

Ásatrú and the Paranormal

Appendices:

1. Religion
2. The Meanings of Psi Phenomena
3. Healers

We live in an age which, for various reasons, ignores and even ridicules the very idea of the paranormal: of that which cannot be explained by the norms of everyday experience. Religious belief itself has been replaced by the foggy political slogan of "shared values," a mask for spiritual emptiness. Telepathy, clairvoyance, psychokinesis and similar categories are regularly dismissed as ridiculous, impossible, delusional and so forth. In cases where it is very difficult if not impossible to dismiss such things, the evidence is most often suppressed or deliberately misconstrued. Peer pressure is too great.

In spite of this hostile atmosphere, we of Ásatrú need to look seriously at the ocean of human experience which testifies to the reality of another dimension.

Epistemology

One difference between the universal religions and Ásatrú is that Ásatrú does not claim that knowledge or "revelation" about the paranormal has been finalized. That is, it does not say that some religious founder has revealed all there is or can possibly be known about this mysterious realm.

This stance is due to the fact that Ásatrú does not have a founder in the same way that Christianity, Islam, Buddhism or even Judaism (with Moses) has. Rather, it is a tribal religion and draws its knowledge from experience, hypothesis and reflection - in short, from life itself. For this reason, it has no "holy book," no "sacred scripture" to fixate on, although we have the histories and the sagas of our Northern ancestors on which to reflect. It is the shamanic religious experience of our ancestors, as seen in their myths and actions, that forms our foundation, and to their experience we add our own: science-based modern psychology, parapsychology and philosophy.

My purpose in this discussion is not to "prove" the existence or reality of paranormal events. I take it for granted that they occur, and have been witnessed in one form or another by the vast majority of mankind during its entire existence. This does not mean that the false claims of frauds, fakers and charlatans - and they are many - are true. It just means that the laws of classroom science do not explain the whole of reality. There are other factors which operate on a mental level: a level of mind and memory. And in the long term these factors are far more powerful than the so-called "physical" level which they undergird.

Our particular species, according to scientists, has been in existence anywhere from 60 to 200 thousand years. We have probably had language of some type for about 60 to 70 thousand years. (In fact, some scientists think that the development of speech was what made it possible to kill off our nearest competitor, the speechless Neanderthal species.)

But in the period before speech, and also in the long period from the emergence of language until the appearance of the first cities, survival in the world and even emergency messages between

individuals were often made possible through a very different means of consciousness. We know this both from the careful study of 40-thousand-year-old European cave paintings and from the investigation of tribal peoples who have retained a primitive way of life up until modern times. We also know it from studying the earliest literary texts and monuments of mankind, many of them religious or containing much religious thinking.

This ancient mode of thinking was characterized above all by slow brainwaves. In general, brainwave frequency is an important part of intelligence: the faster the frequency, the smarter the person, other things (such as brain size and structure) being equal. Over time, humanity has developed brains with higher frequency and so has become more conscious. People with below-average frequencies are mentally "slow" whereas those whose brains produce higher frequencies are quicker to learn and understand.

But there is a trade-off. For a long time now we have studied meditation, sleep and the Near-Death Experience ("NDE") as well as poltergeist phenomena in adolescents, among other things. From such study we have learned that the low-frequency ("alpha," "theta" or "delta") brainwave frequencies are precisely those most attuned to paranormal processes. Faster, higher frequencies (as in waking, busy adults) drown out the delicate communications from the deeper levels of existence. Thus intellectuals almost never experience such things as telepathy and hence often opine that it is impossible. In contrast, earlier generations of mankind had slower brainwaves than we have today, and so were necessarily more aware of paranormal - that is, "spiritual" - events and phenomena. The preternatural and the natural worlds communicated freely with one another.

For example, ancient Germanic lore has many references to the gods, giants and other supernatural beings; the early parts of the Bible show gods and angels in contact with men and women; likewise for the Vedas and Upanishads of ancient India, the Gathas of ancient Iran, and the various myths universally found among the other peoples of the earth.

As we learn from modern psychology, the human mind has many different parts. And our consciousness is but the tiniest tip of a vast wave variously referred to as the subconscious, the unconscious, the soul or the psyche. Furthermore, one important aspect of the unconscious is the pathological ego (the "mentally ill me"), a highly creative but unbalanced part of us. About this component we will have more to say later.

A Little Theory

So as a species we have been becoming smarter. But the various subdivisions of our kind are developing at different rates. The Negroid subspecies is slowest and the Mongoloid the fastest in average brainwave frequency, with the White or Caucasoid branch spread out widely between them.

There are wide differences even within these groups, and the group with the widest such differences is the Caucasoid. Interestingly, IQ tests show that the highest average brainwave frequency of all human subtypes is produced by the Caucasoid subdivision known as the Ashkenazi Jews. That single fact, of course, explains a lot about Jewish prominence in the world.

Other factors also influence brainwave frequency: social conditions such as fast-paced, modern city life versus backwoods tribal or farm conditions; sobriety versus drunkenness; waking versus sleep; adulthood versus childhood; health versus sickness.

Small children in underdeveloped countries (who accordingly have quite slow frequencies) sometimes spontaneously "remember" and speak of having lived previous lifetimes as former personalities, whereas this is rare in urban America and almost nonexistent among adults anywhere. More significantly, many of those who "remember" having died violently often have strange birthmarks and birth defects - odd features that correspond to the wounds or marks made on the previous personality's body before, during or even after death. (Cf. Ian Stevenson, MD,

Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects: Volume 1: Birthmarks. Volume 2: Birth Defects and Other Anomalies. Westport, Connecticut and London: Praeger Publishers (88 Post Road West, Westport, CT 06881), 1997.)

Small children, of course, generally have a more "magical" understanding of the world than do adults, and often perceive things telepathically. Their brains are not yet developed enough to produce the faster brainwaves which block paranormal perception. In accordance with the 19th-century German biologist Ernst Haeckel's discovery that each individual of a species retraces, in its own personal development, the evolution of the species as a whole in an accelerated manner, children give us some insight into the mental processes of early man. From such evidence as this we can see that paranormal perception is very ancient.

The critical stage in the development of the personality is puberty: the surge in hormone levels which pushes the individual toward manhood or womanhood. Puberty is a not just physical but also psychic process vulnerable to many attacks from within and without the individual. On rare occasions, it produces a split in the personality. A strong subconscious element, a part of the Self which is intelligent but mentally unbalanced or "pathological," blocks the formation of a stable personality; instead, this "pathological ego" reaches into the mental depths below the individual to vent its hatred or frustration through psychokinesis, moving nearby material objects by mental means. This is known as the "poltergeist" (German for "banging ghost"). Physical objects near such individuals suddenly fly from their positions on walls or tables, disappear from one spot and mysteriously reappear in another in the presence of sober witnesses, and the like.

The central agents of poltergeist phenomena are almost always girls and only rarely boys, for two reasons: girls tend to have slower brainwave frequency to begin with (the female brain is on average both smaller and less differentiated than the male brain); and girls tend to be assigned to more submissive, often frustrating roles than boys. Their frustration is consequently directed inward toward the self rather than outward toward family or friends. The resulting poltergeist then expresses unconsciously and physically what the consciousness cannot.

At this point it is necessary to say that all paranormal phenomena are natural, not supernatural (i.e., not due to factors outside the world). It is true that they do not conform to the materialist world model which says that if you can't see it, it doesn't exist. It is also true that they demonstrate the existence of a dimension additional to the one we see: a dimension I here call the inframind (from Latin *infra* "below, underneath" and English *mind*).

The Types of Paranormal Phenomena

There are two main types of paranormal events: psi-cognitive and psi-kinetic. They can be organized as follows:

Psi-cognitive phenomena. (This refers to the events themselves, that is, what is happening or has just happened. Information transfer takes place spatially by means of unconscious channels and under specific conditions. In general the unconscious nature of these phenomena makes them useless for practical purposes.) Psi-cognitive events include:

Telepathy: subconscious communication between one mind and another. It can also be defined as the paranormal knowing, on the part of one person (or living being) of an event or mental state relative to another person (or living being). "Pure" telepathy requires that the two people involved not be in the same place.

Clairvoyance: subconscious communication between a human mind and non-living physical reality. "Pure" clairvoyance occurs when there is no possibility that the communicated information is already known by other human minds. (Otherwise it would be classed as a case of telepathy.)

Precognition: knowing events which have not yet taken place but are germinating, forming, in their seed stage. In this process the soul uses intuition to survey the unseen web of life; it then figures out which of all the possible outcomes is the most probable one. "Precognition" is, therefore, not a true knowing of what is to be; it is a shrewd conjecture about the effects of current human actions - effects which, based upon probability, are anticipated by the unconscious. The farther into the future the events about which such "precognitive" predictions are made, the more their details turn out to be wrong: a few hours can yield surprisingly exact details; days or months will produce blurred or inaccurate details. A reasonably accurate prediction covering a timespan of a year or more is rare. The outer limit of human predictive capabilities seems to be about a decade, to judge from general experience.

Psi-kinetic phenomena. (These are unconscious communications, by acting on and through matter, of a symbolic message whose meaning varies according to the type of the phenomenon.) Here we have:

Telekinesis or psychokinesis: movement at a distance, that is, the displacement of objects without the application of any known physical force.

Levitation: a rising into the air, especially by a person. It can also refer to the rising of objects. When objects are moved from one spot to another, we speak of psychokinesis.

Apportation: the appearance of an object in a spot where it has not previously existed. Usually such an object has been transferred from some other spot where it is now absent. The history of parapsychology includes instances of the apportation of stones, water, flowers and various other objects.

Materialization: the formation, during sessions with a medium, of human forms. Such forms are sometimes called ectoplasms.

Raps: knocks of varying intensity, from loud cracks to deafening noises. Normally connected with mediumistic sessions.

Direct painting: the graphical or pictorial reproduction of images where there is no contact with paintbrushes (where a medium is present) or in the complete absence of any brushes (in cases where an individual unknowingly "bedevils" himself with vexing paranormal signals - so-called "auto-infestations").

Bilocation: the materialization, apart from spiritualist environments, of human forms. Some process of organization of atomic structures may be involved here. It is produced through unconscious channels; and its origin is usually some unconscious stimulus, although occasionally it may be due to a conscious act of will. Often, the human form behaves like a true "double" (German *Doppelgänger*), has a physical consistency and even talks, admonishes or heals people. The phenomenon has shown up in the lives of mystics and saints and in the spiritualist environment, although outside of mediumistic settings. The environment in which it appears is always different. Related to this is the "out-of-body experience" ("OOBE"), which includes seeing one's own body lying or asleep, visiting unknown places and being able to describe them later. Such "astral travel" happens inside the mind. (For instance, such "travelers" often report still being aware of their sleeping bodies, full bladders, etc.) Hence, it can be a product only of psi-cognitive activity of the telepathic-clairvoyant type. The OOBE is therefore not strictly classified among psychokinetic phenomena.

Smell (olfactory) phenomena ("osmogenesis"): the release of perfumes or disagreeable odors (like sulfur). These have been witnessed both in contexts involving mystical phenomena, and in pseudo-diabolic, spiritualist and infestational contexts. They are also completely distinct from smells due to bodily emissions by any living thing.

Thermal phenomena: lowering or raising of the surrounding temperature (up to ten degrees) in mediumistic sessions and in the moments preceding the more striking physical phenomena such as

apportations, materializations and levitations. For example, apported metallic objects are ordinarily very hot, to the point of burning whoever touches them, or leaving burn marks on the table they come to rest on. One extraordinary type of thermal phenomenon is that of spontaneous combustion, which occasionally occurs in poltergeist phenomena.

Consciousness

The human connection with the paranormal is the subconscious. As already mentioned, certain fields of psychology also call this the unconscious, the psyche or the soul. ("Psyche" is just the Greek word for "soul.") This is the mental storehouse of all knowledge about the body, of all personal memories and psychological motives; it is furthermore many-sided and has characteristics still unknown. Interacting intimately with the human nervous systems and especially with that most complex of all organs, the brain, the unconscious communicates with the physical body in a manner somewhat like the way in which electromagnetic TV waves are "sent out" by a TV station and "sensed" by a TV set. The station "translates" views captured by a special camera into electromagnetic waves and broadcasts them, and the set "picks up" this signal and "translates" it into viewable form. The analogy is imperfect, of course, but still helpful. The body is both "station" and "set": a "transceiver," in this analogy.

The notion of the paranormal presupposes that of the unconscious because, for the most part, paranormal dynamics develop and play themselves out in the unconscious. Moreover, the unconscious is the filter through which paranormal phenomena - "psi" (?) for short - reach the conscious self. And, finally, consciousness itself is but a historically very recent product of the unconscious, which in turn emerged long ago from the much more diffuse and profound deepsoul of nature. We will return later to this deepsoul, which we may also call the cosmic inframind or, in Germanic-Ásatrú terminology, Weird.

As an aside: a person who is particularly sensitive to paranormal communications may be called a "sensitive," a "psychic" or a "psychomiletic" (from Greek psykhe "soul" and homiléō "speak," or "one who communicates through the soul").

We need to say more about psychic integration: In laboratory tests with psychics, the group consisting of the "sensitive" and the experimenters (with their own mental attitudes) becomes a "single soul" by joining the unconsciouses of the individuals. That is, they create a "group soul" which can change the outcome of an experiment. As a result of this "psychic integration," the experimenters themselves become part of the experiment. Those with negative attitudes or personal preoccupations can change the results in a negative direction, while those with positive, believing, fully attentive attitudes can move the results in a positive direction.

Such psychic integration, well attested in parapsychology, is seen not only in parapsychological experiments and table levitations, but also in mob action, wars and, on the non-human level, in the tendency of groups (flocks, herds, schools, etc.) in many animal and insect species to act as wholes rather than as unrelated collections of mere individuals.

Formative Causation

The philosopher who has best explained the operation of the soul - of group or individual - is the British scholar and scientist Rupert Sheldrake. He explains the soul as a kind of "form memory" or "morphic field." The term "morphic" comes from the Greek "morphê," meaning "form." He uses this word because it is the morphic field which, like a magnetic field, determines the form of the bodies of individuals and of whole species; it also determines the form of events, or three-dimensional forms acting through the fourth dimension of time. The difference is that it is a field of intelligence.

Sheldrake calls his theory "formative causation." According to it, a living stock - a race - maintains its bodily shape and behavior by remembering similar forms and actions of the past. A species evolves by "rethinking" its own structure in a way that enables it to fit better into its life surroundings. An evolutionary change in bodily form, thus, happens "miraculously" and suddenly. In other words, evolution occurs through sudden leaps: a part of a species takes all of the "recent," "short-term" knowledge it has acquired and integrates it into its groupsoul, thereby changing its own form. (The term "recent" as used here means simply "since the last evolutionary change," which may be millions of years. Ian Stevenson, by the way, calls the groupsoul a "eumorph.") To put it another way: evolution is the ongoing development of ever newer morphic ideas. And man, like other life forms, is a sense organ of the planet earth.

The Archaic Nature of the Paranormal

All of this, of course, takes place on the level of the very deep unconscious, a level whose very existence is unsuspected by consciousness with its fast brainwaves. The human brain, however, availed itself of this deep level in the times before modern consciousness (from 2 to 200 thousand years ago) to help us survive. For this reason, we discover valid cases of so-called "precognition" occurring mainly when life itself is at stake: the man who has a vivid vision or dream of being in a horrible accident at a specific spot and then has a near-miss at that very spot a few days later; the woman who "senses" that her husband or son is facing a mortal danger unless he undertakes a different plan of action, a sensation that proves true when he is killed shortly afterward, exactly as sensed; and many other cases of this type. A recent example:

In a report on the guerilla bombing of the USS Cole in the port of Aden in Yemen on October 12, 2000, in which 17 sailors were killed and 39 wounded, the Washington Post related the following about a Navy communications specialist named Richard Costelow, 35 years of age: he "had often told his wife that he didn't think he would live past 35, and before leaving his family at Patuxent River Naval Air Station, where they had recently moved, he made an odd request: 'Promise me you'll take care of my boys for me, OK?'

"Sharla Costelow got upset. 'Why would you say something like that? As if I wouldn't?' she remembers saying. 'And he just said, "No. ... I don't mean it like that ... well, never mind, just take care of them, OK?'"

" 'And I said ... "You know I will." "

....

"Costelow was buried at Arlington National Cemetery on Oct. 20, at a funeral attended by his widow and three boys, Dillon, 13, Brady, 5, and Ethan, 4."

We know from the cases of *idiots savants* ("wise fools") that the ordinary human mind is capable of enormous feats of calculation and prediction. What happens in "precognitive" sensations is that the brain senses vitally important information at the deep, paranormal level, and calculates the most probable outcome. Should this be life-threatening, the soul presents it in understandable form to consciousness. This kind of capability enabled our ancestors to survive in extremely perilous circumstances and spread over the earth. Only since the acceleration of brainwave frequency and appearance of consciousness in the last two thousand years or so has this paranormal capability become forgotten and viewed as a bizarre rarity best ignored, a freak happening to be deliberately misinterpreted as a non-event.

Óðin

In the long era of human prehistory, some individuals specially gifted in such psychic abilities were accorded great reverence and respect within their tribes. We call them "shamans." (Technically, the feminine form is "shamanka.") Typically they were able to enter trances in which their brainwave activity was reduced to a minimum, so that their consciousness no longer blocked information flowing up from the deepsoul and the inframind. This condition often happens inadvertently today as the so-called "Near-Death Experience" or "NDE," a kind of "juxtamortal" (next-to-death) dream in which brainwaves are greatly slowed or even stopped. In NDEs, the subject usually sees mainly his or her own life and being in symbolic form. The traditional shaman or mystic, of course, is much better trained in such exercises than the average modern city-dweller and can acquire information and power valuable for the entire tribe.

Prehistorically, and even today in primitive societies, the shaman was and is of great value to the tribe because he - or more often she - could do for the whole community what psychic warnings and seeming "precognition" frequently still do for the individual: communicate information critical to survival and well-being.

In the early Europe of 5000 years ago, the word "wât-" was used to refer to a shaman in trance rapture. By 2000 years ago this had become "wôð-" among our Germanic ancestors. Because shamanism was central to tribal survival, the chief supernatural entity was considered as the highest shaman. Among the Goths in what is now Ukraine, this entity was named by taking the ending "-in" or "-an," meaning "chief" or "leader of," and attaching it to this word, "wôð-." Hence the two forms "Wôð-in" and "Wôð-an" arose describing the foremost "demigod" (similar to a Christian "archangel") as being the "Leader of those in shamanic rapture" or, in effect, "Chief Shaman."

Centuries later, the doublet became German "Wotan," Old English "Woden" and Old Norse "Óðin." So it happens that this divine name bears witness to the great and vital importance of deep-psychic experiences among our ancestors.

Psychic Legacy

In his two-tome work, *Reincarnation and Biology*, researcher Dr. Ian Stevenson provides massive evidence for what seems to be reincarnation. Among other things, this evidence includes not just remembrance of past lives by young children but, above all, descriptions of birthmarks and birth defects corresponding to death wounds or marks on the corpses of those whose lives seem to be remembered. The volumes contain a great many black-and-white photographs of such birthmarks and birth defects. (The work's author regrets that publication costs forbade printing the photographs in color, which would have made the pictures of many such marks much more vivid.)

Dr. Stevenson notes that a large majority of these cases involves some form of violent or drastic death of the remembered previous personality. For this and other reasons he opines (Vol. II, p. 2077; I am paraphrasing here) that:

1. Reincarnation is a normal process in which all memory is fed into a personal morphic field (which Ian Stevenson calls a "tautomorph" - the "psychophore" or "soul-bearer" of the individual). This in turn guides the growth of a subsequent individual and, at a yet deeper level, contributes to the form memories of the race or species as a whole.
2. However, intense emotions around death, combined with an individual's cultural ideas, can disturb this process of reintegration so that the life memories do not become wholly "digested" by the morphic field.
3. Instead, due to the dying person's intense obsession with wounds or marks, such emotions modify the new body and imprint their own physical and mental character upon it.
4. This leads to the suspicion that having specific conscious memories of a previous lifetime may actually be a defect, somewhat in the way that terrible childhood experiences often

burden an adult with serious psychological problems.

Psychic alteration of physical reality happens not just in human bodies but also in cases of "haunted houses" and "infested" places: an event - a battle in war, a horrible murder, a tragedy of some kind - in which intense human emotions are produced modifies the underlying morphic field of the environment and imprints its character upon it. For long afterwards, sensitives and those in a state of lowered brainwave frequency are often able to "see" or sense the event in some way. Included may be psychokinetic phenomena such as: the sound of steps; knockings; rustling sounds; voices; sighs; clanking; singing; loud laughter; gusts of cold air; the smell of flowers, of burning, of sulfur; spontaneous combustion (a possibility for the disappearance of Jesus' body from his tomb and the strange, "photographic" image left on the Turin Shroud); the appearance of three-dimensional figures; the movement of objects always around a certain inhabited or uninhabited location, such as a building or an open space. And finally, there may be some connection between heightened paranormal activity and certain places where the earth itself is active, such as volcanic areas or regions with special weather patterns, but this needs to be further investigated.

The difference between "infestations" and poltergeists is that the poltergeist is always associated with a person, while an infestation is connected to a location, so that it always recurs in the same place.

This difference is not absolute. There are some cases, such as the sudden appearance of intelligible writing on a wall in which poltergeist and infestational activity are combined, and a "message" of some significance is communicated to someone present.

In all such cases the simplest explanation is that it is the inborn power of the human soul which activates the phenomenon and endows it with intelligence.

There are borderline cases. The literature of the paranormal contains the report of a Mrs. Anne Simpson who would nightly see the ghost of a woman who mournfully gave her name as "Malory." The ghost stated that she had left a debt. Informed of this, the parish priest investigated the matter and found there had been a washerwoman of that name who had died several months previously. She had left a small debt in the place where she had been a storeroom manager. The priest paid the debt and the ghost ceased appearing.

In this case it is quite probable that Mrs. Simpson had unconsciously activated the "psychic legacy" of Malory, whose last thought before dying was, perhaps, the debt she owed. The psychic legacy forms part of the deep inframind or "archives of the past" in which, it would seem, exist all of the psychic experiences of all time. The ghost would appear at night when Mrs. Simpson, having relaxed from the chores of the day, had also relaxed the frequency of her own brainwaves and was thus more sensitive to such perception.

The reason the ghost disappeared after the debt was paid was most likely this: the ghost had never appeared in the first place but was instead a hallucination of Mrs. Simpson, who had paranormally perceived the final thought of the dying person and constructed a visual image of it in front of her own senses. The "ghost" appeared in Mrs. Simpson's own house and was not connected to any specific spot. After Mrs. Simpson learned that the debt had been paid, she unconsciously deactivated the message, since she had been "convinced" that Mrs. Malory was at peace.

On the other hand, with "haunted places," the "communication" is connected with a specific spot and often even seems tied to the material of the building. Since most of the buildings of the Greek, Roman and Etruscan civilizations have disappeared, most of their psychokinetic hauntings have also disappeared. And this, even though ancient Greek and Roman histories report cases of haunted houses.

Thus two elements appear to be requisite for the phenomena of (apparent) reincarnation and haunted places:

1. A powerful message or complex of information registered in the inframind (inframental

memories).

2. The physical material of the building, place or living body containing such memories from which a sensitive soul can reconstruct the original drama - often psychokinetically, with associated noises, etc.

In the case of haunted houses, a living human psychically surveys the situation and senses the turbulent psychic legacy which is part of their history. Then, psycho-physically interacting with matter on the subatomic level, the soul reproduces echoes of the drama which so strongly imprinted itself on that history. Hence the raps, strange visions, gusts of air, etc.

Of all cases of psychic legacy associated with physical matter, the strongest are those of the soul with its own body. At Yule of 1996, Dr. Jim Chatters, the anthropologist who first investigated the 9,000-year-old Kennewick Man (a member, like Japan's Ainu, of the eastern Caucasoid race), told a group of us Ásatrúar about his paranormal experiences with the bones of this skeleton. One day when he was handling the Kennewick Man's skull, he was looking at it from the rear. Now it so happens that the back of the skull is missing, so that when you view it from behind, you can see through the skull and the eye sockets to the other side. As he was doing this, he suddenly found himself looking at the room with the Kennewick Man's own eyes! He had become momentarily "identified" with the Kennewick Man of 9,000 years ago, due to the psychic legacy left in the bones. Dr. Chatters has had other mystical experiences involving this skeleton as well, some of which he is reluctant to tell anyone about because they are apparently so strange. In any case, he told us that it is quite common for those who deal with the bones of the dead to get a "sense" of the person whose bones they are handling.

In the case of reincarnation, the fertilized egg, reaching ever deeper into the abyss of Weird, evokes the memories of similar, bygone embryonic forms and, psycho-physically "remembering" them, reenacts within itself the same activity which produced those earlier forms.

It is this "memorization and remembering," this back-and-forth between the psychic and the physical, the soul and the body, spirit and matter, which keeps us and all living beings alive. We are the heightened reflection of our ancestors, mirrored in the depths of Weird. Their souls - their psychic legacies - are part of us, as our souls will be part of our descendants.

Evolution

Of course, memory alone is not the whole of the story. Weird not only accepts, but also integrates the memories fed into it. That is, it reorganizes all of them so that they produce life forms to achieve a better fit between them and their environment. In other words, the groupsoul of a subspecies suddenly "rethinks" its own being and re-shapes itself, thereby giving rise to a new life form perhaps higher or lower than the ancestral one.

But there remains the question of the greater depths of the cosmic inframind, to which there seems to be no end. We know today that the universe has evolved, and that time itself as we know it had a beginning. Space and time were not always here, but were born together in a vast explosion about 13 billion years ago. Man can only stand in awe at such vast, transpersonal power of Weird, the mind which undergirds the universe and brought it about.

Contrary to the customary religious views about it, Weird does not repeat itself meaninglessly or make the soap operas of ordinary human life its primary concern. The rise of consciousness is an extremely rare and perhaps even unique event in this universe, despite what the writers of science-fiction series would have us believe. And even on this planet, only one branch of mankind - ours - has managed to rise above the general human tendency to relapse into an animal-like state of ignorance, laziness and tyranny. We alone have developed a new type of consciousness. That is why we are an endangered species: endangered not so much by others but by our own desire to return to unconsciousness.

Scientists who study birds have noted that, whenever possible, birds will give up the hard lifestyle of flying and become flightless. This has led to species such as the ostrich, the penguin, the now extinct dodo and others.

Humans are similar to birds in this way. For it is hard to be human, with the constant struggle to learn and to think and to remain conscious and sober. The groupsoul's strong memory of our pre-human state is too strong. We constantly seek to give up the hard conscious lifestyle of work and thought and to become primitive again. Among other things, the global popularity of jealousy-based Communism over the last century and a half shows this. So does the universal human thirst for alcoholic beverages and other consciousness-altering substances - which shamans, too, have often used to enter altered states.

To be more specific about altering consciousness: alcohol is a depressant which slows down brainwave frequencies. For that very reason it was long used in the ancient north to reach psychic and near-psychic states of mind. Mead (honey wine), for instance, plays a very large role in the ancient stories, from the Danish mead hall of the Old English poem, *Beowulf*, to the mead myths of the Icelanders. Similarly, various mind-altering plants and mushrooms (fungi) have frequently been used by shamans everywhere (especially in the Americas) to launch themselves on their psychic quests.

But the days of the mead hall and the hallucinogens are long past. And the alcoholics and drug addicts of modern times cannot be said to be shamans. Nonetheless, instead of deep meditation, too many of us still seek the mind-killing effects of brain poisons old and new. For our current mode of consciousness is alien to our entire history as a species, and we often seek to reject it even if doing so means suicide.

So for this and other reasons, our status as intelligent life is endangered, and we may yet degenerate. If that happens, this planet will fail as far as intelligent life is concerned, and everything will return to the jungle whence it came. Mind-altering drugs attack the basis of consciousness which is Weird's highest achievement. They throw the gift of life back in its face. Allowing our world to be taken over by those who hate us and our high culture will have the same effect. True, we escaped being engulfed by Communism. But there are many other vicious dangers lying in wait for us.

Take one such threat: As Professor Richard Lynn, Director of the Ulster Institute for Social Research, Coleraine, Northern Ireland, has shown in his 1996 book, *Dysgenics: Genetic Deterioration in Modern Populations* (London & Westport, CT: Praeger Publishers, p. 208), the average intelligence in Western nations has fallen by between five and eight IQ points in the last 1¼ centuries. In other words, in spite of modern technology, we are on average becoming dumber and dumber. The less conscious are reproducing at a much faster rate than the more conscious. This is a fact, and all of the king's horses and all of the king's men will not overcome this fact, although they may well prevent us from revealing it. Prominent in this death march is the frenzy of "anti-racism" amongst our "leaders": the demonization of our ethnic survival instinct and the seduction to death by suicide. Even though our death means nothing less than the failure of this solar system as far as intelligent life is concerned.

It takes no special insight to see that we are facing global catastrophe because we are stopping evolution and regressing biologically to the level of the animal. The compassion industry and the universal religions have encouraged this, as has world-wide Communism, a universal, fake religion based on envy. Today's multi-faceted suicidism makes the coming of this catastrophe a question not of whether but of when. Because Weird is more cunning than man, and will not permit evolution to stagnate. It is either up or down, forward or extinction. For the few who want to escape Ragnarok and remain true to the higher destiny which made our being possible, however, there remains the shining, mystical light of Ásatrú, the faith of our forefathers, with its great leader, Óðin: lord of the depths and master of shamans.

APPENDICES



APPENDIX A

Religion

The myths, icons and fundamental rituals of a given religion are outward projections of a culture's own thought patterns. Although commonly held by believers to be objectively true, these myths, icons and rituals are actually expressions of the soul of the believing society: a depth-psychological mirror which both reflects and prescribes a people's innermost being: a reaffirmation of the collective memory.

Accordingly, the disintegration of Christianity necessarily entails the mental breakdown of the West, much as the violent destruction of Orthodox Catholicism in the Soviet Union led to the widespread social collapse of the peoples over which Communism once so cruelly ruled.

After a century and a half of the bloodthirsty ideology of Karl Marx, who claimed that "religion is the opiate of the people," we have discovered that the religion of the irreligious is opiates. Addictive drugs today marketed by global criminal organizations are leading our folk to death. Ásatrú is fiercely opposed to all such suicidal factors because Ásatrú is the religion of life.

From an open-minded review of the paranormal, we see that all of its manifestations, from simple telepathy through "diabolic" possession to psychokinesis, are "messages" or information transfer. This means that all matter, space and time, as well as all life and, above all, conscious human life, make up one grand system of intercommunication: a divine message. It is the most important task of consciousness - our task - to interpret this message of almighty Weird, the source of life.

Paranormal events show us the invisible foundations of life. But in doing this, they also show us that life itself is quite literally a message, a threefold message of love, of learning and of knowledge.

Love, from its sexual and parenting foundations to charity towards other members of the folk, brings life into being and nourishes it.

Learning is the process of committing information to memory and thereby expanding and strengthening the paranormal basis of life.

Knowledge is the organized store of memories which are built into our bodies through the psychic legacy of our ancestors, and into our minds through our own personal experience.

Ásatrú seeks to spread this triple message to all of our folk, and thereby to rescue it from the desert of meaninglessness in which we live today. We want to correct the false messages - the countless lies - which rain upon us and lead us to destroy our own lives. And thus we call upon our gods to protect us with the life-giving power of the mysterious depths beneath the soul: the inframental realm of the paranormal.



APPENDIX B

Typical Unconscious Messages behind the Major Paranormal Categories

Poltergeist	Help, I want freedom!
Psychophony (voices on recording tape)	I want postmortem survival!
Haunted Houses	Help, I'm in mortal danger and guilty!
Spiritualist Psychokinesis	Believe in me!
Mystical Psychokinesis	I have faith!
Diabolical Psychokinesis	I hate God and everybody, I want freedom!
Self-Infestations and Hexing (paranormal formation of hearts, coffins, nests, braids, animal figures, wreaths, etc. in the wool and feathers of mattresses and pillows)	I'm sinful, I want freedom!

Table translated into English from p. 55 of Armando Pavese, *Manual de Parapsicología* (para descubrir y desarrollar sus facultades ocultas de médium, telepático, adivino, sanador, etc... con 60 experimentos prácticos). Santafe de Bogotá, D.C., Colombia: San Pablo, 1994. Translated by Augusto Aimar into Spanish from the Italian original, *Manuale di Parapsicologia* (per scoprire e sviluppare le vostre facoltà nascoste di medium, telepatico, rdomante, guaritore, ecc... con 60 esperimenti pratici), 15033 Casale Monferrato (AL): Edizioni Piemme S. p. A.



APPENDIX C

Healers

One of the powers attributed to Óðin was his mystical ability to heal and cure people. Such a power is often found among shamans and mystics. They typically gain it through shamanic initiation. This is not some kind of tidy initiation into a social club. It is, rather, any means, intentional or unintentional, by which an individual is thrown back into the archaic mode of desperate survival. This is a mode in which the modern type of consciousness is virtually obliterated. This state may be entered into, among other ways, when the individual is either utterly drained of energy due to exhaustion and pain, or even totally unconscious; or perhaps delirious with desperation, so that the unconscious has complete control of the body, with no interference from consciousness, and with

brainwave frequency very low.

Historically, shamans the world over have undergone such initiations by various means, which are unimportant for purposes of the present discussion, in order to force brainwave frequency to extremely low levels and thus allow the knowledge from the inframind to flood the mind. People who undergo Near-Death Experiences (NDEs) also undergo a kind of shamanic initiation, albeit unintentionally. And some of those who have somehow suffered brain damage have also quieted one part of their brains enough to be able to perceive quite vividly the inframental information flow.

One feature often remarked upon with respect to NDEers, but rarely investigated, is the fact that they frequently find themselves capable of sensing other people's thoughts, having precognitive experiences, and being subject to other paranormal phenomena.

Most proper shamans, some NDEers and many mystics and saints, as well as others whose psychic abilities have been expanded by an initiation of some kind, have noticed within themselves what seems to be an ability to heal others. The list of maladies historically recorded is almost infinite: from cancer and leprosy to blindness and even, if some of the more striking narratives are true, raisings from the dead. Jesus the Nazarene (perhaps = "preacher"), the wandering sage of ancient Galilee who was crucified as "King of the Jews" two thousand years ago, seems to have been one such healer. He is reported as having begun his ministry with an extended stay in the desert during which he fasted until he had a vision of the devil and conquered him. In other words, a shamanic initiation. But even Jesus is reported as having often said that it was the faith of the sick themselves which healed them. It might be added that, at that time and place, psychic healing was not all that unusual. In the desert near the Dead Sea lived an intense religious cult named the Essenes who were similarly known for their ability to perform miraculous healings. And in the quite different culture of the Germanic north nine hundred years later, the Merseburg Incantations called upon the healing power of Wodan to cure a horse with a sprained leg.

Healers aside, we know from the history of medicine that the individual has within himself some extraordinary powers to cure himself. Moreover, it follows from the fact that a morphic field can create a new body, that it should also be able to re-create and restore an already existing one to some extent. Put another way, under certain conditions of deep faith and spiritual surrender, the soul can "remember" the form the body is supposed to have and can also restore the body to that form. The shaman (saint, mystic, guru, etc.) is actually just a "facilitator" or "catalyst" who, because of better powers of inframental communication, assists the patient in literally reshaping himself. But it is really the patient himself who does the healing, not the shaman, because it is the patient's own memory, not the shaman's, which must be restored. This view is also supported by the fact that medical literature knows of many patients with deadly diseases who have experienced "miraculous" healings without either modern medicine or the help of any kind of psychic, saint or shaman. (Moreover, in some cases of the restoration of sight, the cured individuals recover not perfect vision, but the same short- or far-sightedness of vision they had before losing their sight.)

In fact, with the proper attitude guiding the unconscious, an individual can go a long way toward healing himself. From time to time you read or hear of desperately ill people who, through prayer, autosuggestion, hypnosis, enormous willpower or even just spontaneously, recover from their medical problems and go on to lead normal lives.

But although the capacity to cure is already within the sick person and in the processes of his deep unconscious, healing in this manner is normally impossible under standard medical conditions. The powers of concentration and will are so great that the great majority of suffering people cannot or will not summon them. Outwardly they desire to be healed, but inwardly they are paralyzed by the fear that they cannot or even should not be cured, a paralysis made all the worse by a weak will. (Simple psychological analysis can often show this.) This is where the healers come in.

To begin with, the true healer is activated by a sincere desire to help others and alleviate their suffering. And the patient to be cured must be in a state of total surrender to the will of the healer.

The phenomenon of "psychic integration" (or "soul-fusion") has already been mentioned. In psi experiments with psychomiletics, the subject (the sensitive, etc.) and the experimenter (the

researcher) often create a single psychic agency. Likewise, in many mediumistic sessions, an "entity" speaking through a medium will frequently draw on the unconscious knowledge of all those present, thus showing an intelligence superior to that of any single participant. These are but some examples of psychic integration.

This case of "one soul in plural bodies" shows up most strikingly in the event of miraculous healing by a shaman or mystic. Normally two things are necessary:

1. A healer who through long training has powerfully developed his archaic abilities to communicate via low brainwave frequencies.
2. A sick person who has unconsciously opened himself up with total faith and trust to the suggestion of the healer. This person is usually, but not always, religious. The key is not the attitude of his conscious mind, but of his unconscious.

These two people, who are normally on the same religious wavelength, briefly form a single deepsoul, and the inhibitions which make up the consciousness of the sick person are temporarily dissolved. The strong-willed shaman communicates his suggestion to the utterly obedient subject on a telepathic level through this common deepsoul. Reacting on the same level, the subject recalls his (or her) own specific form-memory and is thereby healed.

There are many variations on this scenario, but the basics are invariably the same: psychic integration, communication at the inframental level, temporary dissolution of conscious and unconscious inhibitions, and the "remembering" of the subject's original body form by the subject himself. The subject psychokinetically rearranges his own body.

In the long ages before modern medicine, this means of healing was cultivated widely by nearly all of humanity, to say nothing of the fact that even today prayer is a widely used response to physical suffering.

There are even some minor practical applications of this information: for moderate suffering due to emotional problems - such as toothaches, headaches or uneasiness due to anxiety, and certain heart palpitations due to nervousness, stomachaches, etc. - certain yogic breathing exercises will sometimes help.

But even with such exercises, autosuggestion and the conviction that you will achieve healing, together with the will to carry out the treatment, are important elements.

Since the underlying basis of the paranormal is memory, a critical element in all autosuggestion is repetition. The practice of breathing exercises and autosuggestion should be repeated several times a day, and in cases of anxiety for least a month.

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