

Gnostic Runology – Summary and Conclusion 1

<http://www.GnosticStudies.org/Runes>

From Germany to the Americas: Rune Practices

As we have seen, beginning in the mid to late 1800s, the *Völkisch* movement helped promote the study of the Runes in German-speaking countries. This was given significant boost in 1906 with the publication of Guido von List's Runic concepts, which very soon became popular. However, Friedrich Fischbach's 1900 booklet on the Runes may have been the origin of many of List's core concepts. Nonetheless, List's main 18 Runes (the so-called "Armanen" Runes) were the basis of an attempted synthesis of all Runes into a single system, which then became, arguably, the most influential Runic system of the 20th century.

Over the next 25-30 years, other German-speaking authors then built off of List's concepts, publishing their own perspectives in the 1920s and 30s. These included body- and hand-postures imitating the shapes of the Runes as well as mantras that go along with them. However, this phenomenon was almost completely unknown outside the German-speaking world, until...

Somewhere between 1931-35, when German Esotericist, Freemason and Rosicrucian, Arnoldo Krumm-Heller (Huiracocha) began to share some of this rune information with the Spanish-speaking world. Having clearly been inspired by Peryt Shou, E.T. Kurtzahn, S.A. Kummer and others, Huiracocha sent a correspondence course (known as the "Runic Course", "Course on Rune Magic" and "Esoteric Course on Runic Magic") to his FRA schools in Central and South America. This Runic Course included not only Huiracocha's understanding of the Runes, but also their associated body-postures (many similar to Kummer's Rune-Exercises).

At some point before 1950, at an FRA school in Columbia (probably in Bogotá), the FRA Runic Course was taken by a young man studying Huiracocha's Rose-Cross system and who would later come to be known as Samael Aun Weor. After sharing a few of Huiracocha's Runic Exercises in 1954 (in his book *Igneous Rose*), Samael Aun Weor published his own explanation of Runes and their corresponding practices in December of 1968 (in a Christmas Message known as *Magic of the Runes*). This also stimulated interest in the Runes for the Spanish-speaking world.

At the end of the 1900s and the early 2000s, many of Samael Aun Weor's books were translated into English. This has, likewise, stimulated interest in the Runes once again and, with it, interest in the origin and history of the associated Runic-Exercises.

The Runes as Characters that Symbolize Religious-Concepts

Beginning in 1900, with Friedrich Fischbach, many of the authors we have studied considered the Runes as more than just 'letters'. Fischbach was a textile designer and instructor, who studied ornamentation of the ancient world throughout his life. As a result, he says he discovered the relationship between multiple cultures, and with Fire-Worship (the "most prominent" of the ancient religions).

As Fischbach explained in his book, the symbols of Fire-Worship center around a few themes that are also found in ornamentation, such as: the Divinity, the Divine Light, the Fire-Drill, the Fire-Altar, holy Altar woods, the Fire-Flower and the Fire-Bird. Thus, Fischbach tells us, the Runes correspond to fundamental Religious-Concepts and the oldest Runes grew from the same Root as the oldest Ornaments: Fire-Worship. What has been emphasized with the Runes, he says, is not beauty, but the best possible simplicity and abbreviation for their everyday use. This is why, he continues, the Runes have remained simple, suffering little alteration through time.

Furthermore, he says Runes were used as “Protection-Signs against demons and are found in connection with Magic-Words and Incantation-Signs [Zauberworten Beschwörungszeichen]”. Yet, the Runes were not considered to be Magic-Formula [*Zaubermittel*] in and of themselves, but only became magical through Incantations or Magic-Sayings [*Zaubersprüche*].

These sacred Songs/Chants [*heilige Gesänge*] and Magic-Sayings are closely connected with the Runes through alliterative Rhymes. These Rhymes had their origin in the Religious-Concepts of Fire-Worship and may have also been used as a memory aid or mnemonic for Religious-Concepts that alluded to Universal-Secrets.

Fischbach’s ideas were not only specific, but also seemed based on a lifetime of research and experience. His ideas about the Runes were intriguing, to say the least.

From Fire-Worship to a Rune-Centric Religious System

Around 1906, Guido von List started publishing articles about his understanding of the Runes. We don’t know if List read Fischbach’s booklet on the Runes, but List seems to have a number of concepts similar to those given by Fischbach as part of the foundation of his Runic Philosophy.

In the following years, List’s ideas were so popular that an organization was created to publish his works and support him sharing more of his philosophy. With this, we see the development of his so-called “Armanen” system.

As can be seen in List’s 1910 book *The Pictographic-Script of the Aryo-Germans: Aryo-Germanic Hieroglyphics*, a complete system of creation and existence is given, which is explained through symbols (beginning with lines & circles) and associations with Mythological systems (especially Nordic Mythology). The symbols are then connected to the Runes and used to explain their ‘root(s)’ in one way or another.

In 1914, List published *The Primordial-Language of the Aryo-Germans and their Mystery Language*, and gave his esoteric theories on the hidden meanings of sound. He combined Runic shapes with sounds and put them into groups. He then detailed the association of certain combinations of sounds with a given Rune and their esoteric meaning(s). This system he called the “*Kala*” and claimed it was the key to understanding the hidden meaning behind many words, both ancient and modern.

In 1920, Peryt Shou publishes his booklet *The ‘Edda’ as Key to the Coming Age!*, where he gives what are said to be the body postures and accompanying mantras. Regarding this, Runologist Karl Speisberger said in 1958: “Peryt Shou, who has probably given us the best Insights into Mantramistics, brings mantric Postures in his Writings which ... are unmistakably Rune-Asanas”. Through these practices, Shou tells us that one can receive esoteric or occult information.

Then, sometime during the 1920s, the Austrian physicist and painter Dr. Teltscher presents the view that Runes are the symbolic Representations [*symbolische Wiedergabe*] of cosmic “Currents-of-Subtle-Force [*Feinkraftflüsse*]” in his magazine *Hag-All=All-Hag*. This idea seems to have influenced many Runologists, including Gorsleben who quotes Teltscher’s explanations.

In 1924, E.T. Kurtzahn publishes his book on the Runes, *The Runes as Salvation-Signs and for Unbinding-Fate*, where he tries to explain things from a Gnostic-Christian perspective. In it he highlights the ‘Gnostic Marriage’ and seems to hint at the Karezza or White Tantric method being hidden in the message of the Runes. Details on the ‘Gnostic Marriage’ are explained in his 1925 book *The Gnostics or the Invisible Church*.

In 1931, F.B. Marby begins publishing his multi-volume work: Runic-Writing, Runic-Words, Runic-Gymnastics [Runenschrift, Runenwort, Runengymnastik] . In it he says that there are 5 different zones of “The Lodge of World Space” which have different types of energies and suggests that the Runic Exercises are able to assist in the extraction of these energies.

When we add all this together, we can see a Rune-Centric spiritual system that seems to have developed through the following key concepts:

- **An Ancient Universal Religion:** Fischbach’s idea of Fire worship as the universal religion and List’s Armanen ‘religious’ system
- **Rune Sounds (“Songs”):** Fischbach’s explanation of sacred Songs/Chants as the keys to activating the magical attributes of the Runes, combined with List’s association of sounds with the Runes and their related shapes (the “Kala”)
- **Mantras and Body Postures:** Peryt Shou’s esoteric exercises combining body postures (which seem to be Runic) with mantras, and which he called “Mantramistics [Mantramistik]”
- **Runic Shapes as Cosmic Formulae or Archetypal Structures:** Teltscher’s concept that Runes are shapes which show different types of energy currents
- **White Tantra:** Kurtzahn’s association of the Runes with the “Gnostic Marriage” or “Karezza” as the key to understanding the deeper meaning of the Runes
- **Energetic Cosmology and Runic Body Postures:** Marby’s concept of different “Zones” of World-Space (which each have their own type of energy) and that through Runic Exercises one can tap into these different energies.

All this gives us fertile ground for a number of other Runic authors to share their insights or discoveries. By the mid to late 1920s and the early 1930s, along with the popularity of Magnetism (and the roots of what is now called ‘energy work’), we have a new Runic Philosophy that seeks to unite the Runes with the Life-Force of the Universe.

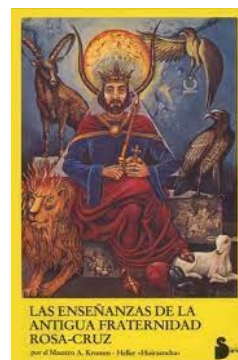
In the Runic Exercises of S.A. Kummer, we find a very interesting combination of concepts that sets them apart. Both Kummer and Marby emphasize that the human being receives ‘waves’ from the cosmos and that the Runic Exercises assist us in receiving and processing these waves. They have also suggested that the values extracted from these waves are useful for both individual and collective advancement of human beings. A similar concept is emphasized by Gorsleben, who sees the Runes as the key for progress, as illustrated in the title of his book “*The Peak-Time of Humanity [Die Hoch-Zeit der Menschheit]*”.

Runology from German into Spanish

According to an interview with his son: After moving to Marburg, Germany in 1920, Huiracocha bought a printing business that same year. Over the next 5-10 years, this business seems to have published some of Peryt Shou and Kurtzahn’s books. So we can assume that both these authors influenced Huiracocha (and maybe even vice versa). Additionally, we know that Huiracocha read Kummer, because he mentions Kummer and his book “*Heilige Runenmacht (Holy Runic-Power)*” by name in [an article](#) published in Chile in 1936, where he also mentions Kurtzahn.

So it is clear that Huiracocha is familiar with these occultists’ concepts and that they influenced his understanding of the Runes, and therefore his FRA Runic Course. Many of the Runic Postures given by him are very similar to Kummer’s. Since the Runic Course was not public, we can also assume that it was accompanied by additional instructions, either verbal or in another document (like a personalized letter).

In a 1987 book *The Teachings of the Ancient Rose-Cross Fraternity* [*Las Enseñanzas de la Antigua Fraternidad Rosacruz*], we can find additional instructions on the Runic Practices. It was compiled by a former leader of the FRA in Spain, a few years after the closing of all FRA branches in 1984. He explains in the Introduction that he decided “to publish them in order to preserve them for posterity, since if they remained in the hands of very small groups of initiates, united by the oath of secrecy, [then] they would end up disappearing little by little [along] with them... The same has happened with a great number of esoteric writings and teachings in the past, which, having been enclosed in hermetic circles, died along with their custodians and were lost forever.”



This book has chapters with Astrological practices (that seem to complement Huiracocha’s Zodial Course), as well as one with Runic meditations and practices. An English translation of the Runic chapter of this document is available in the Appendix of [Gnostic-Rosicrucian Runology](#). The Meditation sections are summaries of Huiracocha’s explanations for each Rune or attempts at further clarification for them. However, the Practice sections fill in the gaps where the Runic Course only hints at the exercise or more details are given about when/how the FRA taught they were to be done. Although, in some cases, the practices are different from those given in the Runic Course...

If we include the explanations for the Runic Practices from *The Teachings of the Ancient Rose-Cross Fraternity*, then we can say that the practices are almost identical to Kummer’s for about half of them (at least with respect to the posture and/or the mantrams given). The exceptions are for the *Ur*, *Os/Othil*, *Ka*, *Hagal*, *Not*, *Is*, *Sig*, *Tyr*, *Yr*, *Ehe*, and *Gibor* Runes, where most seem to be based on Kummer’s posture, but a movement is simply added to it.

The Rune practices that are unique to Huiracocha are the following:

- Ur* (crouched down with arms forward),
- Os/Othil* (alternating between shapes),
- Ka/Kaun* (one arm raised instead of two),
- Is* (arms raised vertically above the head),
- Not & Ehe* (alternating between Kummer’s postures),
- Sig* (drawing the Rune’s shape with index finger), and
- Tyr* (bringing the arms up into the *Is*-Rune position and then down into Kummer’s *Tyr* position).

Huiracocha’s *Hagal* practice is to gaze at the Rune’s shape on paper (which Kummer gives as a secondary practice) or *The Teachings of the Ancient Rose-Cross Fraternity* gives two simplified *Hagal* body postures composed of the *Man*- and *Tyr*- or *Yr*-Rune positions. For *Gibor*, the practice is either to make the sign of the Cross with the fingers or *The Teachings of the Ancient Rose-Cross Fraternity* gives the posture as kneeling with arms out sideways (forming a cross).

Runic Practices: From Germanic to Rosicrucian and Gnostic Mysticism

As we have seen, starting in approximately 1935, Samael Aun Weor studied at an FRA school in Columbia, most likely Bogata. He speaks highly of his experiences there (see Ch. 5 of *The Three Mountains*), of Huiracocha and of his Runic Course. Although Samael Aun Weor did not publish his “*Magic of the Runes*” book until 1968, he did give some Runic practices in his other books, starting in 1954 with *Manual of Practical Magic* and *Igneous Rose*.

Samael Aun Weor's Runic practices are, for the most part, similar to Huiracocha's (again, at least with respect to the posture and/or the mantrams given). Like Huiracocha, his prayers/affirmation for a given Rune are different, but the postures themselves are certainly similar. In his books, Samael Aun Weor does not give a practice for the *Ka/Kaum/Kaun*, *Man*, *Yr*, and *Ehe* Runes (although his *Not* Rune practice includes the *Ehe* Rune posture). His *Hagal* Rune practice is somewhat unique, although he gives the same practice of gazing at the Rune's shape mentioned above, but he also gives a series of mantras or magic words in the Nahuatl language.

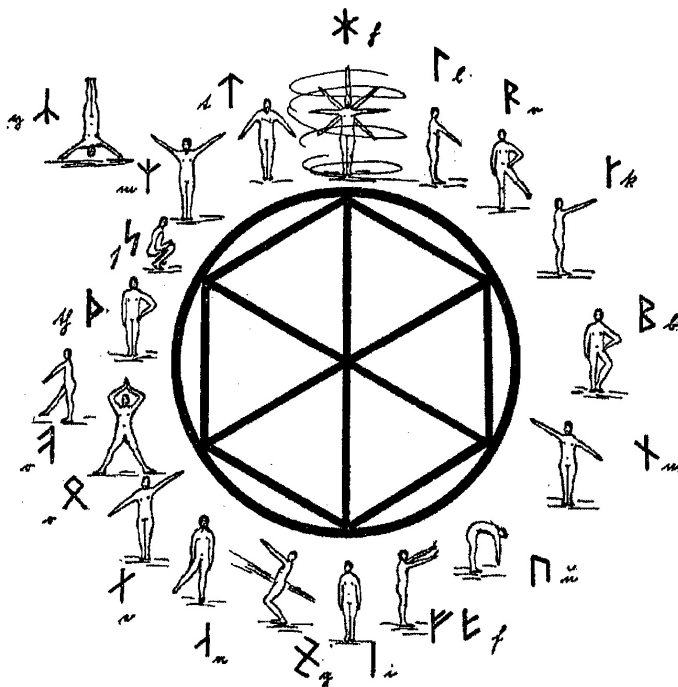
However, where Samael Aun Weor really helps us is with his profound explanations of the Runes, as well as with his explanation of the origin of the Runic Practices themselves. Regarding this, in *Igneous Rose* he says:

"In his Course of Runic Magic, the Master HUIRACocha teaches all these things [referring to certain Runic Exercises]; however, the sacred Runes are not the property of Master HUIRACocha, because **this knowledge is as ancient as the world and belongs to the great Schools of Internal Mysteries.**"

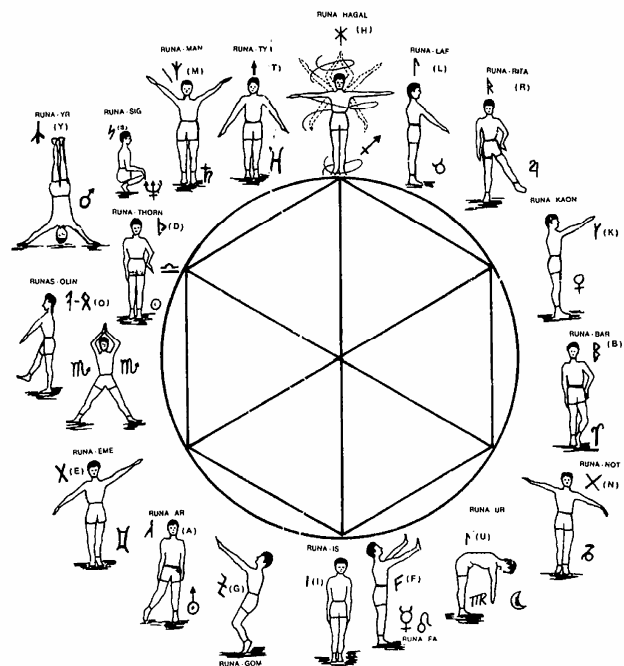
This explanation seems to be consistent with the idea that Shou, Kummer and Huiracocha also mention: the Runes put us in contact with the Internal Worlds.

Comparison of Runic Postures

On the cover of Samael Aun Weor's 1968 Rune book, we see a graphic with body-postures that look very similar to Kummer's Runic-Postures (see graphics below). However, because it is unlikely that Samael Aun Weor spoke German, then we must assume that Kummer's Rune-Exercises (with some modifications) were passed on to the Spanish-speaking world through Huiracocha's Runic Course and that Samael Aun Weor was familiar with them through his studies in the FRA.



'Runic Hexagram' drawing from S.A. Kummer's *Holy Runic-Power [Heilige Runenmacht]* (1932).

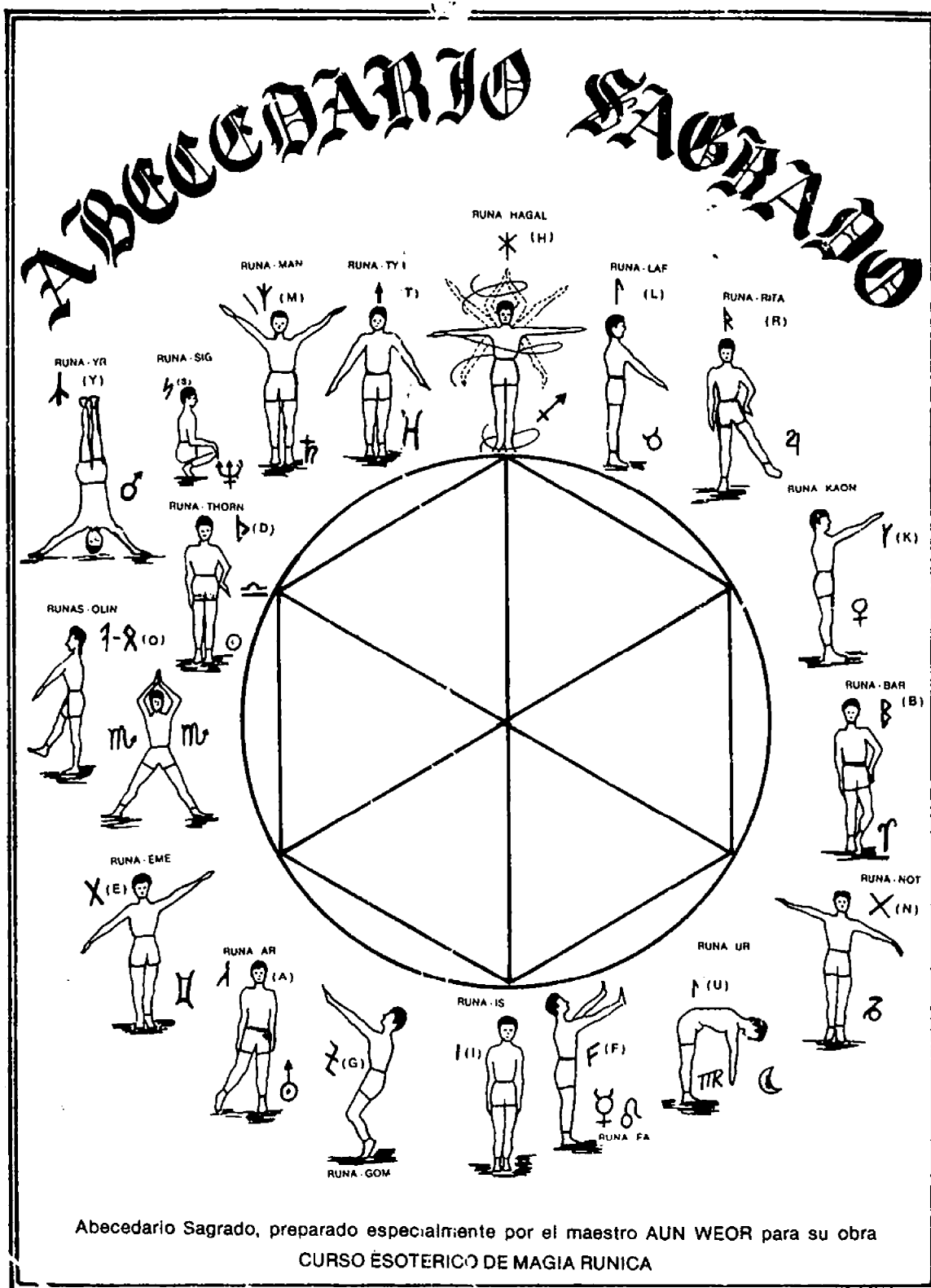


Back cover of Samael Aun Weor's *Igneous Rose [Rosa Ignea]* (1954)¹, same graphic as on the front of his Runic Course.

¹ Note that *Rosa Ignea* was first published in 1954, but the graphic shown here comes from an undated 4th edition. However, this seems to be the same graphic used on the cover of Samael Aun Weor's 1968 Christmas Message.

An analysis of Samael Aun Weor's cover graphic by [Francisco Caparrós Pujalte \(from Gnosis2002.com\)](http://Gnosis2002.com) notes the following:

"The first edition of the Christmas message 1968-1969 had no plates with postures, only drawings of the figures of the runes... The postures appeared on the cover, which had this drawing that is said to be made by the master himself, before going any further it is worthwhile to look at such a plate:



The question is why in the book are only 15 of the 18 runes that are seen on this plate explained (FA, IS, AR, SIG, TIR, BAR, UR, THORN, OS which appears as OLIN in the drawing, RITA, KAUM, HAGAL, NOT, LAF and GIBUR)?

The unexplained ones are: MAN, YR (these two are assimilated into TYR) and EME (or EH, this one is synthesized into NOT), and GIBUR appears as GOM.

Besides that, of the 15 there are 6 where the explanation of the practice does not allude to the posture drawn on this cover (AR, SIG, BAR, KAUM, HAGAL and GIBUR), and 2 where the posture described in the text does not coincide with the one seen in this "Sacred Alphabet" (IS and THORN).

It is also interesting to observe the astrological correspondences that the master puts in this drawing because they expand a little on those that were studied in the F.R.A..."

Hopefully, with our study of the Runes and their Germanic origins, these questions are easily answered.

A Further Gnostic Explanation of Runic Courses

In 2004, Mr. Pujalte wrote a 'Guide to the Runic Practices' entitled "[Runic Practices as they were taught in the Early Days of the Gnostic Movement](#)" (quoted above). Describing this document, he says:

"The runic practices have always been a part of occultism, and are known within many secret orders, but they had never been exposed to the profane world until two rival initiates aired them to the world with their disputes.

Those litigants were Siegfried Adolf Kummer and Friedrich Bernhard Marby. Marby was trying to make business by publishing the sacred teaching of the runes and Kummer felt it was his duty to see that it was not misrepresented.

As a result of their quarrels, runic magic was embodied in a printed book which to this day remains the most orthodox publication on the subject: "RUNEN MAGIE" written in 1933 by the pan-Germanist Siegfried Adolf Kummer...

With the runes exposed, the secret societies redoubled their care in keeping these teachings hidden from the profane eye... and it was only through Master Huiracocha that these practices came to the knowledge of Master Samael Aun Weor, who, upon verifying their power to awaken the consciousness, incorporated them into the body of doctrine of the Gnostic movement, [although] somewhat synthesized and reduced to the essentials.

The course of runic magic of Master Samael is the one we stick to, but as he takes from other sources he omits some practical details that he takes for granted but that are not specified in any part of the body of doctrine, for that reason I wrote this work that tries to compensate for the lack of those details by appealing to previous courses and to serve as an introduction to the course of runic magic of Master Samael Aun Weor."

At the beginning of this document (in the section entitled 'Background'), he says:

"The website gnosis2002.com publishes this document as a future reference and compendium of additional or clarifying information to the "*Christmas Message 1968-1969*" (*Magic of the Runes*) of Master Samael Aun Weor, a work in which he delivers runic magic to humanity.

We know that in practice the brief explanations of this book cause doubts and hesitations at the time of [reading it because of a] feeling that one [does not] concretely know how to do the runic practices.

We also know, having undertaken them ourselves, the great effectiveness of these practices, as well as the fact that the explanations in the book are not entirely consistent with the way these practices were originally studied within the esoteric school of the [Gnostic] Movement, and knowing this we cannot but investigate the case to the best of our ability.

Why this disparity? The reviewers of this text themselves confess [that they are] incapable of giving a sure answer to that [question], but before venturing an answer, the real question is this: what are we proposing to do by delving into all this?

We want to know the best way to do the runic practices, we want to reach a coherence between what is or was practiced in the early days of the Movement and what is written in the book, and for what [purpose]?

So that we feed the intellectual and emotional center with a kind of esoteric information that will help us to know something about runic magic under better light. Such a basis of study will serve us in order to reach a proper disposition so as to practice and teach others the runes with some ownership. Thus with such ideas we gain momentum in order to undertake [this task].

Whenever this type of revisionist attitude is taken, there is always the risk of adulterating what we thought we understood [but what] we have not understood; this is how one creates a basically absurd study on something very different [than] gnosis itself, but in this case we want to do precisely the contrary: to bring clarity, to walk the opposite path to that of the derivations.

After studying what I have been able to get my hands on (not without much research of the esoteric course of Runic Magic of Master Huiracocha), I can not help but think that the course of Master Samael assumes that one knows or will come to know the course previously written by Master Huiracocha; I say this in the sense that Samael does not focus on the details and specifics of the practice of each rune, but rather comments very well on primordial elevated esoteric aspects that the Master Huiracocha could not address as such in his course.

I will say more: he deepens such concepts because they are mentioned by Huiracocha, and Samael writes about them in such a way so as to redirect the matter in a more internal sense.

Likewise the Master Samael wants, at all costs, to remove the runic practices from what he would call a “circus ring”, thus he de-emphasizes ritualistic postures and prayers and [instead] focuses on synthesizing all runic magic into a few practices. This synthesis is done by a very special master who is our Guru and it would never occur to us in life to contradict what the master has done.

...We have heard the master Samael say *ad nauseam* that everything that is not the work with sex is a miserable waste of time and we more than agree with this, but when we start to practice the runes [then] doubts occur and we prefer to face them and take the risk of explaining them as thoroughly as possible.

Runic magic is not so deterministic, it is not so liturgical, it is not so demanding, [instead] it is closer to children's mentality because its practices are of a more innocent time.

However, as it is easy to foresee that those who study the course of Master Samael will find themselves in the same situation as us, [thus] it is not superfluous to give this contribution.

I am sure that whosoever studies it will find some relief, but please: let us not be so naive as to believe that by having this additional information we know something more about the runes than what we knew when we studied Master Samael's course.

Speaking from direct experience, I have to vehemently advise those who have not yet created a discipline of practices to base that esoteric discipline on these runic practices and those of the "Zodiacal Course". These are practices that are far superior to others that are given punctually, and very complete.

We urgently need runic magic to provide us with the higher energies that suit us in this colossal task we have set [for] ourselves of self-realization, taking advantage of the golden opportunity that Master Samael has given us to publicly unveil the great arcanum of occult wisdom.

We can and must take advantage of runic magic in order to AWAKEN THE CONSCIOUSNESS.

That one remains under the severe influence of such magical forces can be verified soon after practicing the runes and this is a great advantage for us.

It does not hurt, at this time, to quote a few recorded words of the master; the lecture from which we take them is very well known: "Astral and Jinn Practices", in it the master says:

The NORDIC RUNES, for example, belong to that primitive Cosmic Grammar. Dr. Krumm Heller said that "the Nordic Runes were older than the Hebraic letters".

Dr. Krumm Heller even affirms that "the Hebraic letters are only a caricature of the Nordic Runes".

In any case, the Nordic Runes belong to the Cosmic Grammar, to the GREAT UNIVERSAL VERB OF LIFE.

May God grant that soon we will be able to give humanity a book on Runes! I wrote one, I have not been able to print it yet. The day will come when we will print it.

The Nordic Runes are very important. Dr. Krumm Heller wrote about Runes; his course on Runic Magic is marvelous, there is no denying that, Brethren...

Is the book explicit enough? Well, here is [the *crux* of the matter]: the point is for no doubts to remain. Not to mention that it is quite an elevated book that has to be studied patiently for many years if we want to have any chance of understanding it..."