

THE GERMANIC VIEW OF THE AFTERLIFE

MISCONCEPTIONS OF THE AFTERLIFE IN THE PRESENT-DAY ASATRU MOVEMENT

There is a great deal of misconception about the afterlife in present-day Asatru thought. Much of it has to do with the idealization and Romanticism of the 19th century. The pre-eminent misconception of the afterlife is that there are only two choices: Either one dies in battle and is taken to Valhalla by the Valkyries, or one dies a “straw death” and spends eternity in a dreary existence in Hel. *Nothing could be farther from the truth.*

The idea that the Valkyries swoop down on their flying steeds to retrieve the souls of warriors who died in battle and take them to Valhalla to join the ranks of the Einherjar, who then ride out to battle the Giants in Ragnarok, was popularized by Richard Wagner’s wonderful “Music Drama,” *Die Walküre* (*The Valkyrie*). Just about everyone has heard, in “Der Ritt der Walkuren” (“The Ride of the Valkyries”), the moving music depicting the Valkyries singing as they describe how they rescue the fallen heroes from a dreary afterlife in the Netherworld. There is reference in the Norse sagas to the Valkyries’ fetching the souls of fallen warriors, but nowhere does it stipulate that Valhalla is the exclusive domain of, *and only of, warriors who died in battle*. It makes no sense that Odin would desire only those who died in battle, since it is mostly the losers who die in battle, while the greatest heroes and warriors—those who never lose a battle, go on to live a long and fruitful life and die in their beds (a straw death)—would have an eternal dreary afterlife. That



would be contrary to the warrior tradition of Asatru, and illogical at best. Are we to believe that Odin desires to populate Valhalla with the losers? *Does Odin crave the company of a young man who goes off to war and dies in his first taste of combat, and refuse entry to his glorious hall by the greatest undefeated warriors?* We think not!

And what about the fate of women after death? Are we to believe that only those women who commit suicide upon the death of their husbands can join them in a glorious existence in Valhalla? We need to do some serious rethinking about the nature of the afterlife.

We in the Folk Faith of Balder Rising are of the belief not that the

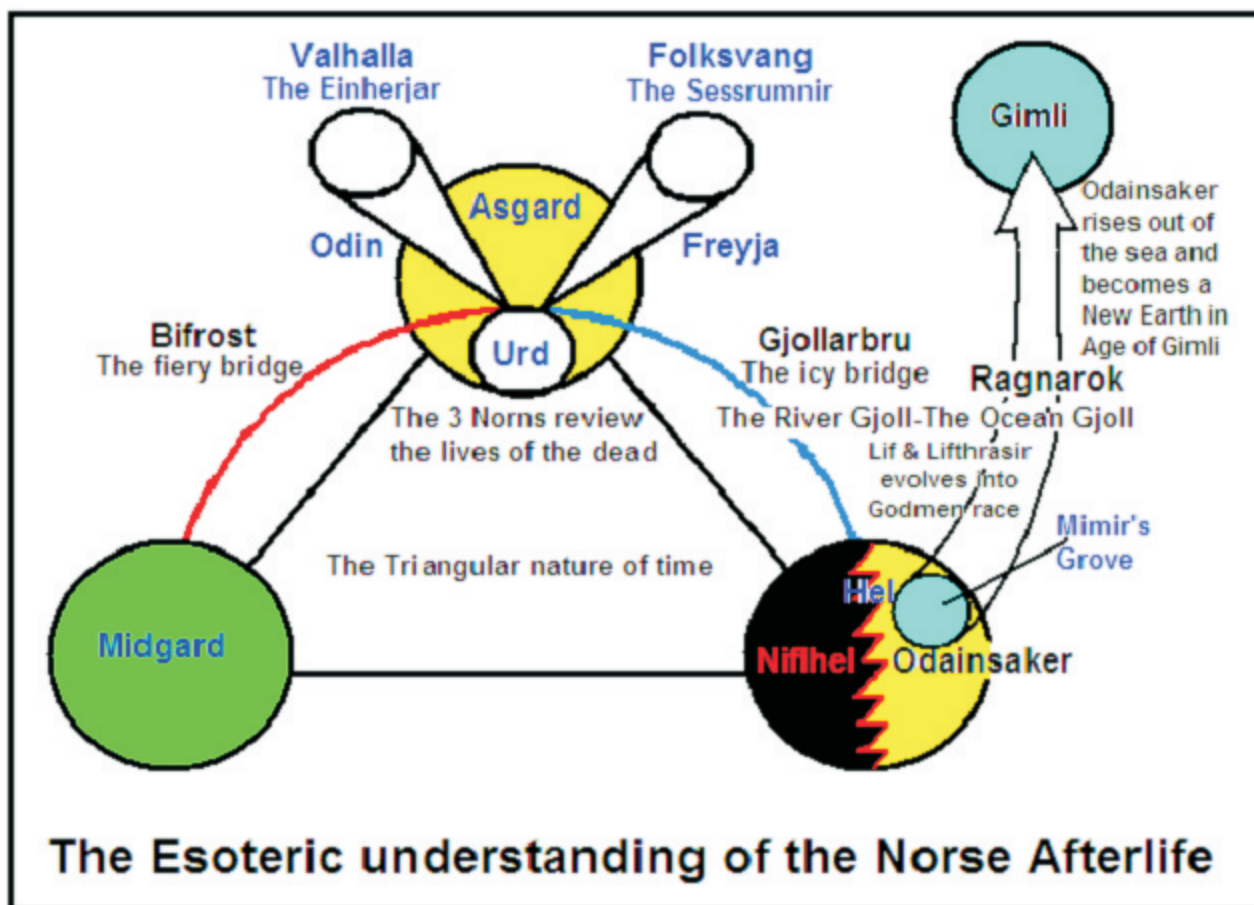
Valkyries retrieve *only* the spirits of warriors who died in battle, nor that this is the sole meaning of the Valkyries' purpose, but rather that they fetch the souls of all men and women who have led a heroic life. Once again: The image of the Valkyrie has been distorted due to 19th century Romanticism. Their image as warrior-maidens became so popular that most have forgotten their true nature. They represented those divine entities by which the Gods communicate with us, and we with them. Their role as warrior-maidens bringing to Asgard the souls of fallen heroes is but one aspect of their nature in Northern cosmology. Before the 19th century, the image of the Valkyrie as a "swan-maiden" was more widely accepted within the much smaller circle of mythology scholars. Elhaz is the Rune representing the Valkyrie. Its form is that of a swan flying downward, as if descending from Asgard to Midgard. The swan has always been a powerful symbol of rebirth in European esoteric traditions. The nature of a heroic life is not necessarily that of a warrior in the traditional idea of one who goes off to battle in war, but anyone who has dedicated his or her life to a greater ideal or cause than their own selfish existence. It could be a scientist who puts his career and good name on the line to prove his theory, or a parent who sacrifices everything for the welfare of their family, or anyone who struggles for a cause or idea that serves the greater good. There are many different types of warriors, and there are just as many various types of struggles. It is this conclusion that has led me to what I believe to be not only the nature of the afterlife, but the significance of what the afterlife means in this life.

We must also remember that Wagner, who popularized the Valkyrie as a warrior-maiden, was German and not Scandinavian. There is a difference between the conception of the German "Wotan" that Wagner popularized and the Scandinavian "Odin." The former, whom the ancient continental Germanic tribes worshiped, was primarily a God of War. The latter was not only the God of the dead and a warrior God, but also a magician and seeker of wisdom and knowledge. Understanding this will help to throw light on the nature of the afterlife for those of us who practice Asatruism.

THE COMPLEXITY OF THE AFTERLIFE

The monotheistic religions teach that God placed man on earth to test him, and that after he (or she) dies, he will be judged at some later date. In other traditions, in the Far East, there are notions of reincarnation in which the life you lead now will determine the life you will lead in your next incarnation; life is then a series of incarnations in this world, never-ending unless you attain the impossible state of Nirvana. In the Heathen tradition, the notion of the afterlife might seem complex, but it really is not. It can be summed up simply: **The life you lead in Midgard echoes in eternity.** There are no notions in this of "sin" or transgressions against "God's Law." You do not have to worry about returning as a cockroach or slug. There is no burning

damnation. There are consequences for your actions in this life, but those choices are completely in your hands. The type of life you lead in this manifestation (in Midgard) will be waiting for you in the next. And you have complete control over what that afterlife is by the conscious decisions you make in this life. To understand how this works out, we need to understand the nature of reality in the Northern Heathen understanding of life and death, which is by the way compatible to our understanding of time and space as described by modern-day physicists.



First of all, we need to understand that time and space are unified. The Past, Present, and Future exist side by side by side, and not in a dialectic progression. The triangular representation in the diagram reflects the unity of time and space. This triangular representation of time and space is also representative of the Yggdrasill with its Asgard-Midgard-Hel Axis. Uniting all three is a bridge which is an avenue of travel along the axis. Half of this bridge connects Midgard with Asgard in a fiery dimension known as Bifrost. The other half unites Asgard and Hel and is an icy representation known as Gjollarbru. There is a great ocean between the three realms that I refer to as the Sea of

Gjoll. The river by the same name which flows under the bridge Gjollarbru empties into this sea. This Ocean is a sea of Vril energy. It is out of this sea that the New Earth rises after Ragnarok to serve as the realm of Gimli.



When people die, they travel to the Well of Urd, where they stand before the Norns, who review their lives. If they lived a heroic life, they are taken by the Valkyries into Asgard. There Freyja takes those who have lived lives improving the spiritual condition of man to Freyja's Hall, Sessrumnir, in Folkvang. Since there is no recorded name in the Myths for these souls, we might refer to them as the *Sessrumnir*, after Freyja's hall. The rest who have worked to improve the material condition of man go with Odin to Valhalla, and are known as the Einherjar. In today's esoteric interpretation, the Einherjar are those individuals who have joined the Asatru movement and seek to reconstruct much of the culture and habits of a now-dead age. They

serve the purpose of establishing the new subculture, known as Asatru, in the 21st century. They create a cultural foundation that draws new people to the Gods. They will ride out in Ragnarok with Odin, only to disappear in the conflagration with the Giants. They live and die like the seasons that come and go.

In the myths there is no explanation of what happens to Freyja or the other Goddesses. We believe she lives on, surviving Ragnarok. As the Queen of Seithr, she is able to travel across the astral dimensions, and thus is born again in Gimli. Those who live in her hall, whom we call the Sessrumnir, work toward assuring the rebirth of mankind into a new and superior race: God-like, possessing a more evolved spirituality and higher consciousness. They are the children of Líf and Lífþrasir. These two individuals are not a second Norse Adam and Eve, any more than Ask and Embla were a first Norse Adam and Eve. They represent the two genders necessary for generation that is fundamental to all creation: Male Force and Female Form. The Norse tales say that they survived Ragnarok by taking refuge within the trunk of the Yggdrasill. We interpret this to mean that they survived with the protective shield of the Life Force depicted by the living symbol of trees. This can be symbolized by a grove. The grove has always been a sacred place in European Heathen traditions, and this is especially true in the Norse tradition. In today's Asatru movement, there are those individuals who are exploring and mastering the esoteric secrets of both Galdor and Seithr Magick. We refer to groups of

individuals who have returned to the Gods, in an organized community, seeking to resurrect the old customs, as a kindred, but we can just as well refer to those who work to rediscover the Magickal secrets of the Gods as a grove. Just as the kindred is the group of individuals working on a mundane level of reality, so the grove is the place of those who come together on a higher, esoteric level of reality. They are the warrior-priests, the new druids, a modern-day skald class who will assure the return of Balder and permit the manifestation of Gimli within future generations of Asatru kin. This brings us to those who are not chosen by the Valkyries.



Franz Lorenz's illustration of Freyja and Odin

Those who are brought to Asgard by the Valkyries are divided by Freyja and Odin, of whom Freyja gets first choice. But the rest of the dead travel on from Urd's Well, across the bridge Gjallarbru to Hel. There they are further divided. There are those who have lived virtuous lives, dedicating themselves to a higher ideal, and thus are aligned with the Gods,

representing a minority within society. Then there are those who lived lives of chaos, filled with evil intent, engaging in corruption, displaying degeneracy, and aligned with the Giants. In the Netherworld, the latter are sent to the southern regions of Hel, in what is known as Niflhel. There the dragon Nidhogg devours them, and they are consigned to oblivion. The former go to the northern regions of Hel known as Odainsaker, the Realm of Virtuous Souls. Balder and his wife Nanna rule over this paradise. It is a land of peace and light, where they drink from the waters fed by Mimir's Well, and for this reason it is also known as Mimir's Grove. These souls are known as the Asmegir. After Ragnarok, Odainsaker will rise from Hel and manifest itself in the Age of Gimli as the New Earth, and the Asmegir who live there will be reborn as a new race

of Godmen, endowed with the secret knowledge stored in the waters of Mimir's Well. But the vast majority of people, who have lived mundane, pointless lives of mere existence, constitute a third class, and will occupy Hel's hall. This realm is one of mere existence. There is no punishment, but neither is there hope of further spiritual evolution. Those who occupy this region of the Netherworld will have an afterlife much like their life in Midgard: a meaningless existence. Their existence is somewhere between the non-existence of Nidhogg and the bliss of Odainsaker. Many of these people will be trapped within an illusion that served them in this life. It might be an event that they obsess over and that they will relive over and over, never achieving a satisfying conclusion to whatever dilemma presented itself in Midgard.

The map of the afterlife is so much more complicated than we imagine it to be. Most people want simple answers. Religions based on faith give their followers simple answers, but Asatru, like all pagan religions, is not based on faith but knowledge. It is gnostic, and Asatru scholars are seekers of lost and hidden knowledge. It is easy for us to simply adopt the popular images that were created in the 19th century, but as skald-scholars in the Odinic tradition of discovering the truth and wisdom, we must constantly turn over the page and seek to discover the unseen pages of enlightenment of the true nature of the cosmos waiting for discovery that lie hidden beyond our mundane awareness.

EXERCISE—DISCOVERING WHAT YOU OBSESS OVER

You need to look inward, deep into your Orlog, and discover what obsessions dominate your mind—your conscious as well as subconscious mind. We all obsess. We do it every day. If someone cuts you off while you are driving, you might not react in your driving then and there, but you will get angry, "pissed off" about the SOB who cut you off. You will discover that your mind keeps returning to the event throughout the rest of the day. This is a negative obsession. You might obsess over someone you are in love with, who might have broken off your relationship. Many will obsess over such an event for the rest of their lives, especially if it was a bad breakup. If you do not resolve such obsessions, they will haunt you, not only while you are alive in Midgard, but eternally in the afterlife.

In the fifth Star Trek movie, where Spock's brother claims he can help people to let go of their pain, Captain Kirk refuses his help. He tells him he needs his pain, for it is what made him what he is. Now, you might think we are siding with Spock's brother, but actually, Kirk has the right idea. We are not advocating you forget your pain, or obsession. What we are advocating is for you to recognize negative obsessions as things that will stifle your spiritual growth, and deal with them by coming to accept such obsessions as a source of strength and not a barrier for further growth.

First you need to look deep within yourself. You must be brutally honest with yourself. At the beginning of this training program, you probably would have found this difficult, even impossible, but by now you should have evolved to where you can be honest with yourself. If you need help, do not hesitate to call on your Fetch for assistance. This is one of the main reasons we have taught you to contact your Fetch and develop a loving and trusting relationship with him or her. Review the lesson on how to contact your Fetch.

Next think about what pains you the most. Do you obsess over friends who disappoint you? A lost love? What about failure? Are you seething over something you failed to achieve, or were bested in by someone else? Once you recognize what causes you *agita*, you can learn to accept it through the realization that "shit happens," and there is nothing you can do about that. But—you must take such events and learn from them! Once you come to accept bad things that happen to you, such as getting a speeding ticket, *for a reason*, and realize you can learn from them, you realize that a speeding ticket (or whatever is the case) might be a way the Gods are warning you to be a better driver and not speed or you *will* get into an accident and be killed! You will no longer get upset when you think about such events. It is called letting go but not forgetting. The memory of the pain and aggravation will help you not be a repeat offender while helping you to grow as a person.

The last step of this exercise is to review your lessons dealing with bending or cleansing your Orlog. This is very important, because these obsessions will fill your Orlog and color the Vril as it passes through it and replenish your supply of life-giving energy.

THE NATURE OF THE UNDERWORLD

According to Viktor Rydberg, Hel was not an afterlife just for suffering and dreary existence. **"[T]here prevailed among the Scandinavians the idea that their heathen ancestors had believed in the existence of a place of joy, from which sorrow, pain, blemishes, age, sickness, and death were excluded. This place of joy was called Odainsaker, the-acre-of-the-not-dead, Jord lifanda manna, the earth of living men."**

The fourteenth century *Fornalder Saga* tells of a journey to Odainsaker by a Norse king by the name of Erik and his men. They journeyed to the east, far beyond India, and came to a wall of fire. Beyond it was a bridge guarded by a dragon. They rushed into its jaws and found themselves encircled by smoke. Once the smoke cleared, they found themselves in Odainsaker:



[They] saw before them the great plain lit up by the sun and covered with flowers. There flowed rivers of honey, the air was still, but just above the ground were felt breezes that conveyed the fragrance of the flowers. It is never dark in this country, and objects cast no shadow. Both the adventurers went far into the country in order to find, if possible, inhabited parts. But the country seemed to be uninhabited. Still they discovered a tower in the distance. They continued to travel in that direction, and on coming nearer they found that the tower was suspended in the air, without foundation or pillars. A ladder led up to it. Within the tower there was a room, carpeted with velvet, and there stood a beautiful table with delicious food in silver dishes, and wine in golden goblets. There were also splendid beds. The men were now convinced that they had come to Odainsaker, and they thanked God that they had reached their destination. They refreshed themselves and laid themselves to sleep. While Erik slept there came to him a beautiful lad, who called him by name, and said he was one of the angels who guarded the gates of Paradise, and also Erik's guardian angel, who had been by his side when he vowed to go in search of Odainsaker.

There seem to be some Christian elements in this story, but Odainsaker is also mentioned in the *Saga of Hervor*, which is devoid of all Christian elements. In this telling Odainsaker is ruled by a Giant named Gudmund, who is wise and mighty, and the district in which he lived was known as the Glittering Plains (*Glaesivellir*).

[O]ne comes to Gudmun's Glittering Plains, where there is a pleasure-farm bearing delicious fruits. A river separates the Glittering Plains from two or more other domains, of which at least

one is the home of departed souls. There is a bridge of gold across the river to another region, "which separates that which is mortal from the superhuman," and on whose soil a mortal being must not set foot. Further on one can pass in a boat across the river to a land which is the place of punishment for the damned and a resort of ghosts.

There seems to be a consistent description of a land separated by a river. On one side is a land of bliss, and on the other is one where the damned live. The land is ruled by Gudmund, with his sons and daughters. Some accounts suggest this realm is located in Jotunheim or beyond, further to the east. **Rydberg suggests Gudmund is actually Mimir, and Mimir rules over a grove where the Well of Wisdom is located, in Odainsaker.** He explores the sagas and shows that there is sometimes some confusion between Mimir's Well and that well watched over by Urd. We must remember our teaching here that the Nine Realms of Norse cosmology do not exist in a cosmos with only three dimensions. We are dealing with a reality of quantum mechanics, in which something can be more than one thing at a time. Remember how we explained how a particle can be a particle and wave at the same time? Or how in the subatomic level of reality something can be in more than one place at the same time? Well, when reading the Lore, we can easily get confused if we try to apply our three-dimension conception of space and time to the reality of Yggdrasill. We showed that within Yggdrasill Asgard occupies the highest levels of existence, while Jotunheim exists on the horizontal plane east of Midgard, and yet the two realms border each other, separated by Elivogar, a river or sea (of Vril currents). If we recall that Yggdrasill is governed by rules of physics that are rooted in quantum mechanics, and not the rules of the physical reality of Midgard (the physical universe), then such apparent inconsistencies won't confuse us.

Rydberg believes that Odainsaker and the Glittering Plains are not identical, and that the former is located within the latter and ruled by Gudmund. When Hadding visits this realm he is guided by Hel, who rules the realm with her name, and she leads him through these realms and "shows him both the Glittering Plains and the plains of the dead heroes, but stops with him near a wall, which is not opened for them. The domain surrounded by a wall receives nothing which has suffered death, and its very proximity seems to be enough to keep death at bay."

There does not seem to be any explanation in any of the sagas as to how the nature of this special realm is intended, but its very name, Acre-of-the-not-dead, (Odainsaker), and The-field-of-the-living, (*Jord lifanda manna*), makes it clear that it is not for those who have died a normal death, and perhaps is reserved for those who are so adept in the Magick that they can transcend the

realm of Midgard into one existing on a higher plain without dying. To achieve this possibility, it is necessary to discover the hidden wisdom that is the reserve of Mimir.

GUDMUND'S IDENTITY WITH MIMIR

Rydberg considers Mimir one of the most important figures in Norse mythology, because of his lordship over the well named after him and over the region where the well is located. Even the Gods recognize his dominion as inviolable. The liquid in the well is actually the Mead of Inspiration, and to drink of it is to obtain infinite knowledge, but there is always a price. Odin had to sacrifice an eye to drink from the well.

Mimir, though a Giant, is a friend to the Gods and to Odin's uncle. In one tale he is killed and his head cut off. Odin embalms his head and chants Magick Runes over it so that he can ask it questions and draw on Mimir's infinite wisdom. Of course there are many examples through mythical and magickal lore about a disembodied head providing wisdom to seekers of knowledge. This would mean that Mimir's disembodied head is metaphor for the infinite knowledge that is stored in the well, which we in Balder Rising refer to as Vrilology, and the idea of embalming the head is a way of saying Odin codified the knowledge so that it could be taught to others.



To drink from the well, one must surrender treasures to Mimir, treasures that are the same that Gudmund collects. Rydberg explains, "In all these points the Gudmund of the middle-age sagas and the Mimir of mythology are identical." He goes on to describe Gudmund's domain, which exists within the Glittering Plains: "In Gudmund's domain there is a splendid grove, an important place,

from which weakness, age, and death are banished—a Paradise of the peculiar kind, that it is not intended for the souls of the dead, but for certain *lifandi menn* (supermen), yet inaccessible to people in general. In the myth concerning Mimir we also find such a grove."

MIMIR'S GROVE AND LIF AND LEIFTHRASER

Mimir's grove is named after its ruler and guardian, and sometimes referred to as Treasure-Mimir's Grove or Hodd-Mimir's Grove (*Younger Edda*). In the tale of Gylfaginning we are told of the destruction of the multiverse and its regeneration, in which the a New Earth rises out of the sea (Quantum Ocean of Vril), and is furnished with a new human race. In *Surtarloga*, it says: "During the conflagration two persons are concealed in Treasure-Mimir's grove. Their names are Lif and Leifthraser, and they feed on the morning dews. From them come so great an offspring that all the world is peopled." Gylfaginning quotes Odin when he is engaged in a riddle contest with the Giant Vafthrudner:

*"Much I have traveled,
much I have tried,
much I have tested the powers.
What human persons shall live
when the famous fimbul-winter has been in this world?"*

Vafthrudner answers:

*"If and Leifthraser are still living;
they are concealed in Hodd-Mimir's grove.
They have morning dew for nourishment.
Thence, from Hodd-Mimir's grove and this human pair
are born new races."*



The eternal struggle between the Gods, representing order, and the Giants, representing chaos.

Gylfaginning explains that two humans, a man and a woman, representing the Male-Force and Female-Form magickal principles, will produce a new race that is born of Vrilology, the magick/science of how to harness and manipulate Vril energy, as a form of eugenics process of breeding a new, God-like race of man after Ragnarok. Some accounts describe how Lif and Leifthraser are hidden in

the trunk of the Yggdrasill and feed on the dew that forms on its branches and leaves. Yggdrasill is structure-Vril and can be equated with the science of Vrilology. The two humans feeding on the dew are really mastering the magickal science of Vrilology, to harness Vril, to cause a transformation of the human species into the Vrilir or Godmen.

Ragnarok takes place within us when we begin studying Vrilology. As we master the magick/science of Vrilology, it causes a transformation within our physio-spiritual body that can be equated to the great battle between the Gods and the Giants. This duality is actually the mortal self that exists within Midgard, which is part Godly and part Giant-like. This means we have within us the order-fashioning divine nature of the Gods as well as the Chaotic nature of the Giants. As we study and practice Vrilology, the battle is waged within us, and we will undergo a transformation, evolving into the new Godmen who will inhabit a transformed physio-spiritual body that is Gimli.

Traditional mythologists cannot see the forest through the trees, for they do not study and practice the Magick. They take the story of Ragnarok literally and believe it is telling us that a mortal man and woman (Lif and Leifthraser) will actually hide within a physical tree trunk and survive the world-wide destruction that will be caused when Surtur lays waste with his fiery sword, and that these two humans will, like Adam and Eve of the Old Testament, give birth to a new race of humans.

Rydberg makes a point in emphasizing that Lif and Leifthraser seek refuge in Mimir's Grove during the Fimbul-Winter which precedes Ragnarok, and that it is pointed out in the Myth how Lif and Leifthraser support themselves by consuming the morning dew to demonstrate that they lived there for some time. Morning dew is reputed in myth and legend to be a sweet and wonderful nourishment, possessing strange and miraculous properties of regeneration, endowing those who ingest it with eternal youth and life. Apparently "morning dew" is metaphor for a "nectar of the Gods," on par with Idun's Apples. It is the Vril energy that courses through the Yggdrasill, maintaining its youthfulness and structured existence. The World Tree absorbs Vril energy from the three eternal wells, transforming it into a sap that sustains it, and then excretes it in a form of dew that drops down as an elixir of life, wisdom, and poesy.

Rydberg believes that Lif and Leifthraser are not simply a man and a woman, but men and women who have transcended their worldly selves and evolved into higher forms of beings. This is happening all the time throughout the ages, and not simply a property of the last man and woman who reach the grove right before Ragnarok. Instead they are people selected throughout time who transcend death and live on in Mimir's Grove, waiting for Ragnarok to pass, and then inhabit the New Earth that will arise during Gimli. These humans, who survive Ragnarok, which is the self-destructive habits and way of life that we all partake of while struggling to survive existence in the material realm of

Midgard, will become the connecting link between the present human race and the better, God-like race which will spring forth.

Thus the world of Gimli that arises after Ragnarok is not a new creation, but the continuation of the present, purified and developed to perfection. Rydberg writes: "In that perfection of nature the fields unsown by men shall yield their harvests. To secure the restored world against relapse into the faults of the former, the myth applies radical measures—so radical that the Asa majesty himself, Valfather, must retire from the scene, in order that his son, the perfectly blameless Balder, may be the center in the assembly of the chosen Gods. But the mythology would fail in its purpose if it did not apply equally radical measures in the choice and care of the human beings who are to perpetuate our race after Ragnarok; for if the progenitors have within them the seed of corruption, it will be developed in their descendants."

Rydberg points out a necessary logical harmony in the mythological system:

- 1) That Lif and Leifthraser when they enter their asylum, Mimir's Grove, are physically and spiritually uncorrupted persons.
- 2) That during their stay in Mimir's Grove they are protected against:
 - a) spiritual degeneration.
 - b) physical degeneration.
 - c) everything threatening their very existence.

So far as the last point (2c) is concerned, the tale of *Vafthrundnersmal* describes the place of refuge in the vicinity of those wells, which are fountains of endless Vril currents of nourishing life-force that sustains the world-tree, and thus sheltered from both the approaching frost of the Fimbul-Winter and the flames of Ragnarok.

What this means is that we can create a refuge from the decay of the cold, decadent world of a dying civilization that is Western Civilization, which is actually the global civilization of the 21st century, and the final destruction that will erupt when global order finally collapses. But as in both science and Magick, as above, so below; this Fimbul-Winter/Ragnarok is played out within each of us on an inner personal level (microcosm) as well as on a world scale (macrocosm).

Rydberg points out that the second point (2b), which is a "set-aside refuge for living humans," not for the dead, and protected against "sickness, aging, and death," is metaphor for a life we can live in spiritual health, free from the corrupting and chaotic influences of the world around us. But as the first point (2a) indicates, these realms that we can create will protect us from spiritual corruption, and will protect our souls from dying and permit them to transform, because they will be realms of order where the science/magick of Vrilology can be studied, practiced, and integrated into the culture and way-of-life of the new Folk communities within these refuges or Mimir's Groves.

Rydberg claims that the social order is destroyed because of moral catastrophes:

- 1) The air is mixed with treacherous evil;
- 2) Freyja, the Goddess of fertility and modesty, is treacherously delivered into the hands of the Frost-Giants;
- 3) On the earth the sorceress Heid struts about teaching the secrets of black magick, which is hostile to the Gods and hurtful to man;
- 4) The first great war breaks out in the world;
- 5) The corruption of nature culminates in the Fimbul-Winter of the last days;
- 6) The corruption of mankind has its climax in "the axe- and knife-ages;"
- 7) The separation of Lif and Liefthraser from their race and confinement in Mimir's Grove must occur before the above catastrophes have unfolded in their completion, if the human race that will inherit the new world that will arise is not to inherit and develop the defects and weaknesses of the present.

In the first condition, "air" can mean "Ansuz," the Rune of communication. This would indicate that the minds of people have been corrupted by lies regarding the truth of the human condition. Today political interest groups preach about the human condition and nature false ideologies, which are leading to behavior and policies that are undermining Western, and in effect Global, civilization.

The second condition refers to the drastic decline in the birth rate of Western man. The frost Giants have frozen the fertility rate until it has dropped to levels that have resulted in the decline of the White race throughout the world. Men and women are refusing to have children, and many never marry.

The third condition has manifested itself in hideous "alternative" lifestyles, social and sexual behavior that are the worst forms of perversion and cultural pollution; bizarre and demented behaviors claiming respectability are all the manifestation of Heid and her "black magick."

The fourth condition has resulted in a vast proliferation of unrest, wars, civil wars, revolutions, social chaos, violent crimes, and genocide that are drenching the world in blood and suffering.

The fifth condition has caused pollution that is causing Mother Earth to rebel. There has been an increase in natural catastrophes world-wide, and they will continue to increase in numbers and severity, and continue to grow as Jormungand awakens.

The sixth condition has resulted in our Folk's complete loss of honor.

The seventh condition, hopefully, will result in the rise of new Folk communities where a new race of God-men will be born and nurtured.

THE ASMEGIR WITH BALDER IN ODAINSAKER

The *Vegtamskvida* describes how Odin rode to Hel for the purpose of speaking with the Volva and discovering what she can tell him of the fate of his favorite son Balder. On his way through Hel, he passed a green pasture (*foldvegr*) which must be within the Glittering Field, and thus is Odainsaker. There he found a hall decorated for festivity and celebration. He asked the Volva: "For whom are the benches strewn with rings and the gold beautifully scattered through the rooms?" The Volva replied: "Here stands for Balder mead prepared, pure drink; shields are overspread, and the *asmegir* are waiting impatiently."



So we discover that somewhere in the Netherworld, on green fields rather than gloomy plains, exists a great hall decorated for a great celebration by the "Asmegir," who await Balder's arrival. There are wonderful objects made of gold, and a mead pure and divine brewed especially for Balder. The Volva mentions that the Asmegir long for Balder. Thus when Balder arrives in the Netherworld, he is to enter the citadel of the Asmegir, and there he will be welcomed by a sacrifice consisting of the noblest liquid of creation, the strength-giving *soma-madhu* of Teutonic mythology.

Most of the Norse Lore has been lost, but there is one other mention of the word *asmegir*, and that is in Olaf Trygvesson's saga. We read in this saga of Jarl Hakon's hird-skald, Einar Skalaglam, saying: "And the asmegir required in war, turn themselves to the sacrificial feasts. The mighty promoter of the meeting of the red target of the Goddess of War has honor and advantage thereof. Now grows the earth green as heretofore."

The Asmegir must have held a high place in Norse mythology, because they were responsible for the sacrificial feast that assured the fertility of the world. But who then is "the promoter of the red target?" In the mythological language, the "red target" can mean no other object than the sun. The Sun

God represents a God of Peace, who descends into the lower world (Hel) and there holds an intimate relationship with the Asmegir as their ruler.

The Asmegir are the righteous, who transcend death and enter a realm of paradise ruled over by Balder and Nanna. They are destined to be reborn into Gimli. When Hermod rides to Hel, he speaks with Balder and Nanna, who give him the ring Draupnir for Odin and a veil for Frigga, both symbols of fertility. Balder was languishing before his death, but now he is reborn into a higher and more powerful deity from the golden mead provided for him by the Asmegir. He is able to present to Odin and Frigga, his father and mother, gifts to strengthen their powers and assure their rebirth after Ragnarok. Thus the heaven universe and mother earth are both reborn.

We need to ask ourselves what category of beings the Asmegir belong to. The word *Asmegir* may be used in a purely physical sense of Asa-sons, or Asa-descendants, who might be descended from Asgard, or step-sons of Asgard, meaning they are mortals from Midgard who were chosen by Odin, not to ride out with him as Einherjar, but to remain above Ragnarok, survive it, and assist Balder in the creation of the Age of Gimli. Thus they are the children of the Asa-father, descended from Odin through Lif and Leifthraser (not Ask and Embla), who survive Ragnarok by taking refuge within the trunk of Yggdrasill (Odainsaker) and are endowed with the runic energy of Othala. Othala is the Rune of Odin as All-Father of the Folk.

It is interesting to note that Asmegir resembles the word *asasynir*, which refers to humans descended from Heimdall. The phrase *megir Heimdallar* refers to all of humanity as Heimdall's children, but the Asmegir can mean those children who are chosen by Odin. The Asmegir are those children who dwell in a realm of the dead before they die. This can mean that they undergo an inner transformation. Their consciousness underwent an evolutionary leap into a state of higher consciousness, which permitted them to transcend Bifrost and be in perfect alignment with the Gods. Thus they are in a state of **Balder Risen**.

The Asmegir are humans who possess a heightened state of consciousness, which has aligned them with the Gods. This means their old "Self" has died, and a new semi-divine "Self" was born in its place: the essence of Balder, which we in the Folk Faith of Balder Rising refer to as *Balder Rising*. Once they achieve this state of higher consciousness, they have achieved *Balder Risen*, and thus join the ranks of the *Asmegir*. Their lives are ones free from the constraints of the mundane reality of Midgard, and they work toward the rebirth of Odin and the Gods. They exist within the citadel cared for by the Elf Delling (Dawn—the Shining One), representing the runic energies of Dagaz. It is interesting that Dagaz is the twenty-third Rune and Othala is the twenty-fourth Rune.

Rydberg explains:

Thus it is also demonstrated that the Asmegir are identical with the subterranean human persons Lif and Leifthraser and their descendants in Mimir's Grove. The care with which the mythology represents the citadel of the Asmegir kept, shown by the fact that the Elf Delling, the counterpart of Heimdall in the lower world, has been entrusted with its keeping, is intelligible and proper when we know that it is of the greatest importance to shield Lif and Leifthraser's dwelling from all ills, sickness, age, and mortal evil. It is a beautiful poetic thought that it is the Elf of the morning dawn—he outside of whose door the song of awakening and bliss is sun to the world—who has been appointed to watch those who in the dawn of a new world shall people the earth with virtuous and happy races. That the Asmegir in the lower world are permitted to enjoy the society of Balder is explained by the fact that Lif and Leifthraser and their offspring are after Ragnarok to accompany Balder to dwell under the scepter, and live a blameless life corresponding to his wishes. They are to be his disciples, knowing their master's commandments and having them written in their hearts.

In the Myths we hear how a New Earth, fully formed with flora and fauna, rises out of the ocean after Ragnarok. Our ancestors were aware that air, in the form of bubbles, rose to the surface of any body of water, and thus air could exist underwater without mixing with it. The ocean that the New Earth rises from is actually the infinite sea of Vril energy that fills the multiverse, and the New Earth is actually the new reality born from those who have achieved Balder Risen.

Rydberg suggests that this New Earth is actually Mimir's Grove or Odainsaker rising from the Netherworld or Hel. He describes a mountain range known as Nide's Mountains, and that the name *Nide* means the "lower one." In the *Voluspa* there exists on Nide's Plains a hall in the realm of Hel known as a hall of gold. Rydberg claims that in a much older source, the *Solarljod*, Nide is identical with Mimir.

The *Voluspa* reveals that Nidhogg appears on the New Earth. He is the same corpse-eating, soul-devouring dragon that exists in Hel and gnaws away on the roots of Yggdrasill. Of course Nidhogg represents time, the devourer of all things. But Nidhogg does not stay for long on New Earth, and flies away and disappears. This means that the new, reborn race of man born from Lif and Leifthraser have the knowledge and power to defeat the effects of time itself.

COSMOGRAPHY OF HEL

Rydberg explores the geography of the Netherworld, which he calls “cosmography.” He warns that when referring to certain sagas and lore, we must be careful because much of it was written during the 13th century, several hundred years after Iceland converted to Christianity, and this is especially true of *Gylfaginning*. It begins by claiming that the Gods, the Asas or Aesir, originated as men descended from Troy. **Of course this is a thinly veiled reference to the first civilization—the Ur Civilization or Black Sea Atlantis, which existed along the shores of the Black Sea,—and how the refugees moved westward into Europe after it was destroyed.** When the Myths were “politically corrected,” this most ancient event was associated with the tale of the fall of Troy. According to what is probably a racial memory of their ancestors, who were among the Indo-Europeans who moved west from the destroyed Black Sea civilization and settled in Italy, the Romans claimed to be refugees from the destroyed civilization of Troy.

There is much truth hidden beneath the political corrections by Christian propagandists. *Gylfaginning* explains how the Asas built a bridge known as Bifrost reaching up to the heavens. In the tradition of Balder Rising, we believe our “third eye” (jointly the pituitary and pineal glands) is the Bifrost Gland, which when developed is an instrument of communication between mortals in Midgard and the Gods of Asgard (the realm of higher consciousness). Thus when *Gylfaginning* describes how the Asas in Troy built a bridge to the heavens, it was a coded reference to how the priestly class of the Ur Civilization developed their Bifrost Gland, which enhanced their psychic powers, and permitted them to communicate with the Gods, and tap into the infinite knowledge of Mimir’s Well (the Quantum Ocean of infinite information).

Rydberg explains that every day the Gods ride over the Bifrost bridge to Urd’s Well in the Netherworld, which means the bridge went downward in that direction, not upward. But if *Gylfaginning*’s account is correct, then the Gods travel upward, and thus Urd’s Well is in heaven and not in the Netherworld. Rydberg supposes that Urd’s Well is in the heavens (Asgard or above it, on the horizontal plane, or Midgard plane, of the Yggdrasill, in Jotunheim, and in Hel or the Nifelhel). Thus, the Rainbow Bridge actually connects three realms: the highest point of the Yggdrasill (Asgard), the center of Yggdrasill (Jotunheim on the Midgard plain), and the lowest level (Hel or Nifelhel).

The Myths do support this conjecture, for not only are Midgard and Asgard connected by the bridge Bifrost, but Midgard and Hel are connected by the Gjoll Bridge. Thus these two bridges are one and the same, and made from the “five elements” of Norse cosmology. The upper part of the bridge connecting Midgard with Asgard is made of non-material and fluid elements—air, fire, and water—while the bridge connecting Midgard with Hel is made from solids: ice and earth.

Rydberg claims that the Norn Urd is also known as Hel, and that Urd, and not Loki's daughter, is the true ruler of the Netherworld. Only later, because of the influence of Christian scholars, did Hel replace Urd and her realm become one of gloom at best and torture and torment at worst, mirroring Christian concepts of Hell and Purgatory.

Rydberg makes a comparison between Gylfaginning's version of the Norse cosmology and what he refers to as "The Mythology."

The Mythology: Yggdrasil has three roots.

Gylfaginning: Yggdrasil has three roots.

The Mythology: All three roots are subterranean.

Gylfaginning: One is in the lower world; a second stands in Jotunheim on the level with earth; a third stands over the heavens in Asgard.

The Mythology: Each root grows out of a well and is located in a realm in the lower or Netherworld. The Netherworld has three realms, each with a well in it.

Gylfaginning: To each root corresponds to a well and a realm; the realms are the heavens, Jotunheim, and the lower world, which are located under each of the three roots.

The Mythology: Under one of the subterranean roots dwells the Goddess of death and fate, Urd, who is also called Hel, and in her realm is Urd's well.

Gylfaginning: Under one of the roots, the one which stands over heaven, dwells Urd, the Goddess of fate, where her well is located.

The Mythology: Under the second subterranean root dwells Mimir. In this realm, known as Mimir's Grove, is located the second well, where the Asmegir live, awaiting the rise of Gimli. This root may be said to stand over *mennskir menn* (Grimnersmal).

Gylfaginning: It is said that one of the roots stands over *mennskir menn* (Grimnersmal). By this is meant, according to Gylfaginning, not the root over Mimir's Well, but the root over Urd's Well, near which the Aesir hold their assemblies, for the Aesir are in reality men who dwelt on earth in the city of Troy.

The Mythology: Under the third root in the subterranean realm dwell the Frost Giants. Under this root is the well known as Hvergelmir, and the realm of the Frost Giants is Niflhel (Niflheim). Under Niflhel are nine regions of torture.

Gylfaginning: Under the third subterranean root dwell the souls of sinners and those who have died from sickness and age. Under this root is the well known as Hvergelmir and the whole lower world. The lower world is called Niflhel or Niflheim, and contains nine places of torture.

The Mythology: The sister of the Midgard Serpent and the Fenris-wolf was cast by the Gods into the regions of torture under Niflhel, and received the rule over the places where the damned are punished.

Gylfaginning: The sister of the Midgard serpent and of the Fenris-wolf was cast by the Gods into the regions of torture under Niflhel, and received the rule over the whole lower world, which consists of Niflhel with the nine regions of torture.

The Mythology: The name Hel can be applied to the whole lower world, but means particularly that region of bliss where Urd's Well is situated, for Urd is the personal Hel. The Loki-daughter in Niflhel is her slave and must obey her commands.

Gylfaginning: As Hel means the lower world, and as the sister of the Midgard Serpent governs the whole lower world, she is the personal Hel.

Rydberg places Nidhogg by the Hvergelmir Well, the mother fountain from which all water flows, located in Hel, while in the *Voluspa*, Nidhogg is located in the Nastrands in the Netherworld, and the well is in Niflheim. Rydberg believes Hvergelmir is located on the highest plains in the Netherworld and its waters flow partly north into Niflheim and partly south to the Glittering Plains where Odainsaker and Mimir's grove are situated.

The nether region described in the earliest Christian Bible was never referred to as "Hell." It had always borne either the Jewish term for the realm of the dead, "Gehenna," or the Greek name, "Hades." Only later did the Christian Church adopt the name "Hell" from the Norse name for the Netherworld, "Hel."

The Norse Hel is the same word as in the Gothic language for the Netherworld, *Halja*, the Old High German word *Hella*, the Anglo-Saxon *Hellia*, and the English Hell. When the Christian scholar Ulfilas first translated the New Testament into Gothic, an old Germanic language, he had to find a way to distinguish between the two realms of the Netherworld mentioned in New Testament, Hades and Gehenna. He translated Hades as "Halja" because of the similarities between the Greek and Germanic realms of the death, possessing fields of bliss and torture. But when he tried to translate Gehenna, he used the borrowed word *gaiainna*.

When the Bible was translated into Old High German, Hades was translated as Hella. For Gehenna, being a place where the dead went to sleep and awaited the end of time, when they would be judged, the word *Hellawisi* was used. In England it was translated as *Hellewite*. Since there was no punishment in Gehenna, Hellawisi/Hellwite became associated with that part of Hades that was a realm of bliss, the Elysian Fields. As a result, Hella soon became associated only with that part of the Greek/Germanic region of the Netherworld of torture. As Christian theology changed from the Jewish teachings that state that when people died, their souls went to sleep in Gehenna and awaited the resurrection to be judge, to the Christian idea that one was judged upon their death, Hella came to be associated singularly with a realm of torture and punishment. Gradually its name was changed to "Hell"

as the Anglo-Saxon language evolved into English. Since everyone was judged right away, Gehenna became the Christian concept of Purgatory, where one did penance for a time and then was permitted into Heaven.

HEL

We need to briefly examine the ruler of Hel, who has the same name: *Hel*. Hel (Hela) is described as one of the three children of Loki (along with Fenrir wolf and the Jormungand, the Midgard Serpent) and their mother is Angrboda, whom Rydberg believes is actually Gullveig. She is described as being half living flesh and half rotting corpse. Most artists wrongly depict her with one side living and the other dead, when actually she is living flesh from the waist up and dead, described as "black," from the waist down.



Hel by Johannes Gehrts



The depiction of Hel on the left by Johannes Gehrts is closer to the way she is described in the Myths than the modern depiction of Hell above. Hel is beautiful and white above the waist and black and dead below the waist.

The question concerning Hel is whether she is counted among the Giants who have joined the Gods or those remaining hostile to them. While there are

no Myths that recall her working against the Gods, there is one Myth where her interaction with the Gods conjures a question on her status. This concerns her refusal to release Balder and Nanna from her domain of the dead to return to the world of the living.

Some will say that she refuses Odin's request to release Balder and Nanna because she sides with her father, Loki. But Hel does not refuse; rather, she sets a requirement for their release. She is willing to release them if all things will weep for them. But of course, Loki refuses to weep for Balder and Nanna, and Hel thus refuses to release them back to the world of the living. Did she know that Loki would block their release? Perhaps.

But there is another reason for such a requirement. Odin charges Hel with ruling the realm of the dead. This has great responsibility. The ruler of the Netherworld in most, if not all, mythologies has the responsibility to maintain a separation between the living and the dead. If the barriers between the two realms should weaken and break down, all "Hell" will break out (please excuse the pun). Hel must maintain her control of the dead. She must make sure that the dead cannot easily escape to the world of the living, or the cosmologic order that the Gods work to maintain will break down. Her requirement that **all things in the realm of the living accept their return will assure that this balance between the living and the dead will be maintained.** Only if the living accept the dead from return can they return.

Tales of the dead returning to life, such as zombies or vampires, always turn out bad for the living. People in Europe have for centuries made sure that their dead ancestors were happy in their afterlife by maintaining their grave sites so that they will not rise and wander among the living. Even reincarnation has never been a popular idea within the European mind. There is a strong belief over time within European spirituality, Heathen or Christian, that death is an evolution of the Soul. When we die, we move on, and there is no turning back.

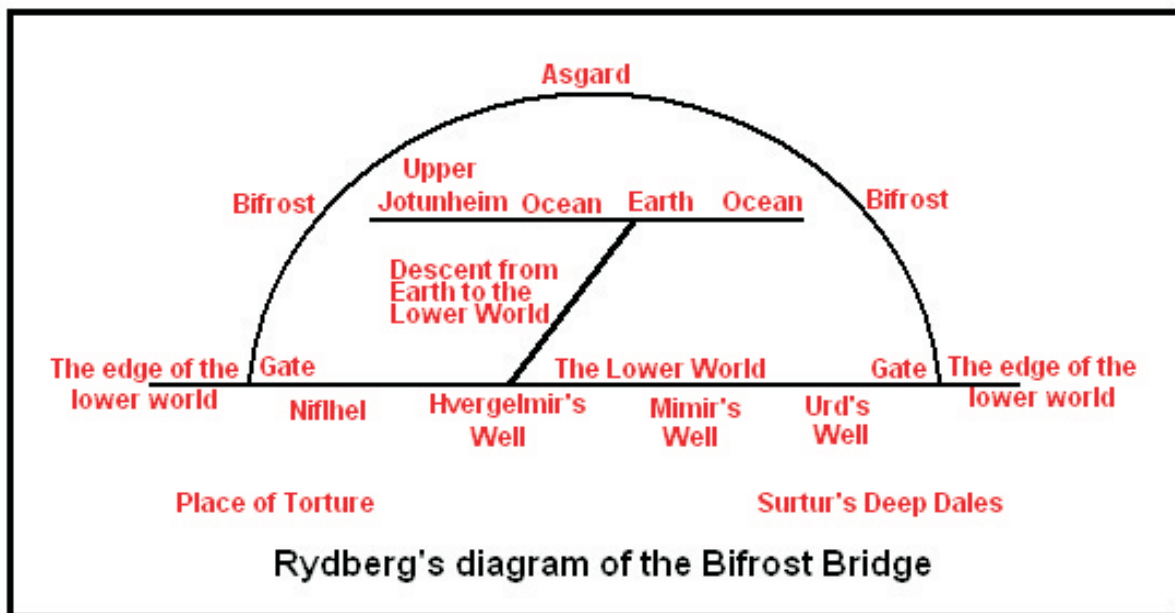
In this context the Queen of the Netherworld, Hel, should not be considered among the ranks of the Giants who oppose the Gods, but one who serves Odin's purpose of maintaining order between the living and the dead. Odin is, after all, *The Lord of the Dead*.

THE HALIR

In both the *Vegtamskvida* and the *Vafthrudnersmal*, there are described two different locations within Hel: one where the damned go, and the other where the chosen reside. But in both cases they are described as the *halir*, which means dead men, the spirits of deceased human beings. Thus "Halir" refers to humans who have died. When the Halir come to Hel, their lives are judged, and they are consigned either to the Glittering Plains, where Odainsaker

is located, or to Nastrand; and in the latter case they cease to exist after being devoured by the dragon known as Nidhogg, and thus are consigned to oblivion.

What is interesting is that the modern-day remote viewer Lynn Buchanan claims that when he was asked to remote-view dying men and women, their souls would suffer one of four fates: oblivion; assimilation of part of the soul (the Kin-Fetch) into another person, usually one just entering puberty; entry to a realm of gloom and dread; and entry to a realm of bliss.



THE BIFROST BRIDGE

According to Rydberg, Bifrost connects Asgard with the Netherworld or the lower regions of the multiverse. Air is regarded as an ether sea which the bridge spans. The Gods use this bridge every day. The Giants desire to control the bridge, which provides them with an invasion route to Asgard. But Rydberg claims the bridge does not connect Asgard with Midgard. Instead it is shaped like a half circle with its two lower ends spanning the multiverse and touching down in the north and south. Its southern edge touches down at Urd's Well, where the Gods hold their All-Thing. Rydberg concludes that when the Valkyries take the dead to Asgard, they must first bring them to Urd's Well in the Netherworld by way of the Bifrost Bridge, to be judged worthy by the Gods.

THE WAY TO THE NETHERWORLD

Rydberg concludes that all the dead first go to Hel, where their lives are reviewed by the Gods at Urd's Well. Once their lives have been reviewed, their final destination is determined. Some will be assigned to oblivion; others to the realm of bliss; most will remain with Hel; and others to Asgard, where they will reside in Valhalla or Sessrumnir.

Rydberg writes: "Women and children, men and the aged, they who have practiced the arts of peace and they who have stained the weapons with blood, those who have lived in accordance with the sacred commandments of the Norns and Gods and they who have broken them—all have to journey the same way as Balder went before them, down to the fields of the fountains of the world."

Once they have reached the Lower World they pass through the Hel-Gate beyond the eastern regions of the earth. But there is also another gate at the western edge of the world that leads to Hel. Rydberg writes: "From this gate the highway of the dead went below the earth in a westerly direction through deep and dark dales, and it required several days, for Hermod nine days and nights, before they came to light regions and to the golden bridge across the river Gjoll, flowing from north to south. On the other side of the river the road forked. One road went directly north. This led to Balder's abode; in other words, to Mimir's realm, to Mimir's grove, and to the sacred citadel of the Asmegir, where death and decay cannot enter. This northern road was not, therefore, the road common to all dead. Another road went to the south. As Urd's realm is situated south of Mimir's, this road must have led to Urd's fountain and to the thingstead of the Gods there. From the Sun-song we learn that the departed had to continue their journey by that road. The deceased skald of the Sun-song came to the Norns, that is to say, to Urd and her sisters, after he had left this road behind him, and he sat for nine days and nights before he was permitted to continue his journey. Here, then, is the end of the road common to all, and right here, at Urd's fountain and at the thingstead of the Gods something must happen, on which account the dead are divided into different groups, some destined for Asgard, others for the subterranean regions of bliss, and a third lot for Niflhel's regions of torture."

THE HADES-DRINK OR HEL-DRINK

In Greek mythology, when the righteous die and enter Hades (Hel), they enter the "Glittering Plains" known as the Elysian Fields. They are then given a drink that erases their memory of their life among the living. The same drink exists in Norse mythology. After the righteous have been judged so, they are given a drink before moving on to the Glittering Plains, the realm of bliss, Odainsaker.

In Gudrun's song, there is a description of a drinking horn of the lower world. "Grimhild handed me in a filled horn to drink a cool, bitter drink, in order that I might forget my past afflictions. This drink was prepared from Urd's strength, cool-cold sea, and the liquor of Son." Because the drink has "Urd's strength" the Norn of the past, its effect is to cause one to forget the past, **or that part of you past that will cause sorrow and pain to remember.** The term "cool-cold sea" can refer to the infinite Vril ocean of Life

Force energy, while “the Liquor of Son” refers to one of the three jars of the Mead of Inspiration that Odin reclaimed from the Giant Sutung.

When one enters the realm of bliss in Hel, one is given this horn to drink from. Memory of pain, sorrow, and suffering in life on Midgard is erased to give new health and strength. Bliss presupposes forgetting earthly sorrow and cares, but permits memory of one’s life without the pain. Viktor Rydberg writes: “The heroic poems and the sagas of the middle ages have known that there was a Hades-potion which brings freedom from sorrow and care, without obliterating dear memories or making one forget that which can be remembered without longing or worrying. In the mythology this drink was...one that produced at the same time vigor of life and the forgetfulness of sorrows.”

LOT OF THE BLESSED

When the deceased receives a judgment that is favorable, he is guided from the Thing to his destination by a good Dis (ancestral spirit) or Valkyrie (guardian spirit). His destination will either be the Glittering Plains, even Odainsaker, or Valhalla and Sessrumnir in Asgard. But before he (or she) leaves for his final destination, he pays a visit to all his kinsmen, friends and ancestors. This will include all whom he is descended from, going back to the beginning of time, to hear the history of his race and of all past generations, told by eye-witnesses. Thus he becomes one with his ancestral stream.

FATE OF THE DAMNED AS RECORDED BY SAXO GRAMMATICUS,

Rydberg relates how Saxo Grammaticus was a Christian scholar who hated Heathenism and its Lore and Myths. According to Saxo Grammaticus, those who led lives of brutality, injustice, and cruelty will receive in the afterlife the same sorrow and harm they inflicted on the living. Their legacy in life is requited in the Thingstead by the *Heiptir*. They are punishing spirits or maidens of revenge, always female, armed with thorn-rods called *limar*, who avenge that which has not been avenged. Their punishment can be averted if one knows the secret of Mal-Runes or Speech-Runes. In *Sigrdrifumal* we read:

*Speech-Runes you must know,
if you do not wish that
the strong one with consuming woe
shall requite you for injury,
you have caused.
All those Runes
you must wind, weave, and
place together in that Thing
where the host of people
go into the full judgments.*

Only through the use of Mal-Runes can you give defense in face of the retribution of the Heiptir. From the account in the Lore, the host of people who enter the Thing-Stead stand speechless, unable to speak in their defense. They remain mute before their judges unless they know the Mal-Runes, which loosen the fetters of their tongues.

Those who do not speak the Mal-Runes are restricted by the locks and fetters of the Norns, who hold them prisoner, and they are driven by the Heiptir, who beat them with the with their limar about their heels. In *Sigrdrifumal* it is said that horrible limar are used to beat those who have broken their oaths and promises or betrayed confidence. They are used on those who tell lies about others.

The damned march north through Mimir's domain so they can bear witness to what they will be denied in the realm of bliss. As they enter the realm of the damned, they are greeted by the howls of monster dogs and attacked by flocks of winged birds of prey. When they pass through the Nagates, it is said they die a second death.

There are said to be nine regions of punishment in Niflhel that correspond to nine kinds of unpardonable transgressions, as described in the poem *Solarljod*. **But we must take note that much of this description of the punishment of the damned is borderline between heathendom and Christianity. Much of the description we are presenting for you was recorded by Saxo Grammaticus, who was a Christian cleric commissioned to write a history of Denmark. He was not sympathetic to Denmark's heathen past, and deliberately impregnated his history with distortions. From the descriptions of the realm of punishment, you can easily detect much of the notion of eternal damnation from Christian theology.**

Viktor Rydberg describes Saxo's depiction of Nastrand: "...as we have seen in Saxo, rows of iron seats, the one row below the other, all furnished with leaden hurdles, and on the iron seats sit or lie perjurers and murderers, forced to drink the venom raining down in 'heavy streams.' Every such row of sinners becomes 'a trough of venom' for the row immediately below it, until the disgusting liquid thus produced falls on those who have seduced the dearest and most confidential friends of others. These seducers either constitute the lowest row of the seated delinquents, or they wade on the floor in that filth and venom which there flows. Over the hall broods eternal night. What there is of light, illuminating the terrors, comes from fires kindled at the doors which open into the north. The smoke from the fires comes into the hall and covers the doorposts with the 'soot of ages.'"

Reading this stuff is like reading Dante's Inferno written a few centuries after Saxo. It was the hallmark of Christian theology to terrorize people with horrors and nightmares of eternal damnation

waiting them in Hell if they sinned. Medieval Christianity seemed to take a sadistic delight in such horrific descriptions of eternal punishment awaiting people in Hell.

The basic idea of true heathenism is that the damned are cast to Nastrand, where their souls are devoured by the dragon Nidhogg, and thus assigned to oblivion.

THE PLACES OF PUNISHMENT–NASTRAND

When the damned pass through the Na-gates, they are grabbed by winged demons, who fly with them through Niflhel's foggy space, and chased down to the hole where Nidhogg awaits them. When he is not gnawing on the roots of the Yggdrasill, he will suck on his prey, devouring their Life Force from them and thus killing them a second time. The Solarljod describes Nidhogg's realm as filled with flying souls more numerous than gnats.

Nastrand is described as a great marshy realm with putrid water, tucked away in the caves of vast mountains, mutually connected by openings in the mountain walls that are closed by gates, guarded over by gate-keepers. The river Slid flows through this realm. The technical name for such caves is *guyskuti*, or clamor-grotto.



In the *Voluspa* we read of a description of Nastrand: "A hall she saw stand far from the sun on the Nastrands; the doors opened to the north. Venom-drops fell through the roofholes. Braided is the hall of serpent-backs. There she saw perjurers, murderers, and they who betray the wife of another [adulterers] waded through heavy streams. There Nidhogg sucked the nair [Souls] of the dead. And the wolf tore men into pieces."

Gylfaginning describes the hall constructed of living servants, whose heads point downward into the hall, and whose venom flows downward filling it. The venom mixes with the waters of Slid, whose waters are described as roaring with weapons. This means that Slid is a current of Vril energy that is like the primordial Vril that gave life to Ymir, made of pure Chaos-power that destroys and rips apart.

The difference between Saxo's description of Nastrand and that of the *Voluspa* is that the latter describes it as a place where the damned are destroyed (their souls devoured by the dragons and wolves tear apart their bodies), while Saxo sees it in a Christian light where the damned suffer eternal punishment. Balder Rising favors the *Voluspa* interpretation, but we leave it to you to meditate on.

THE EFFECTS OF DEATH ON THE SOUL COMPLEX

The big question is, what happens to us when we die? If we want to answer this question, we must begin by considering the effects of the process of dying upon the various parts of the mind/body/soul matrix.

The Lyke, the physical body, dies of course, since it is bound to Midgard, and is discarded when the soul withdraws to other worlds.

The Hyde, that shaping influence which gives form to the Soul's manifestation, withdraws from the body it has shaped. It is this withdrawal of the Hyde which triggers the process of decomposition of the physical body (Lyke) as the underlying structure is removed from the body. The Hyde departs with the immortal parts of the Soul, and might begin reshaping a new home in another person's soul, contributing to the physical development of that body. This is why people often feel responsible for others whom they might have no biological relationship with.

The Athem, the Vril-powered Life Force which animates the body, is also removed from this plane, sustaining the Soul as it fares across the bridge to the higher worlds. Upon its departure, the body of the deceased becomes mere matter. The Vril energy that powers each atom will drain, causing decomposition.

The Hugh and Myne, thought and memory, don't remain with the physical shell. They depart to the higher or lower realms on Yggdrasill, along with the other invisible parts of the Self. They remain with that part of the Soul within the immaterial realms, along with those parts of the Soul that are transcendent and immortal. When that part of the Fetch is assimilated into another person, it brings very little of the previous life's thoughts and memories with it, though occasionally something may be carried across.

The Wode is that part of the Soul which is capable of inspired consciousness, the illuminated part which is touched by the Divine. This aspect is named after Odin, and its abode is in Asgard. The Wode ascends and takes up its station at the loftiest point of the World Tree. Indeed, Asgard is the natural abode of the Wode and is located there even when the Soul is manifest in earthly life. The Wode may descend and communicate with the other parts of Self when inspiration floods the being, but its natural roost is in the highest region. This part of the Soul loses none of its essence or substance, but increases in power and intensity over the course of lifetimes, so that the advanced soul gains increasingly from its inspiration and wise influence.

As we learned earlier, if we develop the Wode and help it to increase in strength, it will evolve into the Wode-Self and ascend to a higher realm of reality after death. Even before death it can communicate and travel to such realms. With the Wode's transformation within the Soul-Matrix, it becomes the dominant influence, causing an alignment with the Gods

The Fetch is attached to the Soul of the individual in life, but is greater than him, a tutelary spirit which is transpersonal, spanning generations. Upon the end of a particular life, therefore, the Fetch will go on its way, assimilating into the Kin-fetch of collective or racial soul of the Folk. If the personality of the person in which the Fetch belonged was a super-personality, such as some great world-renowned personality, its influence will extend far beyond the confines of genetic relatives. In this way it will influence others. Part of the Fetch will attach itself to some other newborn member of the family line. This is the greatest influence that the Fetch will have, and this is mistaken for reincarnation, but it is not. Since the Soul is powered by Vril energy, and since every atom within us is almost totally Vril energy, the Fetch is tied to the genetic matrix of the family stream, as well as the greater Folk genetic matrix.

An individual's Luck, also known as Megin, is generated through one's Hamingja. It is an expression of many factors that form as layers within the person's Orlog. His outlook on life, his courage, his deeds, his generosity, and his understanding of the ways of Wyrð all contribute to coloring his Life Force energy-Vril-that powers his Soul-Matrix. It is thus a faculty which is generated for the most part by the deep places of the Soul, and it can be assumed to pass on from this world with the less tangible parts of being. Luck is generated by the Self in motion, and will thus be wherever consciousness resides at any given time.

The core of the Soul itself, that sense of selfhood around which the other faculties revolve, will generally pass into one of the other worlds for a time whilst its attendant parts are analyzed and distributed as described above. If it has accomplished nothing worthy or notable, it may simply sink down to the halls of Hel, there to sleep in a semi-conscious state. If it has led an exalted life, it might enter Odainsaker, governed by Balder. If it has led a heroic life, it might be taken to Asgard, to reside either with Freyja in Sessrumnir or with Odin in Valhalla. This would be the particularly shining example of an Initiated Self, which then becomes fused with the Wode-Self. But if the life was one of darkness, it will be sent to be devoured by Nidhogg and thus cease to exist.

The Wode-Self is that part of the consciousness which is directly touched with the Gift of Odin, the Flame of Self-awareness and all-potential. As such, it remains in Asgard. **The ecstatic, Divine consciousness of the Wode-Self may become immanent and apparent to the incarnate self when the Wode, Hugh, and Myne-the Tricameral mind-are harmonized and resonating together as a result of successful Initiation.** If you consider the implication of this, it makes a profound statement about what befalls the Soul during the death process. When people talk of dying, they normally think of the Soul departing this world and going somewhere else. **But according to the above model, the Wode-Self, the most highly evolved part of us, is already in that other place.** So we don't actually go anywhere at all, we are

already there. All that happens is that the lens of Self makes a transition from being body-centered to being Wode-centered. Through the teachings of Vrilology, the Initiate may become accustomed to this transition whilst still in earthly life.

DESIRE AS THE ENGINE FOR IMMORTALITY

A Buddhist would explain that Desire is a very bad thing: the root of all sorrow in the world, since it serves only to remind us of those things we do not have. Eliminate desire and enlightenment might be obtained. **But let us not forget the final goal of most orthodox Buddhist philosophy—a state of Nothingness.** This is not the goal of the philosophy of our ancestors. Their philosophy (and our philosophy) is to enjoy a vital existence and to always seek to discover what lies over the next horizon. For such a philosophy as ours, Desire is a positive necessity. Bear in mind that we have already drawn the essential distinction between Freyja and Fenrir: the Desire to explore and to experience, versus the Hunger to possess and consume.

So we may establish Desire as a positive force that drives us to accomplish our goals in life, to chase after our dreams and visions. We should therefore be able to see that it is a life-enhancing and life-sustaining quality. Desire is what makes it worth our while to get up in the morning, to face the new day with hope and courage in our hearts. Desire empowers Hope. Desire drives us to improve our lot in life. This is not the same as the crass consumerism that consumes us in this age of materialism. Without Desire, life becomes a tedious routine, depressing and mundane, and who in such a condition would possibly want immortality?

So what is it that we Desire?

The answer to this question was provided best by Plato, who discussed it in *The Symposium*. Plato argued that people Desire that which is beautiful. So the Principle which arouses Desire is Beauty. But Plato didn't leave it there. He went on to argue that if something is truly beautiful, then it must be beautiful eternally, for true beauty (he was talking here of the Principle itself rather than individual manifestations of the Principle) is imperishable; otherwise, how could it be beautiful? So in his argument Plato now moves the goal-posts one stage further, implying that our desire for Beauty is actually a desire for immortality.

That which causes us to bother getting up in the morning is the quest for Beauty; this is the Desire that drives us. Moreover, it is this same quest for Beauty which causes us to seek rebirth in the world, to "enflesh" our Desire once more and to follow Beauty's siren call into new manifestation. This is the Immortality Engine, the Eternal feminine which draws us ever on. This concept is also implied in reverse by the later Germanic magical legend of Faust. Faust can live forever so long as he never tires of his enjoyment of pleasure and

wealth. But if he should ever tire of it, then the Devil can claim his soul. The same principle is at play here: So long as Desire continues to drive us on, we are on the path of immortality. This concept is expressed in many of the myths in Indo-European culture, especially in the legends dealing with Dragons. Let's examine the recurring themes:

- 1) There is always a town terrorized by a Dragon.
- 2) In lieu of destroying the town and devouring all its people, the Dragon demands the sacrifice of a maiden at periodic intervals.
- 3) Sometimes this maiden is specially fated for her role, at other times she is chosen by lot. But in any event, she always turns out to be either a princess or (in more bourgeois versions) the daughter of the local mayor or town official.
- 4) The town proceeds to chain the maiden at the appointed place, but has secretly sent out calls for heroes to rescue her from her fate, promising her hand and/or the town's wealth in payment.
- 5) A hero arrives, either from foreign parts, or a local who accomplishing great deeds.
- 6) The hero slays the Dragon.
- 7) The hero marries the maiden and becomes heir to the kingdom.
- 8) *And they all lived happily ever after.*

So the hero (conscious Will) slays the Dragon (the bestial nature) because of Desire for the maiden (the Fetch), through which relationship he becomes ruler of the land (the integrated psyche, with all its powers awakened).

In the tale of Sigurd, Sigurd is the hero and is of noble blood, the surviving heir of the Volsung line. He overthrows Fafnir and gains the powers of the Dragon. This victory grants him the power and the courage to penetrate the wall of fire which surrounds the Valkyrie Brynild and awaken her from her sorcerous sleep. We have already explored the nature of Sigurd and his horse as representing the Rune Ehwaz, penetrating the flames or uncontrolled passions to acquire a balance with his fetch, the sleeping Valkyrie, so that he might obtain a Soul in balance between the principles of Male-Force and Female-Form. Brynhild represents the Divine messenger, Sigurd's link with the Gods. Upon that hill they pledge themselves to each other. He is Desire, but for a higher purpose.

TRAVELING TO THE REALM OF THE DEAD

We have explored the methodology of Faring Forth, remote viewing, Astral and Out-of-Body travel, and if you have practiced the exercises in those previous lessons dealing with such subjects, you should be ready for what we want you to try: to make contact with your ancestors and the dead in general.

In the Myths there are several tales of Odin's traveling to the Netherworld to speak with the dead. Odin does so and awakens the Volvo to discover the fate of his son, Balder. Hermod, Odin son's and that part of him that represents Odin as Seitherman, does so twice: first to speak with Hel to discover if she will release Balder from her domain, and a second time to speak with Balder himself.

Skirnir, Frey's servant, travels to Jotunheim to win the hand of Gerd for his Lord, Frey. This tale can be interpreted as seeking one's Fetch and working toward establishing a balance with one's fetch, which in human form is always manifested as the opposite gender.

Using your new-found abilities of Faring-Forth (including remote viewing, Out-of-Body Travel, near-death experience, etc.) which is part of Seither Magick, we want you to try to make contact with your ancestors. This could happen in one of two ways: Either you travel to the realm of the dead and speak with an ancestor, or you call an ancestor to you and they appear in your mind while under a trance or in a dream while you are asleep.

By now we understand that we are not bound by space and time. You should have experienced some kind of out-of-body phenomena or out-of-body experience by this stage of your training, and have experienced it on more than one occasion. You should be able to detach your consciousness from the physical body and travel to some other location. *OBP or OBE is referred to as faring-forth within the Norse tradition.* We need to review the importance of this phenomenon briefly for you to make contact with the dead.



The typical OBE is spontaneous, and occurs during sleep, meditation, anesthesia, illness, and instances of traumatic pain. You experience the vivid sensation that your mind, or consciousness, has separated from your body, and you find yourself floating over your body. You discover you can travel to other locations. By now you realize that this is an empowering, pleasant, and joyful experience.

Some of you taking this course probably have mastered the ability to some degree. The greater your ability to do so, the easier will the exercise in this lesson be for you.



Your ability to detach your mind or consciousness from your body is recorded in the Myths. We hear of how Odin sits in his High seat, Hlidskjalf, from which he can survey all things happening everywhere. He does this by sending forth his consciousness in what can best be described in modern terminology as "remote viewing." Our current scientific understanding has learned that remote viewing is possible, and anyone can learn how to master this phenomenon. We have also explored the nature of this experience and how it is based on the principle of the holographic idea: that the nature of the universe is the same as those of a hologram.

In a holographic universe, location is an illusion. Holographically things and objects possess no definite location; everything is ultimately nonlocal, including consciousness. Thus although our consciousness appears to be localized in our heads, under proper conditions it can just as easily appear to be localized in an upper corner of the room, hovering over a grassy lawn, or floating eyeball-to-shoelace with a tennis shoe on the third-floor ledge of a building. This has been proven by remote viewing.

In a dream, location is also an illusion because everything—people, objects, space, consciousness, and so on—is unfolding out of the deeper and more fundamental reality of the dreamer.

Another strikingly holographic feature of the OBE is the plasticity of the form a person. After detaching from the physical, OBEers sometimes find themselves in a ghostlike body that is an exact replica of their biological body. Although some OBEers describe this phantom double as fully clothed, others find themselves in bodies that are naked. This is why so many have recounted dreams of being naked. **This suggests that your phantom double is not a permanent energy replica of the biological body, but is instead a kind of hologram construct of your consciousness that can assume many shapes.** There are numerous reports where people have also perceived themselves as balls of light, shapeless clouds of energy, and even no discernible form at all. This supports the notion that beliefs, both conscious and unconscious, were the determining factor in the form this body assumed.

What is our true form in the disembodied state? You can just as easily find yourself riding Sleipnir across the boundaries of Midgard and another realm as you can find yourself flying through the ether like Superman. Once you drop all such disguises, you are at heart a vibrational pattern comprised of many interacting and resonating frequencies. Like all things in a holographic universe, you are ultimately a frequency phenomenon of Vril energy which your mind converts into various holographic forms. It also adds credence to the conclusion that your consciousness is contained, not in the brain, but in a plasmic holographic Vril energy field that both permeates and surrounds the physical body: the Soul Matrix.

A number of talented OB travelers have noted that once they became more at home in their second body, they discovered that they could “see” in all directions at once without turning their heads, just like Odin sitting on Hlidskjalf.

Another aspect of traveling in the holographic construct is the blurring of the division between past, present and future. The reality people enter while faring forth is one of subtler levels of reality, a region that is closer to the implicate and hence closer to the level of reality in which the division between past, present, and future ceases to exist. **The is very much in keeping with the Norse idea that past, present and future exist simultaneously as the three Norns.**



Near-death experiences, or NDEs, have become a commonplace phenomenon: incidents in which individuals are declared clinically “dead,” and resuscitated, and report that during the experience they left their physical body and visited what appeared to be the realm of the afterlife. A typical NDE usually plays out thusly: A man is dying and suddenly finds himself floating above his body and watching the events transpiring. Within moments, he travels at great speed through a darkness or a tunnel.

He enters a realm of dazzling light and is warmly met by recently deceased friends and relatives. Frequently he hears indescribably beautiful music and sees sights—rolling meadows, flower-filled valleys, and sparkling streams—more lovely than anything he has seen on earth. In this light-filled world, he feels no pain or fear and is pervaded with an overwhelming feeling of joy, love, and peace. He meets a “being (and or beings) of light” who emanate a feeling of enormous compassion, and is prompted by the being(s) to experience a “life review,” a panoramic replay of his life. He becomes so enraptured by his experience of this great reality that he desires nothing more than to stay. However, the being tells him that it is not his time yet, and persuades him to return to his earthly life and reenter his physical body.



NDRers in Western cultures usually enter the realm of the afterlife by passing through a tunnel or over a bridge, just as Heathen theology claims one passes across the Bifrost bridge.

Materialists like to claim that the NDEers are hallucinating the experience, but upon closer examination, their argument doesn't hold up, because one cannot hallucinate when they are either anaesthetized or suffer a flat EEG. Under normal circumstances, whenever a person talks, think, imagines, dreams, or does just about anything else, their EEG registers an enormous amount of activity. **Even hallucinations measure on the EEG. But there are many cases in which people with flat EEGs have had NDEs. Had their NDEs been simple hallucinations, they would have registered on their EEGs. People who have NDEs are not suffering from hallucinations or delusional fantasies, but are actually making visits to an entirely different level of reality. If you are anaesthetized, there is no hallucination nor a register of mental activity on an EEG.**

Many NDEers describe the world beyond Midgard as a realm composed of "light," "higher vibrations," or "frequencies." **Some even refer to the celestial music that often accompanies such experiences as more "a combination of vibrations" than actual sounds. That might be evidence that the act of dying involves a shift of consciousness away from the ordinary world of appearances and into a more holographic reality of pure frequency.**

NDEers also describe a disruption of time and space as we know it in the afterlife realm, which is a dimension in which time and space cease to exist. NDEs might be journeys into a holographic realm of higher frequencies, where the landscapes, flowers, physical structures, and so forth of the afterlife dimension are fashioned out of interacting (or interfering) thought patterns. This could be the realm of Odainsaker, ruled by Balder and Nanna—a realm of pure bliss.

ODAINSAKER: HEAVEN AS HOLOGRAM

The shapes and structures one perceives in the afterlife dimension are thought-forms created by the mind. René Descartes' famous dictum, "I think, therefore I am," is never more pertinent than in the afterlife state. There is no experience of existence without thought.

What do NDEers look like when they have not constructed a hologram-like body for themselves? Many say they were not aware of any form and were simply "themselves" or "their mind." Others have more specific impressions and describe themselves as "a cloud of colors," "a mist," "an energy pattern," or "an energy field," terms that again suggest that we are all ultimately just frequency phenomena, patterns of some unknown vibratory energy (Vril) enfolded in the greater matrix of the frequency domain. Some NDEers assert that in addition to being composed of colored frequencies of light, we are also constituted out of sound. This is interesting, in that it recalls the runic principles of Vril energy and the frequencies of the runic principles that we

chant. If you can imagine yourself effortlessly moving in and out among prismatic rays of light and hearing each person's musical notes join and harmonize with your own when you touch or pass them, you would have some idea of the unseen world.

The classic description of a life review as part of NDE has many holographic features, such as its incredibly vivid wrap-around, three-dimensional replay of one's entire life. Every moment from every year of your life is played back in complete detail. Total, total recall. And it all happens in an instant. This is exactly what Rydberg claims happens to a Soul at the Urd Well, standing before the Norns and the Gods. Their entire life experience is reviewed before them.

During this instantaneous and panoramic remembrance, NDEers re-experience all the emotions, the joys and the sorrows, that accompanied all of the events in their life. More than that, they feel all of the emotions of the people with whom they all have interacted as well. They feel the happiness of all the people to whom they've been kind. If they have committed a hurtful act, they become acutely aware of the pain their victim felt as a result of their thoughtlessness. And no event seems too trivial to be exempt. Remember: The life you lead in Midgard echoes in eternity.

They also remember how their failed dreams and aspirations—things they hoped to accomplish during their life but had not—also caused them pangs of sadness. **This is very similar to the Norse description of how our afterlife is made up everything we did, felt, and thought in this life. The entire contents of your Orlog are laid bare before you. You are not punished or rewarded, but your afterlife is filled with the good and bad that you did in this life. The life review is holographic not only in its three-dimensionality, but also in the amazing capacity for information storage the process displays. It is also holographic in a third way: Like a mythical point in space and time that contains all other points in space and time, it is a moment that contains all other moments. Here we have the analogy with Mimir's Well—the infinite source of knowledge stored within a singularity in time and space. It is the ability to simultaneously comprehend the whole and every part.**

The only judgment that ever takes place is self-judgment and arises solely out of the NDEer's own feelings of guilt and repentance. After appearing in the realm of light NDEers appear to enter a state of heightened or metaconsciousness awareness, and become lucidly honest in their self-reflection.

Over and over we are told to replace anger with love, learn to love life, not to hold onto anger nor to obsess over failures or transgressions. **This of course is what we refer to as the Balder Force, or the love-light radiance that is the essence of Balder. Could this realm of light be**

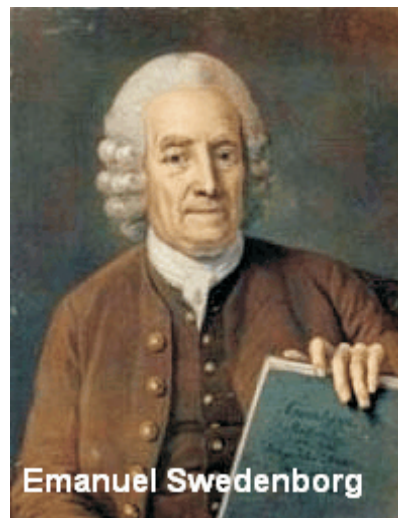
Odainsaker? Could it be that part of Hel where Balder resides, and there his Love Force is so great that it transforms us—including his brother Hoder, who, after Ragnarok, returns with Balder to Gimli, the new age, with his sight restored? Could his restored sight be this power of total love? Balder is invincible, and the only thing that can kill him is mistletoe-poisoned love, not the true, pure all-giving and selfless love that is the essence of Balder. Once the Gods lose this Love Force—the Balder Force—they rapidly decline and eventually are destroyed by the forces of Chaos—the Giants—led by Loki.

When someone experiences an NDE, the beings they encounter emphasize the importance of discovering knowledge. They are openly counseled to embark on a quest of knowledge after they return to their physical bodies, especially knowledge related to self-growth or that which enhances one's ability to help other people. Others are prodded with statements such as "Learning is a continuous process and goes on even after death," and "Knowledge is one of the few things you will be able to take with you after you have died." It has been reported that one experiences an instantaneous explosion of information while in the OB state. This of course is Odin speaking to us. **Odin is the seeker of knowledge.** To seek out knowledge is to follow the Odinic path. We might hypothesize that if you did experience a NDE, it was necessary for Odin to communicate to you that you need to begin a journey toward the acquisition of knowledge.

NDE researchers have uncovered evidence that to some extent, our lives are planned beforehand, or at least we each have a role to play. Frequently after arriving in the world of light, NDEers are told that it is not yet "their time." This clearly implies the existence of some kind of "life plan." That our future is at least partially sketched out is also evident in a phenomenon called the "personal flash forward." On occasion, during the vision of knowledge, NDEers are shown glimpses of their own future. Here we have evidence of both Orlog and Wyrð. What is stored, and partially inherited, in our Orlog will create a Wyrð or future pathway for each of us. When one experiences NDE, they often can glimpse a possible or most likely future. On occasion NDEers are shown personal flash forwards and told that the future they have witnessed will come to pass only if they continue on their current path.

EMANUEL SWEDENBORG AND THE NEAR-DEATH REALM

After Scandinavia converted to Christianity, the old heathen magickal crafts continued to be practiced



Emanuel Swedenborg

in secret. During the early part of the 18th century, a Swedish mystic who worked within the Norse magickal tradition was Emanuel Swedenborg. He was known as a skilled traveler to the world of the dead. Born in 1688, Swedenborg was the Leonardo da Vinci of his era. In his early years, he studied science and became the leading mathematician in Sweden. He spoke nine languages, was an engraver, a politician, an astronomer, and a businessman, built watches and microscopes as a hobby, wrote books on metallurgy, color theory, commerce, economics, physics, chemistry, mining, and anatomy, and invented prototypes for the airplane and the submarine.

Throughout all of this, he also meditated regularly and practiced what might be referred to as remote viewing and/or a form of Seither magick. When he reached middle age, he had developed the ability to enter deep trances during which he left his body and visited what appeared to him to be heaven and conversed with "angels" and "spirits."

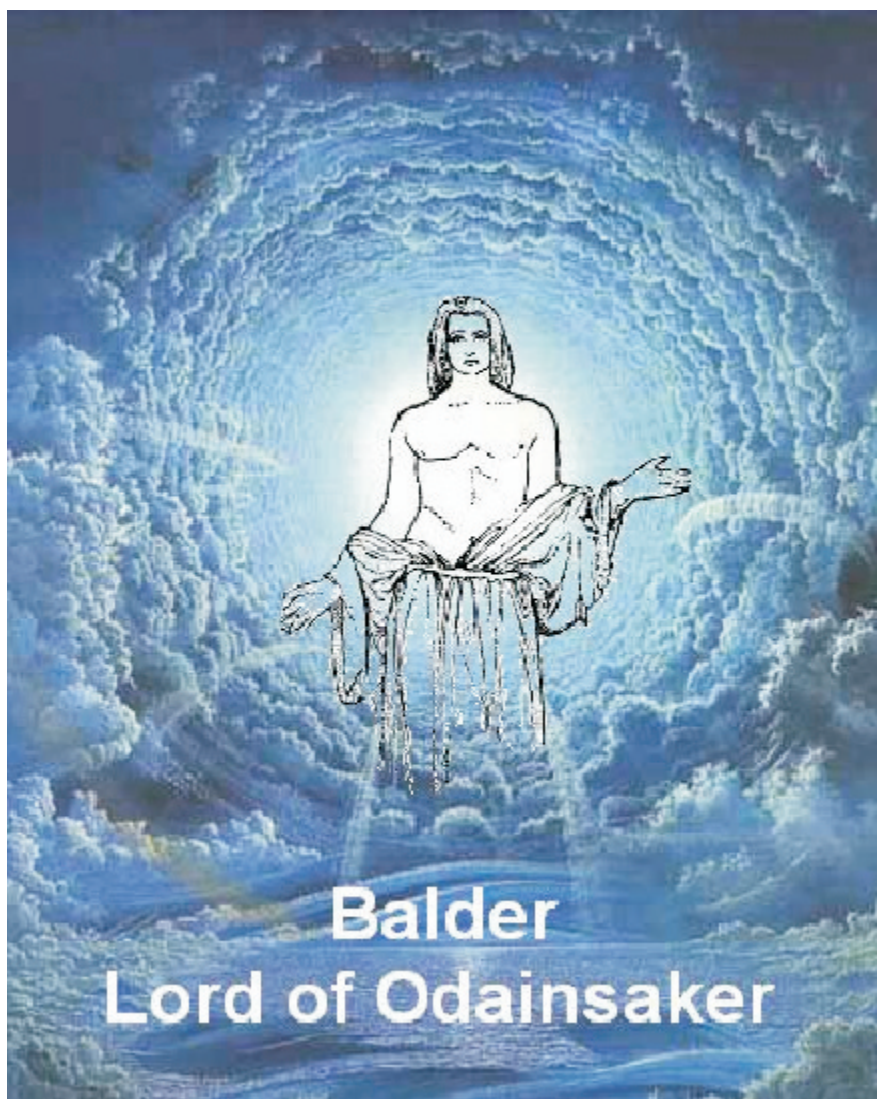
The most amazing thing about Swedenborg's accounts of the afterlife realm is how closely they mirror the descriptions by modern-day NDEers: for example, passing through a dark tunnel, being met by welcoming spirits, landscapes more beautiful than any on Earth and one where time and space no longer exist, a dazzling light that emitted a feeling of love, appearing before beings of light, and being enveloped by an all-encompassing peace and serenity. All these descriptions are reminiscent of one traveling to Hel and then passing on to Odainsaker, the realm of bliss ruled by Balder in the Netherworld.

Swedenborg refers to the holographic thought balls the angels use to communicate, and says that they are no different from the portrayals he could see in the "wave-substance" that surrounded a person. Like most NDEers, he describes these telepathic bursts of knowledge as a picture language so dense with information that each image contains a thousand ideas. A communicated series of these portrayals can also be quite lengthy; one can only marvel.

But even here Swedenborg added a fascinating twist. In addition to the using portrayals, angels also employ a speech that contains concepts that are beyond human understanding. In fact, the main reason they used such portrayals is because it is the only way they can make even a pale version of their thoughts and ideas comprehensible to human beings. He noted that in the spirit world one no longer needs to eat food, but added that information takes its place as a source of nourishment. This absorption of knowledge for substance sounds like the intake of the Mead of Knowledge. He said that when spirits and angels talked, their thoughts were constantly coalescing into three-dimensional symbolic images. Symbolic images could be Runes and animals could be the Fetch of people. Although it is not a feature reported by modern NDEers, Swedenborg said that he was astonished to find that in heaven there are also spirits from other planets, an astounding assertion for a man who was born over three hundred years ago.

Several Swedenborg scholars have commented on the many parallels between some of Swedenborg's concepts and Bohm and Pribram's theory. The most basic tenet of Swedenborg's thinking is that our universe is constantly created and sustained by two wavelike flows, one from heaven and one coming from our own soul or spirit or Midgard. Here we have what Vrillology calls the alignment between the Gods in Asgard with the us in Midgard. The merging of these images together resembles a hologram. We are constituted by the intersection of two flows—one directly from the divine, and one indirectly from the divine, via our environment. Here, the divine is Vril, the life force of the Gods, which exists within us, as within the Gods. We can view ourselves as interference patterns, because the inflow is a wave phenomenon, and we are where the waves meet.

What is interesting is that Swedenborg is Scandinavian and influenced by the older Norse cosmology that can be found within the Norse Myths. His description of two flows of energy—life force or Vril—between humanity in Midgard and the Gods or divine in heaven or Asgard fits nicely with what we teach: that we humans—and all things of course—and the Gods share the same life



**Balder
Lord of Odainsaker**

force, and that we forge bonds or alignments with the Gods and thus exchange Vril with them. This process of alignment empowers us in Midgard and the Gods in Asgard.

Swedenborg also believed that, despite its ghostlike and ephemeral qualities, heaven is actually a more fundamental level of reality than our own physical world. It is, he said, the archetypal source from which all earthly forms originate, and to which all forms return, a concept not too dissimilar from Bohm's idea of the implicate and explicate orders. In addition, he too believed that the afterlife and physical realms are different in degree but not in kind, and that the material world is just a frozen version of the thought-built reality of heaven. Here we have Swedenborg's description of the afterlife, and most likely the realm in which Balder rules—Odainsaker—the realm of bliss.

The afterlife dimensions have been described as a world composed of "various subtle vibrations of light and color" and hundreds of times larger than the material cosmos. Once again this is a good description of Odainsaker, the realm or afterlife in the Netherworld known as Hel where Balder rules those souls who are destined to be reborn after Ragnarok into the golden age of Gimli. This can be interpreted as those who evolve because they have sought and found enlightenment of the type encompassed in the Rune Dagaz.

In this luminous realm, like Odin seeking knowledge, one is no longer restricted to taking in information in a point-by-point manner, but can absorb it "in great masses," and in a single glance perceive "large extensions of space and time." (Here we have the ability of instantaneous cognition—the ability to absorb whole theories and extensive ideas instantaneously—that Blumetti has achieved through the use of the Runes Ansuz, Wunjo, and Raidho.)

Most human beings possess a mental screen that keeps us from seeing beyond the veil of matter (Midgard), but when one learns to peer beyond this veil, one finds that everything is comprised of "different intensities of luminous vibrations."

Consciousness is also composed of different vibrations and believed that all matter is to some degree conscious. Even psychokinesis is a direct result of the fact that all matter is to some degree conscious. **The Norse Myths agree with this notion that all matter (and energy) has consciousness. If we read the tale of Balder's Dream, we find that his mother, upon discovering Balder's dream that he will die, makes everything, both animate and inanimate, to swear never to hurt her beloved son. This includes rocks, trees, fire, water, air—EVERYTHING! Thus the Norse Myths reveal to us**



Frigga, Balder's mother, asking all things to take an oath never to harm her son. Everything in this picture is depicted possessing consciousness.

what Bohm and Sri Aurobindo both claim: that everything vibrates, and it is through vibration that consciousness exists, so EVERYTHING HAS CONSCIOUSNESS!

All separateness is an illusion, and all things are ultimately interconnected and whole. It is only as one descended from his higher vibrational levels of reality to the lower that a "progressive law of fragmentation" took over. We fragment things because we exist at a lower vibration of consciousness and reality, and it is our propensity for fragmentation that keeps us from experiencing the intensity of consciousness, joy, love and delight for existence that are the norm in these higher and more subtle realms.

NDEers are almost always profoundly changed by their journey to the beyond. They become happier, more optimistic, more easygoing, and less concerned with material possessions. Their capacity to love expands enormously. They become warmer and more affectionate, devoting time to their families, and introverts become extroverts. These changes are so dramatic that they often become an entirely different person. NDEers also become much more spiritually oriented, with a firm conviction of the immortality of the human soul.

Psychoneuroimmunologist Candace Pert believed that information stored in the brain could be transformed into some other realm while the brain is still alive or even after the person dies. Matter can neither be created nor destroyed, and perhaps biological information flow cannot just disappear at death and must be transformed into another realm. Is it possible that what Bohm has called the implicate level of reality is actually the realm of the spirit, the realm where the Gods dwell?

If existence of this higher dimension is no longer at issue, and we accept the existence of these higher beings, which are the Gods, we cannot say more about them, other than what is conveyed to use from the Myth, and save that individuals who are privileged enough to visit them universally report seeing many vast and celestially beautiful cities there. All describe these mysterious metropolises with remarkable consistency.

The most notable feature of these great cities is that they are brilliantly luminous. They are also frequently described as foreign in architecture, and so sublimely beautiful that, like all of the other features of these implicate dimensions, words fail to convey their grandeur. Swedenborg said that it was a place of staggering architectural design, so beautiful that you would say this is home and the source of art itself.

People who visit these cities also frequently assert that they have an unusual number of schools and other buildings associated with the pursuit of knowledge. **One can never be sure whether the spectacular architectural structures NDEers encounter are realities or just allegorical phantasms.** NDEers said that the buildings of higher learning they visited were not just

devoted to knowledge, but were literally built out of knowledge. This curious choice of words suggests that perhaps visits to these edifices are actually encounters with something so beyond human conception—perhaps a dynamic living cloud of pure knowledge, or what information becomes after it has been transformed into another realm—that translating it into a hologram of a building or library is the only way the human mind can process it. This fits in nicely with the essence of Odin as the All-Father and seeker of knowledge. Those here in Midgard who are true Odins and follow the way of Odin are also seekers of Knowledge. This is true of the Folk Faith of Balder Rising. **As followers of Odin, we seek knowledge! We do not restrict ourselves to the Lore that has been recorded in the past, but are always seeking a new and deeper understanding of Odin and the Gods.**

EXERCISE TO COMMUNICATE WITH THE DEAD

1) Begin to enter your Alpha (Asgard) State of Consciousness by performing the necessary steps to enter a deep trance. If you don't already know how to enter your Delta-brainwave or Hel State of Consciousness, we have instructions in the Yggdrasill Training Program to help you achieve it.

2) Once you have achieved Alpha, go deeper into Theta or the Gladsheim State of Consciousness. Take your time and don't rush the process.

3) Now go even deeper into a trance state, entering the Hel or Delta State of Consciousness. Remember to take precautions necessary to prevent you from falling asleep. But by now you should be able to go into a deep Delta state without too much trouble.

4) Eliminate all mental inner dialogue and think in images. One picture is worth a thousand words.

5) Now, while using images and not in words, call your Fetch forward. You can imagine it either as an animal or human. Once you have made contact, let it know you seek its assistance to enter the netherworld.

6) Now you should visualize and chant the following Runes:

Raidho to journey along the right path toward the right destination.

Ehwaz for trust and partnership with your Fetch. You might visualize yourself riding a horse with eight legs as you follow your fetch leading you in the right direction toward your intended destination.

Eihwaz for communicating between realms...in this case between Midgard and Hel.

Othala for communicating with your ancestors.

7) Quiet your mind once more and then visualize your crossing a great Gjallarbru bridge made of earth and ice. You greet Modgudr, who guards the entrance to the Netherworld, asking her permission to enter. As you continue

your journey deeper into the Netherworld, Garm, the Hel-hound, stands back and permits you to pass. Once you have entered the Netherworld, ask your Fetch to find whomever it is your wish to speak with. As you have discovered in this lesson, there are several regions in Hel, and instead of searching them all for the ancestor you wish to speak with, you can call them forth. The person's consciousness will manifest itself to you. Remember, we are not dealing with a physical body, so the image the consciousness will take you to will be shaped by your perception of the individual. Even if you are calling an ancestor from deep in your ancestral past, an image will make itself known.

8) Communicate with whom you seek, and then thank them for coming forth, and depart. You will probably discover that your departure will be instantaneous. If you perform this exercise many times, you will find your ability to call forth the dead increases until you will not have to make the journey to the Netherworld. You will eventually be able to call forth individuals in your mind, speaking with them or causing them to appear in your dreams.

Review your lessons on Lucid Dreaming and how to use it to discover information and knowledge. You will be able to use it to cause people to appear in your dreams with the methods you learned.