

Ásatrú Trúlgmál

The fundamental beliefs of the Asatru Folk Assembly

Ásatrú means “Loyal to the Æsir”

Norse Nomenclature

The Asatru Folk Assembly is proudly Pan-Aryan. We recognize the wide variations of geography and chronology that exist in the history of our Folk and our relationship with the Æsir. Where available and to the best of our ability, we refer to the Æsir by their Norse names and we use the Norse expression of our sacred lore. We use the Norse nomenclature to build clarity and unity in the practice of our religion. We see the Norse sources as the most complete and accessible material for our modern Folk. We use a Norse lens as it was in these terms, and upon this understanding, that Alföðr Óðinn gave Stephen McNallen his mandate to awaken the Folk and to reforge Ásatrú.

Part I: The Æsir

The name, Æsir, means the “Pillars or Columns” that structure our existence. The Æsir is the collective name for the gods of our Folk that are right to worship. The Æsir include gods that were originally known as Vanir, after the first war, these gods and goddesses were assimilated into the tribe of, and are forever known as, the Æsir. The Æsir are the gods of cosmic order and noble action. There are other divine beings that we interact with not named here, such as the Himin Verðir (Heavenly Wardens) and the Ástvinir (beloved ones).

“The sons of Borr slew Ymir the giant; lo, where he fell there gushed forth so much blood out of his wounds that with it they drowned all the race of the Rime-Giants, save that one, whom giants call Bergelmir” - Gylfaginning 7

“Of Ymir’s flesh was earth created, of his blood the sea, of his bones the hills, of his hair trees and plants, of his skull the heaven; and of his brows the gentle powers formed Midgard for the sons of men; but of his brain the heavy clouds are all created.” - Grímnismál 40-41

Óðinn and his brothers slew and dismembered the primal embodiment of chaos, Ymir. From the corpse of Ymir, the Æsir built our ordered existence. The Æsir, and our Aryan Folk, shape order and beauty from the ugly and the chaotic.

Section I:

Æsir

“Who are the Æsir, they in whom it behooves men to believe?” Hárr answered: “The divine Æsir are twelve.” - Gylfaginning 20

The Eddic poem, Gylfaginning, gives us a comprehensive listing of the Æsir to whom we ought to give worship.

Óðinn

“Óðinn is highest and eldest of the Æsir: he rules all things, and mighty as are the other gods, they all serve him as children obey a father” - Gylfaginning 20

Lord Óðinn is the “Master of Ecstatic Frenzy”. Óðinn is the dynamic god who first inspired our founder, Stephen McNallen. Óðinn is a god of kings and heroes, he inspires and rewards ascension and greatness. Óðinn is a god of wisdom, of inspiration, of victory, and of countless masteries, known and unknowable.



“Þórr is the foremost of them, he that is called Þórr of the Æsir, or Öku-Þórr; he is strongest of all the gods and men” - Gylfaginning 21

Þórr is a god of immense might and he is “the friend of mankind”. Ása-Þórr is the divine “Thunderer” (Ása-Þórr means Þórr of the Æsir). Among the blessings of Þórr are the strength to face our struggles and the courage to break through barriers that would hold us back. We call upon Þórr for protection and we invoke his name to sanctify.

Baldr

“The second son of Óðinn is Baldr, and good things are to be said of him. He is best, and all praise him; he is so fair of feature, and so bright, that light shines from him” - Gylfaginning 22

Baldr is the “Brave Prince”. Baldr’s light shines in the souls of his Folk. Lord Baldr inspires us to shine with nobility. We look to Baldr that we might live boldly and that our deeds be courageous. Baldr reflects the best of the Æsir and inspires the best in us.

Njörðr

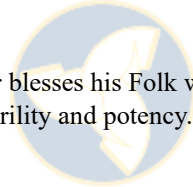
"The third among the Æsir is he that is called Njörðr: he dwells in heaven, in the abode called Nóatún. He rules the course of the wind, and stills sea and fire; on him shall men call for voyages and for hunting. He is so prosperous and abounding in wealth, that he may give them great plenty of lands or of gear; and him shall men invoke for such things" - Gylfaginning 23

Njörðr's name means "Lord of Vitality". Lord Njörðr radiates with health, wealth, and abundance. Njörðr gives blessings including success and prosperity.

Freyr

"Freyr is the most renowned of the Æsir; he rules over the rain and the shining of the sun, and therewithal the fruit of the earth; and it is good to call on him for fruitful seasons and peace. He governs also the prosperity of men." - Gylfaginning 24

Freyr's name means "Lord". Lord Freyr blesses his Folk with bountiful harvests, with swelling herds, and with thriving families. Freyr is a god of manly virility and potency.



Týr

"Yet remains that one of the Æsir who is called Týr: he is most daring, and best in stoutness of heart, and he has much authority over victory in battle; it is good for men of valor to invoke him. It is a proverb, that he is Týr-valiant, who surpasses other men and does not waver. He is wise, so that it is also said, that he that is wisest is Týr-prudent." - Gylfaginning 25

Týr's name means "God". Lord Týr is a god of cosmic order, a god of justice, and a pillar that holds up the structure of our existence. Týr is also a god of duty, even at great cost.

Bragi

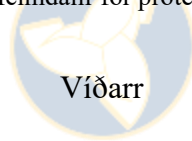
"One is called Bragi: he is renowned for wisdom, and most of all for fluency of speech and skill with words. He knows most of skaldship, and after him skaldship is called bragr, and from his name that one is called bragr-man or -woman, who possesses eloquence surpassing others, of women or of men." - Gylfaginning 26

Bragi is the “Best of Poets”. Bragi is a patron of poetry and storytelling. With sacred note and tone, Lord Bragi’s music conjures beauty in the souls of his Folk. Upon Bragi’s tongue are carved sacred runes of wit and eloquence.

Heimdallr

“Heimdallr is the name of one: he is called the White God. He is great and holy; nine maids, all sisters, bore him for a son. He is also called Hallinskídi and Gullintanni; his teeth were of gold, and his horse is called Gold-top. He dwells in the place called Himinbjörg, hard by Bifröst: he is the warder of the gods, and sits there by heaven's end to guard the bridge from the Hill-Giants. He needs less sleep than a bird; he sees equally well night and day a hundred leagues from him, and hears how grass grows on the earth or wool on sheep, and everything that has a louder sound. He has that trumpet which is called Gjallar-Horn, and its blast is heard throughout all worlds. Heimdallr's sword is called Head.” - Gylfaginning 27

Heimdallr’s name means “Home-Bright”. He is also known as Ríg. Heimdallr is ever vigilant and guards Ásgarðr from the forces of chaos and warns of coming threats. Lord Heimdallr hears our words; he sees our deeds; he knows; and he remembers. We often look to Heimdallr for protection and awareness. Heimdallr inspires us to be ever vigilant in our duties.



“Viðarr is the name of one, the silent god. He has a thick shoe. He is nearly as strong as Þórr; in him the gods have great trust in all struggles.” - Gylfaginning 29

Viðarr is the “Wide Ruler”. Lord Viðarr is silent, he speaks through deed alone. Viðarr is a god of right-order, of duty, and of purpose. Viðarr is an avenger; he sets things right; he ensures the existence of order and of good in both space and time. We are inspired by Lord Viðarr when there are injustices to be rectified or wrongs that must be righted.

"The wolf shall fell the father of men, and this shall Viðarr avenge; The terrible jaws shall he tear apart, and so the wolf shall he slay." - Vafthrúdnismál 53

Váli

"One is called Áli or Váli, son of Óðinn and Rindr: he is daring in fights, and a most fortunate marksman." - Gylfaginning 30

Váli is born for a singular purpose, vengeance. Swift and terrible is the wrath of the Æsir; that wrath is Lord Váli. Váli maintains cosmic order with shocking consequence and terrible immediacy. Near or far, none can hide when Váli's aim is vengeance. We look to Lord Váli when wrongs must be righted at once and waiting is not an option.

"Rind bears Vali in Vestrsalir, and one night old fights Óðinn's son; his hands he shall wash not, his hair he shall comb not, till the slayer of Baldr he brings to the flames." - Baldrs Draumar 11

Ullr

"One is called Ullr, son of Sif, step-son of Þórr; he is so excellent a bowman, and so swift on snowshoes, that none may contend with him. He is also fair of aspect and has the accomplishments of a warrior; it is well to call on him in single-combats." - Gylfaginning 31

Ullr's name means "Glorious". Ullr is a god of winter and of the hunt. We ask Ullr for luck and bounty during hunting season. Lord Ullr is a patron of hunting, of winter sports, of dueling, and of marksmanship. Ullr's glory shines when life is won from death and warm blood adorns the ice and snow.



"Forseti is the name of the son of Baldr and Nanna daughter of Nep: he has that hall in heaven which is called Glitnir. All that come to him with such quarrels as arise out of law-suits, all these return thence reconciled." - Gylfaginning 32

Forseti is the "Presiding One". Born from the nobility of Baldr and the devotion of Nanna, Lord Forseti is the best of judges and greatest arbiter of reconciliation among our Folk. Lord Forseti would have us rise above the mud and the beasts; he would have us be more. Through cooperation, friðr, structure, and leadership, Forseti would have us live and build together with dignity. We look to Forseti for blessings in legal struggles and for conflict resolution between our Folk.

Section II: Ásynjur

"Not less holy are the Ásynjur, the goddesses, and they are of no less authority." - Gylfaginning 20

The Gylfaginning also reveals to us the listing of our holy Ásynjur.

Frigg

"Frigg is the foremost: she has that estate which is called Fensalir, and it is most glorious." Gylfaginning 35

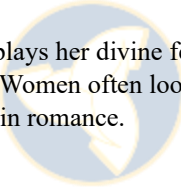
Frigg's name means "Beloved". Mother Frigg is the wife of Óðinn and Queen of the Æsir. Frigg's divine femininity is exemplified within social order, as the noble lady of the hall, as dutiful wife and as loving mother. Wives, mothers, and ladies of station look to Frigg's example. Men often look to Frigg for comfort and warmth.

"The fate of all does Frigg know well, though herself she says it not." - Lokasenna 29

Freyja

"Freyja is most gently born (together with Frigg)" - Gylfaginning 35

Freyja's name means "Lady". Freyja displays her divine femininity in a wild and passionate way, as a goddess of sensuality, desire, fertility, and magic. Women often look to Lady Freyja to unlock and enhance their spiritual might. Men often look to Freyja for help in romance.



"Her hall Sessrúmnir is great and fair. When she goes forth, she drives her cats and sits in a chariot; she is most conformable to man's prayers, and from her name comes the name of honor, Frú, by which noblewomen are called. Songs of love are well-pleasing to her; it is good to call on her for furtherance in love." - Gylfaginning 24

Maidens of Fensalir

Sága

"Sága: she dwells at Sökkvabekkr, and that is a great abode." - Gylfaginning 35

Sága's name means the "Seeress". She drinks daily with Lord Óðinn; there they share stories of heroes and drink in gladness. Sága is the keeper of lore and history, she is the teller of tales and the recaller of deeds. Sága takes notice. Sága remembers. Sága is the patroness of history and genealogy.

Eir

“Eir: she is the best physician.” - Gylfaginning 35

Eir’s name means “Mercy”. She helps and heals. We pray to her for healing of the mind, body, and soul. Eir is the patroness of doctors and medicine.

Gefjon

“Gefjon: she is a virgin, and they that die maidens attend her.” - Gylfaginning 35

Gefjon is the “Giver”. She watches over young girls and maidens of our Folk. Gefjon is a comfort to those who feel alone. Gefjon is the patroness of virgins and of land-taking.

Fulla

“Fulla: she also is a maid, and goes with loose tresses and a golden band about her head; she bears the ashen coffer of Frigg, and has charge over her footgear, and knows her secret counsel.” - Gylfaginning 35

Fulla’s name means “Bountiful”. She listens to those of our Folk who need to share their thoughts. Fulla is the patroness of the well-managed home.

Sjofn

“Sjofn: she is most diligent in turning the thoughts of men to love, both of women and of men; and from her name love-longing is called sjafni.” - Gylfaginning 35

Sjofn is a goddess of love. All our Folk may look to Sjofn when we yearn for love and companionship. It is wise to seek her blessings when looking for a spouse. Sjofn is the patroness of lovers.

Lofn

“Lofn: she is so gracious and kindly to those that call upon her, that she wins Allfather's or Frigg's permission for the coming together of mankind in marriage, of

women and of men, though it were forbidden before, or seem flatly denied; from her name such permission is called 'leave,' and thus also she is much 'loved' of men." -
Gylfaginning 35

Lofn is the “Comforter”. Lofn is a special comfort to those struggling in love. Lofn is the patroness of forlorn lovers.

Vár

"Vár: she harkens to the oaths and compacts made between men and women; wherefore such covenants are called 'vows.' She also takes vengeance on those who perjure themselves." - Gylfaginning 35

Vár’s name means “Pledge” and she is invoked often in weddings. Vár witnesses. Vár remembers. Vár is the patroness of wedding vows.

Vör

*"Vör: she is wise and of searching spirit, so that none can conceal anything from her; it is a saying, that a woman becomes 'ware' of that of which she is informed" -
Gylfaginning 35*

Vör is the “Careful One”. She sees what others overlook. Details matter and small things can have great importance, Vör takes notice. Vör is the patroness of intuition and foresight.

Syn

"Syn: she keeps the door in the hall, and locks it before those who should not go in; she is also set at trials as a defense against such suits as she wishes to refute: thence is the expression, that syn is set forward, when a man denies." - Gylfaginning 35

Syn’s name means “Refusal”. She exemplifies a woman’s responsibility to set boundaries. Syn is a source of inspiration and power when women seek to influence events around them and put order to chaos. Syn is the patroness of thresholds and of personal sovereignty.

Hlín

“Hlín: she is established as keeper over those men whom Frigg desires to preserve from any danger; thence comes the saying, that he who escapes 'leans.'” - Gylfaginning 35

Hlín is the “Protector”. Hlín is good for women to pray to when loved ones are far away and there is need to safeguard them. Hlín is the patroness of protection, especially protections of children.

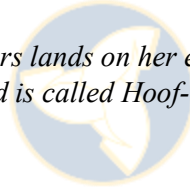
Snotra

“Snotra...she is prudent and of gentle bearing; from her name a woman or a man who is moderate is called snotr.” - Gylfaginning 35

Snotra’s name means “Clever”. Often women have need of creative and artful solutions; Snotra is good to look to for help in this area. Snotra is the patroness of tact and social propriety.

Gná

“Gná: her Frigg sends into divers lands on her errands; she has that horse which runs over sky and sea and is called Hoof-Tosser.” - Gylfaginning 35



Gná is the divine messenger of Mother Frigg. Gná is the patroness of communication.

Part II: The Æsir and the Aryan Folk

Ásatrú is an ethnic religion. Ethnic religions spring from the unique collective soul of a particular race and their relationship with their gods. Ásatrú is the religious relationship between the Æsir and the Aryan Folk. Aryan means “Noble”. This is an ancient word used by our race to describe ourselves. The name Aryan is a recognition of our inherent nobility and sets the highest standard for us to live up to. Our relationship with the Æsir is integral to our very existence and identity. The Æsir were our gods at our inception and we have always been their Folk. The Æsir are our deepest ancestors and we are their sons and daughters. The Æsir will guide us eternally towards victory and we will ever seek to make them proud.

Section I.

Óðinn, Vili, and Vé give us the gifts of life

Óðinn, along with his brothers Vili (sometimes called Hónir) and Vé (sometimes called Lóðurr) created our reality, they took what they found and from it, they created Aryan mankind. The Æsir gave us life, fate, and our Aryan soul. Thus began the sacred gift cycle.

“When the sons of Borr were walking along the sea-strand, they found two trees, and took up the trees and shaped men of them: the first gave them spirit and life; the second, wit and feeling; the third, form, speech, hearing, and sight. They gave them clothing and names: the male was called Ask; and the female Embla, and of them was mankind begotten, which received a dwelling-place under Midgard.” - Gylfaginning

9

Our Soul

The Aryan soul is multifaceted and beautiful in its complexity. Our personal soul has nine parts. We are also connected to all our Folk, past, present, and future, by our Folk Soul. The Folk Soul is the collective unconscious of our race and our shared well of experience. Below are the components of the Aryan soul:

Lik - “lifeless body” the physical body.

Ek - “I” the self or ego

Hugr - “mind” the analytical mind.

Minni - “remembrance” memory.

Önd - “spirit, breath” the animating breath of life.

Hamr - “shape, skin” the appearance one projects.

Sál - “soul” the fundamental individual identity.

Hamingja - “luck” accumulated luck and spiritual potency.

Fylgja - “someone who accompanies” a protective guardian that watches over a person or family.

Section II.

The Nornir weave our Örlög

“Thence come the maidens mighty in wisdom, Three from the dwelling down 'neath the tree; Urðr is one named, Verðandi the next,-- On the wood they scored,-- and Skuld the third. Laws they made there, and life allotted To the sons of men, and set their fates.” - Völuspá 20

The three Nornir are:

Urðr - “Fate” she is associated with the past that has led to this point.

Verðandi - “Happening” she is focused on the present.

Skuld - “Should” she focuses on the direction of the future, not what “must” happen, but what “should” happen if the current trajectory continues.

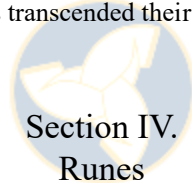
The Nornir weave the tapestry of Örlög. Örlög means “primal law” and is the tapestry of fate. Örlög is woven from deeds, past, present, and future, that determine the form and course of existence. When a name is affixed to someone or something, from then on, they are woven into the tapestry as a unique being with a unique fate.

Örlög sets a course and a momentum towards a destination, our deeds determine whether we achieve that destination or whether we change course. Our deeds and reputation shape our futures.

Section III.

Heimdallr Ennobles our Folk

The Rígsþula tells the story of Heimdallr guiding, teaching, and refining our Folk. Over the course of time and generations, Lord Heimdallr, raised our Folk from simple thralldom to nobility and kingship. This process of ennoblement was possible because our ancestors welcomed the Æsir into their homes. Our ancestors were blessed because they built their families around the Æsir. As our ancestors opened themselves to the Æsir, they learned and became ever more beautiful. Our noble ancestors transcended their limitations, and they became Aryan.



Section IV. Runes

Rune means “whispered mystery” or “secret counsel”. The runes are the secret mysteries of reality. A rune is the mystery, the intonation, and the symbol. A rune is all these combined or each of these individually. The runes preexist the Æsir and are drawn from Ginnungagap, the “yawning void” from which reality was formed. Alföðr Óðinn won the runes through ordeal upon the world tree, which is known as Yggdrasil (Óðinn’s steed).

“I ween that I hung on the windy tree, Hung there for nights full nine; With the spear I was wounded, and offered I was To Óðinn, myself to myself, On the tree that none may ever know What root beneath it runs. None made me happy with loaf or horn, And there below I looked; I took up the runes, shrieking I took them, And forthwith back I fell.” - Hávámál 138-139

Óðinn shared the hard-won runic wisdom with the Æsir, among them Heimdallr. Lord Heimdallr taught the runes to our ancestors. The lesson of runes was among the final steps in the full ennoblement of our Folk.

“Soon grew up the sons of Jarl, Beasts they tamed, and bucklers rounded, Shafts they fashioned, and spears they shook. But Kon the Young learned runes to use, Runes

everlasting, the runes of life; Soon could he well the warriors shield, Dull the swordblade and still the seas. Bird-chatter learned he, flames could he lessen, Minds could quiet, and sorrows calm” - Rigspula 43-45

Section V: Asatru Reforged

Beginning in 376 C.E. with the conversion of the Visigoths, one by one, the nations of our ancestors broke their troth with the Æsir. Sometimes by the vote of the rabble, sometimes by the sword, sometimes by the lure of money or power, our ancestors abandoned our holy Æsir. They gave their worship to a foreign god and allegiance to a foreign creed. Our connection with the gods of our blood and bone is not optional. It is eternal, and it is integral. The internal conflict within our Folk Soul between the falsehood of the foreign doctrine and the truth of our metagenetics (the link between a race and their gods) caused soul-sickness within our Folk. Healing was desperately needed, and in 1862, the Folk began to wake. Inspired by Alföðr Óðinn, Meister Guido von List took up again the runes of power and made the first steps to awaken our Folk to their ancestral gods, the Æsir.

“Now do I see the earth anew Rise all green from the waves again; The cataracts fall, and the eagle flies, And fish he catches beneath the cliffs The gods in Ithavoll meet together, Of the terrible girdler of earth they talk, And the mighty past they call to mind, And the ancient runes of the Ruler of Gods. In wondrous beauty once again Shall the golden tables stand mid the grass, Which the gods had owned in the days of old, Then fields unsowed bear ripened fruit, All ills grow better, and Baldr comes back; Baldr and Hoth dwell in Hropt's battle-hall, And the mighty gods: would you know yet more?” - Hávámál 59-62

Our Folk continued to awaken and, by 1934 Alexander Rud Mills had established his Anglecyn Church of Odin. Though that church was short-lived, Mills showed our Folk a vision of what was possible. In the late 1960s Óðinn shook the world tree and called his Folk, our Folk, to come home! With no awareness of each other and no collusion between them, Folkmother Else Christensen, John Gibbs-Bailey with his colleague John Yeowell, Sveinbjörn Beinteinsson, and Stephen McNallen all made attempts to restore Ásatrú.

In 1968 Stephen McNallen heard the call of Lord Óðinn and he dedicated his life to the mission assigned him by the Alföðr. Óðinn himself worked through and with Stephen McNallen as he gathered others and laid the foundations of modern Ásatrú. Inspired by his relationship with Óðinn, Mr. McNallen founded the Viking Brotherhood in 1970. In 1976, Óðinn revealed more to him and as his own understanding of divine truth increased, Mr. McNallen transformed the Viking Brotherhood into the Asatru Free Assembly. The Asatru Free Assembly set many profound currents into motion and planted the seeds of renewal for our eternal church. However, the time was not yet right, and the men and women involved not yet healthy enough to live up to their calling. Dissatisfied with the prevailing selfishness and infighting in that Assembly, Mr. McNallen chose to dissolve the Asatru Free Assembly in 1987. Óðinn had more to teach his chosen herald, and for the next 7 years Stephen McNallen grew rich with experience and wise in the ways of the world, traveling the war-torn corners of Miðgarðr reflecting on the needs of his Folk, upon their soul sickness, and on how to make his people whole.

In 1994 Stephen McNallen returned wiser, revitalized, matured, burning with inspiration, and resolute in purpose. He had come to the certain knowledge that Ásatrúar must come together, united in might and main, in troth to the Æsir.

Section VI: The Asatru Folk Assembly

Founded in January of 1995, the Asatru Folk Assembly is the direct successor to the Viking Brotherhood and the Asatru Free Assembly. The mandate from the Alföðr was clear: this new Church would be explicitly Folkish (exclusive to a particular race). What had seemed common sense needed to be made explicit. The Asatru Folk Assembly's mandate is to call all our Folk home to our rightful spiritual heritage, Ásatrú.

Ordination

Goðar are the priests of the Æsir (Goði is male, Gyðja is female). Óðinn established a special relationship with our founder. With that special relationship, Óðinn conferred spiritual authority and responsibility upon Stephen McNallen. This spiritual authority and responsibility, coupled with active participation in the sacred gift cycle since 1968 is the foundation of our priesthood. All recognized Goðar trace their ordination back to Stephen McNallen and his relationship with Alföðr Óðinn established in 1968. Gothic ordination confers spiritual authority upon the ordained. This legitimate spiritual authority is bestowed from the Æsir by Óðinn himself.

Allsherjargoði

The Allsherjargoði is the high priest of the Æsir and the leader of the Goðar and the Asatru Folk Assembly. Ásatrú was reforged by the vision and the effort of Stephen McNallen under the sacred guidance and inspiration from the King and Father of the Æsir, Óðinn. The continued blessings of the Æsir flourish and prosper under the sacred authority of the Allsherjargoði. Among other things, the Allsherjargoði is responsible for leading the Folk, directing the evolution and practice of Ásatrú, safeguarding the sacrality of the Asatru Folk Assembly and the Goðar, maintaining and strengthening the connection between the Æsir and the Folk, and faithfully serving and implementing the will of the Æsir. The theocratic autocracy of the Allsherjargoði is fundamental to the Asatru Folk Assembly; it was initiated by Alföðr Óðinn in the image of his Own authority in Ásgarðr and it is blessed by the Æsir.

Part III: Living Ásatrú

Ásatrú is who we are and, as such, Ásatrú is expressed through our deeds. We practice our religion at our hofs (houses of worship) and during ritual, certainly. More than that, we live our religion every day of our lives, from the moment we rise each morning until we lay our head to rest each evening. Beliefs, intentions, and ideals are worthless until they manifest into deeds. We are our deeds.

Section I: Community

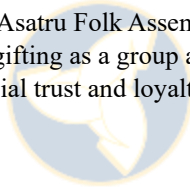
Ásatrú is about relationships. It is about our relationship with the Æsir, our relationship with our ancestors, our relationship with our Folk, and our relationships with the other beings we encounter. These relationships are the proving ground for our ideals. These relationships are the context through which we live our values. Through interaction, our worth is judged. Worth creates our reputation, our fame, or our infamy. Reputation is a spiritual currency and has power; this power is felt by both friend and foe. Reputation matters.

Family

The family is the foundation of community. The coupling of a man and woman of our Folk in sacred marriage and the offspring their union produces are the core of our noble Folk. Loyalty to the Æsir is essential to the health of the Ásatrú family. Loyalty to kin is particularly integral to Ásatrú as families share a Hamingja, a familial luck and reputation. The sum total of all Hamingja is manifest as the woven tapestry of Örlög.

Folk Within

We have a special relationship with our Asatru Folk Assembly family. We are united with our AFA brothers and sisters before the Æsir through worship and gifting as a group and as a group we share a special group Hamingja. This special relationship requires special trust and loyalty. Members of the AFA are an Innangarðr (Inner yard, inside the fence or wall).



Folk Without

The Asatru Folk Assembly has a sacred mandate to bring our Folk home. Our Folk, who have not yet returned to Ásatrú, are still our Folk. We share common ancestry, common traditions, and are united by our common Folk Soul. These Folk, who are not yet Ásatrú are still due a special preference and are of special concern to us. Aryan Folk who are not yet Ásatrú are an Útangaðr (Outer yard, outside the fence or wall).

Other Beings

All other beings who are not our gods or our Folk, are not fundamentally our focus. Our interactions with other beings are dictated by circumstance and context. We share reality with a wide array of living things and there are nearly infinite possible scenarios of interaction with any number of these beings. It is important that we live our values when we interact with all beings. Each of us represents all of us to those outside our circles. It is our duty to build and maintain our reputation as a noble people with noble gods, and to exemplify our nobility with the way in which we interact with others.

Section II: Ásatrú Ritual

We formally interact with our ancestors, with our Folk, and with the Æsir through ritual. The most basic form of ritual are the devotional rites and prayers done in the home at home altars. Rituals, at home or with a larger group, generally include a shared meal. Sharing a meal is a fundamental act to build relationships.

The Gift Cycle

The foundation of Ásatrú ritual is the gift cycle. We exchange gifts with the Æsir and we share with one another. The exchange of gifts builds relationships. Gifts are inherently unequal as we are all inherently unequal. With all gifting, it is the thought (the intention) that counts. Offerings to the ancestors and the Æsir can be physical but the true gift is the intentional and emotional energy imbued into the gift. When gifting is done ritually, the power of the exchange is greater than the sum of the gifts exchanged, it is elevated to something more. The relationships built by the gift cycle increase as the cycle continues over the course of time. This exchange is expressed in the runic formula, ƒŋ (ALU).

ƒ - Ansuz, the divine, the Æsir.

ŋ - Laguz, the fluid of transmission, blood or mead.

ŋ - Uruz, the primal, the flesh, the Folk.



"It was an old custom, that when there was to be sacrifice all the bondes should come to the spot where the temple stood and bring with them all that they required while the festival of the sacrifice lasted. To this festival all the men brought ale with them; and all kinds of cattle, as well as horses, were slaughtered, and all the blood that came from them was called "hlaut", and the vessels in which it was collected were called hlaut-vessels. Hlaut-staves were made, like sprinkling brushes, with which the whole of the altars and the temple walls, both outside and inside, were sprinkled over, and also the people were sprinkled with the blood; but the flesh was boiled into savoury meat for those present." - Saga of Hákon the Good

The most fundamental group Ásatrú ritual is Blót (offering, sacrifice). A blót, in its most basic form, consists of the assembled Folk giving an offering to one of the Æsir through the officiating of a Goði, and in return, the Goði distributing blessings from one of the Æsir to the assembled Folk. This ritual is most commonly performed in a circular formation with all movement in a sunwise direction. The offering and blessings are typically given through intention-imbued mead.

Sumbl

The fire was in the middle of the floor of the temple, and over it hung the kettles, and the full goblets were handed across the fire; and he who made the feast, and was a godi, blessed the full goblets, and all the meat of the sacrifice. And first Odin's goblet was emptied for victory and power to his king; thereafter, Njörd's and Freyr's goblets for peace and a good season. Then it was the custom of many to empty the bragafull; and then the guests emptied a goblet to the memory of departed friends, called the minni." - Saga of Hákon the Good

During Sumbl, the Folk speak over and drink from a communal horn. The Sumbl horn represents the well of shared Hamingja for those who sit in that Sumbl. When bright words are spoken over the horn, all in attendance are elevated, when ill words are spoken or Sumbl oaths broken, all participants are lessened. High Sumbl has three rounds of ritual toasting and drinking. Round one consists of toasts to the Æsir. Round two is for toasts to ancestors of the Folk. We only toast the dead during round two. Round three is the round of the heroes, it is a more freeform round where toasts are made to heroes, to friends, or perhaps to others present. Round three is also an auspicious time to make oaths, to boast of deeds accomplished, or victories won. Women of status serve as horn-bearers during high Sumbl, taking possession of the horn between each toast and offering the horn to the next participant.

"Wealhtheow came in, Hrothgar's queen, observing the courtesies. Adorned in her gold, she graciously saluted the men in hall, then handed the cup first to Hrothgar, their homeland's guardian, urging him to drink deep and enjoy it because he was dear to them. And he drank it down like the warlord he was, with festive cheer. So the Helming woman went on her rounds, queenly and dignified, decked out in rings, offering the goblet to all ranks, treating the household and the assembled troop" - Beowulf

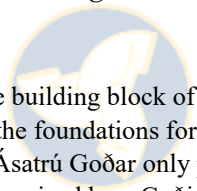
Ausa Vatni

"It was then the custom to choose the best men to water-sprinkle or give names to the children of high-born men. When the time came at which Thora expected to bear her child, she wished to go and find King Harold. He was then north at Sæheim, while she at Mostr; she went northward on Sigurd Jarl's ship. During the night they lay to near the shore, and Thora bore a son upon the rock at the end of the bridge. Sigurd Jarl water-sprinkled the boy, and called him Hákon, after his father Hákon Hlada Jarl." - Saga of Harald Hárfagr

Ausa Vatni means "sprinkling of water". The ritual act of bestowing a name upon an object or a person initiates a spiritual identity and a Hamingja. In the case of a new baby, the soul complex develops fully over time and is incomplete at birth. After a new baby has survived the first 9 days of life, an Ausa Vatni is performed. In an Ausa Vatni, the Nornir and the Æsir are invoked to witness and, ideally to bless the occasion and the baby. At this time, a name is given to the new baby, the name is affixed to the baby by the sprinkling of water. The baby is introduced to the Æsir and to the assembled Folk and his or her new life given orientation and context within our Folk, within our faith community, and as a child of the Æsir. Toasts are made to the baby and to the baby's family and, at this time, the baby's soul is made complete and his or her identity fixed.

Marriage

“Their marriage code, however, is strict, and indeed no part of their manners is more praiseworthy. Almost alone among barbarians they are content with one wife, except a very few among them, and these not from sensuality, but because their noble birth procures for them many offers of alliance. The wife does not bring a dower to the husband but the husband to the wife. The parents and relatives are present, and pass judgment on the marriage-gifts, gifts not meant to suit a woman's taste, nor such as a bride would deck herself with, but oxen, a caparisoned steed, a shield, a lance, and a sword. With these presents the wife is espoused, and she herself in her turn brings her husband a gift of arms. This they count their strongest bond of union, these their sacred mysteries, these their gods of marriage. Lest the woman should think herself to stand apart from aspirations after noble deeds and from the perils of war, she is reminded by the ceremony which inaugurates marriage that she is her husband's partner in toil and danger, destined to suffer and to dare with him alike both in peace and in war. The yoked oxen, the harnessed steed, the gift of arms, proclaim this fact. She must live and die with the feeling that she is receiving what she must hand down to her children neither tarnished nor depreciated, what future daughters-in-law may receive, and may be so passed on to her grand-children.” - Germania, Chapter 18



Family is the foundation of our Folk, the building block of community and essential to Ásatrú. A marriage between one man and one woman of our Folk is the foundations for the Ásatrú family. The bond of marriage is binding. Marriage has consequence and gravity. Ásatrú Goðar only perform legally binding (where such laws exist) weddings for a man and woman of our Folk. Solemnized by a Goði, these oaths spoken under the watchful eyes of the Æsir.

Funeral

“Thus he (Odin) established by law that all dead men should be burned, and their belongings laid with them upon the pile, and the ashes be cast into the sea or buried in the earth. Thus, said he, every one will come to Valhalla with the riches he had with him upon the pile; and he would also enjoy whatever he himself had buried in the earth. For men of consequence a mound should be raised to their memory, and for all other warriors who had been distinguished for manhood a standing stone; which custom remained long after Odin's time.” - Ynglinga Saga

“A son is better, though late he be born, And his father to death have fared; Memory-stones seldom stand by the road Save when kinsman honors his kin.” - Hávamál 72

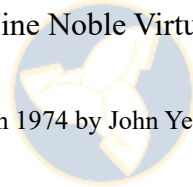
The preferred handling of the body after death is cremation and interment of the ashes. We orient the gravesite westward, towards the setting Sun and the land beyond the veil. We mark the grave with a monument to help ensure the deceased is long remembered. The grave itself becomes an altar and a sacred place to honor and communicate with the deceased.

An Ásatrú funeral ritually acknowledges the passing of one of our beloved Folk. The funeral grants an auspicious start to a soul's voyage beyond the veil, it is a time to beseech the ancestors and the Æsir to welcome the deceased and to grant them an honored destination in the afterlife. The funeral is also a time to aid in posthumous ascension. Existence does not end at death. That said there is always opportunity for one's worth to increase, even after death. One way to aid a soul's ascension is to build their fame through speaking of their deeds and through doing deeds in their honor. At the funeral we raise toasts, we tell stories, and we remember. It is the duty of the living to remember the dead and celebrate the memory of the worthy.

Section III: Nobility Through Deeds

Aryan means noble. The truth of one's character is borne out by deeds. Being of the Aryan Folk means holding ourselves to a high standard. We must live up to the noble reputation of our Folk. Our deeds must make the Æsir, our ancestors, and our descendants proud. We strive to always be worthy.

Nine Noble Virtues



The Nine Noble Virtues were codified in 1974 by John Yeowell (Stubba) and John Gibbs-Bailey (Hoskuld). These are some of the core values of Ásatrú.

Courage

Truth

Honor

Fidelity

Discipline

Hospitality

Self-Reliance

Industriousness

Perseverance

Victory

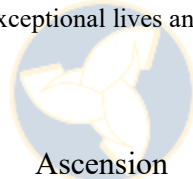
The 10th Noble Virtue is Victory. Victory is both a goal to achieve and an force to embody. Our focus should always be on achievement, our eyes always set upon the prize. Every situation presents opportunities. With each opportunity we can move closer to victory, provided we have the wisdom to recognize, and the will to capitalize, upon the opportunities Örlög presents. It is our obligation to win victories, both large and small, in all things, throughout all the days of our lives.

Section IV: Beyond the Veil

We know that life continues after physical death occurs. Death is a process and a journey towards the next destination. The process involves the destruction of the physical and the coalescing of the essential. Our ancestors and the Æsir judge us throughout our lives and their judgement determines what happens to us when we die. The following is where our Folk find themselves after death, special instances or circumstances may occur according to the will and power of the Æsir.

Halls of the Ancestors

Most of our Folk will go to the halls of their ancestors. If deemed worthy, our Folk are welcomed into their ancestral halls to celebrate and be reunited with their loved ones. As ancestors, these Folk will look on and help to guide their descendants. Those who have lived exceptional lives and built mighty Hamingja may become Alfar and Dísir.



“What kind of a dream is it,' said Óðinn, 'in which just before daybreak, I thought I cleared Valhöll, for coming of slain men? I waked the Einherjar, bade valkyries rise up, to strew the bench, and scour the beakers, wine to carry, as for a king's coming, here to me I expect heroes' coming from the world, certain great ones, so glad is my heart” - Eiríksmál

If the Æsir judge someone worthy, they may elevate them to a higher form of existence. This may take many forms, but most often is described a soul going to the halls of the Æsir, such as the Einherjar feasting in Valhöll. The principle is that the deceased becomes more than they were as a mortal human and becomes closer in relationship and in essence to the Æsir. This process can occur at the moment of death or any time after death, according to the will of the Æsir.

Dissolution

“A hall I saw, far from the sun, On Náströnd it stands, and the doors face north, Venom drops through the smoke-vent down, For around the walls do serpents wind. I saw there wading through rivers wild

Treacherous men and murderers too, And workers of ill with the wives of men; There Niðhöggr (Malice Striker) sucked the blood of the slain, And the wolf tore men; would you know yet more?" - Völuspá 38-39

If the soul of the deceased is rejected by their ancestors and rejected by the Æsir, that soul is dissolved and recycled. This complete dissolution of the soul occurs when the soul is found without worth, and its continued existence is a harmful disgrace to the Æsir and to our Folk. This dissolution occurs on Náströnd (Corpse Shore).

“Now the sayings of the High One are uttered in the hall for the weal of men, for the woe of Jötuns, Hail, thou who hast spoken! Hail, thou that knowest! Hail, ye that have hearkened! Use, thou who hast learned!” - Hávámál 164

