BARSTRATRI

By Ekortu

Ixaxaar Occult Literature
All of the contents in this book is an everlasting dedication
to the Mighty Ahriman Shantes
Asgahoda
Volume 1

Cursakyngi

The Essence of Thunsian Sorcery

The first volume of Pursakyngi was published on Míðvetrarblót the 21st of December 2014.

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Table of Contents

:: Introduction 35
   A note on Norse Belief & Sources 23
   A note on the Tradition 26
:: Flethimannsflok 35
:: Essakyngsflok 49
:: Essabhok 63
   Manifistation 65
   Both Orafrari 70
   Wisdom 75
:: Samhandaflok 79
   World 84
   Otherworld 96
   Universe 90
:: Namugge: Odin, Vi1, & C11e 93
   Spirit, Soul, Ego 96
   l1go, Ego 100
   Snuffenness & Awakening 103

knowledge
   The Calling 22
   Salvation 22
:: Lakum 22
:: Maldie or Oxur 22
:: Sleipnaparkbok
   Religious Atheism 55
   The Corpse of Augei 55
   Grimblot, C11e 55
   Slainbilde, Ford 55
   Augebl1estein, Aug 55
   Fennymon, lör 55
   S1othius & Sleipnir 55
   Halle 55
   Slot 55
   Unripiblot 55
   Raun 55
   Raunstein 55
   Raunbolli & Sleipnir 55
   Sexlapper 55
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slot</td>
<td>171</td>
</tr>
<tr>
<td>Slotnir</td>
<td>173</td>
</tr>
<tr>
<td>Slothorn</td>
<td>174</td>
</tr>
<tr>
<td>Alsoth, Ætt</td>
<td>175</td>
</tr>
<tr>
<td>Nord Seasonal Slot within the Ætt</td>
<td>177</td>
</tr>
<tr>
<td>*Överdökk</td>
<td>185</td>
</tr>
<tr>
<td>*Fæjarbók</td>
<td>217</td>
</tr>
<tr>
<td>Fafnir</td>
<td>221</td>
</tr>
<tr>
<td>Ættur</td>
<td>232</td>
</tr>
<tr>
<td>Einsavinar</td>
<td>233</td>
</tr>
<tr>
<td>Howda as a sorcerous vehicle</td>
<td>234</td>
</tr>
<tr>
<td>The Cult of Ætt</td>
<td>237</td>
</tr>
<tr>
<td>*Vódháttar</td>
<td>251</td>
</tr>
<tr>
<td>Æsirian Tables of Correspondence</td>
<td>252</td>
</tr>
<tr>
<td>Suno vs correspondence to Vafþur</td>
<td>261</td>
</tr>
<tr>
<td>Suno vs correspondence to Muspel</td>
<td>263</td>
</tr>
<tr>
<td>Names &amp; threns of the weeknights</td>
<td>266</td>
</tr>
<tr>
<td>*Explanatory</td>
<td>275</td>
</tr>
<tr>
<td>*Books of Interest</td>
<td>277</td>
</tr>
</tbody>
</table>


\textbf{About Bursakyni}

This is the first part of a series of Thursian Grimoires that will be published under the title \textit{Bursakyni}. It will be a series of books regarding a chain of subjects related to the Thursatru Tradition (or its true name \textit{Fyrhafir}).

The first in the series is \textit{The Essence of Thursian Sorcery}, which is an outline for the foundation of the Thursatru Tradition, its roots being in pre-Christian Norse traditions and certain Gnostic streams; along with its established customs and praxis.

There will be numerous books in the series, e.g. \textit{Practical Thursian Sorcery}, which is a grimoire holding the religious and sorcerous practices within the existent Cult of the Thurses.

It was chosen to become a series of books to leave open the option of focusing on certain areas in each book, which offers the opportunity of giving each area more depth and room. A large amount of different subjects are already written, as \textit{Bursakyni} was originally planned to be just one book, but the more that was written the more it was understood that this work would have to be in
volumes. This also opens the door for new discoveries, corrections, developments, etc., to be supplemented.

The major topics in this book series will involve the inwards of the Thursatru Tradition such as spiritual workings, rune mysteries and practical magic, Thursian sorcery and worship such as the Nifl- and Müspell-workings, interpretation and understandings of the Norse mythology and gigantology, Hel-workings, synthesis of pre-Christian Norse, Gnostic and Sinister LHP perspectives, werewolfism and shape-shifting within the Hamr-workings, etc.

*Heill hinu hungraða tömi, upphafi ok endi alls!*

*Heill árkröftum Ginnungagaps!*

*Heill kyni þursa!*


new discoveries, supplemented.

All involve the internal spiritual work, Thursian sorcery, and Múspellhending of the real-workings, synths, and Sinister LHP lifting within the

"end all!"

"Enchanted!"

"end all!"

"Enchanted!"
The Cult of the Thurses has several names and approaches, and one of them is Thursatru, the branch which Pursakynji will delve in. It could be defined as a magico-religious tradition developed from the Old Scandinavian belief in assiduous and primordial powers from Ginnungagap-Chaos called pursar (thurses), hence the tradition's name Pursatrú, Anglicized into Thursatru. There is no direct evidence of such worship amongst the Norsemen, but there was a well-established and evolved belief in Ginnungagap and its alien powers called the giants, pursar.1 It is from this the deep-rooted belief Pursatrú has risen.

It is also important to understand that Pursatrú is not a perverted outcome of the modern praxis called Asatro. The names might be alike and therefore deluding, but the Asatro belief has nothing to do with our Thurses. Thursatru seeks the essence, not form and the Jaws of Pursakynji will unfold and develop the Cult of the Thurses as the Acosmic Light.

1 There are of course many examples of the pre-Christian belief in the thurses as an alien powerful giant-race in the Eddas, e.g. Völsunga 8: «uns hrjár kvánu pursa meyjar ámáttkar mjök ór Jötunheimum.» "...until the three Thurs-maids come, very mighty, from out of Jötunheimr."
nothing to do with our religious praxis. The Cult of the Thurses seeks the divine truth; in knowledge and essence, not form and the mundane.

_Pursakyngi_ is the collection of texts which should be used as guidelines for the Thursatru Follower to help establish the Cult of the Thurses. Together we are One, just like the Acosmic Light – from where our spirits originate. The sinister essence of the grimoires within the Wolfish Jaws of _Pursakyngi_ will aid the Fire-Born unto the path of Ginnungagap-Chaos.

Only Thursian Powers are in harmony with this tradition. A tradition evolved from modern resources to unfold and develop the Old spirit – which results are represented in this book as powerful _Purssidir_, Thursatru Traditions. This tradition also has roots in Gnostic anti-cosmism, which has shed a brighter light upon the Old Norse Thursian gigantosophy. By synthesizing these elements it makes it much easier to understand which giants belong to the Thursian bloodline.

This first volume of _Pursakyngi_ is meant to prepare the Thursatru Follower for the second volume subtitled _Practical Thursian Sorcery_ which will deal with blót and sorcerous praxis, while this volume will deal with the essence of the sinister Gnostic Thursian belief:
Hleytismannsbók ushers the apprentice to understand the foundation of the tradition and the essence of the thurses. It is here that you will get an essential, substantial and functional definition of Thursatru. Numerous underlying questions will be answered concerning the Cult of the Thurses, and a concise model for the apprentice’s individual initiation.

Pursakylvisbók illustrates the Thursian Current which runs within the sorcerous workings of Pursatrá like the poisonous blood of the Ginnungagap-dragon Aurgelmir.

In Pursabók, the Book of the Primordial Powers Antedating the Cosmos, we will elaborate our perspective on the Purs-power. As well as the origin and the symbolism of the Power, the association of the thurses with the color black will be elaborated, as they were often within the pre-Christian Norse religion associated with the darkness of Niflheimr, the soot of Múspellheimr, disease and the dead. It is also discussed why and how the ésir are not born with the knowledge of everything or the ability to prophesy about the future, but their Thursian antecedents are.

The chapter Sambandsbók explains the Gnostic Nexus to the Thursatru belief and gigantology. The conception of the particular stream of left handed Gnosticism is explained and also why the gnosis in our tradition. Along the way a gnostic perspective on Norse belief; surrounding mundane focuses as: World Demiurges: Óðinn, Vili, and Vé; Drunkenness and Awakening and Salvation.

Lækkumísok Sýnir is a collection of sacred places of the practice of Thursatru, such as poetical descriptions of sacred stálir, Thursian blótskapar as wand, a mantic Hel fetish, the cosmic magus, a blóthorn sacred chest of wolfish blótspey.

Blótskaparbók is a text, to sacred Norse literature and archetypal, brings up and clarifies the mythological body, and the Thursian worship and sorcery.
plained and also why the gnostic perspective has relevance in our tradition. Along with a comparative analysis of the way a gnostic perspective can be applied to the Norse belief; surrounding relevant spiritual and transmundane focuses as: Worlds; Otherworld; Universe; Demiurges: Óðinn, Vili, and Vé; Spirit, Soul, and Ego; Drunkenness and Awakening; Knowledge; The Calling; and Salvation.

Lækkum is a spiritual journey and transformation manifested through years of setur and visions.

Galdrar ok Sýnir is a collection of images and words which mirrors and invokes the tradition and praxis within Thursatru, such as photography which illustrates sacred places of the practice of setur and seidr, a Thursian stallr, Thursian blótskapar as a black serpentine Thursian wand, a mantic Hel fetich, the Múspell-blade of the anticosmic magus, a blóthorn dedicated to Loki, and the sacred chest of wolfish blótspanir.

Blótskaparbók is a text, to some extent inspired by Old Norse literature and archaeological findings, which brings up and clarifies the importance of Aurgelmir's mythological body, and the magical tools belonging to Thursian worship and sorcery. Not only practical tools
such as seidstafr, a wand, and blót, idol or talisman, but also the use of places of worship such as a blótlundr, the importance of sacrificial blood, hlaut, the Old Norse altar, stallr, the significance of rock, stein, within the Cult of the Thurses, and much more.

Sverðbók is a chapter on the importance of the sword’s symbolism in Thursian gigantology and blót. The text is divided into three parts: Substance, Essence, and Origin of the Power. The Substance is an overview of the significance of the sword for man, myth and magic. The Essence holds an analysis of the mythical sword within the Norse gigantology, its formation and purpose. The Origin of the Power is a text which offers a synthesis of conceptions of the Norse Thursian gigantology: The sword alone is a perfect symbolic representation of the Thursian Powers’ anti-cosmic purpose, as well as ours.

The last chapter, Heljarbók, is a necroscopic text about the workings with the Worlds of the Dead, the Underworld and beyond. Its innards might be viewed as a sort of Norse necromancy, but more accurately it is a Cult of the Dead calling and embracing the energies and powers of Helheimr, Niflhel and Hel.

And in the appendix, Vidír is a chapter on Corresponding sorcerous functional elements to utilise his/her workings.

The purpose with Þursatrungur in the pre-Christian Norse religious system is the belief that it is very important not to stagnate in the past, but instead supplement the knowledge with modern sources and development. Þursakynghi is rather a collection of workings, philosophical understandings, sorcerous and worship of the Thursian Powers. Thus, Thursatrungur will be referred to as a religious progeny of the Old Christian Norse heidinn Ginnungagap-worship.
t, idol or talisman, but such as a blötlundr, the hlaut, the Old Norse k, stein, within the Cult

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word within the Norse pose. The Origin of the thesis of conceptions of The sword alone is a the Thursian Powers'

sychophic text about the Dead, the Under-

curately it is a Cult of energies and powers

And in the appendix, Viðbætir, you will find the Thursian Tables of Correspondence which hold a variety of corre-

sponding sorcerous fundamentals, herbs, and mytho-

logical elements to usher the Thursatru Follower in his/her workings.

* The purpose with Dursakyni is not to investigate the pre-Christian Norse religion and magical praxis within our old heidinn siðr, "heathen tradition"1 (because we believe that it is very important to not stagnate in the past, but instead supplement the Old knowledge with modern re-

sources and developments); Dursakyni is rather a collection of workings, philosophies, un-

derstandings, sorcerous praxis and worship of the Thursian Powers. Thus, Thursatru could be referred to as a new-

religious progeny of the pre-

Christian Norse heidinn siðr, Ginnungagap-worship, and Thursian gigantology.

1 It is very little known by proof about any authentic Viking era sorcerous and religious practice and no authentic tradition has survived that era. What the modern Asatru-followers are calling "Old Norse" and "Viking" magic and traditions are simply modern reconstructions from mythological and archeo-

logical remnants interweaved in their own belief and perspectives. Many Asatru-followers arrogantly act like they are prac-
ticing an authentic religion from the Viking age, but they are not.
It is as well the purpose with *Pursakyngi* to empower the Cult of the Thurses and to honor the Thursian Powers. This book is an offering and dedication to the primordial powers which originate from beyond the universe. May the Acosmic Flames of Surtr empower the essence of this book and may the Poisonous Blood of Aurgelmir redden its ink. Heilir Pursmegir!

*Pursarvik, Reykjavík 2010.*

A note on Norse

People are commonly informed that all the Norse religious beliefs are times blocked out. So in fact, the Norse religious beliefs do exactly what the Norse religion means, with the powers which surpass.

The pre-Christian Norse and ceremonies are termed as pagans; they are deemed non-Christian, non-inspiration, and as Price (2002: 55) probably never a consistent nor he like Snorri tried to present the differently understood. But the Old Norse mythology is a rich and modern Norse religion. It has its canons, something which is fundamentally wrong. Myths are not be told and retold, elements not are. During the Iron Age many myths were told and they were not
A note on Norse Belief & Sources

People are commonly influenced by conventional wisdom. Here lies a problem; new beams of light are sometimes blocked out. So instead of trying to find all answers to the Norse religious belief in modern books you should do exactly what the Nordic people did: communicate with the powers which surround you.

The pre-Christian Norse polytheistic religion, its rites and ceremonies are termed pagan just for the fact that they are deemed non-Christian (or rather abrahamic) in inspiration, and as Price puts it: “Viking 'paganism' was probably never a consistent orthodoxy such as writers like Snorri tried to present, and may never have been systematically understood by those who practiced it”, (2002: 55).

Old Norse mythology has become the foundation of modern Norse religion; the sagas are looked upon as canons, something which makes no sense and is fundamentally wrong. Myths are organic, not static, they are told and retold, elements are added and removed, etc. During the Iron Age myths and sagas were not written down and they were not even considered being myth-
ology: which was a belief — a reality. Mythology is not religion; faith and its practice are.

* 

Concerning the references of Old Norse sources such as, e.g., Icelandic sagas and Old Norwegian laws; it is problematic to use these texts because of the strong Christian influences, Greco-Roman cultural and mythological impacts, and the political upheaval in the times when the texts were documented. Most of the written sources that have survived the Christianization of Nordic countries are inked down by people influenced by the fresh waves of foreign religion, politics and benefits.

How much of the sagas has been embellished by Christian and political hands is impossible to know, so we all have to be extremely cautious in interpreting the essence of the sagas.

The recorded remnants of the pre-Christian Norse worship and sorcery might not be analogous to authentic Iron Age praxis, but it is the only documented evidence we have today. We have no other choice than to compare the recorded remnants to the archaeological findings and try to make our own understandings from that.
But the main focus should not stagnate by staring into the past; we, the Cult of the Thurses, use what we got and move on as an evolving power. Thursatru is not about practicing an authentic Viking-religion; but rather the result and praxis of its Thursian Awakening.

Norse sources such as, pagan laws; it is prob-
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standings from that.
A note on the Tradition

Thursatru in itself is a collection of Traditions, and not a structured Order or Temple. The Thursatru Tradition is something called *Purssidir* which is a body of traditions and shared belief by the followers of the Cult of the Thurses. What makes it a tradition, besides what was just told, is the spiritual and religious association: we walk on the same path from different locations – sharing the same belief and goal. Brotherhood and sisterhood is understood as a spiritual bond, not a mundane one.

Even though the tradition’s name holds the word thurs, and *Pursakyngi* emphasizes on *pursar*, it does not rule out the workings with other beings connected with the same Thursian or anti-cosmic essence. Thursatru involves the study of, belief in and workings with *troll*, *dvergar*, *járvidjur*, *fylgjur*, etc.
...of Traditions, and not a Tradition is a body of traditions of the Cult of the on, besides what was just association: we walk on locations – sharing the sisterhood is not a mundane one.

he holds the word thurs, rsar, it does not rule out connected with the same Thursatri involves the things with troll, dvergar,
First came the great grandfather Aurgelmir as the Invading Giant; carrying the Thursian Sinister Powers.

By the ancient Ginnunga-prophecies of the new world He first released a man and woman; a serpentine twin-power that would burn the new world’s spirits with fire and imbue poison within its essence. The acosmic flame from the viper’s breath materialized into Loki and the ice from its dripping venom into Gullveig.

Thereafter the mighty giant released a second Thursian Power, the multi-headed acosmic light which shone like darkness upon the new false creation. He was known as Prüðgelmir; the excelling Ginnunga-Power that belowed mighty baneful curses upon the new creation, but acosmic wisdom of salvation to those of its kin.

And a third Ginnunga-Power was released, the Father of Thurses; He was Bergelmir, the son of the terrible; the son of the son of the dragon born Ginnunga-Power predestined to father and rule the Thursian Bloodline and races.

It is the Acosmic and Invading Emanations of the Omnipotent Power and Thursian Wisdom of Salvation that we worship and feel true devotion towards!
Aurgelmir as the Invad-Sinister Powers.

Species of the new world man; a serpentine twin-world's spirits with fire.

The acosmic flame ed into Loki and the iceelveig.

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the dragon born Gin-
er and rule the Thurs-

manations of the Omni-
om of Salvation that we
wards!

It is the Thursian Influence of its cause and purpose that
we adore and give worthy offerings to!

It is the Acosmic Ginnunga-Power that we are akin to!

We hail Ginnungagap!

We hail Aurgelmir, great grandfather! ♩ ♩

We hail Loki, the brave and mighty flame and father of enlightenement! ♩ ♩

We hail Gullveig, the unyielding mother and wielder of
Thursian monsters and bringer of sorcery! ♩ ♩

We hail Drùgelmir, primordial dragon and singer of
Ginnungagaldrar! ♩ ♩ ♩ ♩ ♩

We hail Bergelmir! Thursian king and father!

29
Heill Prúðgelmi!
Heill Bergelmi!
* 

***

This HRRFPHD permeates the essence of all text within this book.

*
Reyðismannsbók
It is imperative to get things right from the beginning. So here is the foundation of the belief of the Thursatru Tradition and explanations why it is so; simply to give the serious practitioner the same basis as the founders of pursiðir received from other devotees, adequate books and the generous Will of the Thursian Powers.

The Thursatru Tradition is based on the pre-Christian Norse religious belief, mythology and sorcerous praxis. But the cosmic gods and life (ásir, vanir, álfrar, disir and verðir) are not worshiped; instead, the sinister giants (pursar) of the underworld and beyond are. Thursatru Followers use the gnostic umbrella-term anti-cosmic for this type of Adversarial Thursian Giants or Powers, as their heritage and essence originates from beyond the cosmos and not from within it. This religious gnostic perspective will be illustrated concisely below and thoroughly in Sambandsbók.

Thursatru’s substantiation of sorcerous worship of the superstitious progeny of Norse mythology, and Thursatru’s functionalization by practical sorcery and invocation of Thursian Powers, to release higher cosmic and soul, and spiritual forces from beyond the cosmos as referred to as Chaos. To master the cosmic power, which will usher the spiritual adept into the Demiurge.

Thursatru is only in the service of the Thurs-powers: the gods and goddess (ásir, vanir, álfrar, disir, verðir) and the giant kari. From this perspective, the Thursatru follows the path to our enemies.

The gnostic perspective of Thursatru is fundamental in the Thursatru Tradition.
Thursatru’s substantial definition: a practical religio-sorcerous worship of the adversarial and sinister giants referred to as thurses (*pursar*). Thursatru is a new-religious progeny of the pre-Christain Norse religion, mythology, and Thursian gigantology, with a connection to anti-cosmic Satanism and certain streams of Gnostic Left Hand Path.

Thursatru’s functional definition: a spiritual endeavor, by practical sorcery and communication with the Thursian Powers, to release the spirit from the mundane body and soul, and spiritually traverse to the acosmic realm beyond the cosmos and the reign of the Demiurge, referred to as Chaos. To be able to do this, the Thursatru practitioner must receive divine acosmic knowledge which will usher the spirit out of the cosmic shackles of the Demiurge.

Thursatru is only in harmony with the anti-cosmic Thurs-powers: the gods (*ásir, also vanir, álfar, dísir* and *verðir*) and the giant kind known as jotuns (*jötnar*) are all part of the cosmic pantheon and are all considered to be our enemies.

The gnostic perspective of the worldview is essential and fundamental in the Thursatru worship and spiritual en-
deavors. The LHP aims to journey beyond the laws and boundaries of the Demiurge and its cosmic worlds.

Thursatru is a belief in the acosmic otherworld known as Ginnungagap-Chaos; in its powers as allies to the practitioner’s Will to be spiritually freed from cosmic imprisonment. Through Thursian worship and sorcery the Thursatru Followers devotedly believe in spiritually crossing over unto Chaos.

Thursatru is a tradition evolved upon the process of fusing together Norse inventions and modern innovations. The Thursatru Followers believe in eclectic and syncretic methods in the religious and sorcerous endeavors. The Thursatru Followers are inspired by the thurses’ anti-cosmic lawlessness and formlessness.

Thursatru is a spiritual undertaking where the flesh is only looked upon as a cosmic bond which imprisons the spirit, in which matters of the flesh are insignificant. Hence, the Thursatru Followers care not of racism and nationalism.

Any belief that conflicts with the above principles cannot be defined as Thursatru.

The Thursatru Tradition has a gnostic perspective on life, death and beyond; which means that the demiurgic god, ruler of the universe, Zeus, Yahweh, God, and the powers to enslave and enslave, set us on the path to Ginnungagap-Chaos, the abyss of the cosmic unknowing. On the other side is the acosmic otherworld, known as the Chaos of the cosmically unknowing. On the other side is the acosmic otherworld, known as the Chaos of the cosmically unknowing.

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beyond the laws and cosmic worlds.

The otherworld known as the world of chaos is beyond the cosmos, and this otherworld is referred to as Ginnungagap or Chaos — a world which existed before the cosmos and its tyrant, the Demiurge — which is ruled by the true and hidden god and savior. The Old Norse concept of Ginnungagap is believed to be the portal onto the world of Chaos, and within it dwells Niflheimr and Muspellsheimr. Our spirits once belonged to Chaos: they are sparks of the flames of Muspellsheimr and the powers of Chaos are calling us back. So the mission of a Thursatru Follower is to use the means of the Thursian Powers to free himself/herself from the microcosmic and macrocosmic mundane world and return to Chaos. This is believed by the Thursatru Follower to be done through worshiping the Thurses to gain divine Gnosis, following the religious traditions (Purssidir) to maintain a strong nexus to the Thursian Powers in all aspects, and sorcery to gain comprehensive enlightenment which will help free the spirit.
It is important within the Thursatru Tradition to research and understand the Old lore of the Norse religion, mythology and Thursian gigantology as much as the gnostic and anti-cosmic Left Hand Path. It is as important to traditionally and continuously ritually invoke the Thursian Giants and their ultimate powers to become transformed, an ally, and enlightened by the black light. By doing this the Thursatru Follower reaches anti-cosmic and acoptic enlightenment which will free his or her spirit from the cosmic imprisonment. This should be a priority in life, before mundane distractions, which are all illusive cosmic tricks to drunken, blind and imprison our spirits, Will, and freedom.

You should have simple Setur (sorts of Norse meditation) to call and learn from the Thurses themselves; use the night and Fire to call for Thursian Powers linked to Múspell, and use the night, Darkness, Snow and Ice to call for Thursian Powers linked to Nifl. Evolve your Setur by time with ritual items and traditional sacrifices. Experiment and innovate, become eclectic and syncretic in your sorcerous practice, as long as you keep to elements which correspond to the Thursian Powers. As a beginner, just follow these basic and traditional principles (we take herbs, plants and trees for examples): Herbs, plants and trees for Nifl-workings should correspond to the poisonous icy waters.

Yew (Taxus baccata), Hemlock (Conium maculatum), Mistletoe (Viscum album), and trees for Múspell; fiery essences, Sun and Morning (communis), Blackthorn (Cinnamomum verum), Rue (Ruta graveolens), dragon), and trees for Múspell; fiery essences, Sun and Morning (communis), Blackthorn (Cinnamomum verum), Rue (Ruta graveolens),

Here are some suggestions: promote and stimulate your focal point, we recommend weekly devotion, and offerings and kluat-bowls with sharp and functional, resin and incense, a hand inscribed runes will do it – hand-made with care and ideal; various talismans on as soon as you have of the above needs to be fore used.
poisonous icy waters of Hvergelmir and the moon, e.g. Yew (*Taxus baccata*), Belladonna (*Atropa belladonna*), Hemlock (*Conium maculatum*), Myrrh (*Commiphora myrrha*), Mistletoe (*Viscum album*), etc. Herbs, plants, and trees for Múspell-workings should correspond to fiery essences, Sun and Mars, e.g. Juniper (*Juniperus communis*), Blackthorn (*Prunus spinosa*), Cinnamon (*Cinnamomum verum*), Dragon’s Blood (*Daemonorops draco*), Rue (*Ruta graveolens*), etc. The more understanding you gain, the more innovative you will become.

Here are some suggested basic altar items which will promote and stimulate your workings: a *stallr*, altar, as a focal point, we recommend that you have one close for weekly devotion, and another outside in a remote area; a bowl with inscribed sorcerous runes and bind-runes for offerings and *hlaut*-blood; a *blót*-knife, it needs to be sharp and functional; a charcoal-carrier to burn herbs, resin and incense, a clay plate filled with sand and inscribed runes will do fine; two black candles by tradition - hand-made with corresponding herbs in the wax is ideal; various talismans and fetishes should be worked on as soon as you have the ability to construct them. All of the above needs to be cleansed and consecrated before-used.
Find corresponding elements and materials in the Old Norse literature for your altar, talismans, etc., e.g. crow parts and a symbolical icy heart for Gullveig; human bones and skulls, horse and raven parts for Hel; volcanic matter and a sword for Surtr; wolf and snake parts and flames for Loki.

Within the Thursatru Tradition the pre-Christian Norse rituals are very important, but instead of using those exactly as they were used back in an Æsir-worshiping society we use some of its practical forms, but change the essence. Most likely what a crone did at that period of time. As it is stated above, it is “a tradition evolved upon the process of fusing together Norse inventions and modern innovations.” We are not afraid of mixing new innovations with the Old traditions, under a Thursian understanding; we are opposers to cosmic law and form, just like the Thursian Powers we worship. To not evolve means to stagnate and live in ignorance: our two spiritual enemies. We believe devotedly that eclectic thinking invokes power.

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Do you need to be from a certain geographical area or blood-line to be a true Thursatru Follower? Absolutely not, your spirit only has a geographic dwelling while
imprisoned in a human body (in a microcosmic mundane world we call earth), and the spirit is the only part of you who belongs to the acosmic Chaos and can be freed (the body (Gr. sōma), ego (Gr. ego) and soul (Gr. psukhē) are the mundane shackles which imprison your anti-cosmic spirit (Gr. pneuma)). Chaos is not calling spirits from the Nordic countries alone; Chaos calls for all anti-cosmic spiritual fragments throughout the entire cosmos, which consequently means that anything cosmic must be destroyed.

The pre-Christian Norsemen had a very original belief about how the soul was shaped. Religious and spiritual beliefs were locally different, but this is what the written sources have left us. Your being was a constellation of many different and independent entities. Neil Price has helped ensemble them and their functions (2002: 59 ff.).

Hamr is your shape or fluid body which could be changed through sorcerous practice such as shape-shifting, an art many sorcerers mastered, linked to the lycanthropic beliefs in werewolves, etc. Hamr is an outer physical form; the shell which contains all of your aspects.

Hugr is the essence of what you really are; probably closest to what we call the spirit. It is not clear in the sagas
whether it is your essence (spirit) or mind, or even both perceived as one.

*Hamingja* is our luck personified; an individual independent spirit of good fortune which can leave you. The *hamingja* could be inherited.

*Fylgja* is a follower or fetch; a female being (even of men) that always follows you. She appears to you in dreams and trances when called upon to help you and give advices, warnings, etc. *Fylgjur* are some kind of guardian spirits which are believed to be passed down in the same family line.

*As you have decided that Thursatru is your spiritual path you need to understand its foundation in the Old Norse mythology, Thursian gigantology and belief. We recommend that you start out by reading both *Eddas* to have a base in the original sagas. With the help of the Thursian book *Gullveigarbók* you will be guided in a truthful way through the sagas to understand the significance of the Thursian giants, their locations and nexus. Of course, this is only the beginning for you and you should from here on find your own Thursian path to receive gnosis and the left handed path of Chaos.*
Throughout Pursakyni good books on mythological, religious and sorcerous studies will be recommended. See Books of Interest. Secondly, you need basic knowledge in rune lore. We mean for you to truly learn about the runes, this is only done by studying the runes and practicing rune magic, which involves receiving guidance in the runes by invoked thurses such as Gullveig and her járnvidjur (giantesses of the Ironwood). You will not receive true knowledge of the runes by only reading books – this is essential for you to understand; this is called pseudo-knowledge or secondhand knowledge: you cannot bet your life on that this knowledge really is true. Thirdly, you should get to know the Norse culture to enrich your sympathetic magic and imagery linked to your workings: to construct an atmosphere related to a pre-Christian Norse one. What materials, sources, plants were available, etc.? We are not implying that you can only use things and knowledge that were available back then; we are merely saying that it is wise to know the Old culture to adapt their ways and develop from it. For example, instead of having a bought chromed candle-holder and a bought stearin candle from the grocery store, maybe you should learn how Nordic people lit up their working areas and stallr (pre-Christian Norse altar) and imitate the Old way to form an Old atmosphere for your Norse sorcerous workings. See, you
want to connect this life with the ancient memories in the depths of your spirit, and only a multitude of mixed accurate elements will be able to invoke these concealed memories.

The Thursian Powers are sinister forces which in a wrathful way counteract the cosmos and work unsleeping on its collapse. Only when your Will and Faith are true shall you call for these powers, because they will devour your existence like hungry flames if not. As an apprentice it is very hard to part the will of your cosmic soul and ego from the Will and Faith of your anti-cosmic spirit. The cosmic soul and ego could be seen as an entity which makes you lose contact with your origin and go blind to the actual imprisonment of your spirit, which makes you unknowing of your condemned situation on earth; Old Gnostics called this state “drunkenness.” Your soul and ego are probably telling you right now that this sounds unlikely and exaggerated, hence the nature of this apparatus. Your consciousness is an illusion, and if you strive to become an anti-cosmic sorcerer or witch your first working is to overpower the cosmic illusion; to receive gnosis.

A good way to begin the initiation to the Thursatru Tradition is to learn about the thurses. Gullveig and Hel are two Thursian giantesses which both originate from Niflheimr. Hel is the daughter connected with 3, as she is connected with 3, as she can be invoked with the third gift (X) number 3 and the X rune to Niflheimr. To gnosis you should sacrifice Hel and Niflheimr and nights can go by with challenge, for both parts (the Cult of the Old Gnostics) taken lightly.

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Gullveig with the bringer of the Black Light; Loki. Hel
be invoked with the runes XXXN||| which repre-
sent the third gift (XXX) from Niflheimr (|||). Both the
umber 3 and the X rune are sacred to Gullveig and l
une to Niflheimr. To call for your origin and receive
gnosis you should sacrifice worthy offerings to Gullveig,
Hel and Niflheimr and ask for their guidance. Many
ights can go by without any result, it is natural. You
should consider your first year as being a period of chal-
enge, for both parts (you and the giants). Initiation into
the Cult of the Old Ones takes time and should not be
taken lightly.

In your own speed and progress you should advance in
evoking sundry Thursian Powers for specific purposes,
experimenting with talismanic sorcery, mastering Thu-
sian Runes and its magic, compile your own powerful
invocations, grasping herbs, etc.