

THE DOCTRINE OF ESSENTIAL SERVICE

By

Gothi Vidar U. Odinson Harless, 1519-CG

"Materialism leads men to seek artificial status through wealth and property. True social status comes from service to Family, Race and Nation." -The Honorable Martyr David Lane¹

How may I best express the importance and nobility of "service", the very foundation and progenation of our people and culture? Many are Láufey-kin, who seek to equivocate this principle mystery, fearing the power of our Folk's awareness; and many more are the flowery spoken, or written words that have stirred men's souls...to no avail. I pray one finds no pretense in my words, and I cannot egotistically claim 'credit' for them, as they are the cacophonous voices of our ancestors and gods; the conflagrant need-fire of Odr, that bids me to commit these words to paper, in the SERVICE of my beloved Folk. Having sought the word, may you also seek the deed, 1 Odinar heiti.²

It is said that "no man is an island" and, I submit, neither is every man a chieftain, or jarl. It is utter hypocrisy to decry the evils of communistic creeds, with its repugnant and unnatural ideals of equality, and yet maintain and vehemently assail "service" as "servitude". If one's mother or child is beset with illness, should one not "serve" them with some chicken soup, and a cold washcloth, for fear of becoming their "servant"? Should one shirk responsibility, and refuse to serve the needs of a family friend, or kindred, or... our Folk? The eddaic 'Wolf-Age' is upon us and we will ALL serve, each and every one of us; be it our Folk, or our enemies. Should one be so egocentric and auto theistic as to serve oneself alone, then regret shall be their burden, for the only true service can be to another, revealing self-service as the illusory state of servitude to the enemies of one's Folk, and loved-ones. Adolf Hitler once expressed this principle thus:

"The Aryan is greatest not in his mental qualities as such, but in the extent of his willingness to put all his abilities in the service of the community. In him the instinct for self-preservation has reached it's noblest form, since he willingly subordinates his ego to the life of he community and, if the hour demands it, even sacrifices it."

--Mein Kampf I-XI

I feel obliged to reference the martial supremacy of the ancient Roman Legions and the Spartan Hippeis³, both of whom serve as an example to modernity, that the determined, disciplined few, can overcome a numerically superior foe. The model is one of organization, sacrifice, responsibility, honor, diligence, cooperation, obedience, duty, willingness, usefulness, and value. In the main, it is an all-pervading sense of service to a greater cause; that of the survival and advancement of one's Folk, or people. Some will inevitably find my language harsh, uncomfortable, and unforgiving; such is the condition of entanglement in a copse of thorn-bushes (: ▷ :). Many will bristle at my usage of words like "obedience" and, while it is understandable, it is by no means excusable. Should one choose to wallow in such self-accepted weakness, then I pray you join the ranks of our enemies, for it is there that you will serve us most. It is true that we, as a Folk, need strong and independent leaders, but a real leader serves something greater than their 'self'; if one will not serve, then we can have no place for them, and certainly not among our leaders. Again THE Leader's words prove eternal:

"...precisely in this seeming hopelessness of our mighty struggle lies the greatness of our task, and also the possibility of our success. The battle-cry which either scares away the small spirits at the very start, or soon makes them despair, will be the

signal for the rallying together of real fighting natures... Only the best fighters will step forward, and in this selection lies the guarantee of our success."

--Mein Kampf II-II

The following treatise is presented as an examination of the aforementioned exemplary models, which are key to the survival, and advancement, of our Folk. Through extensive personal contemplation, I have realized these as quintessential principles of service. I sincerely pray that this work 'serves' to awaken the Folk-consciousness, if ever so slightly, and enliven the Folk-spirit, aiding all in realizing the importance, nobility, and necessity of the Doctrine of Essential Service.

I. SACRIFICE & SERVICE

"...Any man who loves his Folk, proved it solely by the sacrifices which he is prepared to make for it." Mein Kampf II-II

The ideal of "sacrifice", and its usage in inspirational literature, is often an irresistible default; a fail-safe, if you will. Who would dare deny that a truly noble cause requires sacrifice? As Odinists, our most sacred rite is the blot (Old Norse: 'blood-rite'/sacrifice'), an act of faithful service and communion, between god and man. Our ancestral deities, and Folk, are inexorably bound to each other, interdependent, and therefore requiring reciprocal service (i.e. 'the Folk serves the gods, and vice-versa'), and even sacrifice (:X:). In the 'Runátáls páttir Odins', the Venerable Allfather speaks of several 'galdors' (ON: 'incantations'), most of which pertain to aiding others, specifically 'kin'. I present, for an apt example, stanza 156: "That eleventh I know, if I want to lead old friends into the fray: under buckler I chant that briskly they fare hale and whole to battle, hale and whole from battle: hale wherever they are."⁴ this spell primarily relates to the Armanen rune 'sig' (:M:), as well as the Elder 'sowilo', representing the mystery of the power of awareness, the light of the soul, and of midgard ("earth"). The emphasis not being in the infinite means and ways that our gods serve, and sacrifice, for their mortal progeny, but the very fact that they **DO!** Our gods are as divine exemplars, even in their most sacrilegiously euhemerized, or literal forms, and having knowledge of their great mysteries requires that we incorporate them into our lives.

Sacrifice can manifest itself in many forms, including the courageous eschewment of modern materialism, and social comforts. Could we even survive, individually, or as a homogenous Folk, if the multitudinous comforts we have come to depend upon were suddenly stripped from us? How much of a service could we be to our gods, or even to each other? Consider seriously, a very plausible scenario, where modern utilities (i.e. water, gas, electricity, etc...) no longer exist. The water supply is poisoned, the gas lines ruptured by explosion, the electric grid is collapsed and there is no foreseeable help, or aid. How would you and your family survive, let alone be of service to the Folk? All of you compatriots of the gray gulags: do not dare consider yourselves exempt! Even worse, for IF the guards do not execute you (per policy!), then you are in a locked cell, within a locked unit, and a razor-wire perimeter. Dark are the days that will follow; how will you serve? So insidiously have these comforts parasitically enmeshed themselves in our lives, that they are more dear to most than our divine mysteries, and few pause to imagine, let alone prepare for a life devoid of them. This is no sermon of "fire and brimstone" in some distant afterlife for, as surely as this world exists, it shall end. A true servant must ask, in the darkest, and the most perilous of times, "how may I serve?" The answer will always be obvious, and simplistic, intimately dependent upon the degree to which one is willing to sacrifice, and only Hlín knows what Skuld will count.⁵

It has been said that "sacrifice" is synonymous with "suffering", and this is a great, if simplistic truth. Those who are truly noble, and seek enlightenment (Reyn til Runa!), gladly suffer for, in pain can be found illumination (:M:), under whose light all

dross must melt away. One who would serve must accept the necessity (:†:) of suffering as an indicator of true sacrifice, for it divulges the value thereof. 'Comfort' is a weakness, of which we must remain aware, and ever consciously moderate. The fictitious, yet resounding words of Ed Turner, in the 'Turner Diaries', strikes a chord of truth:

"Life is uglier and uglier these days...but it is still moderately comfortable, and comfort is the great corrupter; the great maker of cowards."⁶

Sacrifice can never be allowed on illogical rationale, but must have a reason; a purpose by which one may measure the value of the sacrifice itself. Above was mentioned, "The degree to which one is willing to sacrifice", but allow me to clarify. The "degree", in this instance, is not a measurement of quantity, but of quality, or value; the essence of sacrifice being to give up something of value, as a means toward an end. The "end" in this case being the survival and advancement of our Folk. Each and every child of Heimdallr must decide, and bear the consequence of, the "degree" to which we assign "value" to this most fundamental of causes.

Above all, we must become, and remain, cognizant to the fact that sacrifice is dedication, or commitment. One of the greatest leaders of our Folk, the Venerable Martyr Adolf Hitler, said so quintessentially:

...In life it is sometimes better to let a thing lie for the present than to begin it badly, or by halves..."

Modernity claims so much for itself (time, money, pleasure, etc...), with little regard for pedigree, or posterity. Sacrifice requires more than the offer of such thing, but the absolute **DEDICATION** of them! For example, titanic movements have begun in the "pubs" of our peoples; a place of drink, leisure, and pleasure. Consider if you are prepared to sacrifice such "comforts", in order to spark, and maintain, a greater consciousness, and spirit, in your Folk. It is insufficient to simply 'begin' such an endeavor; one must remain stalwart, vigilant, and constantly **DEDICATED** to it's ultimate conclusion...to it's victory!

II. RESPONSIBILITY & SERVICE

"Each man is wholly responsible for his own life and its attendant conditions, as well as bearing the responsibility for the living conditions and welfare of his family and race."

-Godi Ron McVan, H.N.O.

The association of 'responsibility' to 'service' is one of quintessential, and interdependent, kinship. One must be able, and willing, to accept responsibility for their actions, or they are unfit to serve in any capacity, outside of 'balldom', in which the "victim-mentality" is both acute and belonging. The truly great personalities in the history of our Folk were, and are, those who hoist upon their mighty shoulders, the defense, advancement, and well-being of others of their kind; figures the likes of Friedrich the Great, George Washington, Rudolf Hess, Robert E. Lee, William Travis, George Lincoln Rockwell, Robert J. Matthews, Adolf Hitler, David Lane, and countless others, who are not known to us for passing the proverbial 'buck', but for standing tall, and encouraging others by their light (↑:).⁷ Benjamin Franklin, another counted among 'great men', once wrote: "A good example is the best sermon."

Accountability is the mark of distinction. One who properly embodies such characterization will not hesitate to examine their own faults (↵:), and is therefore most appropriate to lead other like-wise, actively, or by archetypal illustration. This trait should be an ideal, and an aim, for all who would serve our Folk, for such an individual cannot be enslaved, and elucidates the Germanic concept of freedom. The dynamism of the following words, are only increased by their anonymity:

"Watch you: thoughts, for they become words. Choose your words, for they become actions. Understand your actions, for they become habits. Study your habits, for they will become your character. Develop your character, for it becomes your destiny."

A responsible person is honest, not only with others, but especially with their self. It is always easier to fool others, and so the greater dishonesty occurs with the successful delusion of the self. Justifications are facile, and readily available to the lazy and evasive of spirit. A significant aspect of honesty is accountability; the importance of which I hope has been established by now. Honesty, unlike truth, is subjective (i.e. 'personal').⁸ If one is to be an honest individual, one must become dependent upon conscience or, more Odinicly, one's 'fylgja'. For far too long we have deluded ourselves, by embracing the propaganda of our enemies; thinking ourselves somehow "above" the laws of nature.

There is now an imposing need (⚡:) for us to seek (⚔:) the voices of our ancestors (:

↳), especially that which comprises our ancestral memory. Alfáðir Oðin lives within, and works through, all of His human kin (↳), and the closer we come to Him (↳), trusting in Him (↳), the clearer His words become (↳). In these inspired words, I humbly discern a challenge; a holy charge lain before us. Be honest with -Self (↳), and forgo (↳; 'sacrifice') the comforts of excuses, and justifications; **serve**, without precondition. [Megi Odínn blessi þíg í reidá þu!⁹] The greatly astute Friedrich Nietzsche once said:

"I love him who maketh his virtue his inclination and destiny:
thus, for the sake of his virtue, he is willing to live on, or live no more."

The type of individual described by this great philosopher is, in my humble opinion, one who is reliable, dependable, and trustworthy. A servant, of any cause, should constantly evaluate where they stand, in regard to these attributes. Consider, if you will, that our subject is service, to the most sacred, and eminent entity, other than Allfather Himself, that exists: OUR FOLK! How can one be of service without being 'reliable', 'dependable', and trustworthy? It is impossible, and therefore inherent to the very concept of service, and its reality.

In examination, or discussion of virtues, one cannot ignore the significance of "loyalty", in regard to responsibility, and service. Some exalt loyalty above all other virtues (a view with some merit), but our virtuosity means very little without a greater purpose, and morality. Morality however, is like a mirror, and that "mirror" is our Folk; your family, loved ones, and race. Without them, we possess no real instrument, and limited ability, by which to judge objective morality. Therefore, it is our 'loyalty' to them, who are by definition our "greater purpose", which can be viewed as maintaining our virtue. From our virtue, we derive a true sense of responsibility, and character.

When all is said and done, we must remain steadfast in our responsibility, so as to be of real service to our Folk. Like so many things, responsibility is evadable, and so the honor, and virtue, of acceptance is all the more illuminated. A servant of the Folk is a guiding light (↳) which, even in the darkness, is **RESPONSIBLE** for the ship (↳) that founders upon the reef (↳).

III. LABOR OF LOVE

After seeing Aristigoras having his shoes out on by one of his servants, she said: "Father, the stranger has no hands."
- Gorgo of Sparta¹⁰

Equitable to the mysteries of nauþiz (:ʎ:), comes an apt truism: 'strength is obtained by meeting resistance'. Despite popular maxims, and no matter how great our love for our Folk may be, it alone will not provide for the future. There is, and can be, no "utopia", for even in Ásgárd's hallowed halls, labor is not escaped, nor avoided. It is necessary that in the maintenance of any thing, especially relationships, and our future, 'work' must precede success. To declare oneself as a servant of our holy Folk elicits grandeur, and gratitude, but should one peel this proverbial onion, the front-line soldiers would be found, braving all manner of dangers: for you; the good samaritan, who aids the stranded woman: for you; authors would be found, who desperately pour out their souls in ink, that others (:þ:) may gain awareness (:ʌ:): for you, our Folk, and posterity. Benjamin Franklin once wrote:

"None preaches better than the ant and she says nothing."

What a fantastic analogy! One cannot but describe an ant colony as "active", with 'ego' playing no role in the life of an ant, only it's allocated work, fulfilling it's reason for existence: THE SURVIVAL AND ADVANCEMENT OF THE COLONY. Our Folk, in all sincerity, should be so blessed as to embody this quintessential example of Jord, except that another truism remains constant in my mind: 'The common man sees everything as a blessing, or a curse, but the warrior sees everything as a challenge.' That some must seen, so that our Folk may eat; that some must fight, so that our Folk may know peace; that some must lead, so that our Folk may know the way, these are challenges that the AllFather, in all His wisdom, has lain before us, as recorded 'Heimdállárgáldr'¹¹. A blessing, or a curse, is in the eye of the beholder, for success and failure are kindred spirits, and the essence of one's efforts is recorded as one's hamingja upon the Ørlög of our Folk.

Labor, work, and struggle are synonyms which echo nature's eternal and incontrovertible laws. Accordingly, the value of a given thing is directly related to the effort, or work involved in its creation, or construction. Manifestly, service must also be struggle, and struggle must be the measure of service. As difficult as things may seem to us, in the service of our Folk it is necessary, and makes our success that much more meaningful. Regardless of how laborious, or exacting, our struggle may become, we must (:ʎ:) remain diligent, and loyal in our efforts, In all things, we must ask (:f:), "How does this serve my Folk?", and remember these poignant words, by our Honorable Elder, Godi Ron McVan:

"Nothing is attained by doing nothing, and what we do now

creates the world in which we exist tomorrow."

Our efforts in the here and now, not only create the world in which "WE" exist tomorrow, but also the world of posterity, our descendants yet to come. Will our children be the "niggers" of their day? Will segregation return, only to find "US" at the back of the bus? With an end-result, even as mild as this, our Folk cannot afford to continue entertaining excuses! Servants of our Folk must become as toilers in the field; a field called "all that is necessary", with a work-ethic that resounds: "BY ANY MEANS NECESSARY!" The seed is our children, and the crop is our survival, as a people, but it is no different than the golden grass of sustenance; there shall be no harvest (∴) without "work", as the Venerable Martyr Adolf once said:

"This earth is not allocated to anyone, nor is it bestowed on anyone as a gift; however, it is given as destiny's [Odin -ed.] grant to those who have the courage in their hearts to take possession of it, the strength to preserve it, and the diligence to till it."

To be an Odinist, or any denomination thereof, one must recognize, and adhere to the Nine Noble Virtues, even if at the most basic of understandings. Particularly Odinic, in my humble view, is the virtue of "self-reliance", in that one needs (∴) to find (∴) a balance (∴) in all things (∴), so as not to depend upon others (∴) for existence. We are unquestionably an intelligent and innovative people, but we have become lazy, allowing others to displace us from the very foundations of "our" societies. Such is the fate of all multi-cultural empires, for when others control the vessel ('state', foundations of order), then they control the precious cargo ('nation', our Folk), as well. As Goði Ron McVan so quintessentially put it: **Our Race Is Our Nation** (∴), and so we must re-evaluate our understanding of "nationality".

It should never be forgotten that our societies, cultures, countries, and empires (now and so long coveted by our enemies) were built by the minds, wills, labor, fortitude, and perseverance of OUR PEOPLE, OUR FOLK, and the common and noble blood-lines of the WHITE race? As 'politically incorrect' as it is to say, it is incontrovertible truth, and my words are meant to stir the soul, not please the censors. We are both what we say, and what we mean to say; we are both what we do, and what we mean to do; we are both of these, or we are neither at all¹².

IV. OBEDIENCE & SERVICE

Undoubtedly, many will instantly decry, in true reactionary form, my complete error in the usage of "obedience", in relation to service, and that is a shame. Surely the most noble Spartan would not recognize his Folk! One who dares to claim a trú-spirit must willingly, and gladly, swear an oath of utter obedience to the honor, and welfare, of our holy Folk; I know I certainly do! Obedience is not slavery, for a slave is cowardly, and unequivocally subservient to his circumstances, which become like masters to him. As expressed by Euripides, in his ancient wisdom:

"A man without fear cannot be a slave...a slave is he who cannot speak his thoughts."

One is not a slave, who is obedient to the honor of our Folk; who strives in faithful service and devotion to the holy host (:Þ :) greater than oneself. No, it is he who scoffs at such devotion who is the slave, for he fears the harsh winds of freedom, and the passing judgment of unworthy peers. A slave is that because he is unable, or unwilling, to obey the dictates of his own honor, let alone the honor of our Folk. It is not the slave however, for whom these words are written, but for all who are, or would be, "free-Folk". I pray you, lend your faithful obedience to the service of posterity, and ensure the future freedom of your children's children, infinitum. One William E. Borah was once quoted thus:

"The marvel of all history is the patience with which men and women submit to burdens unnecessarily laid upon them by their governments."

I cannot agree with Mr. Borah, for his statement represents but a half-truth. The 'marvel of all history' is, arguably, the willingness if a people to obey a government which is treasonous, atypical, and bent on its destruction; all the while vehemently opposing the defense (and defenders!) of true freedom, oz even honor, in the name of freedom. Governments are formed in the pursuit of service, but a government which does not serve the welfare of a Folk, or people, is become a tyranny. The American 'Declaration of Independence' is scarcely two centuries old, and it is a grievous day when the Germanic sense of freedom no longer recognizes kinship in its noble language:

"...whenever any form of government becomes destructive to these ends (the inalienable rights of life, liberty, and the pursuit of happiness), it is the Right of the people to alter or abolish it, and to institute a new government..."

Loyalty and deference are indeed noble, and honorable, virtues, but we are the children of Heimdállr, high and low; the progeny of Oðin, with hallowed blood, and good senses. In an age of constant diversion, and utter confusion, we are blessed with an innate gift of cognition, and the ability to determine, subjectively, the righteousness of one's objective loyalties. One must act (:ǫ:) in accordance with these senses, or be the tool of 'Þursár' (:Þ :,'beings of chaos'), as Hodúr was the unwitting tool of Svártatýr, Loki. In relation to

service however, it should be noted, that it is an ultimate act of loyalty (:P:) to dedicate oneself (:X:) to the service of one's Folk, and to show deference (:Y:) to those who cleared the path before us (:R / <:), sacrificing for the goals and virtues (:U:) which guide our lives, both high and low.

It is not for nothing that 'loyalty', and 'honor', have always been synonymous. Obedience to the higher ideals, which embody our Folk, and living in service to them, becomes a requirement of us all in this fast-approaching "wolf-age", high and low, young and old, handless or halt¹³.

V. DUTY & SERVICE

As it is with the warrior and the fight, so it is tru-Folk and service...delight in the manifestation of duty, and comfort in the knowledge that one serves a greater purpose (: ƿ :), and need (: ʏ :), as it is written in the ancient Aryan ‘Bhagavad Gita’: “...in a warrior, there exists no better thing than a fight required of duty.”

Our Folk have been blessed, by Allfather Oðin, with our souls¹, ørlög, hamíngjá, lík, and fýlgja; that conscience that whispers, and alternately screams, in eternal guidance (: ƿ :). Thus, from this divine gift of life (: ʏ :), we inherit (: ʒ :) a duty, to our gods (: ƿ :), and our Folk (: ʒ :), in all that we do, and are. A horrid-looking sweater, knitted by one’s grandmother, for example, must be worn...out of duty. A little brother, being beat up by a group of hoodlums, must be protected...out of duty. This is the “exchange” of the gebo-rune (: ʏ :); a naturally mandated, and inevitable reciprocation, in one form or another, the very flame in one’s heart (: ƿ :) to return a gift given, a kind word, or an act of service. In this grand mystery, and essential element of service, lies an untold, and infinite, opportunity to build, and reveal, one’s character.

One such opportunity is in the practice of ‘integrity’, as opposed to the theory. This is the state of being honorable, in within the comfort of solitude (though, through spiritual awareness : ʒ :, this is revealed as a delusion).

One is never truly alone, for our ancestors, and gods, are ever our companions, within and without. Personal integrity is therefore a mark of respect for all one purports to love, and serves as an example for posterity. If one follows a course of ‘right action’ (: ƿ :), in all aspects of their private life, they will do so also in their public life, and be known for their honorable avoidance of hypocrisy. David Duke once wrote:

“let your conduct exemplify the ideals that you believe in... Become an example of what an Aryan is. For an Aryan is not simply a White person an Aryan is a racially conscious White person, dedicated to the evolutionary survival and advancement of our people. You prove that by your bearing, and your actions.”

One must be totally dedicated to the cause which one serves, for it is not enough to simply parrot the words and deeds of others, but one must innovate and constantly renew one’s commitment. Necessity (: ʏ :) is the mother, of invention, indeed! Many are the “great men”, ideas, and movements, which have veritably vanished, due to stagnation (: | :). In this day and age, one cannot be satisfied with presentation alone, but must follow through, with, utter devotion, for failure is the result of a lack of effort alone; (: | :) manifest inertia. One cannot fail, especially in the realm of ideas, if one does not surrender. In the words of Professor, Dr. W. Gross:

“In everyday life there are many opportunities to put ourselves to the test: never avoid difficulties, to walk strait, even if there are easier, crooked ways to go, to estimate a higher goal than one’s own laziness, to demand the most from oneself, and to ignore--lazy wishes, to obey the great national laws, rather than to

¹ “Ørlög” is the ‘primal layers’, lain down by our ancestors. It is ‘what has become’ that affects one current existence. “Hamíngjá” is our personal ‘luck’, derived from our deeds in this life and, upon our death, will serve as our contribution to the ørlog of our descendants. The “Lík” is our ‘body’, but in the Germanic cosmology, our ‘bodies’ are much more the the physical manifestation of flesh, and bone, but of energies, and spirit, including the “Fýlgjá”, the balancing, and guiding “twin” within, who maintains our links to the divine realms, even for the unaware (: ʏ :).

cultivate one's selfishness, to follow one's conscience in grave personal decisions, and to take responsibility instead of hiding behind cheap excuses, and cowardly submissiveness."

Duty requires faithful devotion (: ƿ :), which in turn requires self-sacrifice (: ↑ :). one is not willing to live according to one's supposed beliefs, then one cannot serve them, for he does not truly believe...even if, somewhere deep within (: ƿ :), he may want to. This is the debt, or tax, of our existence: the price of our souls. To know (: < :) is to grow (: ♦ :), the aware (: s :) cannot hide, and balance is eternal (: ƿ :).

A sense of moral obligation, extended to even abstract concepts of our beings, is indicative of the prominence of 'duty' in our personal, and Folk psyches. I submit that the very source of this supernal sense, intellectual ability, mental capacity, and even physical form, is derived from our blood. Our blood carries the divine genome (: ƿ :), the 'seed' of the gods, and is the conduit of Oðin's gifts to our Folk. A great Oðinic axiom relates that "the soul resides in the blood", and our blood is therefore the sustenance of our soul, and our bodies (ON –'líkár) it's 'temporal temple' (: ƿ :). As a lioness defends, and preserves, with lethal viciousness, those born of her blood, so are we meant to defend, and preserve our holy temples. We are not simply unthinking, self-preserving, animalistic savages; the very sense of morality, and innate sense of obligation to such, is proof that we are, by virtue of the gifts of Oðin, a "nobler development" of humanity. Thus spoke Odin as a 'Noble Wolf':²

"NO, there is only one holiest human right, and this right is at the same time the holiest obligation, to wit: to see to it that the blood is preserved pure and. by preserving the best humanity, to create the possibility of a nobler development of these beings."

Our future rests upon the manifestation of Folk of great fortitude, and devotion to the concept, and application, of "duty" and "service", in defending our sacred "temples" (: ƿ :) against the onslaught of diminution, which threatens our very existence. We have great need (: ƿ :) of venerable, and capably aware individuals, willing to don the mantle of "Templars" (: ↑ + ƿ :), and stand as bastions against the tide, islands above the fire of the floods, truly earning a seat on the crowded benches of Valhalla. In the words of one such man, my chieftain, Dr. Casper Odinson Crowell, 1519-ca;:

"Any self-proclaimed warrior can face death while in the host with others ...but the truly extraordinary ones embrace it equally alone. We call them EINHERJAR!"

² "Adolf" (German-'Noble Wolf'). This is a reference to Adolf Hitler, who I hold to be an incarnation/avatar of Allfather Odin. The current usage is intended both as an honorary title, and in the hopes that the reader will embrace the words of this great man, before the indoctrinated reactions, triggered by His name, close their minds to the truth.

VI. USEFUL SERVICE

Service that is of no use to anyone is not truly “service.” In our efforts to encourage “useful service”, we are opposed by a modern society which has become accustomed to a philosophy antithetical to the axiom, “ask not what your country can do for you, but what you can do for your country”. Our Folk have embraced a judeo-african culture, in which work is loathed, and more preferred are pursuits, and means, of the “easy life”. It has somehow become an “inalienable right” to be “provided” a livelihood, and anything less is unacceptable. Our Folk are suddenly “too good” for subsistence work, ‘leave that to the illegal immigrants. The very same illegal immigrants who are thriving in “our” homelands, while we decline! Aristotle once suggested:

“We are what we repeatedly do. Excellence, then, is not an act, but a habit.”

To me, excellence is intimately related to usefulness: to excel in service to a cause greater than oneself. The significance, and meaning, of this principle lends to a memory which surpasses the here and now (: ƒ :). Those who accomplish things useful to society (: ƒ :), quintessentially beneficial (: ƒ :), are immortalized by remembrance (: ƒ :). In this principle lies the difference between fame, and infamy; the cream which inevitably rises to the top. The Honorable Martyr David Lane, i heiti vert6. saell, once wrote:

“The concept of ‘equality’ is declared a lie by every evidence of nature. It is a search for the lowest common denominator, and it’s pursuit will destroy the superior race, nation, or culture. In order for a plow-horse to run as fast as a race-horse, you would first have to cripple the race-horse; conversely, in order for a race-horse to pull as much as a plow-horse, you would first have to cripple the plow-horse. In either case, the pursuit of equality is the destruction of excellence.”

The deceitful propagation of equality stands exposed as a degenerative leach upon the strength, and morality, of all culture. While it holds dominion in our minds, no aspirations, advancement, nor excellence is possible. In relation to service, or our capacity for it, ‘equality’ has no useful purpose, and can have no legitimate place. It remains an incontrovertible fact of life, that sane can, and will, serve more than others; the quality of service varying according to individual ability. The benefit of one’s service may be inexorably tied to the sum of their effort, and ability. Practicality is definitely sound rede to anyone undertaking the path of service, as well as to the expectations of those being served. People should not expect great eloquence from the burly warrior, who protects them, or the farmer who provides for them, anymore than one should expect a plow-horse to win a race; conversely, it should not be expected that a man of letters, and eloquence, should match the warrior’s might, anymore than a race-horse should pull a plow. When a need arises, with no other alternative, survival demands that we fill that need (: ƒ :), but the ‘way of Oðin’ (: ƒ :) requires us to “strengthen” our abilities, and “minimize” our weaknesses, not vice-versa. It is in the context, and spirit of our Folk (: ƒ :), and in elevation of the Oðinic Laws (: ƒ :), that we come to understand our strength (: ƒ :) lies in service to each other (: ƒ :). The gift of inspiration (: ƒ :), or Odr, encourages us to excel in what comes natural to us, and to ignore this gift is to waste the holy gifts of Oðin, and stagnate (: ƒ :). Everyone has dreams, but there are practical steps (: ƒ :), and useful ways (: ƒ :), of achieving them; as one’s experience grows (: ƒ :), so too does one’s ability (: ƒ :).

My mind is drawn to an article by the Honorable Drighten Stephen A. McNallen, in which he cast a critical eye on the modern era of “Asátrú” (Oðinism -ed.). In it he decries the stagnation of our Folk, and

faith community, especially in regard to methodology. As mentioned above, our service must be innovative, but also adaptive (: < :) to the needs (: ¶ :) of our Folk (: P :), and the reactions (: & :) of society. Ours is a “living faith (: R :), constantly evolving (: ♦ :) from it’s primeval slumber, and following an eternal, and primal patterning (: H :). It is not enough for us to proclaim the awakening of our Oðinic faith, we must define, and advance it! Our morality cannot be open for debate; self-examination, and refinement, yes, but NEVER controvertible. Our Folk bemoan a lack of pillared morality (: ↑ :), and long for an honorable banner to rally around (: L :); if we cannot provide them one suitable to their needs, then another will win out, possibly alien, again. A useful servant must find the tune, or rhythm (: R :), which moves the people’s hearts, and adapt (: < :) one’s efforts accordingly...for where the heart goes, the tru-wo/man will surely follow, and so too will the soul of our Folk. One should remember the plain truth of the words of John R. Rarick:

“It is not enough to be against; we must be for something.”

So, in our daily lives, we must determine who, or what, our actions serve, and whether, or not, it is useful.

VII. COOPERATIVE SERVICE

Almost every known faith assures its adherent that they are not alone, and Oðinism is no different, in this respect. Our ancestors, and gods, live within, and around, us always. To ignore this is like to ignore one's legs, and never walk; it serves no purpose, and changes nothing. Conversely, by working and living in harmony (: þ :) with them, we are better able to know, and understand ourselves, as well as accomplish great things. Our Folk are genetically predisposed to be "clanocentric", meaning that we work best in small, tight-knit groups of related people. In this lies an important revelation, in how best to cooperate with each other, in a hannous fashion, towards a common goal: the welfare of our Folk. While it is also important for individuals to cane into their own, 'in the service of the Folk community, it is perhaps even more so that we accept, and be of service to each other. Our beloved Folk, kindred to GODS, is every day fading further, and further, into oblivion, and our independent spirit, for all of its nobility, has become a weakness. Again I offer the wisdom of the 'Noble Wolf' :

"When human hearts break and human souls despair. then from the twilight from the past, the great conquerors of distress and care, of disgrace and misery, of spiritual slavery and physical compulsion, look down upon them and hold out their eternal hands to the despairing mortals... Woe to the Folk that is ashamed to grasp them!"

The 'unity of our soul' is singular, and expressive of our "Folk-soul", so often mentioned, equivocally, in conjunction with our "Folk-consciousness". How do we delude ourselves, not realizing the hypocrisy of the latter, without the former? One cannot possibly gain "self-awareness", minus "Folk-awareness", and the recognition of our most sacred commonality: our blood. From this commonality flows the greatness of our people and, in it's dilution, lies our decline. Though we know this, it is generally ignored, or it's importance minimized, in favor of petty disputes that distract us from unity, and cooperation. Libertarianism, nor egalitarianism, will serve the interests of our Folk, and neither will anarchistic egotism. Our Folk, and faith community, are in desperate need of leaders; trailblazers, to guide our inner, and outer journeys (: þ :) . Even more so, we need to cultivate in our Folk, a willingness to follow, grow, and breed future leaders, as well as a healthy respect for them. Only thus may we slowly trek out of the bog of modernity, to reclaim our rightful, and noble, dominion over Midgard. Primarily, we must reclaim ourselves, as well as supporting, and bolstering our leaders, through devoted service. The "socialist revolutions", Christian "conversions", and numerous fratricidal wars, have seen us depose both highly bred, and natural leaders; surrender not only our empires, but our very homes (: þ :) ; court invasion, and degenerate immigration, and even faithfully march to the drums of our enemies, who we now call our "victims" , or alternately "brothers." Such is the dismal legacy we propagate, by stubborn refusal to follow "our own" leaders. Said THE Leader:³

"In the blood alone resides the strength, as well as the weakness, of man... People which renounce the preservation of their racial purity, renounce with it the unity if their soul in all it's expressions."

I long to see the modern incarnation/manifestation of the noble "shield wall" become a common, and natural, expression of our Folk movement. I both witnessed and partook in it one time, in all my years of

³ Adolf Hitler, ("Inspirational Virtue", op. cit.).

service, wherein an entire kindred⁴ rose, unequivocally to face what may, because a kinsman was in need. I see that spirit less, and less, these days, when minute differences become irreparable oppositions, and ‘lines in the sand’ become oceans between us.

Unity, and service are not difficult, but the subordination of one’s ego to a cause greater than oneself, after the literal ‘indoctrination of modernity with materialism, is a challenge that each of us must meet, with courage, and honor. Not everyone is up to it; some will remain the tools of Þúrses, and slaves to “self”. The remedy is simplistic and only simpletons find it complicated. As Benjamin Franklin put it: “Search others for their virtues, thyself for thy vices. “ There are sane moral absolutes, which should never be ignored, such as the repugnant ideas of homosexuality, and miscegenation, amongst other things. One cannot however, make these points of contention one’s sole ministry. There are many common causes to address, that far exceed the time, and resources, available to us, without wasting more time on issues of which the immorality is obvious, and only the methodology is argued. Over the last millennia, our Folk have been inundated, and deluded, by infinite divisive ideas, and doctrines, so it is easy to find fault with each other, and excuses not the act. It is, by far, more arduous to seek what binds us together, or reasons to cooperate...or is it? I happen to believe that the future of our noble Folk, and holy faith, is a damn fine “reason”, but then that is just one man’s opinion, right? No doubt that every eye that reads, or ear that hears, these words is accompanied by a head, nodding in agreement, which makes the need to point it out that much more painful, and depressing. The immorality mentioned above simply has no place in the lives of Trú-Folk, and all we accomplish with undue attention is to afford it just such a place. Each individual must make a stand (: ↑ :), and extricate the enemy’s divisive ideals from our lives (: ⚡ :), keeping ever in mind our ‘common cause’ (: ⚓ :), and ideals of ‘service’ (: ⚔ :) I for’ in the words of Wulf Soerensen:

“You are not today, and you are not tomorrow. You are a thousand years before you, and a thousand years after you. A thousand years before you, your blood was protected, so that you would be as you are. Protect your blood, so that a thousand years after you, the heirs of your race will know to thank you.”

Service is not simply a “noble idea”, to be discussed, and then conveniently forgotten. Participation is a fundamental requirement, for “service”, very much like life itself, is in the doing. Our Folk are no idiots, nor are we, sloths; for most of our history we have ruled Midgard. Now Þúrsár rule, and chaos is the ‘way of peace’, as foolish as that sounds. Our Folk must relearn cooperation (: ► :), and draw strength from the Well of Úrðr (: ⚓ :), realizing that our differences are not more important than our survival, but twin peaks (: ⚔ :) to guide us home (: ⚔ :). We have allowed ourselves, as a Folk, to be lulled to sleep by unwarranted shame, and guilt, and try as we have to awaken, they have proved, and remain, strong sedatives. Woe to our enemies, and the half-hearted, when the slumbering sons of Heimdállr awake!

⁴ This is a reference to Mullækkr (ON-’Mule Creek’) Kindred, of which your author is an Elder, and co-founder, and served as ‘Hargodi’ (ON’High Priest’) from 2254/’04 to 2256/’06.

VIII. THE VALUE OF SERVICE

Each and every one of us must evaluate what we hold important, and dear to us. How important, and dear, are we to each other, as a Folk, and faith community? How valuable are we, and that of our service? In this, our value, or worth, is intimately related to our merit, which is determined by our deeds. As the great, and appropriately “Folkish” philosopher, Friedrich Nietzsche, relates:

“That which we attain too easily, we esteem too lightly. It is dearness only which gives everything it’s value.”

It has long been a common theme, amongst our faith community, to “shun”, and denigrate, incarcerated Folk, and “ex-cons”. This is akin to shunning an entire side of one’s family, and is quite irrational, not to mention inhospitable, disloyal, and dishonorable, even if some assumptions are sometimes well founded. Some Folk are incarcerated for ACTING (: 𐀀 :), when others would rather “talk” (: | :), and still more, like myself, required such conditions (: 𐀁 :) for self-discovery (: 𐀂 :), ultimately finding our faith (: 𐀃 :), and with it a greater purpose in life (: 𐀄 :). Of course, everyone reserves the right of free-association, but if we are to evolve spiritually, our modern Folk ‘would do well to remember that some of our greatest heroes were “outlaws”, and in a society where freedom is outlawed, only outlaws are free. Again Nietzsche’s words are poignant:

“To be a rebel in view of contemporary society does not in itself lower the value of a man. There are even cases where one might have to honor the rebel, because he finds something in our society against which war ought to be waged -he awakens us from our slumber.”

Allfather Oðin, heiti ‘Har’ , said⁵, “To me came deed from deed, seeking the deed”, and so we are what we have done, and what we seek to do. Those who have made mistakes in life, even egregious ones, are many; surely we can utilize these mistakes to ostracize...or to grow (: 𐀅 :) individually, and as a Folk/faith community. A significant aspect of the Germanic concept of “freedom” is accepting responsibility for one’s mistakes, forgiving oneself (even when others may not), dealing courageously with the consequences of one’s actions, and learning from them. If we are to reclaim the ways (: 𐀆 :), and morality (: 𐀇 :) of our ancestors, we cannot continue embracing the social mentalities of judeo-african culture. One must seek the wisdom (: 𐀈 :) that our ancestors left in record, and example, returning distinction to our Folk, and gods. An unknown author once wrote, with great insight:

“A true leader has the confidence to stand alone, the courage to make tough decisions, and the compassion to listen to the needs of others. He does not sell out to be a leader, but becomes one by the quality of his actions, and the integrity of his intent. In the end, leaders are like eagles... they do not flock, you find “them one at a time.”

Distinguishment in modern society has become synonymous with “attention”, and fairly common, as the object of distinction has become more subjectively valid than ever before. Now it is important for one to decide how one wants to be distinguished from, instead of to, everyone else. I, for example, upon coming to prison, decided to embrace the antithesis of the pervasive criminal culture, becoming a “square”, scorning

⁵ Once again, reference note no. 2

the use of drugs and alcohol, but still maintaining strength and honor, and thereby ‘distinguishing’ myself by differentiation. The Spartan ‘Law-Giver’, Lycurgus, distinguished Sparta, and himself, by embracing, and mandating, a society nearly entirely antithetical to the whole of Greek, and western culture. Who does not know of, and admire the legacy of Sparta? The greatest, and most holy example that we can look to is that of Allfather Oðin, who rebelled against the primeval social chaos, to form an ordered cosmos. Distinguishment is a prerequisite to hospitality in the hallowed Halls of Oðin, especially Váhallá, and such is not accomplished without heroic luck, and determined goals for, as expressed by the venerable Goði, and son of Albion, Ron McVan:

“A man with a goal is always superior to a man who lives aimlessly and so it is with nations.”

The difference between ‘service’, and ‘servitude’, can quintessentially be found in the goal of the servant. Whom, or what, does one serve, and why; out of fear, or genuine concern? These questions are pertinent to the determination of the superiority of one’s cause. Superiority is an obvious fact of nature, and to ignore, or deny, it is to abdicate the position; like a king, who denies the principle of sovereignty: it is preposterous! We must reclaim, with adamant gusto, the superiority of our holy cause, and it IS holy, for nothing can be held more sacred than one’s people, and blood. Therein lies our superiority, and our salvation, the creative and formative principles (: N :) of Oðin. In the words of Ralph Waldo Emerson:

“What lies beyond us, and what lies before us, is tiny in comparison to what lies within us.”

We must ultimately, and inevitably, conclude that the foremost determinate of value lies in one’s service to posterity. Modernity has embraced cultural “values”, if they can be described as such, which do not preserve anything, but rather bequeath unto posterity “throw-away” societies, and “debtor nations”. We are not meant to live for ourselves, but for those of our lines yet to come; we are both Áskr & Emblá, and Líf & Lífþrasír⁶, or we are nothing at all, and our lives have no meaning. In ‘Mein Kámpf, the ‘Noble Wolf’ relates:

“The state of mind which subordinates the interests of the ego to that of the community is really the first premise of every truly human culture. From it alone can rise all the great works of mankind, which bring the founder little reward, but the richest blessings to posterity. Yes, from it alone can we understand how so many are able to bear up faithfully under a scanty life which imposes upon them nothing but poverty and frugality, but gives the community the foundations of it’s existence. Every worker, every peasant, every inventor, official, etc., who works without ever being able to achieve any happiness, or prosperity for himself, is a representative of this lofty idea, even if the deeper meaning of his activity remains hidden in him.”

The Spartans, who most people greatly admire for their virtuous discipline, faithfully accepted Lycurgus’ law that the man who labored physically was more honorable than the one who “lavished the mess” with his prosperity, for labor shows more respect, and service. The rich man often becomes or remains so, by the exploitation of others, not service, and so the philanthropist might be seen as “tossing a few alms to the poor”, while the service of a man with very little bears great weight. It is not out of the realm of possibility for a person of means to be of service to the Folk, in fact I pray for it, but I see very few “philanthropists”

⁶ “Áskr & Embl” were the primal beings of purely ‘natural’ form, to which Allfather, in His three-fold aspect of Odin, Loddr, & Hoenlr, gave the divine gifts of “soul, sense, being, and blooming hue” (Hollander, op. cit., pp. 3, ‘Voluspa’, st. 18). “Líf & Lífþrasir” (ON- ‘life’ & I ‘will to live’) are the only human survivors of Ragnarok, who hide in the “leafage” of Yggdrisil (Hollander, op. cit., pp. 50, ‘Vafpruðnismal’, st. 45). Together, these two couples are the original man & woman, in this age, and the next; they are our metagenic polarities of ur-ancestors, and ur-posterity.

who do not live in lavish mansions, while so many of our children starve, and are preyed upon, without protection. I'm just calling it as I see it.

In determining the value of service, and therefore ourselves, especially now that our Folk are beset from every side, the scale's counter-weight must be appropriately "ALL WE HAVE". We need each, and every, ounce of our collective resources to realize the noble ideal, embodied in the 'fourteen words': We first secure the existence of our people and a future for White children. The ultimate "value" of each, and every one of us, will be determined by the value we assign to these words in our lives qualitatively, and the dedication by which we pursue its realization. The words of Dr. Crowell resound deep within me, as I pray they do in all of our Folk:

"Now more than ever, we need to fill the ranks of the 'Living Einherjar', for the Wolf is at the rampart! It is not enough to keep him at bay. We must follow him into the next life, and all the way to Ragnarok, to see that the deed gets done. This will require extraordinary Folk, not only in desire, but in deed... Life does not render unto any man greatness. One's own noble character does."

In conclusion, I pray that I have established "service" as a foundation of Oðinism, our holy and noble faith, as well as our Folk. In the beginning, when there existed only the 'great void' of Gíningágáp, flanked by Múspelheimr, and Níflheimr, Alfádir compelled the fires of Múspel, and the icy rime of Nífl in primeval, and nascent, service. In every manifestation of His holy, and noble being, which the human mind has conceived, and in every act that solicits human interpretation, Álfather Oðin is, and will always remain, the primordial, and dutiful, servant of His creation. One who refuses to reciprocate His service (: Χ :) must surely tremble, in fear, and utter regret, upon gazing into the depths of His knowing eye (: ⚡ :), standing finally before oblivion, with all those whom they have failed.

Gain they who grasp these words + Happy they who heed them. Úrmán-belí-Þopa!!

Author's notes:

"Inspirational Virtue", compilation of quotes, by Hildolf Valtamsson.

In the 'Havamal', stanza 141, Allfather relates: "Then I began to grow and to be wise, and to wax and do well; to me came word from word-seeking the word, to me came work from work-seeking the work." (Thorsson translation, from 'R~ne-50ng': Runa-Raven Press, Austin, Tx., '93

Gk. "Three Hundred", also known as "Hippeis", the 'crack army unit' of 300 men chosen, and commanded, by three "Hippagretffí".

Lee M. Hollander, trans.-"The Poetic Edda": 1962 (Austin, Tx.: Univ. of Texas Press, 1962), pp.39.

"Hltn" is a 'heitl' of Allmother Fr ga, wife of O~in, and Queen of Asgard, who knows all, but reveals it to none. "Skald" is the youngest of the three Nornlr, the weavers of 'w/rd', she who scores the runes of the future, or what "should" become.

Once again, I am indebted to Hildolf Valtamsson for the compilation of "Inspirational Virtue". All quotes in this work are attributed to the "IV", unless otherwise indicated.

In this, and many other instances, I find it educational to associate certain texts with 'runic' principles, that the reader may gain a greater understanding of the runes or, alternately, the 'esoterica' of the text. All runes are in the 'Elder' form, except that of Hagalaz, for which I find the 'Younger'/'Armanen' (: ᚷ :) more appropriate.

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1. "Inspirational Virtue", compilation of quotes, by Hildolf Jaltamsson.
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4. Lee M. Hollander, trans. - "The Poetic Edda": 1962 (Austin, Tx.: Univ. of Texas Press, 1962), pp.39.
5. "Hlín" is a 'heítí' of Allmother Frigga, wife of Odin, and Queen of Asgard, who knows all, but reveals it to none. "Skúld" is the youngest of the three Nornír, the weavers of 'wýrd', she who scores the runes of the future, or what "should" become.
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8. The Honorable Drighten Edred Thorsson popularized the terms "subjective", meaning personal, esoteric, or microcosmic, and "objective", meaning universal, exoteric, or macrocosmic.
9. This is an Old Norse, Odinic blessing, which translates: "May Odin bless you in your journeying!"
10. Richard J. Talbert, trans. - "Plutarch on Sparta": 1989 (London, England: Penguin Books, 1988), up. 158.
11. 'Heimdállr', who is heítí 'Rígr', is but a hypostases of Odin, and therefore the societal structure lain down by Rígr (i.e.- "þrall/carl/earl") is an evolutionary pattern, and challenge, from Allfather Odin himself.
12. Reference note no. 2.
13. In the "Poetic Edda" (Hollander, op.cit., pp. 24), stanza 71, of the 'Havamál', it says: "'lay the halt ride a horse and the handless be herdsman, the deaf man doughtily fight, a blind man is better than a burned one, ay: of what gain is a good man dead?". One must find ways in which to be of use to our Folk, regardless of how 'well-born', 'experienced', or 'disabled' one may be. In 'need' (: ✎ :) we must overcome.
14. "Ørlög" is the 'primal layers', lain down by our ancestors. It is 'what has become' that affects one current existence. "Hamíngjá" is our personal 'luck', derived from our deeds in this life and, upon our death, will serve as our contribution to the ørlög of our descendants. The "Lík" is our 'body', but in the Germanic cosmology, cur 'bodies' are much more than the physical manifestation of flesh, and bone, but of energies, and spirit, including the "Fýlgjá", the balancing, and guiding "twin" within, who maintains our links to the divine realms, even for the unaware (: √ :).
15. "Adolf" (German- 'Noble Wolf'). This is a reference to Adolf Hitler, who I hold to be an incarnation/avatar of Allfather Odin. The current usage is intended both as

an honorary title, and in the hopes that the reader will embrace the words of this great man, before the indoctrinated reactions, triggered by His name, close their minds to the truth.

16. Adolf Hitler, ("Inspirational Virtue", op. cit.).

17. This is a reference to Múllækr (ON - Mule Creek') Kindred, of which your author is an Elder, and co-founder, and served as 'Hároodi' (ON - 'High Priest') from 2254/'04 to 2256/'06.

18. Once again, reference note no. 2.

19. "Áskr & Emblá" were the primal beings of purely 'natural' form, to which Allfather, in His three-fold aspect of Odin, Lodúr, & 'Hœnir, gave the divine gifts of "soul, sense, being, and blooming hue" (Hollander, op. cit., pp. 3, 'Volúspá', st. 18)

"Líf & Lífthrasír" (ON - 'life' & 'will to live') are the only human survivors of Ragnárök, who hide in the "leafage" of Yggdrásil (Hollander, op. cit., pp. 50, 'Vafþrúdnismál', st. 45). Together, these two couples are the original man & woman, in this age, and the next; they are our metagenic polarities of úr-ancestors, and úr-posterity.