

# IRMINSÛL

By Varg Vikernes



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«IRMINSÛL»

Translated from Norwegian by Vidar E.

I

These days, there is great uncertainty surrounding what *Irmingsûl* really was, and what purpose this god-pillar served. We have learned that the Saxons worshipped Irmingsûl as a god.

We know that they sacrificed to this pillar and held things<sup>1</sup> around it. However, the scope of our knowledge ends there. We are unable to learn more about Irmingsûl by relying on modern books.

The Saxons were a common name for a series of Germanic tribes residing in the northern region of what is now called Germany. Most likely, they received this name due to their use of some uniquely characteristic swords, which were called *sax*. This is a short, single-edged sword; or a large and heavy knife. The word *saks* [scissors] in modern Norwegian derives from this.

The binding factor among these tribes was a shared belief that Irmingsûl was holy. They believed that without this pillar, the sky would come crashing down upon their heads. To show them that they were wrong, Karl<sup>2</sup> cut down the tree in 772. The pillar fell, but the sky did not. The Saxons, during this time, had lost all of their chieftains. Karl had murdered approximately 5,000 Saxon chieftains by tricking them into attending negotiations unarmed.

The remaining Saxons subsequently gave up their fight against the Christians. However, the torch was then passed on to the tribes of Scandinavia. Thus we arrive at the era referred to as the Viking-ages today. This epoch witnessed the Scandinavians sailing out and battling desperately against the supreme Christian power.

The Saxons are portrayed as very primitive in modern films and books. Their religion consisted of worshipping a tree, which they called Irmingsûl. They prayed to this pillar, sacrificed to it and danced around it. In movies, we see dirty, half-naked barbarians who knelt around the tree and howled in fear when it was chopped down. After that, they become convicted that Jesus is the right way, and allow themselves to be christened.

Such derogatory films and books about Irmingsûl and the Saxons are – of course – created by Christians and Jews. I could write a bit about this propaganda tool and what purpose it serves, but it is probably unnecessary. I will simply say that these depictions are not born solely from their intentional, malicious dishonesty, but from genuine ignorance as well. For they have never understood what Irmingsûl really was, or why this tree was so important to the Saxons.

Around the year 850, Rudolf of Fulda described Irmingsûl as *Universalis columna, quasi sustinens omnia*<sup>3</sup>. The pillar upheld the world and prevented the sky from falling. Of course, this sounds ridiculous to modern man. We do not believe that the sky can come crashing down on our heads; but can it not?

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<sup>1</sup> *Thing* is an old-Norse word for council and/or meeting.

<sup>2</sup> Karl is also known as the Frankish «Karl The Great» (or *Charlemagne*).

<sup>3</sup> This means «*The world pillar, that which holds everything up*».

To understand Irminsûl, we must shift over to the realm of modern science. One of the questions asked by science is, «How was the universe created? By a *big bang*?» Another question that has long been posed by science is whether the universe is expanding or contracting. It was in the 1960's that a Norwegian scientist first discovered that the universe was indeed expanding with increasing velocity. The universe will die due to its continual expansion. All the stars are moving farther a farther away from each other. At the end, their fuel will extinguish and the sky will darken for us.

The other theory depends on whether the gravitational pull will force the stars to retreat, so that they meet at a certain point again. Then a new *Big Bang* will occur and everything will happen over again.

Both these possibilities are described in the Germanic mythology. We learn that at *Ragnarök* «the sun will perish» and the «sky will darken», but also that «the sky can fall down». If we reformulate the words of Rudolph of Fulda regarding Irminsûl, we can interpret it as being a universal pillar, preventing objects from the sky – from space – falling down upon our heads. It all becomes more reliable and real to us.

The Saxons, as previously stated, constitute a name for a series of Germanic tribes. To understand what they believed in and what their symbols meant, we must investigate and compare them to other Germanic tribes and their beliefs and symbols. All of the Germanic tribes actually believed in the same thing. All had a common culture, religion and language, just as they shared a common genetic makeup.

We have no Irminsûl in Scandinavia. Not anything that even resembles it. At least, this is what the books tell us. However, again, I must remind you that these are written by Judeo-Christians with dubious motives. Even in the sagas, god-pillars make their appearance. Within Norway, in Setesdalen and Telemark, they lasted well into the 1700's.

Here in the north, we called these pillars *öndvegssúlur* (high-seat-pillars), and they often stood in pairs; one on each side of *öndvegi* (the high-seat<sup>4</sup>). Our name for Irminsûl was *Veraldarsûla*, which is «*The World Pillar*».

We know little about what Irminsûl looked like. It was either a large tree or a large pillar. The Scandinavian pillars, on the other hand, we know more about. They were cut out with faces on top of the pillars – a face for each pillar. Even when our forefathers built stavechurches later on, they built them with these *Veraldarsúlur*, and sometimes even with heathen iconography. When the Norwegians colonized Iceland, they threw the pillars overboard, and allowed them to decide where they would settle down. Where the pillars hit land, they would settle down.

The Scandinavian pillars were also adorned with nails; so called *Reginnaglar* (god-nails). Other names for these nails were *Regingaddi* (god-thorn) and *Veraldarnagli* (world-nail). These nails sat thorn-like on top of the pillars and pointed towards the sky.

The pillars that stood by themselves symbolized the thunder-god, *Þórr* (Thor). The ones that stood in pairs symbolized his two arms. One of Þórr's hands held the hammer; the other was just an empty palm. The metal nails on top of the pillars symbolized the lightning emitted from Þórr and his hammer.

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<sup>4</sup> Directly translated *öndvegi* becomes «spirit-way», but is a name for the chieftain and the peasants' high-seat.

The fact that Irminsûl is identical to our god-pillar is something we can see in its name. For the Germanics, the oldest known name for Þórr is actually *IrminiaR*. The name means «the great» and «the strong» and refers to Þórr enormous physical strength and willpower. Irminsûl is thus «*Þórr's pillar*».

Þórr with the hammer is known from our mythology as the god who always fights against the Jotuns and the Trolls. He wields his hammer and crushes their skulls one by one. Jotuns and Trolls are the uncontrollable forces in nature, that constantly threaten both gods and humans. Therefore, they must be tamed by Þórr with the hammer.

The force in our solar system that prohibits the sky from falling down on our heads is, first and foremost, Jupiter's gravitational pull. Had it not been for Jupiter, enormous meteorites would have crashed into Mother-Earth [mother *Jörð*] and extinguished all life ages ago. This is Þórr, and Jupiter's gravitational pull is his hammer. The uncontrollable forces in nature are the meteorites, which fare from the great beyond, unknown space – Jotunheimen.

In Roman mythology, Þórr with the hammer is the equivalent of Jupiter. The fact that Jupiter is the red planet explains why Þórr has a red beard in our myths. The rings around Jupiter are Þórr's belt of strength.

The pillar at the side of the high-seat is gravity, Jupiter's gravitational pull, which prevents the sky from falling down on our heads. It is what Þórr uses as a hammer to crush the skulls of Jotuns and Trolls, and that protect both gods and humans.

## II

The oldest god in the Germanic mythology is Búri, known within the Saxons as *Tuisto* or *Tuiscon*. Our Þórr derives from this proto-god; in the same line as the other gods we have. The Germanic proto-god is pictured at rock-carvings with its two palms up towards the sky. One of the palms is the sky's *Sól* (Sun), and the other one is the night sky's *Máni* (Moon). When we say that the wolf eats the Moon, it is a reference to the myth of the Fenriswolf eating Týr's one hand. The natural manifestation of this is the lunar-eclipse. As with the other gods, Týr derives from Tuisto.

The thunder-god's two arms are also identical to Tuisto's two palms. One of them symbolizes Þórr's hammer; the other represents the Sun. This is the proto-god's role as Þórr. The hammer is the life-conserving force in the universe. The Sun, the life-creating force.

There are three proto-forces in the universe. We call them by many names:

*Óðinn* (Odin), *Vilir* (Vilje) and *Véi* (Ve);  
*Istwô*, *IrminiaR* and *IngwaR*;  
*Óðinn*, *Lóðurr* (Loki) and *Hæmir*;  
*Óðinn*, *Þórr* and *Freyr*.

*Óðinn's* force is explosion, *Þórr's* force is gravity and *Freyr's* force is standstill. That is, respectively: expansion, implosion and the harmonic state of balance, that always come in-between the transition from the one force's dominance over the other forces – that is, balance between the two original proto-forces. *Óðinn's* force is that which throws the ball up into the air, *Þórr's* is the one which pulls it back down; and *Freyr's* the moment when the ball's velocity equals zero.

It is the universe that I am actually speaking of here, and if we change the word «ball» in the metaphor above to «stars», we get the rhythm of the universe. Óðinn is the big bang, which throws matter in all directions. Þórr is the force that tries to pull everything together again.

I have already said that the universe is expanding with increasing velocity. This is seen as proof that the gravitational pull is too weak to slow down the expansion of the universe. What these scientists forget is that if the force of the explosion is still active, it will still put force on the stars, so that they can accelerate. The waves from the explosion will lose their power and then the gravitational pull will take control, and the universe will again start to pull itself together – after a short moment of stillness. A moment when Óðinn's and Þórr's powers inflict an equal amount of force on the mass of the universe.

The difference between their powers is that Þórr's is constant. Óðinn's frequency fluctuates from enormous force, to nothing, until it again becomes enormous.

The second pillar, then, is the explosion, which we constantly, actively see in the Sun and the other stars. This is the eye of *Óðinn* and the creative force; which at one time created the universe in a violent explosion. The Big Bang!

### III

The pillar, which is then, located in-between the two; between the hammer of Þórr and the eye of Óðinn, is the seat of the chieftain. The task of the chieftain is to lead the rites, in the sanctuary (*Véi*). He does this to keep the balance in his kingdom. He wants Þórr's rain, which falls to the ground due to the gravitational pull, but he also wants Óðinn's rays to shine at the fields. He wants peace, but also war. He wants wealth, but not too much – it only leads to decay. He wants *balance*. The reason for the negative in his kingdom is to increase the possibilities of the positive to do its work. He is to lead the tribe into progress.

This balance of Freyr is not constant. It constantly shifts forward and backwards. It is sun and rain, war and peace, winter and summer, women and men, work and rest, lucky and unfortunate. Together, Tuisto's hands work as the creative and the progressive force, which we here in Scandinavia call *Élivágr*. It is the universe's constant motion of a sea; the waves billow back and forth. It is the rhythm of the lung of the universe.

### IV

Our world was created in co-operation between these three proto-forces. Between *Múspellheimr* (the stars) and *Niflheimr* (the frozen matter in space) there was *Gínungagap* (the void). The universe was resting. It was inactive. It was in a state of complete balance.

The universe woke after this rest of Freyr. Óðinn's force threw the mass out in all directions again. The stars began to melt the frozen matter in space when they met each other, out there in *Gínungagap*; in the void.

In *Múspellheimr*, there was the divine bosom, the explosion which gives new life to the universe. In *Niflheimr*, there was the resting divine thought, frozen. The ice melted and it became active again.

In *Ragnarök*, the opposite forces cancel each other out until only one force is left standing. Since the gravitational pull is constant, while the explosion only works over a limited time, gravity will always win. It will always, after a period of time, force the mass of universe together again.

The mark of this is the gods' preparation for Ragnarök. Óðinn has endeavoured to win the battle, even though he knows he will always lose in the end. He will always die, no matter how much force he puts into his explosion – because gravity is constant, while his own power, after some time, will cease to function. That, which is then to come, is the Jotun's destruction of our world. It is destroyed at that time when the planets and the stars are forced together into one point again. The sky falls down.

But the humans will return yet again. For *Lif* (the force of life) and *Lifþrasi* (the will of life) hides in *Hoddmimis* grove. There, they feed on the dew of the morning. When the universe again explodes, the ice will melt and the force of life will become active once again. No Ragnarök can destroy this treasure of the memory.

## V

The universe is the lung of Tuisto, which rhythmically breathes, in and out. His brain is the thought that becomes frozen at the collapse of the universe. This thought becomes active again, when Tuisto breathes out, and lets Óðinn's explosion heat it up. Tuisto's thought then forms and creates a new and living universe.

Tuisto's thought directs his two round palms. The force of the explosion is in one of them, gravity in the other. One of them is the white hole of the universe, the other the black hole of the universe. With these, Tuisto can move around the celestial bodies, irradiate and increase or decrease them.

At each black hole, there exist so-called naked singularities. Besides these, there exist invisible holes in the universe, which we call wormholes. Here, objects may enter in order to exit at a completely different place in the universe; independent of both time and space. The exits of these holes are what we call white holes. The mass that was dragged towards the black hole (by gravity) hit a wormhole instead; where it bursts out the egress of the white hole with an enormous force.

Black holes will only get more massive, and will only gravitate more and more matter in the universe, until a hole becomes so big that it is capable of absorbing all other mass in the universe. This is where Irminsûl's role enters, because it is actually Tuisto, the god-pillar in the centre – the high-seat, that is supposed to balance the two other proto-forces. Tuisto's brain, the thought, can place wormholes inside the black holes, so that they empty in mass faster than they are filled up. Thus the one hand negates the other hand's actions, which results in balance.

## VI

Eternal questions in connection with creation are: How were humans created? How was the first human created? Where, how and *why*? Neither science's coincidence-theory, nor the religion's god-creation are very realistic or believable scenarios.

In our culture, we have three alternatives, grossly. We have science, the Semitic religions, and our own Germanic theory. The first two, we learn of, whether we want to or not, when we are placed in school for brainwashing. Our own theory, on the other hand, is completely unknown. We have forgotten it.

I have reason to believe that our race may not have been created here on earth; rather it was *recreated*. Robots from another star may have been sent to create a human family here too. (If you wish for a detailed description of how this may have been done, check out my third book, *EihwaR*). I state that the most likely motive for this creation is that our racial brethren out there in space wish

to immortalize themselves. That is not the whole truth though, because it does not explain *why* they would like to become immortalized.

The universe can be compared to a child leaping on a trampoline. The more powerful the impact with the trampoline is, the higher up the child reaches before it is then pulled down by gravity. That is why Odin builds Valhall and wishes to *delay* Ragnarök as long as possible. He cannot stop the end of the world, but he can delay it.

There is only one way of delaying the collapse of the universe, besides making the Big Bang more powerful, and that is by the help of black and white holes – that is, with the help of Tuisto's two hands. These two hands must be driven by Tuisto – by Irminsûl. This Irminsûl can thus, in theory, keep the universe expanded for eternity. With Tuisto's brain – the thought – wormholes can be moved, and white holes can «empty» the black holes that become too big. This way, the thought can manipulate the universe's mass for all eternity; depending on if this thought is powerful enough, and lives long enough to be able to do so. It must not become frozen and inactive again. Then the collapse and a new Big Bang will be inevitable.

Human beings have power of thought; we think, we create. The motive behind the creation of man is thus a few steps closer. We return back to mythology, and find that Búri's son, that is Tuisto's son, *Börr/Mannus*, had three sons; *Óðinn/Istwô*, *Víli/IrminiaR* and *Véi/IngwaR*.

At first, three sons could create a world of *Ymir*, the first giant (the total mass). Tuisto himself could not, and neither could his son. The reason for this was that *Tuisto's* grandsons were a combined manifestation of the thought, *Börr/Mannus*, and the matter, *Bestla*. *Bestla* was a daughter of *Bölþorn*. These two later names mean respectively «the best blood» and the «imperfect thorn (matter)». In other words, Tuisto had to bind the best of the imperfect matter before he could create the world (of the humans).

Human beings are a combination of spirit and matter, of mind and body. The myth of Tuisto's three grandsons is a myth of the creation of man. It is actually the humans themselves who create the world. It is we who build and move around the celestial bodies. Our distant forefathers, if indeed they sent robots here to create us, were far ahead of us in development. They had the technology to send out very intelligent and independent robots. They had a technology far ahead of our own and quite superior in comparison.

Tuisto's thought, that which moves and uses white and black holes, is thus *technology*. It is only with advanced technology that we can influence the evolution of the universe. Mankind – that itself sit in the high-seat – is that force which can balance the proto-forces.

We cannot do this today, but we will be able to do so in the future – if our kin develop in a positive direction. We need to increase our thought-power, our intelligence; through eugenics and a culture which worships and emphasizes intelligence. This is thus an answer to *why* humans were created. We are Freyr, who sits in the high-seat, in between Tuisto's two hands, and whom our forefathers illustrated when they dragged wagons around the country displaying humans, who they said were gods (Freyr and his wife). They were right.

## VII

How, or where, the first human being was created is a hard question to answer. Our mythology tells us that Óðinn, Lóðurr and Hœnir once walked along the shores of a beach. There, they found two samples of drifting wood that resembled them. They, respectively, gave them spirit and life; sense and motion; liquid and good colours, sight, speech, hearing and appearance. That is all we know;

the thought bonded with the matter and put it in motion. How and where this happened will remain a mystery until further notice.

If we just keep our thoughts on why man was created, we will be able to comprehend why the universe was created which much more ease; and why we should try to keep it in a state of expansion as long as possible.

The child who is leaping on the trampoline would really not prefer to simply jump up and down; the joy of it is being able to drift in the air, or even better; to be able to fly! This is what we seek: to be able to hold the universe up in the air, to «fly» with the universe.

But why should we fly? Where are we going with the universe?

The basic goal of everything in this world is the search for improvement and development. This holds true for the fetus in the belly of its mother, for the post-birth human being, for planets and stars, for plants and animals – and for the universe, Tuisto's brain and lung. The development lies not in the universe's expansion, but in its existence over time. The universe must exist for some time to reach a new level of development, just as a child must live for some time to reach adulthood. The task of man is to keep the universe alive as long as possible, so that it also may grow up.

In the same manner that a child develops new characteristics over the years, the universe shall too. The child reaches puberty and can reproduce itself. The child's eyesight improves and its intelligence grows. The child grows stronger. We do not know exactly which attributes the universe will develop with time, but we do know that it is our task to see to that the universe has the opportunity to develop as much as possible; before it eventually collapses and we must start from the beginning again.

Regarding the attributes our universe has already developed, I can mention life, and thus a chance for better maintenance of the universe. The universe has thus developed a potential for self-preservation through the human being's potential of developing technology that allows us to manipulate white and black holes.

The possibilities are endless, and just the possibility alone should be enough for every human to submit to developing a better and more intelligent human kin.

## VIII

The evolutionary record of humanity reaches beyond the shadows of the Polar race, the fog-shapes of the Hyperborean race, the androgynous Lemurian race of giants, the giants of the Atlantic race and the creative man of the Aryan race (see my second book, *Germansk mytologi og verdensanskuelse* for more details on this).

In our evolutionary-chain, there are seven races; the five mentioned above and two others. Only the seventh is complete and in order to understand and develop the technology, we need to bring the universe to a higher evolutionary level.

The sixth race will be called the solar race and will consist of pure Aryans with a highly developed intelligence and body. All true folk-companions shall join together in Scandinavia; or will be bound to Scandinavia through political and military alliances from their own native countries.



The new Europe will, in other words, be led and run from Scandinavia – the High-fortress of the Aryan tribe. Schools and other educational centers shall be built in a heathen Scandinavia, and kinsmen from all over the world – but foremost from Europe and the USA – will migrate there to learn the thought of *Irminsûl*.

## IX

The human being is the mirror of the universe. We are microcosms in macrocosms. The development of the one universe is like the other. The child leaping on the trampoline, who is pulled down again by gravity, has its counterpart in humanity through its relationship with life and death. We are born and are pulled back into death again by time. We can delay death, but it will always catch up with us. Death is the gravity of microcosms.

To avoid the universe from collapsing, we must first and foremost see to it that we ourselves avoid death. Death, in itself, is not dangerous, but *oblivion* is! All the knowledge a human gathers during a long life disappears (to the unconsciousness) when this human dies. Rebirth only brings vague memories of what once was into consciousness again. We must be educated from the start again. Everything must be learned from the beginning.

When the universe dies, Tuisto's thought becomes frozen. Everything that existed in the former life must be created and found again. This is also the case with human beings. The child who wishes to fly in the trampoline metaphor, is equal to the human being who wishes to never forget (never die). It was not death that the old sorcerers (who sought out immortality) feared, but oblivion.

With the sixth race, we thus seek to annul the effect of birth and death. We will seek to develop humanity and the technology that will be advanced enough to transfer a human's experiences to the next life. We will live in a new body, but our consciousness will be the same. In other words, your ego will be identical; only the body is new. All knowledge, all experience and all sense will be the same. This is the immortality of our personal consciousness. The physical immortality will then be sought for.

The maintenance of folk hygiene is absolutely necessary, because the flaws in the body's DNA must be minimal. All disagreements and contradictions, which exist in bodies containing blood from multiple races, are very dangerous in this context. It is like mechanics; the more precious the machinery, the fewer faults in the machinery can be tolerated. Thus, we should only worship the intelligent, strong (physically and spiritually), clean and beautiful (the outer reflects the inner!) human being; that which is closest to perfection. With the abolishment of oblivion by death and the introduction of the physical immortality, the seventh race will be born – the astral race. The process towards these two goals is humanity's sixth level of development: the Solar race.

## X

The sorcery we hear of in fairytales, the sorcery that our fantasy can create is, in reality, memories of a long forgotten age. It is the memories of what once was. The previous universe developed these superhumans and their fantastic abilities. Now it is our task to get back to what we have forgotten and develop our beings further.

Even in our own race's development, we have forgotten things we once understood; the knowledge of the Greek fire, the architecture which was needed to build Khemet's (Egypt's) pyramids, the electricity of Sumér (which we have re-gained) and a lot of things we do not even know of at this stage. The Judeo-Christians' burning of the library in Alexandria put us back thousands of years.

We do not know how much the Judeo-Christian spiritual-pest has hampered evolution, but we know that we must find our way back to our Indo-European thought; to the development of nature, and through this move forward again. The track we must follow to achieve this is *Irmingsûl*!

The healthy Aryans must gather around *Irmingsûl*. Intelligence must be worshipped; the purity of the folk must be worshipped. This can only be accomplished if our people adopt the view of life that we in the AHF stand for. We must, therefore, see that they do so.

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