

The Trollwise Press

Advanced Old Norse Runecraft

The Theory and Advanced Applications of Runecraft

by Thor and Audrey Sheil



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The power of the Runes lies in their esoteric meaning. Without internalizing these meanings and contacting their essences, the Runes are nothing more than quaint magickal characters and items for abstract philosophical speculation. Wizards spend much of their early training in meditation and experiential exercises in order to develop the deeper awareness. Rune codes, mythic lore, images and the like serve as tools for this work. What separates the wizard from the ordinary spellcaster is the former's dedication to inner work. The wizard works from the inside to the outside; the common spellcaster is content with outer forms and contrived formulas.

Much of the initial training for the modern wizard is devoted to instilling the natural mindset and numeration of ancient times. It is easier to learn complexities than to release them. The internalization of natural thought is made difficult because one must learn to let go of artificial mentation. Letting go is more difficult than adding on.






Most of the extant literature on Rune magick currently available is the product of spellcasters. It depends on outer forms as perceived by the artificial mindset, and so is lopsided and distorted. Northern magick can only be understood by first gaining consciousness of the old, natural mindset and measurement, followed by work to gain internal consciousness of the Runes and personal experience of their essences. Those are the requisites for expertise in Northern magick and Rune work.

Magick is not found in the profusion of spells, theories, technologies and philosophies. The soul of magick is innate within Nature, Humanity, the myth and folklore of pre-Industrialized culture, and symbols. Becoming a wizard requires patient, persistent work within oneself. Myth and symbol lead the way; meditation and work are the wagon which treads the path.

Meditation and Power

Many people believe that meditation is a strange and difficult discipline. Actually, it is very natural. Sit in a comfortable chair, resting your hands palm-down on your legs. Breathe slowly, comfortably and naturally - like the way you breathe when sleeping. Allow the body to relax. Imagine with each breath that you draw in light. Imagine this light filling and warming your body.

Practice meditation twice a day, for about five minutes at a time. It is better to practice at regular, brief intervals than to randomly perform a long session. In time, you will become used to simple meditation. Then, when you relax, you can meditate on interesting things. Meditate on the Elements, Polarity, nature, or something which inspires you. Many people, once relaxed, will think of a quote from a holy book or poem. Don't worry if other thoughts try to get in your way. Just push them aside, and get back to meditating on what you desire.

In about two weeks, you can add another technique. As you draw in light, imagine that a hard, blue shell surrounds and protects you. Each time you draw in light, the shell gets brighter and stronger. This shell is your defense against negativity. When finished meditating, let the image of the shell fade, knowing that though you cannot see it, an invisible barrier protects you. Some people will also image a holy sign in the middle of their forehead. Depending on their beliefs, it may be an Elk Rune , cross , crescent , Thor's Hammer , pentagram , etc. This is further protection. If you feel suddenly beset by negativity, call up the blue shield. Mentally order it to double in strength. Consistent practice will ensure good protection.

The next technique is simple. Stand erect, arms bent, with palms facing forward. The back of your hands should be facing your shoulders, as if you were preparing to push something. Draw in light as you inhale. Now, mentally will the light to extend into your arms. Push your hands slowly forward as you do this. Let the light extend into your arms and hands. Extend your arms and hands fully, letting light course through. Image it passing to about five inches past your fingertips. Inhale, drawing your arms back and filling yourself with more light. Repeat the exercise, extending your hands and directing the light forward past your fingertips. You can also practice sending light through your palms. This teaches your inner body to control the flow of force. In time, you will be able to direct energy through your arms without having to extend them! This inner energy is natural, magickal power. By the way, practice of the arm-extension exercise also improves your general health!

The instructions and techniques are simple. However, you must do the work on a regular, consistent basis. Natural magick requires much individual effort. Practice meditating twice a day; do the arm-extension drill once a day, for five repetitions. These techniques are so easy that anyone can do them. The trick is doing them! Many people pass over simple techniques as too "easy". Yet the simple things are the strong foundations of more complex work.

Mind and Wyrđ

The primary action of a spell begins in the subconscious, for that faculty of mind initiates the process of accessing and controlling the needed forces. Subconscious motion is stirred by emotion, imagery and instinct. The normal process is an exaltation of consciousness above the mundane plane, as the mind must shift gear from physical reality to metaphysical power. Magicians of old would use symbols or concepts conducive to an idea of the spiritual planes. In Ceremonial magick, this entails invocation of the Angels of the Four Directions and of the Deity. Northern Traditions attempt to link with a Rune, God, or mythic theme. By placing the working within the realm of Divinity and myth, one evokes magickal power. This prods the subconscious into action. Once in motion, the inner mind can be directed by various means: Runes, objects, candles, chants, spoken spells, ritual, etc.

There are people who have an unconscious ability to send energy via the subconscious. Their "sendings" are uncontrolled, frequently occurring without their conscious knowledge. This random invoking of subconscious power is crude by magickal standards. For instance, a person may unconsciously direct hostility at the object of their anger. This is done when the sender dwells on the offense and the offender. Rage builds, and is channeled into the inner self, which launches forth a force of blind hostility at the offending party. Unconscious sendings are annoying, but lack the power to do serious harm. Magicians harness the same process for spellcraft. Their technique is not so random, nor is it used to send destructive power. Judicious use of words, symbols, and other tools allows the sending of desired energies with precision. The actual work is quickened by the initial exaltation of consciousness. A magicians can begin the process in seconds; the unconscious sender must dwell for hours before anything goes into motion. Note that the latter uses only her own emotional energy. Magicians can access massive power from beyond the self.

The magickal power works in two ways. First, it lands on the "target", affecting it. Secondly, it sets a new causation into the forces of Wyrđ, or the universal Principle of Cause and Effect. The flow of Wyrđ works to manifest effects from the implanted cause. Wyrđ is a complex matrix of forces and events, embodying the prime principles embodied within Yggdrasil. Wyrđ is the working of Universal Law. This Law is not an edict, but a process like the laws of science. Magick uses this Law to bring desired results.

A ramification of Wyrđ is its relationship to Time and Space. In Wyrđ, Time and Space work differently than they do in human and worldly realms. Wyrđ can compress Time and Space, or work totally outside their limitations. Distance and duration may exert tremendous influence in the world of effects, but on the Inner Planes they are incidental to the outworking of principle and Universal Law. The closest one may approach an understanding of them is through thought. An idea to make this comprehensible is starlight. The stars you see in the sky are light emitted by distant celestial objects, some of which are thousands and millions of light-years away. A light-year is the distance light travels in one year. A thousand light years means that the light has been traveling from its point of origin for a millennium. Therefore, the star you see is light which was emitted a millennium ago. It took a thousand years to reach you today. What you are seeing in the present is the result of an event which happened billions of miles away, several thousand years ago. Seeing the light actually links you for a moment with its initial emission of and the place where it happened. In an abstract way, you are momentarily connected with a distant time and place. The gap between here-and-now and there-and-then is momentarily breached. Ponder this for a while.

In Wyrđ, Time and Space can be condensed, folded, expanded or negated. Wyrđ is connected with the Astral planes. Those aspects of the Astral which are linked with Wyrđ are also subject to its variable Time-Space relationship. This is why a healing spell launched on 2:10 P.M. on Tuesday on Long Island can

affect its "target" in Dresden at the same exact moment. It is also why a spell enacted in the present can gain results which would have had to be set in motion days or weeks earlier. This is not to say that all workings reap immediate results. Some take time, even months or years, to bear fruit. The result depends on the spellcaster, the problem, the "target", and most of all upon Wyrd. Along with fulfilling your spell, Wyrd must regulate the mechanical processes of the Universe. It will not allow your working to disrupt other processes, but must fit it in to a grand scheme so that all works harmoniously. In fact, an inharmonious working on your part must still be adjusted into a large-scale harmony. Wyrd is the Universal mechanism of orchestration.

And you thought you were only casting a simple, unobtrusive spell!

Karma is a conventionalized and facile attempt to explain Wyrd. The usual definitions of Karma are more in line with promoting morality than explaining the Universal Law. Karma says that whatever you give, you will receive. This is not necessarily so. Wyrd proclaims that you are responsible for choosing the right course, and that you are further held accountable for your knowledge. "Right" is not a human moral code, but a higher law which transcends societal sensibilities. Karma is tepid; Wyrd has teeth to it! Wyrd does not require that a person be a namby-pamby, spineless do-gooder or else! There are times when a person must be determined, hostile and even merciless.

Wyrd is a law of responsibility. It holds each one responsible for living according to correct principles, each according to his or her own understanding. The more one knows, the more that one is responsible. In dealing with Wyrd, it is not enough to be "justified"; one had better be right! A person can justify anything! That does not make it right. Wyrd will not let a person hide behind a code of rules, nor allow him to excuse his behavior by quoting "scripture" or any other "authority". It demands truth. Thus do a person's own knowledge, words and deeds determine the tenor of the future.

The use of magick incurs a heavy responsibility. Many people do not take the use of magick seriously. They cast spells for things they would not normally do under mundane circumstances. Feeling that magick is somehow "unreal", they fail to recognize the ethical ramifications of their spells. Magick is not a free ticket to do as one pleases. The attainment of magickal skill does not mean that an individual is free of responsibility for his choices and actions. Wyrd does not take magickal operations lightly. It applies with even greater impact when magick is used.

Wyrd works both outside and within the individual, for it is the whole of Universal law. This law is manifested on the physical plane as natural law. The principles which operate as gravity, cause-and-effect, inertia, momentum, physics, etc., are part of Wyrd. One cannot escape it, so one had best learn to work in accord with it. Accord means harmonizing with the forward, progressive tendency of Wyrd.

Closest to Wyrd is the subconscious mind. Magick works from the inner mind. Consider the subconscious as a "starter engine" which must be engaged in order to set greater magickal forces into motion. The subconscious works at various levels, the deeper ones having greater range and power. Wyrd can work with the subconscious at deeper levels to ensure harmonious operation and manifestation of goals.

The subconscious works at three magickal levels: the personal subconscious, the group mind, and the collective unconscious. The personal level is the most facile and immediate of the three. It is the repository of the personality and the inner essence of the individual as a unique person. The personal subconscious is made up of one's feelings, attitudes, experiences, education, culture, society, etc. It holds all likes and dislikes, desires, whims, fears and complexes within itself. The magickal range of the personal mind is limited to the knowledge, experience and locale of the individual. Rarely does it act outside the mental scope of the person. Many metaphysical books mention the outworkings of "affirmations" and imaging in which a relative, friend or other acquaintance responds to a need. Sometimes the respondent is part of a superficial group mind, such as a fellow tradesman or neighbor. What should be noted is that all responses came from sources which are already known by the individual, either specifically or generically.

The personal subconscious can employ telepathic and magickal abilities in a limited manner. Telepathic outworkings are generally restricted to people within the individual's ken. Their range is not



usually far. Magickal outworkings at the personal subconscious level tend to force a new condition, and rely greatly on individual effort and sheer force of will. The manifestations have a marked awkwardness to them; few endure very long. Magick at the personal level is very drastic and literal. This is the place for voodoo dolls, figure candles and other of the more superficial forms of sympathetic magick.

Metaphysicians warn students to be very careful in their choice of words for chants and "affirmations", because the personal subconscious is very, very literal in its operation. It is the level of subconsciousness which can think in words, and it takes those words with stark, childlike literalness. Those familiar with computers can understand this. Computers respond to the programming. They do what you TELL them to do, not necessarily what you WANT them to do. So it is with the personal subconscious. Literal is the word, and a poor choice of words or symbols means an unwanted result.

The personal unconscious is the gateway to deeper levels of mind. Its assent must be obtained before any effective work can be done. Personal mind acts as a censor, admitting some things and barring others. This is important for survival, but can be a barrier to magick. Symbols, chants, and paraphernalia must meet with its approval. One cannot use an item which evokes a negative response. For instance, turtles are symbols which have magickal use. A friend of ours is afraid of turtles. Though he may wish to access what the turtle symbolizes from the collective mind, his personal subconscious will react with fear. This will either deflect, reject, or alter the spell. All magickal work is subject to subconscious approval.

The group mind is a blend of various collective atmospheres generated by the various groups to which a person belongs. Some are variable; others are rather constant. The ethnic group mind is enduring, even if the person adopts another culture. Thus, if a German were to move to Russia and try to "Russianize" (perish the thought!), he would still be influenced by the German group mind. It would be a gamble, should he attempt to assimilate the Russian group mind. In the newer countries, many retain both the current group mind and vestiges of ancestral groups. Those of mixed ethnicity may borrow from all of the ethnic minds, or shift to one or two. Some will only access the current group mind. For instance, an American of Irish ancestry will be most influenced by the American mindset, with a strong Irish link and influence. For an American of Italian-Irish ancestry, the American mindset will be more prominent. He may manifest equal portions of the Italian and Irish minds, or express one and minimize the other. This person may minimize both ethnic minds to such an extent that he will express only the American mindset.

The group mind allows access to all the power and experiences of the group, as a whole. It is a mass phenomena, and does not individualize. Group minds can have prodigious power and influence. They can be manipulated to focus the group toward a common goal. This is the factor behind propaganda. History shows several attempts to manipulate a group mind. The Nazis did it to control the German people. They confused and misdirected the group by misusing symbols held within the group mind. America and Britain used the group mind to help win the World Wars.

Group minds vary in size and scope. The Northern group mind includes Western Scandinavia, England, Germany, Western Austria, Holland and Flanders. All these areas partake of the greater mind, yet are distinct group mindsets of themselves. There is a British group mind which is composed of the Scottish, Welsh, Cornish, Anglo-Saxon and Northumbrian mindsets. The Celtic mind is made up of the Irish, Scottish, Welsh, Cornish, Manx and Breton groups. Religious factors enter the equation, there being the Catholic and Protestant mindsets which can cause some distinctions. These often follow older, pre-Roman lines! Germany can be separated into the Catholic south (Bayern) and the Lutheran North. More than religion separates the two, and some Northern Germans find they have more in common with Danes and Norwegians than Bavarians and Austrians. Norway and Sweden are very different groups. The Swedes are Eastern-oriented, whereas Norway tends toward the superior Western orientation.

In America, the Northeastern mindset is distinctly different from that of the Deep South. California is a world of its own. People from the Northeast find Ireland and Britain less alien than California. Within these mindsets are vestiges of ethnic influences from the Old Countries. This link can be easily restored by an individual willing to do so. America itself takes its lead from the Northern Mindset.

The Group Mind can provide a shortcut to the next level of mind, the Collective Unconscious.

Certain special symbols and energies are made available to persons within a group mind. These things are not as accessible for those outside that mind. A good example is seen in the group minds of Ceremonial magickal orders. Those initiated into an order have access to all of its symbols, rituals, and other points of contact. Non-initiates can only achieve use of the same symbols through constant pressure and effort. In Ceremonial groups, initiation brings the individual into the group mind, allowing him all of its benefits.

The Collective Unconscious is a universal repository of symbols and the place where magickal potencies are tapped. It is the collective mind which wraps Universal energies in recognizable symbols. Symbols allow the human mind to recognize invisible, archetypal energies underlying all of existence. Like a keyboard, a magickal potency can be tapped by sending the corresponding symbol into the collective level of mind. The Runes are held within the Collective Unconscious. They can be used to tap limitless reservoirs of unseen energy. Because the Collective mind also touches the levels of Wyrð, results can be adjusted harmoniously before they manifest. For the sake of illustration, imagine Wyrð as working from beneath the surface. The collective mind also works at that level. The personal mind works above the surface, while the group mind is a matrix between the two. Imagine that manifestation takes form on the surface, which is subject to factors of time and space.

Working beneath the surface, adjustment is completed prior to manifestation. Wyrð has harmonized the result within the flow of things before it appears. Above the surface, the thing appears before it is fully harmonized and integrated into the scheme of Wyrð. Thus, it is subject to change, adjustment...even elimination! Below, adjustment is a prior event; above, the manifestation has yet to be integrated. This must be considered when planning a spell!

The Runes are archetypal symbols. At the level of the personal unconscious, Runes are little more than symbols which have interpretations and attributions. Those Runic methods of recent manufacture work at the personal level, for their given meanings do not tally with archetypal forces. This is why people can get a few results with the contrivances of second-rate "runologers". When the Runes reach the archetypal level, they access the genuine potency of that symbol. Some folks have been using Thurs Þ to mean a "gateway", for instance. So long as their work remains at the personal level, it will work that way for them. Once it goes deeper, however, all they will get is a Gateway to Hell! Thurs is one of the most dangerous forces imaginable. It seems to have an even worse effect on females of any species. I know of several Thurs-Rune backfires of this sort, not to mention problems with the other Runes. Hagal H, Naud N and Lagu L can be an unpleasant surprise when their archetypal force rises on the unsuspecting spellcaster.

Usually, there is a "safety mechanism". The personal conscious, when using a symbol, gradually feels the energies within the collective mind and begins to adjust its interpretations of the sigil in question. This occurs gradually, and is the reason why interpretations of Runes, Tarot and Astrology alter as the person grows in experience. Sometimes the safety mechanism is not working, and then the surprise comes with bone-chilling abruptness. Boom!

Magickal work involves all three subconscious levels, to varying degrees. Every spell must gain access through the personal subconscious; many will also have to get through the folk soul. The greatest power is found within the collective unconscious. For this reason, magicians of all traditions make an intensive study of myth, folklore and symbolism. Knowing each inner level and how it works is important for effective spellcraft and understanding of human nature.

Rune Technology

Spellcraft is the active, visible form of magick. Every magician studies the art of using magick to create desired changes. The attainment of the magician must have expression on the physical plane. The practice of spellcraft was only taught to students who had mastered the basics; these days, it is the first thing which people want to learn. Without inner training, however, a person's magickal ability is relatively poor.

The first step in casting any spell is to recognize a need. In effect, a situation exists which might require the use of magick. Due to good training and experience, the wizard can assess a situation intuitively. He knows if the situation warrants attention, and the nature of that response. Many situations do not require magick. The mistake of common spellcasters is to meet every challenge with an immediate, magickal response. Another mistake is to treat all problems of a given type with the same sort of response. For instance, a need for money will probably be countered with the usual money- spells. The magician takes each case on its own merits, unlike the rote response of the common spellbook commando. A wizard will determine the problem, the appropriate response, and how that reaction is to be put into effect.

The easiest way of assessing problems is an application of the Four Elements. The magician determines the Elemental character of the problem, his position, and the desired solution. He then considers the Element of the remedial action which will culminate in the solution. Let us take a case of lacking finances. Finance would be a matter of Elemental Earth ♦. Lack in any field is generally attributable to Earth or Air ♠. In this case, the desired result would be an increase of finances. That may seem to be a matter of Earth, but not always. The lack may be caused by obstacles or a condition which drains current supplies. The drain might be a matter of Elemental Water ♥, or it might be the excessive consumption of assets which denotes Fire ♣ at work. The magician must determine the real nature of the problem. Lacking finances may seem to be the problem, but it is just as likely a symptom. The real problem may be loss, overuse, overexpenditure, etc. A wizard looks behind surface conditions to seek the underlying and real problem.

If lack is the problem, the response would be to increase the needed commodity. The financial situation might require an increase in Elemental Earth ♦. A Fire problem ♣, such as overexpenditure or consuming of assets, would be met with its opposite Element, Water ♥. This removes the obstacle by neutralizing it. A Water problem ♥, such as a drain on assets, would be overcome by Fire ♣. Should overexpenditure be caused by frivolous spending, a magickal response may not be warranted. Corrections would have to be made in spending practices by the responsible parties.

The Runes can be used in a similar manner. For example, a situation of poverty might entail the Naud Rune 𐌺. This can be countered by a doubled or trebled Jer 𐌺 solution. Most important is that the magician recognize the surface condition and seek for the real problem. He must determine if magick is the appropriate response, and if so, which potencies are best brought into play. A simple expedient is to know which forces work in accord, and which oppose each other. Forces which support each other are called sympathetic; opposing forces are antipathetic. Knowledge of sympathy and antipathy enables the magician to meet a situation with the proper remedial force. The Runes allow the magician to assess and respond to any situation with precision, focus and power. Tradition has provided several means for this work.

The following two lists are comparison codes. There are several of these. Comparison codes reveal Runic properties by showing the various antipathies and sympathies between the Runes. Different codes of this type illustrate different facets of Runic sympathies. Sympathy and antipathy are normally of a relative nature, and are apt to change along with the situation or aspect of magick. These codes denote the more obvious sympathies and antipathies:

Comparison Codes

The following is a list of Runic opposites. They are not so much antipathetic as they are reciprocal poles. Some will counteract each other; others will work well together. This is but one comparison code, wherein Runes are described by comparison to other Runes. The codes in my possession usually denote comparisons as oppositions or "natural alliances". The following list determines primary opposition. There are also secondary and partial oppositions.

Ƒ ≡ 𐌆	Fe to Urus
ᚢ ≡ Ƒ	Thurs to Ase
ᚦ ≡ <	Raido to Ken
ᚨ ≡ Ƴ	Gyfu to Wunjo
ᚱ ≡ 1	Hagal to Isa
ᚹ ≡ 𐌵	Naud to Jer
ᚻ ≡ ʝ	Ir to Elk
ᚾ ≡ 𐌺	Perdra to Sig
↑ ≡ M 𐌛 𐌛 ≡ 𐌛	Tyr and Eh cross-polarize Mannar and Bjork
ᚱ ≡ 𐌺	Lagu to Ing
ᚾ ≡ 𐌛	Odal to Dag

The next list denotes Runes which work as pairs. Often, they are aspects of each other. This list is not complete, as it is part of a more complex code:

Ƒ 𐌵	Fe and Odal
𐌵 ᚻ	Odal and Ihr
Ƒ Ƴ	Ase and Wunjo
ᚾ ᚱ	Perdra and Lagu
ᚾ 𐌛	Perdra and Bjork
ᚦ M	Raido and Eh
↑ 𐌺	Tyr and Ing
𐌛 ᚻ	Bjork and Ihr
𐌆 ʝ	Urus and Elk
𐌺 <	Sig and Ken
ᚢ ↑	Thurs and Tyr

Access, control and direction of magickal forces is performed in various ways. In Rune magick, the appropriate Runes are used to evoke their energies. Other Runes or techniques are used to control them, "forming" the active energies as needed for the desired result. The energy is then sent to the area of need and set into motion.

Picking Runes from a chart or rote memory is not very effective. The Runes have to be internalized and experienced! They must be selected based on genuine understanding. Obviously, the type of magick outlined here is not for the "quick fix" or "getting things the easy way". The "easy way" is the lazy way, and it does not work. Magick is a science and art which demands thought, effort and skill. Things are not conveniently arranged for you to whip up a spell at your leisure. Magick requires more than consulting a catalog of recipes.

To employ archetypal, sent, sympathetic and infectious magick, it helps to know and understand certain nuances of the Runes. We will begin by giving thirteen examples of Runic factors involved in ailments and their cure. We have listed several Runes beside each malady and solution. Each individual case will differ. An ailment may stem from any of several causes or combinations thereof. The magician tries to counter problems by going directly to the cause. He has several alternatives available. For instance, depression may be caused by Naud ᚹ, Ir ᚻ or Lagu ᚱ. It may be a combination of them. The magicians must determine which Runic forces are attributable to the disease, and thence which Runes would best remedy the situation. He may use one or more Runes to counteract the ailment's cause. This list is only an example. Rarely does a problem stem from all of the Runes listed, and rarely do all of the healing Runes apply to that particular situation. You must work to determine the actual cause on a case-by-case basis, and then select the appropriate response. A depression caused by Naud ᚹ will require the Jer 𐌵 or Bjork Runes 𐌛; one attributable to Ir ᚻ would benefit from Ase Ƒ or Sig 𐌺.

Possible Runic Diagnoses and Remedies			
Malady	Causation	Solution	Healing Rune
Depression	Naud, Lagu, Ir Ƶ ʌ ʝ	Balance	Sig, Jer, Ase, Bjork ʃ ʝ ƒ ʙ
Anger	Thurs, Tyr, Urus ʔ ʃ ʞ	Peace	Isa, Lagu, Ase ǀ ʌ ƒ
Open Wound	Thurs, Tyr ʔ ʃ	Binding	Naud Ƶ
Blockage	Naud, Isa, Thurs Ƶ ǀ ʔ	Release	Lagu, Raido, Thurs ʌ ʀ ʔ
Arthritis	Naud Ƶ		Jer, Bjork ʝ ʙ
Weakness	Naud, Isa Ƶ ǀ	Strength	Bjork, Urus ʙ ʞ
Hyperactive	Wunjo, Thurs, Urus ʔ ʔ ʞ	Restraint	Naud Ƶ
Infection	Thurs, Hagal ʔ ʞ	Cleansing	Lagu, Sig, Ase ʌ ʃ ƒ
Chills	Hagal, Isa ʞ ǀ	Warmth	Sig, Thurs* ʃ ʔ*
Fever	Thurs, Sig, Ken ʔ ʃ <	Cooling	Lagu, Isa* ʌ ǀ*
Sores, Burns	Ken, Thurs < ʔ	Balm	Lagu ʌ
Psychosis	Lagu, Wunjo ʌ ʔ	Objectivity	Odal, Sig, Elk, Ken ʘ ʃ ʝ <
Exhaustion	Naud, Hagal Ƶ ʞ	Energy	Bjork, Urus ʙ ʞ

* Isa and Thurs should only be used in dire emergencies, when conditions require an immediate response.

We have not listed all possible causes or solutions; that would be impossible. The idea is to show examples of Runes in determining causative and remedial factors. In actual work, you will need experience and understanding of the Runes and the particular situation to determine accurate diagnoses.

The magician must also decide the exact type of response which will control a situation. Will he use a spoken charm, talisman, candle spell, etc.? Is the situation better handled by non-magickal means? Should a combination of magickal and mundane actions be used? I usually counsel that a person avail himself of everything possible. For psychosis, that means both magickal work and directing the patient to the appropriate medical agency. In financial matters, spellcraft and divination are used in support of finding guidance from a qualified source, such as a banker, accountant or financial advisor. Never discount the value of mundane agencies and remedies. Many times, a problem can be handled better by qualified professionals. In my own case, a visit to the dentist took less time and effort than a battery of spells and resulted in a more acceptable outcome. Spellcraft should be supported and used in support of material methods when feasible.

The preceding list gave several causes of maladies and several remedies for those problems. The following list shows some of the problems attributable to particular Runes. In most cases, the Rune itself is the potency responsible for the problem. That tells you that should a particular problem arise, the worst thing a magician could do is to employ the Runes under which it is listed in the Pathology chart! The following list is far from comprehensive. It is feasible that some problems may be caused by other forces than the Runes to which we have attributed it.

RUNC PATHOLOGIES

- ƒ Fe: greed, slavishness, servility, lack of initiative
- ʞ Urus: rage, isolation, antisocial behavior, hyperactivity, stubbornness, defiance
- ʔ Thurs: anger, passion, pain, irritation, inflammation, burning, fever, obsession
- ƒ Ase: "Pollyana" attitude, denial,
- ʀ Raido: fidgeting, nervousness, neurological problems, vacillation,
- < Ken: sores, boils, intellectualization, illiteracy, ignorance,
- ʌ Gyfu: sexual problems, marital strife, inability to digest food,
- ʔ Wunjo: mania, asceticism, intoxication
- ʞ Hagal: accident, exhaustion, over-expenditure,
- Ƶ Naud: poverty, depression, despair, binding, constriction, constipation, arthritis, impotence, infertility
- ǀ Isa: chills, blockage, blood clots, treachery,

- ◊ Jer: grandiosity,
- ↘ Ihr: gloom, death-wish, darkness, blindness, infertility
- ⌘ Perdra: miscarriage, premature childbirth
- Υ Elk: pride
- ≤ Sig: "burnout", sunburn,
- ↑ Tyr: aggression, provocation, obsessive competitive attitude,
- ⌘ Bjork: mother-dependence, doting, nymphomania, female sexual problems,
- ⌘ Eh: adolescent problems, travel (air, car, sea) sickness,
- ⌘ Mannar: egotism, narcissism, low self-esteem, aberrant self- image, inferiority and superiority complex,
- ^ Lagu: psychosis, overwhelming emotions, drowning, pneumonia, obscurity, deception, lacking objectivity, flooding, water damage
- ⊗ Ing: male sexual obsession, uncontrolled lust
- ◊ Odal: immobility, "backwardness",
- ⌘ Dag: night-blindness, exposure

Compare this with the Remedies. This chart is also far from comprehensive. It lists those diseases and maladies beside the Rune which is their Traditional remedy. Each Rune is the curing or arresting factor for the things cited under its heading. Some ailments, having more than one possible cause, are mentioned under more than one Rune. The individual must find the exact cause and thereby determine the appropriate Runic response.

Runic Remedies

- ⌘ Fe: lack, disobedience, problems with livestock, financial issues,
- ⌘ Urus: weakness, "doormat" syndrome, exhaustion, depletion, confinement, cowardice
- ▷ Thurs: boredom, apathy, complacency, impotence, binding, constriction, chills, hypothermia
- ⌘ Ase: gloom, negative attitude, pessimism, despair
- ⌘ Raido: confusion, immobility, isolation
- < Ken: ignorance, illiteracy,
- ⌘ Gyfu: marital problems, sexual problems
- ▷ Wunjo: doldrums, gloom, sorrow, grief,
- ⌘ Hagal: weather problems,
- ↘ Naud: cuts, bleeding, fractures, diarrhea,
- ⌘ Isa: fever, deterioration, burns, rage, anger
- ◊ Jer: dissipation, poverty, decrease
- ↘ Ihr: vacillation,
- ⌘ Perdra: female sexual problems, Fate problems
- Υ Elk: low self-esteem, humility, vulnerability
- ≤ Sig: gloom, internal disorders, infectious diseases,
- ↑ Tyr: opposition, cowardice, fear, denial, antisocial behavior
- ⌘ Bjork: female problems, infertility, sexual problems, childhood illnesses
- ⌘ Eh: lack of initiative, isolation,
- ⌘ Mannar: Pride, antisocial behavior
- ^ Lagu: sores, open wounds, poison, rage, anger, inflammation
- ⊗ Ing: bad luck, impotence, infertility
- ◊ Odal: vacillation,
- ⌘ Dag: blindness, confusion, obscurity, deception

These two lists are not definitive works in diagnostics and "Runic pharmacology", but serve to illustrate a few key points. Their purpose is to give you a starting point from which to do your own work. Any more information would be as useless as any less, for it is all too easy to use a prepared list than seek answers for yourself. Compare this information with interpretations of the Runes and their general

magickal applications. Much of what has been given in Old Norse Runecraft and Spellcraft and Norse Rune Mysteries and Rune Codes will fill any gaps. The Rune interpretations, as given in those texts, are more than enough for the magician to determine both the nature of a problem, and the appropriate remedial actions to be taken.

Traditional and Modern Techniques

The technique of Rune magick has changed over the centuries. The few families who preserved the old Rune lore altered their methods as the years rolled on. Outside influences made their way into the ancient craft. For instance, the system which I had originally learned showed included a few influences from Christianity and Alchemy. Along the lines of its passage, the system came into contact with other ideas. Someone probably had access to alchemical literature and figured that there was a correspondence somewhere. Living amid Christianity for centuries, it is reasonable that some of the alien belief crept into the work. I would not doubt that some of the spellcrafting technology was also borrowed from other sources.

Those who are attempting to create an anachronistic Runology have not understood the impulse of magick. Real magick is always evolving. The magickal methods of pre-Christian times, while valid in their own era, may not be so effective now. Some of the ancient technology has been lost, altered, or specifically omitted. Magicians are always working to improve their methods, refine them, and delete unproductive elements. As civilization has made available greater resources, improved technologies take the place of cruder methods.

Our ancient forbears were very good magicians. They did amazing things with the tools and techniques of their time. We can do the same and more. We have a technological language by which to explain our work. We can draw from sources which were unavailable in pre-medieval Scandinavia and Germany. Tradition shows us the way to work. By looking to the past, we have precedents from which to draw and guidelines to follow.

Anachronistic thinking does not work in our society. Times and conditions change so much that some spells no longer work. Certain spells require specific conditions for their operation. Factors of time, shifting energies, and alterations in individual and group minds may negate or alter its effects. This is why some spells are occasionally updated. Other spells work regardless of time and outside factors.

Tradition is a guide, not a fetter. A thing I have written and lectured about is the magickal use of herbs. In ancient times, people could only use herbs which grew locally. They were not always the best herbs, nor the most powerful. They were available in large enough amounts to warrant their use. Herbs which are common today were rare only a few centuries ago. Some herbs were only available during certain seasons. Traditional herbs are not always the best herbs, nor are they available in places like North America. The amounts needed for some mixtures may be prohibitively expensive in other areas.

Common spices are among the best of magickal herbs. They have concentrated power and are available in usable form, at prices which are comfortable. Our ancestors did not have cinnamon, nutmeg, or cloves available, or they would have used them. Traditional herb magick has given way to the use of spices, for the latter have proven superior to the former. We would be foolish to cling to less-effective means out of a mistaken sense of "tradition". It is not the item, but its use which Tradition governs. The modern magician has a better, wider, and more potent array of herbs than his ancestors could ever dream of.

Rather than borrowing from other Traditions, we update and improve our own work. Borrowing is not always a good idea, for other technologies are subject to an entirely different range of factors, subtleties and nuances. For instance, the magickal seals used by Ceremonial magicians are part of a very unique and technical specialty, subject to factors of time, astrology and season. Factors which have no direct bearing on Norse Traditional workings will figure in Ceremonial workings, and vice versa. The use of a Ceremonial talisman within Norse workings would not include those factors into the planning, thus altering or negating the spell's effects. The same is true when using herbal potions of Caribbean traditions. While effective within their own milieu, the potions would be drastically altered by the heavy tendency

of Norse magick. Mixing and matching with different traditions requires an expertise enjoyed by few. It is wise to improve within one's own tradition than take from others.

Rune magick is more than manipulating funny glyphs. The magicians employs other items which enhance the spell. The following charts list common materials whose innate tendencies correspond with certain applications of magickal force:

Pine: strength, vitality, healing, protection, prosperity
Maple: good fortune, prosperity, well-being
Oak: strength, defense, command, honor
Ash: strength, durability, endurance, wisdom, magickal power
Yew: magickal power, wisdom, psychic work, astral protection
Birch: fertility, renewal, recovery, protection of children
Cherry: happiness, abundance, joy, romance
Apple: healing, youthfulness, vitality, prosperity, love

Iron: for protection, strength, and conflict
Silver: for protection, Lunar power, love, prosperity
Gold: for prosperity and protection
Tin: for wealth and honor
Copper: for love and healing
Aluminum: for travel, communication
Lead: for stability, matters of time, business, institutions

Clear quartz: good for any purpose
Rose quartz: for love and harmony
Amethyst: for wisdom and psychic powers
Aventurine: for healing and prosperity
Moonstone: for emotions, peace and love
Tiger's eye: for wealth and protection

Each material is a sort of "Rune" in itself. The wise spellcaster employs materials whose tendencies correspond with the purpose of his spell. The tendencies of some materials are so pronounced that they negate or impede any forces of a contrary nature. The physical attributes are keys to the item's magickal properties. For instance, lead, gold and silver can only accept magickal charges which are in harmony with their magickal tendencies. The same holds true for amethyst, moonstone and tiger's eye. The magician would use those materials in spells with which they are in accord. Some materials are less adamant.

A common practice is to make a talismanic working coincide with a candle spell. Candles are excellent magickal tools. Modern spellcasters can choose from a variety of sizes and colors. Though white candles can be used for any purpose, colored candles add an aesthetic touch to a working of magick. The modern Rune magician inscribes Runes on the candle, much as he would a talisman. Common practice is to use the same Runes and designs on the candle as were used on any talisman or other item.

The use of color should not be underrated. In candles and in the making of talismans, color adds to the effectiveness of the spell. Though not a necessity, color and shading can give any working a pronounced lift. The following colors are harmonious with Norse traditional workings. They may be used in candles, talismans, and other items:

Gold: for wealth, protection, a God
Silver: for prosperity, the Moon, psychism, the Goddess
Yellow: for healing, finding employment
Orange: for communication, messages, travel
Green: for prosperity, abundance, friendship, growth, Nature
Blue: for peace, calm, wisdom, benevolence,

Purple: for wisdom, mysteries, wealth, grandeur, justice
Red: for success, strength, romance, protection
Pink: for love, friendship, healing
Brown: for houses, home, justice, Earth, permanence
Black: to absorb and dissolve negativity
White: all-purpose, blessing, purification, hallowing

Numbers can be used to further direct the action of a Rune. Repeating a Rune three times is the norm for bringing a thing to physical manifestation. Twofold repetition engages both poles as a team. Fourfold use of a Rune tends to equilibrate and invoke the four Elements, and so on. The following list of numerations has uses both in deciphering folklore and as a magickal tool:

The Northern Numerical Count

One: A single unit, isolation, singular idea
Two: Pair, polar opposites working together, Two working for one goal, Polarity
Three: Divinity, unity, foundation, threefold nature of reality, completion, the Moon, process, Polarity in creation, two poles expressing central ideal.
Four: equilibrium, reconciliation of opposites, conjunction, confluence, Elemental equipoise, quartering
Five: "Perfect" number, Humanity, Humanity within Divinity, Elements centered around Axis, integrity
Six: two processes in cooperation, opposition, action, receiving, motion, partial completion
Seven: seven planets, death, Underworld
Eight: Symmetry, material equipoise, ordering, balance of circular and linear, the year, orderly action,
Nine: eight issuing from Axis, perfection, spiritual completion, totality, Moon, creation process, eternity,
Ten: counting number
Eleven: incomplete group, divided group, missing parts, lack
Twelve: perfect group, team, presence of all elements, group integrity, all parts functioning as one unit, year
Thirteen: Unity, group centered around a leader or ideal, luck, evolution
Fourteen: the subtle worlds of Spirit and Underworld, non-physical existence, the Highest realms, Divine plane
Twenty- Four: unified group expressing in both poles.
Twenty-five: Divine ideal, humanity perfected
Twenty-seven: Ruling deity, Chief God, transcendent Divinity

With all the resources currently available, the Rune magician can design spells with greater precision and power by judicious use of materials.

Spells work in any of four ways. Sent spells are directed at their target through the matrix of the Astral plane. Occasionally, the target is also within range of one's physical sight. Usually, it is out of the range of vision. The spell is "aimed" at a particular person, place or situation and sent through will or imaging toward its goal.

Archetypal magick uses the Collective unconscious and Wyrð. This form of spellcraft usually seeks to set a new cause into the flow of Wyrð, thus altering the subsequent effect. An example is the Three Lady Charm, which uses an allegory of Wyrð to alter the course of events in accordance with the magician's will. Archetypes are manipulated and evoked at the deeper levels of mind and directed toward a certain result. This is powerful.

Another form of magickal technique is sympathetic magick, where actions and materials are chosen to sympathize with the end result. This may involve everything from play-acting to manipulating symbols. For instance, wetting a rock and then snapping a wet cloth at it is an old rainmaking spell. The wetness and snapping action symbolize rainy effects and weather. Doll magick is a superficial form of sympathetic work. The general technique is to do as you want the magick to do.

Infectious magick uses a loaded item to affect an object, person or area. A magickally-charged crystal may be given to a person, who is then affected by the "load", for instance. In sympathetic magick, it is common to use an item which is linked with the target. This is a reversal of infectious magick. The item is used as a homing device to "lock on" to the target; it is "infected" with the target's imprint. That is why some old spells require a lock of the target's hair, nail clippings or a photograph. Sympathetic and infectious magick can be used to add impetus to a spell, should a boost be required.

A magician can use any combination of these techniques in a working. Rune magick can employ all of them. Whether using purely mental methods, talismans or candles, the Rune magician may use any category of spell. Each case is different, warranting choices which will best satisfy the need. For using Runic forces, a magician should know how the art of magickal loading.

Magickal Loading

Technicalities notwithstanding, any spell or talismans must be properly loaded. The simplest means of loading an amulet is to direct energy from yourself into the item. You become the conduit through which magickal force is accessed and projected.

The first thing you must do is access the energy. As magick begins in mind, one must use a mental image of the desired force to tap that energy. It is then drawn into oneself and projected into the talisman or candle. Methods of drawing energy vary. Our particular method is to image the energy filling oneself as one inhales, and glow with power during the exhale. Other techniques are found throughout the lore of magick. The energy is then projected through the arm and hand into the item. It is good to image the sigils inscribed on the item as filled with the light of the inflowing energy. Energy can also be infused through a wand, dagger or other magickal tool. Image the power flowing into the item and filling it with radiance. If you are uncertain as to the exact color of the energy you wish to use, stick to white radiance or electric-blue brilliance. Feel the power flow through you. Access more energy, and load the item.

Words are important, as well. Magicians use several techniques to focus their attention on the work at hand. Spoken spells and charms have a definite purpose. You can command the power to do as you will, or declare that it is doing so. Use your own words to charge the item, speaking with confidence and clarity. Fill the item with your own magnetical energy, and image the symbols glowing with light. Name the energies which you are using, and direct them to infuse the amulet or talisman. Image and feel force passing through you into the item. People find that it helps to imagine the talisman as glowing and coming alive. One old method is to command the talisman directly, giving it orders as if it were a sentient servant.

In loading a candle, a simple trick is to place the butt end of the candle against your palm and image it being filled. Image force flowing right through the candle and extending from the wick end. "See", with your mind's eye, any inscriptions glow with numinous potency. This is an excellent way of ensuring success with candle work. For an added touch, rub your hand over the candle's surface and continue to load it.

Loading requires some common sense. First, do not load too many things at once. You can exhaust yourself. A loaded item is a direct link to you! Be careful what you load and to whom you give a loaded item. It is like having a piece of yourself in their pockets! You incur responsibility for the items which you have loaded, even if they were given in good faith to a person who proved malicious. The magician bears the responsibility for cleaning up magickal messes to which he has contributed.

Just as the magician can ingest energy, so can he partake of Runic force. The individual who has contacted Runic energy directly, through meditation and practical exercises, can choose a Rune and draw its force into himself. A simple technique is to image the Rune over your head. As you inhale, imagine power being drawn from the Rune through your head and into your aura. Feel the Runic power fill and thrill you. Then, project it from your fingertips or palms into an object.

An alternate tactic is to image the Rune in front of you, a few feet higher than your head. Raise your arms, inhale, and image Runic force coursing through your hands and into your aura.

The arm-extension drill is preparation for loading. Having inhaled Runic power, you can direct it by extending your arms and "willing" the power to flow out of your palms or fingertips. Both have their uses. With practice, you will be able to direct power without having to move your arms. Energy can be directed to an item held in the hand or at a distance. Magickal force is plastic to your will. Once ingested, it will follow your directions. Magickal force is controlled through imagination and will. Imaging tends to tell the force how to flow. Will pushes the power on its course.








Ingesting power means that you are taking it into yourself. Never ingest an energy which will cause you trouble. Your own state of mind and health will determine which Runes cannot safely be taken at that time. The Runes which require the most caution are Thurs, Naud, Hagal, Isa, Ir and Lagu. Women should be especially careful with Thurs; the Rune is tricky at any time, and should be avoided during menstruation. Those planning an evening of sex, yet hoping to avoid conception, should not ingest Perdra or Ing for several hours before the fun starts. When angry or resentful, Thurs and Tyr can result in rage. Tyr can be difficult if you have been wronged or betrayed, for it is a Rune of Justice. You may suddenly find yourself seeking to make your own justice. Runes are powerful enough to override your common sense. If you must cast the spell, use another Rune or energy which can help without the side effects. The work may not be as effective, but it will be safer.







In healing, Runic energy can be directed at the patient and the damaged area. This works well in conjunction with the old spoken charms (see Old Norse Charms, Spoken Spells and Rhymes.) Runic force can be used in loading talismans. If there are many different Runes on a talisman, use a general energy for loading. Let the Runes handle themselves, in that case.
















One final piece of advice: never ingest energy before you go to bed for the night. You will be too alert to fall asleep!



Designing Rune Spells

The simplest Rune spell uses a single Rune to access its potency. In earlier times, it was common to mark a single Rune on a candle or talisman to express the inner potency of the Rune. Though simple, the technique proved very effective. Experienced magicians rarely have to involve themselves in complicated techniques. By virtue of their will, they can precisely direct Runic force when using a single Rune. The more complex techniques are often preferred by less experienced folks whose will, unaided, needs assistance in controlling magickal forces. Complex methods are also used for workings which require pinpoint accuracy, massive force, and longevity of the spell. Experienced wizards use complex schemes for long-term and major workings.

In spells requiring action on the physical/Midgard level, three Runes are sometimes employed. This evokes the Runic forces and the condition of completion symbolized by the Three. A simple charm might say, "I Bring Fe! Fe! Fe!" (I       ) It would be inscribed in Runes upon a talisman. Another technique for charms is to proportion and position the Runes in such a way to embody the desired force.

An example is the Elk-Thurs defensive sigil (  ), which places an Elk Rune  between a pair of Thurs Runes  . The larger Elk sigil represents the protective nature of the talisman; the smaller pair of Thurs Runes depict aggressive defense and countering action against attack. Two Runes symbolize polarity, and so the pair of Thurses denote a bi-polar application of Runic force.

Bind Runes are very popular. In the Bind Runes, various sigils are combined into one complex figure which represents the aggregate of all its components. Thus, a fertility charm may include a sigil which combines Bjork , Perdra  and Ing  into a single shape. Another tactic is to render the letters of words into their Runic equivalent, and then combine the sigils of each word into Bind Runes. Using the Elder Futhark, "I Bring Money" would be rendered into I      or - I       . These would be combined into a trio of single glyphs for each word. Some may even combine all of the Runes of a phrase into a single Bind Rune.

Futhark Order Codes use the numerical structure of the Futhark as a means of concealing the magickal message. The Aetts are numbered from 1 to 3; the places in the rows number from 1 to 8. Using this method, the Tyr Rune  would be numbered 3:1, being placed in the 3rd Aett, 1st Place. Perdra 



The Runes



Fe



Hagal



Tyr



Urus



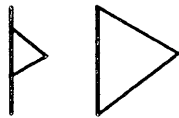
Naud



Bjork



Thurs



Isa



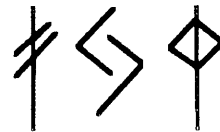
Eh



Ase



Jer



Mannar



Raido



Ir



Lagu



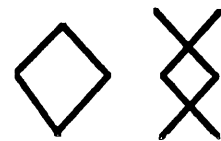
Ken



Perdra



Ing



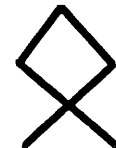
Gyfu



Elk



Odal



Wunjo



Sig



Dag



Ac



Aesc



Yr



Ear



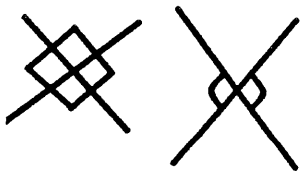
Ior



Calc



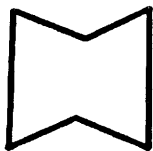
Gar



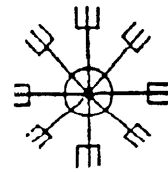
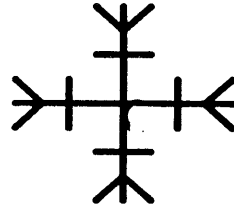
Cweorn



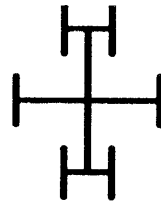
Stan



Aegis-hjalms



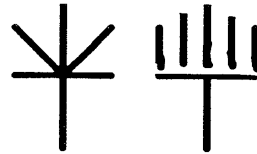
Rune
Kross



Thorr's
Hammer



Thunder
Broom



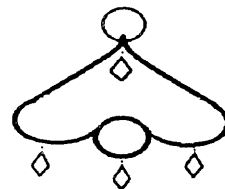
Crescent



Odin's
Wheel



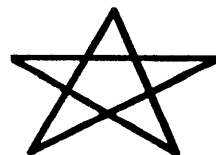
Freya's
Heart



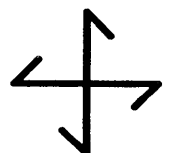
Boar



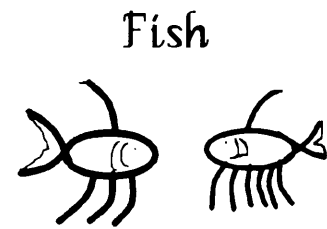
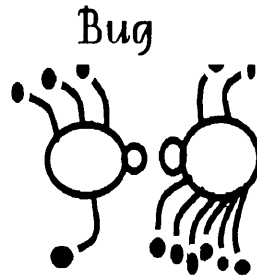
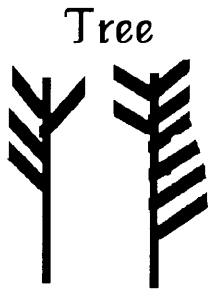
Star



Haken-
krosses



Rune Coding Sigils

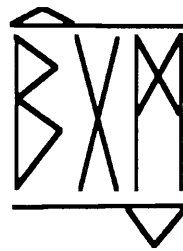


All three depict Tyr - Perdra

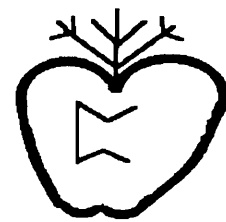
Runic Magickal Sigils



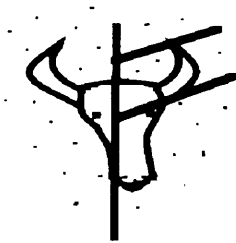
Breakthrough to
Victory



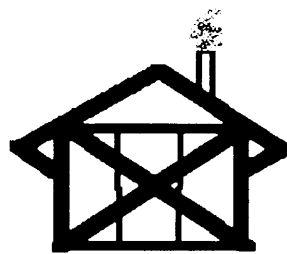
Attract Lover



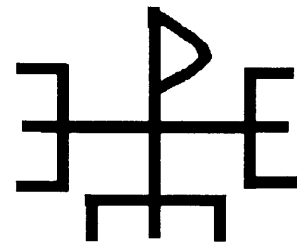
Love



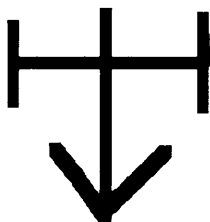
Money



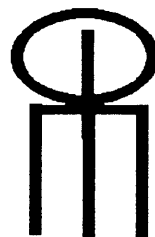
Secure Home



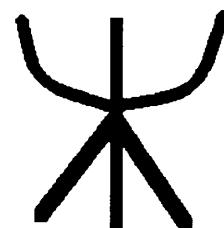
Magickal
Defense



Safe Sailing

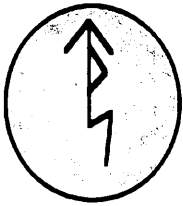


Love



Money

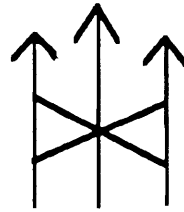
Rune Talismans



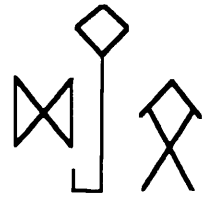
1 Breakthrough



2 Lunar Goddess



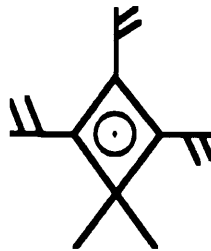
3 United Force



4 New Home



5 Find Home



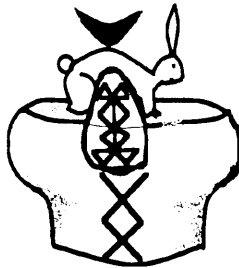
6 Secure Wealth



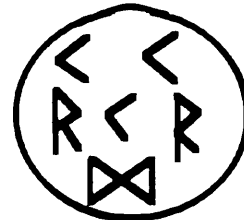
7 Attract Mate



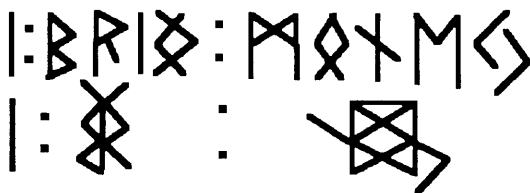
8 Luck & Money



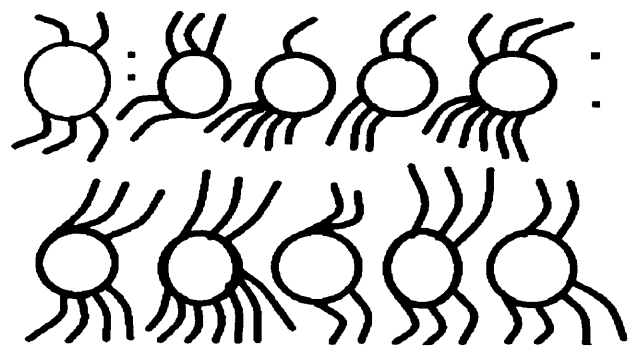
9 Pregnancy



10 Find Good Job



Binding Runes in
Three Stages



Coded Runes
"Bug Runes"

Futhark Coding Arrangements

Split Futhark

1	F	N	P	F
2	H	X	I	S
3	T	B	M	A
4	R	C	X	P
5	J	L	Y	Z
6	T	O	Q	M

Switched Order

T	B	M	A	T	O	Q	M
H	X	I	S	J	L	Y	Z
F	N	P	F	R	C	X	P

Snake Runes

F	N	P	F	R	C	X	P
---	---	---	---	---	---	---	---

H	X	I	S	J	L	Y	Z
---	---	---	---	---	---	---	---

T	B	M	A	T	O	Q	M
---	---	---	---	---	---	---	---



F	N	P	F	R	C	X	P
H	X	I	S	J	L	Y	Z
T	B	M	A	T	O	Q	M

Runic Futharks

	1	2	3	4	5	6	7	8	Rows	
Elder	F	N	P	F	R	C	X	P	1	Aetts
	H	X	I	S	J	C	Y	S	2	
	T	B	M	A	I	O	X	M	3	



Anglo-Saxon	F	N	P	F	R	L	X	P	1	Aetts
	H	X	I	Φ	J	C	Y	S	2	
	T	B	M	A	I	X	O	H	3	
	F	F	A	T	X	L	X	W	4	

Younger	F	N	P	F	R	F			1	Aetts
	H	X	I	X	S				2	
	T	B	Y	I	L				3	

would be numbered as 2:6, being in the 2nd Aett, 6th Place. These can be expressed in symbols such as Tree Runes, Fish Runes and Bug Runes.

Tree Runes are stick figures of trees. The number of branches on the left side of the tree is the Aett number of the Rune it represents. Those on the right are the Place number. Fish Runes are drawings of fish, whose top fin gives the Aett number and bottom fin denotes the Place. Bug Runes look like funny spiders. The top or left "legs" are the Aett; bottom or left legs give the Place number. In all three sets of illustrations of Rune Coding, the Runes depicted are Tyr ↑ and Perdra ⚡. Coded Runes and Bind-Runes can be used to mark candles and as sigils on talismans and other items.

The Futhark Order can be altered for use in talismanic work. A German code splits the Futhark down the middle, between the fourth and fifth rows. The right half is then emplaced beneath the left, making six Aetts of four Rows apiece. Tyr ↑ would still be 3:1, but Perdra ⚡ would become 5:2. An old Norwegian code is "Snake Runes", in which the 1st Aett is read from left to right, the second is counted from right to left, and the third is again read from left to right. The numbering of the second Aett's rows is reversed. In this situation, Perdra ⚡ would become 2:3. A very easy code switch the first and third Aetts. In that rendition, Perdra ⚡ remains 2:6, but Tyr ↑ becomes 1:1.

Tree, Fish, and Bug Runes can be used to encode letters in words and phrases, as well as representing individual Runic potencies. Each letter is replaced with its Runic equivalent and then depicted the cryptic symbol. Using the normal order of the Futhark, "I bring money" would be rendered as 2:3 - 3:2, 1:5, 2:3, 3:6 - 1:1 (or 3:4, 3:7, 2:2, 3:3, 2:4). You can also try this using snake Runes, the German "split order", and the reversed first and third Aetts.

It was stated that any attempt to alter the Futhark order was doomed to mislead. So it is, when interpreting the esoteric meaning of the Runes. For magickal study, the Futhark order stands firm. In spellcraft, one is not studying the Futhark, but applying it for a specific purpose. The magician knows what the Runes mean because he has already studied the proper Futhark order. In concealment codes, he is deliberately altering the Futhark order to encode and conceal his spell from others. This does not alter the meanings of the Runes.

Magicians will often hide the meanings of their spells because concealment is in harmony with the unseen forces of magick. For whatever reason, it works better for some wizards. So long as the wizard knows the exact meaning of his sigils and codes, all is well. It is not necessary that anyone else understand them. Often, a magician does not wish to reveal a formula or the purpose of a spell. Hiding the meaning is in sympathy with the hidden nature of magick. It works. There are many theories which attempt to explain this, but they are speculative. Suffice to say that concealment works for some magicians. Besides, it is fun and it involves more attention and thought. The more one involves herself in the spell, the better it works.

A particular technique of Norse spellcraft involves the Aegis-hjalm. Using the cross or triskele as the base figure, Runes are included to create a composite sigil. For instance, the standard Aegis-hjalm, as pictured in the illustrations, bears Elk Runes as a defense. The version beside it includes horizontal lines which could be codes for 2:2, or Naud 𐌺. One form of the sigil is a four-armed cross bearing Thurs Runes at the ends, supported by Elk Runes. It is defensive. The simple three, four, six and eight-rayed crosses can be employed as frames upon which to build Runic combinations.

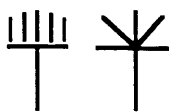
Runes can be blended with other Norse sigils, such as these:



Aegis-hjalm: The "Helm of Awe" was used primarily as a protective amulet. It reputedly protected its wearer from injury and struck fear into an enemy.



Hammer of Thorr: The Hammer of Thorr invoked protection, luck, and power on its wearer. It repelled both physical and Astral harm, plus brought good fortune.



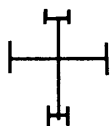
Thunderbroom: This device is based on the Hammer of Thorr. It repels negative energy and removes on-lays of negativity. A miniature broom can also be charged as a Thunderbroom. The sigil is used as an amulet. Many keep the sigil or small broom in the kitchen.



Odin's Wheel, or Sun Wheel: The circled cross is an ancient motif. It invokes Solar energy and works both to protect and establish Divine order. Odin's Wheel is a hallowing sigil. Many wear it as an amulet.



Hakenkross: The Hakenkross, or swastika, was originally a form of Sun Wheel and a sigil of Thorr's power. It is both protective and a bringer of good fortune. Misuse of the sigil by a European political group brought the Hakenkross into disrepute among the common people. This does not detract from its magickal uses.



RuneKross: The RuneKross is a device which protects against non-physical entities and energies. It may be worn as an amulet or placed as a wall-decoration.



Freya Heart: The Freya Heart invokes the powers of the Norse nature and Love Goddess. It is mainly used as a love charm or amulet, although it has protective capabilities, as well. Many Norwegian charms maintain the heart motif, often in its reversed form. In Norse magick, reversing a sigil does not alter its meaning or action.



Crescent: Sigil of Frigga, the Great Mother, the Crescent invokes Lunar energy. It is protective and hallowing in nature, and is often made of silver.



Boar: Boar amulets invoke the protective and empowering energies of the Sun and the twin God and Goddess, Frey and Freya. Traditionally, the Boar is related to the Sig Rune. It brings safety, victory, prosperity and friendship with Nature.



Star, or Pentagram: The Pentagram is a sigil of the human relationship with the Divine. It works both to hallow and to protect. Pentagrams can be used to invoke positive energies and to banish negative forces and entities. The Star is used in Norse, Celtic, Hermetic, Qabbalistic and Egyptian magick.

Runes may also be depicted by the Rune images. This is useful, for it conceals the magickal nature of a thing from others. A charged Rune talisman can remain inconspicuous, for the simple image will attract less attention than a sigil. Runes can also be superimposed over images to create intriguing devices.

A further replacement for Runes is to conceal them in otherwise mundane shapes. For example, Pennsylvania Dutch "hex signs" are often Runic shapes which have been rendered into a floral motif. Similar shapes are found in woodcarvings from medieval Norway. A Fe Rune **F** could be concealed by the image of a tree, its arms being painted as "branches". A very cunning person might symbolize Runes by drawing people posing so as to approximate the Rune shape. Runes can be portrayed as other images, or rendered into abstract designs.

Concealment and intrigue are fine. The important thing is the spell itself. For instance, a Rune spell to protect a home will differ from one to attract a job. Home protection is usually a matter of covering an area. Talismans are excellent for this sort of work. The protector may be a small talisman, a wall plaque, or some other device. For gaining a job, a simple sending may be enough. If the situation is more involved, candle spells and talismans may be necessary.

An example of Runes in infectious magick is a healing spell. An apple was inscribed with the appropriate healing Runes and a Bind-Rune of the name of the patient. This was charged, loaded, and delivered to the person. Another excellent vehicle would be a quartz crystal. Runes can be marked with regular marking pens, the crystal can then be loaded, and delivered. Although the markings may rub off, the magickal load remains!

For protecting an area, four stones may be marked with protective Runes and loaded. Each is then buried at one of the corners of the property. A loaded sigil may be emplaced at a doorway to control entry and exit. One magician carved tiny Runes into the door jamb, where they remained unseen. Another magician made decorative disk-shaped plaques which were affixed to the porch railing. They looked like stylized plants and trees, but actually were concealed Hagal **N** and Elk **F** Runes.

For an attraction spell, a woman loaded a small piece of quartz crystal with Runic force and wore it under her clothing. Another person inscribed a Runic formula on the back of a silver heart-shaped pendant. This she wore openly; it looked like any other piece of jewelry.

Pendants are popular and easy to make. The only problem is the material. Some folks are sensitive to brass, copper and silver: it stains their skin. Materials must be chosen carefully, for it is often mundane considerations which determine their effectiveness.

A popular Rune talisman is a twig which is inscribed with a Runic formula, charged, and placed in a safe spot. This talisman is an embodiment of the spell, and serves as a physical center from which magickal forces work. Talismans are often used as reservoirs and vehicles of magickal force. They need not be present to make changes. Their very existence serves to boost the spell.

The essential factor in Norse magick is to combine Runes and materials which harmonize with the goal. Each situation should be regarded as unique. The spellcaster must combine Runes

Setting to Work

Materials need to be purified before they can be used as talismans. Crystals and stones should be soaked in salt water overnight. Sea stones which are freshly-gathered are already cleansed and empowered by the Ocean. Wood and other materials can be banished simply enough. The items can then be bound, blended, marked or otherwise prepared. Some things are pre-made prior to their introduction into a charging ritual; others are constructed during the rites. This nuance of talismanic work is governed by the discretion of the spellcaster and the guidelines set down by her tradition.

One excellent means of banishing is by the Elements. For this simple rite, one needs a small candle, a stick or cone of incense, water and salt. Birthday candles are convenient and can be employed almost anywhere. Unless one is using a special blend of incense, the types commonly preferred are frankincense, myrrh, and sandalwood. Some folks use pine incense, which is also effective. These items are generally laid out on an altar or table. Common practice is to place incense to the East, the candle to the South, Water at the West and Salt on the North. The items to be banished are usually placed in the

center of the work area.

Begin by drawing a banishing sigil over the incense, and say, "I banish thee and cleanse thee, in the name of..." your particular deity, or "...by the power of..." the symbol used to banish. Follow by performing this on the candle, cup of water and the salt.

The next phase is to consecrate each item. Draw a hallowing symbol over the incense, and say, "I consecrate thee by the power of Air, in the name of (or, "by the power of")...". The symbol is drawn in the air with the fingers or a magickal wand or dagger. Move next to the candle which would be consecrated "...by the power of Fire..." Water will be consecrated by water, and salt is to be hallowed by Earth. A favorite practice is to then mix the salt into the water and stir several times in a clockwise direction. A few words may be spoken about blending Water and Earth. This is the formula for magickal holy water, by the way.

Take the item, draw a banishing symbol over it and pass it through the smoke of the incense. "By Air, I banish and cleanse thee, in the name of...(or, "by the power of...")" Draw the symbol again, and pass it over the candle's flame. Be careful not to burn the item! This time, you will banish and cleanse by the power of Fire. Draw the sigil again, and either dip the item into the salt water or sprinkle a few drops on the object. You will be banishing and cleansing by the power of Water and Earth. A simple way to finish the banishing is to merely hold the item and say, "By the Four Elements of Air, Fire, Water and Earth, and in the name of...thou art banished and cleansed!"

Variations of this simple rite are found in many magickal systems of Ceremonial Magick and Paganism. The above example is generic. Most texts of magickal practice include some rites of banishing. Beginners are advised to employ this ritual, as it provides a format which ensures a degree of cleansing. More experienced magicians can cleanse items by simply drawing a banishing sigil, pronouncing a charm, or infusing the item with purifying energy. One woman had a unique means for clearing a crystal. She would hold it first to her temple, then to her forehead, and then breathe upon it. This symbolized banishing by the Mind, Spirit and the Life Force. The woman explained that the technique came to her through intuition. Many magicians have banishing tricks of their own. We cite this particular method as an example.

Rune talismans involve several phases of work. The appropriate material is chosen and purified. Runes are carved, engraved, or painted onto the thing. The carving is part of the empowering, in most cases. Runes are then colored. Some modern runologers claim that the Runes should be colored with blood or magickal ink. The nonsense about blood comes from some old sagas. Sagas were the ancient equivalents of adventure stories; they were meant to be sensational, not factual. In ancient times, home-made paints were made. The most common colors were red, green and black because those were the most easily obtained pigments. Green could be gotten from foliage. Black dye was made from soot and charred wood. Red dyes were made from rust or natural vegetable substances such as lingonberries. These days, staining of the Runes can be done with marking pens or hobby paints. (Personally, we prefer acrylics). Magickal inks are not part of Northern traditions. Most of the inks sold in occult shops are nothing more than a pigment mixed with alcohol. Fancier types such as "dragon's blood" or "dove's blood" have not impressed us. The hardcore sort may wish to use vegetable pigments, such as berry juice. Should you prefer that method, be aware that it can be messy. It is fun, indeed, but not very neat.

The magician then traces the Rune with his fingers, wand or knife. He infuses the talisman with his energy and recites a charm. We usually invoke the appropriate deities, as well. Three Lady charms go well with talismanic consecrations. It helps to devise your own charm within the ancient format. Most important is the feeling loaded into the talisman. Occasionally, you may wish to follow your work with a consecration by the Elements. I prefer to end the rite by saying, "Runestave, get ye to work now!" The Rune talisman is then emplaced, worn, or otherwise set in position.

Rune talismans can be carved into twigs and dowels, rolling the blade along the curvature of the stick. Discs of wood can be carved or painted. In a pinch, you can scratch the Runes onto a surface. Permanent marking pens can be used to mark them, as well. If no dye is available, saliva works just fine.

One form of Rune talisman taps into ground energies. Having been carved and loaded, it is placed into the earth as telluric or nature forces are invoked. This is effective in spells related to Elemental Earth and for area defenses. A nasty spell known as a "niding", was to make a staff engraved with Runes.

The staff was topped with a horse's head or a mocking figure, often in an obscene or ridiculous pose. The niding, which is actually a "naud-ing", was used to blast an offender with Earth-energies. In Old Norse, nid meant "fall down", and was related to naud. The niding pole turned Earth energy against the enemy, making him stumble and confounding his worldly affairs. Done properly, it would make nisse and vaetter hostile to the person.

Ground-tapping talismans are placed at the corners of one's land to ensure protection and safety. They can be used in gardens to ensure better crops, and for prosperity spells, as well.

Rune charms were often worn as jewelry. In Norway, old jewelry is still made from the original molds. Some of this "jewelry" is actually talismanic. We saw a "decorative" brooch which was actually a well-designed healing amulet. Brooches and jewelry included charms for protection, healing, wealth, and gaining friendship. A simple protective amulet is inscribed with the Elk Rune ʏ. Money amulets are generally marked with Fe ƒ and Odal ǫ; healers and friendship charms include various specialized sigils.

Weapons were marked with the Tyr ʀ, Elk ʏ and Thurs 𐌥 Runes. The Tyr Rune was a favorite on swords and spears. Tyr and Thurs Runes take very well to ferrous metals. The harmony between those Runes and iron is amazing. Talismans and amulets for success in conflict and competition are best made of iron; transcendent victory as symbolized by the Sig Rune 𐌹 is better used on brass and gold. We have included a set of illustrations (between pp. 14 and 15) which show a variety of talismans. Most are Runic. By explaining each one in turn, we can show by example the subtleties of the art:

- 1) This is a Bind Rune of Tyr ʀ, Thurs 𐌥 and Sig 𐌹. It is entitled "Breakthrough to Victory".
- 2) "Lunar Goddess" A talisman made to contact Lunar energies with the Perdra Runes 𐌵 and a triskele of Lagu ʟ, plus a crescent. It is made of silver or willow wood.
- 3) "United Force" From a German device for unity, this talisman is for successful teamwork and unity of purpose.
- 4) "New Home" A talisman for a home, with the Dag 𐌹 and Odal ǫ Runes on either side of a key. It can be made on oak, maple or beechwood.
- 5) "Find Home" A talisman to help find the right home. It is made with gold sigils on a brown background, on maple or oak.
- 6) "Secure Wealth" A prosperity charm with three Fe Runes ƒƒƒ bound to Odal ǫ. In the center is a Solar disc. Tripled Runes are used to ensure full manifestation, and correspond with the intent of Three Lady charms. This talisman was burned into a Pine chip.
- 7) "Attract Mate" A love charm: note the three Wunjo Runes 𐌰𐌶𐌰 on the heart. Gyfu ʀ is a Rune of companionship; Bjork ʝ represents a female, and Mannar 𐌺 denotes the male. (Mannar 𐌺 is used instead of Ing ʒ because the individual wishes to avoid pregnancy at this time) Done on apple wood.
- 8) "Luck and Money" A Norse luck charm which employs prosperity and happiness Runes around the Ing Rune ɿ. Painted in Gold paint over a green Pine disc and worn as a pendant.
- 9) "Pregnancy" A fertility charm invoking Lunar and Runic fertility forces, plus the well-known symbols of the Egg and Rabbit. The cup is actually a stylized well, which symbolizes Perdra 𐌵. Bjork ʝ and Ing ʒ Runes are Female and Male fertility sigils, respectively. Made on copper.
- 10) "Find Good Job" A job-hunter's sigil which employs the Ken 𐌺 and Raido 𐌹 Runes for finding the job. The Dag Rune 𐌹 applies either to hourly or weekly salary and a clear way to the job. Painted on aluminum shard.

The first five talismans beneath the Coded Rune illustrations denote:

- 1) "Strength" This is the "Breakthrough to Victory" used to symbolize strength of will and purpose. It was painted on a piece of Oak in red and gold colors.
- 2) "Lover" A simple collection of Runes to attract a lover, scratched on a piece of copper.
- 3) "Love" This talisman applies Perdra to an apple topped with three Elk Runes ʏʏʏ. Its purpose is to develop a higher concept of love and to attract the same. Blue Runes over a red apple.
- 4) "Fortune" A Fe Rune ƒ superimposed over a bull, with gold coins over a green background.
- 5) "Tradition - Secure Home" Relating the idea of Odal ǫ and home with the security of Tradition, this "house" includes Dag 𐌹, Odal ǫ and Wunjo 𐌰 Runes carefully blended into the picture.

Colors are used to symbolize magickal energies. They also relate to emotions and activities. Color symbolism finds its way into common colloquialisms: "green with envy", "seeing red", "having the blues", "a black mood", "mellow yellow", etc. Through slang, people acknowledge the forces symbolized by color.

Color can add impact to any ritual or talisman. The correct colors should be used. We find that when a color does not correspond with the spell, it is better left out. Substitution of colors is rarely advisable. In candle work, white candles can be used for almost any purpose. The same is not true of colored candles. Color will affect your work. It is considered important enough that magickal candidates spend hours learning to mentally visualize and arrange colors at will.

Odors and perfumes are sometimes included in a talisman. The field known as aromatherapy claims that these odors stimulate faculties of the mind; some magickal schools believe that odor affects the Astral atmosphere directly through producing a vibrational field. Certain charm bag formulas and herbal sachets are believed to work on the basis of scent. If a perfume is included on a talisman, it should agree with the symbols and the intent of the spell. Common sense is in order. A floral scent would be fine for love spells, but awful for workings of aggression.

When prepared, the talisman is either emplaced or secreted upon one's person. Some magicians will place a talisman in an appropriately-colored pouch before emplacing or carrying it. This is a matter of preference. Talismans which do not attract undue attention can be worn as jewelry. Others must be concealed on one's person, often in a purse or pocket. A few older talismans have definite instructions as to how they will be carried.

Talismans which are to be kept in one place are often put among personal items, such as clothes drawers. When giving a talisman to another person, the magicians always gives definite instructions for its use. He should instruct the person in how to place and care for the device, and when to return it to him for recharging or disposal. If the person cannot comply with the instructions, he should not receive the talisman.

One sort of talisman should not be given except under special conditions. This is the self-charging talisman, and it works more like an artificial elemental. Self-charging talismans are loaded with instructions to maintain their energy, drawing from Runic or Divine forces. The talisman is a magickal entity in its own right. Care and disposal require expertise. The self-recharging talisman is loaded with energy, sealed, and ensouled by the will of the magician to perform a task and continue drawing upon magickal forces. It is an advanced technique.

Larger items and emplaced talismans require a bit more work. Gargoyles and statues are more rightly treated as artificial elementals. They are loaded, sealed and ensouled to act as protectors. In this work, a specific Element is often invoked as the prime field of the guardian's operation. Depending on the place and the work which it is to do, the item may be loaded with the corresponding Element. Note well: self-recharging talismans, guardians and artificial elementals are not easy to dismantle unless an order for dispersal is included in their preparation. In other words, when giving the talisman its commands, the magicians states that the talisman will cease to exist upon his mental command. This prevents accidents and lingering, unwanted magickal items. The order to disperse may be a specific phrase or "password" devised by the magician.

Talismans and items which are to work for only a short time must have a dispersal time included in their manufacture. When loading and charging the item, the magician includes instructions that the talisman cease to exist upon a certain date. This is best done in terms of Nature. Dates can include such things as "at the next Equinox", "By the next New Moon," etc. There are cases where no instructions were included for the de-activation of an artificial elemental. A person of weak will who made such a device suddenly found that he could not control it. Having no means of dispersal already programmed into the device, he eventually required help from more experienced hands. The side-effects were uncomfortable for him; when an artificial Elemental is dispersed, its energy returns to its maker. This can be uncomfortable for the unwary.

Plaques, sigils and statues are used as protectors for homes and property. Protective sigils must be loaded; common practice is to trace over the sigil with one's fingers, loading it with force. The sigil is then placed on a wall or wherever it is needed. Protective devices are often placed at portals and doorways, with instructions to prevent entrance to malefactors and intruders. Quartz crystals are loaded

as portal defenses and placed on either side of a doorway. Psychic defenses tend to detect the intentions of a person. We know of cases where guests felt uncomfortable when coming to a defensive barrier. That tipped us off that there was something decidedly wrong with those individuals, no matter how appearances may have seemed.

Divination

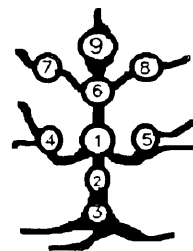
Rune divination is simple, providing detailed information about situations, events and people. Using your Rune chips, shake the bag or can nine times. Draw three Runes. The first denotes the Past and/or the Cause of things. The second Rune denotes the Present and the Process; the last Rune represents the Future and the Final Outcome. Thus, a simple Rune reading can tell about coming events or a particular situation. If any Rune seems unclear, draw an extra Rune to further illuminate you. The extra Rune is called an "adjective", for that is pretty much its purpose.

The three-Rune reading can be extended by drawing two more Runes and placing them after the third Rune. The Future-Final Outcome Rune is then read as if it were the first Rune. The fourth Rune denotes the Process, and the fifth depicts the Distant Future or Ultimate Ramifications of the matter. The third Rune would be Near Future, and the fifth serves as a more distant Future. Some folks who use the extended reading will draw one or two adjectives for the third Rune. These describe both the end of the matter and the beginning of the next phase. A few people also draw adjectives for the fifth Rune.

Though people have experimented with other methods of Rune divination, the methods detailed above serve almost every need. They have proven most effective. My teacher swore by them, and my own two decades of experience affirms his faith in the technique.

For long-term readings, the Yggdrasil Spread can be employed. It is only intended for large situations or time periods of a month and longer.

The first Rune is placed at the center, called Midgard. It depicts the state of the reader or situation at present. A second Rune is placed beneath it, in Svartalfheim. This depicts those forces working for the person's benefit, but which are operating out of view. The third Rune is placed beneath the second, in Hel. Hel is the deeper unconscious. The third Rune reveals the person's real intentions in the matter at hand. He may be consciously unaware of this. Hel reveals the secret heart which may be obscured.



A fourth Rune is placed to the left of Midgard. This is Vanaheim, and shows the world of effects. Usually, Vanaheim depicts favorable conditions in the person's physical experience. The fifth Rune goes to Midgard's right. Known as Jotunheim, the Rune shows opposing forces, problems and obstacles. These may be visible or hidden. Atop Midgard is Lysalfheim, the place of the sixth Rune. It is a bit tricky to read. Lysalfheim may denote favorable forces which are known, but more often tends to reveal the intended goal and designs of the person. These are his plans and intentions. Note how the Lysalfheim Rune relates to the Hel Rune. Sometimes the known intentions are in accord with the secret heart. When they differ, it is time for self-examination and reconsideration of the matter.

The seventh Rune is placed to the left of Lysalfheim. This is Muspelheim, and depicts moving situations. To Lysalfheim's right goes the eighth Rune, Niflheim. It shows a situation or state which is stable, and will remain for a while. The last and ninth Rune is placed above Lysalfheim. The place of Asgard shows the probable outcome of the entire matter, based on present conditions. Whether one uses the Runes, Tarot, or other methods, keep in mind that outcomes are probable. The future is not "written in stone". You can use knowledge of the probable future to make changes in the present. Those changes can alter the course of the future. Divination shows where changes are to be made, allowing the individual to use his freedom to alter his destiny. What would be the point of knowing the future if we could not use that knowledge to our advantage? One may take measures to alter the course of events or to take advantage of a coming situation. Either way, the initiative rests with the individual.

Magicians consider it wise to do a simple divination before performing a spell. The divination shows the likely outcome of the spell and reveals factors currently unknown. Those who follow this advice claim that it has saved them from making some embarrassing errors!

Divinatory skill comes with practice. Use the Runes. One reading is sufficient. Overuse leads to frustration. The Runes will not tell you what you want to hear. They reveal facts directly and succinctly. All further reading on a matter only frustrates the reader. "Ask as you like, but ask not overmuch", says the Traditional wisdom. Use discretion, common sense and wisdom as your guide. The Runes reveal facts. Choices are all up to you, and the Runes will not make decisions for you.

Epilogue

Rune magick requires knowledge, skill, cunning and initiative. The methods outlined in this monograph should give you enough information for the development of your own work. Runecraft is both an art and a science. We can describe the science; the art is your personal expression of the Runes.

Many times, Runic messages are encoded as kennings. A kenning is an allegory or metaphor, usually drawn from mythic and folkloric sources. For example, "giant's mouthful" is a kenning for gold. It is derived from myth. Rune magicians will often use a kenning in place of a direct statement. The second section of the Prose Edda is a study in kennings. The metaphorical statements can be found throughout Scandinavian and German lore. Rather than use kennings borrowed from other sources, make up your own. Develop your skills in cunning through inventing your own kennings from events in your everyday life.

We have described the underlying processes and advanced practices of Runecraft. Your work is to follow through on its suggestions and ideas. Look at the talismans and Bind Runes in the illustrations; consider what has been said about encoding and applying the Runes. Study the archaic lore, as well.

This monograph is an advanced course. The reader should be familiar with the material covered in Old Norse Spellcraft and Runecraft and Old Norse Rune Mysteries and Rune Codes. Additional information on talismanic work is explained in Old Norse Spells and Enchantments; the use of magickal materials is detained in The Wizard's Cupboard.

Suggested Reading

The Book of Signs by Rudolf Koch Dover Books
The Lost Gods of England by Brian Branston Thames and Hudson
The Enchanted Alphabet by Dr. James Peterson Aquarian Press
The Poetic Edda trans. Lee Hollander Texas University
The Prose Edda trans. Jean Young University of California
Egil's Saga Penguin
The Norse Myths by Kevin Crossley-Holland Pantheon Books.
Practical Magic in the Northern Tradition by Nigel Pennick Aquarian Press
Symbols, Signs and Signets by Ernst Lehrsner Dover Books
A Dictionary of Symbols by J.E. Cirlot Philosophical Library
Early Medieval Designs from Britain by Eva Wilson Dover Books
The Golden Bough by Sir James Fraser Avenel

Appendices

Replacement Alphabet

The replacement alphabet substitutes English letters with their Runic equivalent. The modern "sh" and "ch" are often written as "Sig-Jer". "X" is depicted as "Ken-Sig". "V" can be either Wunjo or Urus; "Y" may be Isa or Yr. "Z" is the Elk Rune. Otherwise, you can switch Runes for modern letters phonetically

or by appearance. The Anglo-Saxon Futhark uses Os to represent "O", Ethel is the short "e", and variant pronunciations of "A" include Ac and Aesc. Ear represents "EA", as in Earth.

Elder		Scottish		Norse	
Fe	F	Feoh	F	Fe	F, V
Urus	U, V	Urus	U	Urus	U, V, Au
Thurs	Th	Thorn	Th	Thurs	Th
Ase	A	Os	O	Oss	A, O
Raido	R	Rad	R	Reid	R
Ken	K, C	Ken	K	Kaun, Ken	K, G
Gyfu	G	Gyfu	G		
Wunjo	W, V	Wyn	W, V		
Hagal	H	Haegl	H	Hagall	H
Naud	N	Naut	N	NaudR	N
Isa	Long I	Is	I	Is	I, E, J
Jer	J, Y	Jer	J	Ar	A
Ir	Short I	Ihr	Ch	Yr	Y, Z
Perdra	P	Peord	P		
Elk	Z	Elk	Z		
Sig	S	Sol	S	Sol	S
Tyr	T	Tyr	T	Tyr	T, D
Bjork	B	Beorc	B	Bjarkan	B, P
Eh	E	Eh	Long E		
Mannar	M	Man	M	Madr	M
Lagu	L	Lagu	L	Logr	L
Ing	Ng	Ing	Ng		
Odal	O	Ethel	Short E		
Dag	D	Daeg	D		
Sig-Jer	Sh,Ch	Ac	A		
		Aesc	Ae		
		Yr	Y		
		Ear	Ea		
		Calc	C		

Anglo-Saxon Variants and Additions to the Elder Runes

Os	O
Eh	Long E
Ethel	Short E
Ac	A
Aesc	Ae
Yr	Y
Ear	Ea
Ior	Io
Calc	C
Gar	G
Cweord	Qu, Kw
Stan	St

F Fe: Cattle, money, assets, wealth, employees, followers, goods
 N Urus: Aurochs, strength, independence, wildness, stability
 D Thurs: Giant, pain, harm, hostility, fire, motivation, explosion
 F Ase: A God, inspiration, blessings, good fortune, wisdom, magick
 R Raido: Wagon, travel, riding, communication, transport, message
 < Ken: Torch, knowledge, guidance, a beacon, lighthouse, learning
 X Gyfu: Gift, exchange, trading, an agreement, sex, blending
 P Wunjo: Joy, happiness, good news, ecstasy, harmony, unity
 N Hagal: Hail, bad weather, accident, sudden change, scattering
 Y Naud: Need, distress, binding, constriction, poverty, pressure
 I Isa: Ice, freezing, blockage, treachery, standstill, coldness
 > Jer: Year, harvest, expansion, abundance, payment, a field
 J Yr: Yew tree, rebound, flexibility, darkness, nightmares, ghosts
 K Perdra: A well, Fate, Cave, Destiny, Pregnancy, Cauldron, Psychic
 Y Elk: Elk, antlered animal, hunting, protection, hallowing, regal
 S Sig: Sun, Victory, warmth, success, triumph
 T Tyr: War God, battle, conquest, victory, winning, competition
 B Bjork: Birch, Goddess, growth, renewal, rebirth, wife, woman
 M Eh: Horse, journey, process, transformation, loyalty, dignity
 M Mannar: Mankind, self, identity, strengths, weaknesses, humanity
 A Lagu: Lake, Leek, healing, Mystery, sea, water, emotions, depths
 X Ing: Frey (a God), good luck, protection, man, husband, well-being
 Q Odal: Home, land, houses, permanence, possession, heritage, past
 D Dag: Day, exposure, revelation, light, safety, clarity, daytime

A Working Futhark:

F	N	D	F	R	<	X	P
N	Y	I	>	J	K	Y	S
T	B	M	M	A	X	Q	D

The Anglo-Saxon Futhark has nine additional Runes. These nine are less important, for they serve more as magickal signs and letters than symbols of Runic potencies. The additional Runes were intended originally to fulfill certain linguistic peculiarities of the Anglo-Saxon languages. Their uses were localized. Different locales used anywhere from four to all nine additions. Though the Anglo-Saxon Aesc Rune resembles the Ase Rune of the other Futharks, it does not mean the same thing. The Anglo-Saxon Os Rune, though different in shape, represents the same potency as the Ase Runes of the German and shorter Futharks. Our interpretations of the Anglo-Saxon Additional Runes come from Northern Sources. These are:

ƿ Ac: Oak, seaworthiness, sturdiness, fodder

ᚦ Aesc: Ash-tree, Immobility, resistance, security

ᚷ Yr: Safe Journey, smooth transition, passage

- ‡‡ Ear: Grave, soil, digging, pit, tunnel
- * Ior: Amphibian, foreigner, isolation, adaptability
- ∧∧ Calk: Cup, container, bowl, vessel
- ⌘⌘ Gar: Spear, defense, halt, guard, barrier, Odin
- ℳℳ Cweord (Quern): Hand-mill, quick change, hour, half-day
- ☐ Stan: Stone, weight, foundation, inertia

The Elements

Central to all esoteric work are the Four Elements. They represent forces and processes which underlie existence itself. Known by the names Earth, Water, Air and Fire, the Elements operate according to principles symbolized by those four worldly phenomena. These are not restricted to the material world, but extend into all planes and realms.

♦ Earth, the first Element, is the forming and stabilizing capacity found in Nature. This is the principle which tries to place things in a recognizable, regular form and which resists alteration and change. Earth is similar to the setting of concrete, in that an adamant form is given to the substance which makes it resist changes in shape and position. Earth is stable. It refuses to move.

♥ Water is the attracting, contracting and flowing capacity. It can change its shape, but not its nature. Water attracts like a magnet. Its nature is to draw inward. Water adapts to the shape of its container. A notable thing about Elemental Water is its tendency to persistently and inexorably move toward its desired destination. In the person, Elemental Water relates to the emotions and subconscious.

♠ Air is the moving, carrying principle. Its tendency is to remain in constant motion and to carry things. Being relatively unstable, Air's course is easily altered. Any resistance to its operation will stop it, or force it to try to bypass the obstruction. Air's tendency is toward speed. It is related to the intellect and to communication, travel and logistics.

♣ Fire, the subtlest Element, is the expansive, bright, and explosive capacity. Fire tends to be of brief duration, but the aftereffects may be long-lived. Its tendency is to cause change and to introduce new factors. Fire's expansion is the opposite of Watery contraction; its Electrical tendency opposes Water's magnetism. Fire is the most difficult Element to control. It relates to the creativity, intuition and passions of the human being.

Though simple, the Four Elements provide a comprehensive system for categorizing and recognizing magical operations. They describe energies and processes found on all levels of existence. The Elements include material concerns and human endeavors as well as metaphysical activities. Among things attributed to the Elements are the Astrological Planets and Signs of the Zodiac. The following is a list of attributions describing Elemental processes and those things governed by each particular Element. It can serve as a quick reference:

Earth: time, aging, stability, houses, buildings, institutions, business, government, law, money, livestock, traditions, customs, heritage, ancestry, homeland, the past, form, shape, formality, resistance, conservative, green, brown, ochre, black, gray, cold, safety, toads, dragons, serpents, alligators, fortress, lead, minerals, mining, stones, adamance, weight, density, opaqueness, darkness, Saturn, Taurus, Virgo, Capricorn, Winter, Female, ♦ ■ ●

Water: emotions, feelings, adaptability, attraction, magnetism, sentiment, psychism, subconscious, images, friends, acquaintances, families, home, mothers, children, pets, swimming, playing, recreation, contraction, depth, sea, ocean, fish, holidays, gifts, receiving, weddings, net, trident, maritime trades, blue, green, shagreen, amphibians, frogs, turtles, gray, purple, silver, copper, lake, translucence, Moon, Venus, Pisces, Cancer, Scorpio, Autumn, Female, ♥ ♀ ♣ ☾

Air: logic, speed, precision, transport, cargo, communication, distance, instability, wavering, clarity, artificial, medicine, education, language, arbitrary, vehicles, aircraft, meteorology, travel, telephones, messages, cold logic, intellect, electronics, birds, insects, distribution, organization, bureaucracy, associates, transactions, trade, commerce, technology, advertising, yellow, blue, orange, quicksilver, aluminum, tin, sky, clouds, weather, Mercury, Jupiter, Aquarius, Gemini, Libra, Spring, Male, ♠ ✕ →

Fire: creativity, heat, suddenness, expansion, explosion, light, ideas, sex, passion, anger, emergency personnel, police, military, weaponry, courage, electricity, giving, penetrating, growing, change, inspiration, motivation, new things, modernization, short duration, missiles, brevity, will, invasion, competition, onset, exploration, adventure, red, orange, gold, white, brightness, vulcanism, iron, gold, aggressiveness, stag, lion, cats, temperature, Mars, Sun, Aries, Sagittarius, Leo, Summer, Male, ♣ ▲ ☿ ✨

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