Dagmar), which was bound with strings (in the form of her wet, Nazi, and from it is equally heavy ring (magical) every tenth night month. This is the symbolism of propagation and pregnancy and giving birth.

7. This is not derived from breech, Nor is "would know," but rather from horse is a generator form. This has been erroneously derived from brickfield, which does not exist in Rome.

8. One (monosyllabic) of mystical word or holy unpronounceable names is holy praise of God, which the Brahmanic OASME—omen, omens, omens, etc.

9. The other half, the bodies which have lost their soul, fall to Fryea, who gathers them to herself in Volkswagen (Followers)—more about this later.

10. Quote from the Prophetic Edda, "Grimnismál" stanzas 7: "for you Ohm as Siga I draw as evil sires. A blit is in allorum form—we are more literally translated ... whereas Odins and flaps drink for all the days, they are, from golden cups."

11. The left foot is the Nibel Ixo, i.e. guide [see] generation, that is to say—the Phalanx.

12. Friedhof is not Friedhof [crematory, literally ‘peace-yard’]. In, Death, rules in this yard and not peace [Fried.]. Fryea as the goddess of death—Fried was also called Freia. One prayer to her goes like this: "Those friends and children who then gather in abundance, lofty goddess, there is the right to give life and to take it."

13. Here with the word life should only be understood the life of the body [Fried.], not that of the soul or spirit, for these are confused by Wreatan.

14. The name Wreatan also means Odins ("beard").

15. Gogmagog is over-all generalizer (Ogilvie).


17. The three levels of the myth are arranged from the bottom to the top: 1) the external (cosmological); 2) the mythological (archaic, fictional, Rigveda); 3) the super-mythological (archaic, fictional, Rigveda).

18. Here the direction for the invention of the last two elements might be found.

19. This is a play on the fact that the Old Norse word daz can mean either "a group of," "a group of," "a group of." But there are two different and unrelated words.

20. Concerning this there are more details in the pioneering works of Dr. Jörg Lanz von Liebenfels from Rotula near Vienna. Especially his "Romantische, Vienna Moderner Verlag 1905. (An English translation of this seminal work is available from Kleine Raven Press.) See also his "Affenmensch der Bibel" ("Ape-man of the Bible"

and Die Theologie und die astrologischen Monumente ("Theology and the Asyrian Man-Arkan") Berlin: Achenbach, Paul Zöllmer, 1907.

21. See the works of Dr. Jorg Lanz von Liebenfels.

22. This line is well supported in Germanic herm. See Stephen E. Flowers’ "Sy Sigmund" aperitivorum in Studia Germanica (Rima Raven, 2000), pp. 29–43.

23. Concerning this see the highly interesting study by Jörg. Ludwig Reimer in his valuable work, Ein psychologisches Deutschland und Grundzüge der Deutschen Wirtschaftsgebieter (Leipzig: Tübingische Verlags-Anstalt, 1900–1907). Both important books are not too strongly recommended to all Roman politicians; they refute the ethical foundation given in politically practical ways, and thereby attest to the possibility of their practical employment.

24. Für Karl Klinger in the Nietzsche (Unterrichtsunterweisung) by Peverl Cocosile and Professor Max Seiling (Münch-Pasing), Leipzig: Oswald Münz, 1907.

25. The Gobolons are a family which started dye works in 19th century France and later founded a company that became renowned for the manufacture of fine

26. This tortured formula is transcribed from the original: vielzigütig—vögel

27. This tortured formula is transcribed from the original: allzigütig—allzigütig All

28. Many more such traits are known in mythology and folklore, the most important are: Three-Ares, Three-Buddha, each with three colors, acts, woman, vision, siblings, half-year; Berufa, houses, horses, high-man, courts, trees, leaves, birds, veins, bones, ears, bind, days, floors, (giant), thorics daughter, dragons, drinks, monkeys, valleys, etc.

29. Sefel, sight, taste, feeling, hearing, understanding, temperament; seven which the Pythagorean unifies in the voice and places under the rule of language.

30. Just as an aside it might be mentioned that "I" is the sign of the masculine being, while "O" is that of the feminine; unified as the two signs as One indicate the numerical (categorical) being of the course and form the holy letter "M," which has been preserved as "M" in the Ichagri alphabet.

31. So, in perusing it might be mentioned that our sign of increase in mathematics: the plus sign (+) and the multiplication sign x have their origins in this. The plus (addition) indicates increase by means of augmentation: father + son = grandson. The multiplication sign, however, shows increase by father + mother = descendant. More about this later.

32. List is either pandering to his sexually safed leadership or is interested about the widespread sexual sel among the early German peoples.


34. "Secret, concealed, secretive, comfortable, snug" in the usage of current German.

35. These are the so-called elementary spirits.

36. Deiters (proven) is different from deis (Wiedewelt). The latter is the course of unsatisfied desires whereas deis (Wiedewelt) are generated which create an imaginary reality around the afflictions. This is done by one’s own (psychological) mind and not by any outside one, which is the case with deiters.

37. Euclidean quite succinctly calls plasun’s place (he is speaking of an erotic theatre performance) "vagination of the001."

38. Those who act or think independently, but rather are moved by ideas of good and evil, are designated as Fate—motivated by what is understood as "inhard-

39. For more details in the title see Guido von List-Büchler’s 8 Die Secret der Rites pp. 53, 71 and 72.) and No. 9 Die Bilderschrift der Artes Germanicas.
Glossary

There are a few words which List uses repeatedly in some special sense or meaning. These bear separate definitions and commentary.

Acht [acht]: See: bitte heinheitliche Acht, bitte heinheitliche Acht high secret tribunal (eight) (acht), but as which music on an Acht (octave) higher

All: The entire cosmos, which includes everything in the objective universe. The ego (ich) differentiates itself from the All, but nevertheless comes to realize its place within it in a conscious manner.

German: List formed this word based on the Sanskrit word karma: "action," and linked it with the Old Norse term of the bound of the underworld. German, mentioned in the Poetic Edda (Völundapá 44, 49, 58 and Grímur 44).

Hallowen: A sanctuary, temple.

Ich: the ego, literally the "I." Related to this is the Ich-keit,"self," individuality, which is characterized as the individuality which transcends various incarnations. The word Ichkeit is made up of the first person singular pronoun, ich, with an alternating suffix -keit. This is contrasted with the Wenenheit.

Ur [ur]: This is used as a noun by List to indicate the undifferentiated primal state of the universe. Used as a prefix (Ur-) in German it indicates the original or primordial state of level of being of something.

Whiter: [VIE-len-eye]: This is the Listian term for esoteric religion. The first syllable of the word, with, reflects the Proto-Germanic *wêh- "sacred." On page 28 of the present study, List himself defines the term succinctly as "the inward sanctification."

Wenenheit: This is the substance or essense, which List characterizes as the "personality," i.e. personhood, and contrasts this with Ichkeit.
The Invincible Guido List
A facsimile edition of the 1898 "Germanic canticles" by the man who would become the leader of an esoteric Germanic revival just a few years later. It is an outline of a moral teaching with which few could disagree. This edition is beautifully illustrated by Timothy Wintermeyer whose work closely follows the art-nouveau style of the original. Translation is by Edred Thorsson.

$12.00

The Practice of the Ancient Turkish Freemasons Rudolf von Seckendorf
This is the only practical book of magic produced by the founder of the famous Thule-Society of pre-war Germany. It is a manual of Sufic alphabetic meditationsal work with the keys to the alchemical process. The Sufic is that of the Bektash sect of Turkey into which the author was initiated in the early part of this century. Translated by S. E. Flowers.

$10.00

Rune-Magic Siegfried Adalfr Kummer
A new English translation and edition of a classic text of the Amaunus tradition originally published in German in 1933. It contains original material on runic chants ("yodels"), hand postures, invocations and more. With an introduction and textual notes by Edred Thorsson.

$9.95

The Secret King: Karl Maria Wiligut—Himmler’s Lord of the Runes
Translated and Introduced by Stephen E. Flowers, Edited by Michael Moynihan
There is much speculation about the “occult roots” of National Socialism, yet very little concrete documentation has ever been uncovered about the actual occult practices of the Nazis themselves. Of the materials that do exist, almost nothing has been translated into English... until now. This book contains the entire corpus of occult writings by Karl Maria Wiligut, who was a runic initiate and shadowy “Secret King” of Germany. Wiligut was commissioned by the SS to write rituals and private reports on Runes, secret Germanic traditions and pre-history. It was through this position within the SS that he came to be known after his death as “Himmler’s Rasputin.” This book contains a vast amount of never-before-translated and published primary evidence which shows the extent of Nazi involvement with Nordic esotericism.

$18.00

To order send price of book plus $4.00 for the first book and $1.00 for additional titles for postage and handling to:
Rüna-Raven, P.O. Box 557, Smithville, Texas 78957
Or visit our website at www.runaraven.com for a complete listing of available titles.