

On our Common Cause

(Háv. 3, 34, 127, 138; Þol. 16-17; Gylf. 3, 5)

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In the Most Holy Name of the Álfáðir Óðinn (☩: *Hrosa Nafni Sinn; Praised be His Name*), Mighty yet Magnanimous, heilsan. As a Folk community, we pay a lot of lip service to our genuine, yet unrealistic desire for unity. Let us take a little time to consider our commonalities, and what we can actually do to foster this much sought after ideal.

In his *Germania*, the Roman historian Cornelius Tacitus wrote:

“May the Gods continue and perpetuate among these nations, if not any love for us, yet by all means this their animosity and hate toward each other: since whilst the destiny of the empire thus urges it, Fortune cannot more signally befriend us, than in sowing strife amongst our foes.”

This has always been the position of every enemy of a united Aryanity, and that of a united or common Cause in the Forn Siðr (*Ancient Religion*) of our Progenitor. Sadly, it has been an all-to-effective tactic, for our Folk harbors a deep-seated will to freedom, which has been too easily manipulated by the false prophets of individualism, relativism, and hedonism. We must call out these evils for what they are, and ‘*make no truce (friðr) with such enemies*’ (*Háv. 127*)...yet even this is not enough. The best, and *most essential*, means of fostering an enduring unity for our Folk and Forn Siðr is building upon the foundation of our common Cause.

Our Folk has become dissolutely disparate through an obsessive focus on divisive distinction, over and above the bonds that bind us together. Despite a biological instinct to form filial and social communities, we have embraced the destructive antithesis of this most natural urge, in following the pied piper of “individualism.” With our left hand, we tear down what we have built with our right! The individual, while not insignificant, is not, has never been, and cannot be, more important than family and Folk. By His foremost example, even the Álfáðir Óðinn (☩) sacrificed His “Self” to Himself; the Lesser to the Greater (*Háv. 138*). The very gifts of divinity, which comprise the living nature of Aryanity, were not given to an individual, but to *both* Askr (*Ash, Man*) and Embla (*Elm, Woman*), (*Vol. 16-17*) and thus the *whole*, and not the *part*. Yet, many claim that this is all a matter of “relativism.” Adherents to such chaos theory maintain that everything is relative to circumstance and perspective; the old “wolf versus sheep” argument. One can clearly see the compatibility of individualism and relativism, albeit Nature does not operate from the *perspective* of either the wolf *or* the sheep; neither does the Álfáðir Óðinn (☩)...and thus, neither should we. Embracing the individual perspective as the basis of Creed eventually produces the fruit of “hedonism”; the idea that pleasure, or what *feels* right, is the highest good. What higher good, moral authority or imperative could there possibly be to the man taught that *everything is relative* to his *individual perspective*? Indeed, this paradigm leads us to the extremes and not the center; to imbalance rather than harmony.

The desire of our Folk for freedom can actually strengthen, and even unify us, as crazy as that sounds. The key is in our ability and willingness to distinguish between freedom *from* and freedom *to*; that is, between victimology and responsibility. The Western world has, for far too long, embraced the misunderstood axiom that “*the meek shall inherit the earth,*” and thus promoted “humility” as virtue. In all actuality, this bears no relation to the idea of freedom, and simply confuses the matter. Freedom is born from an innate sense of independence, a confidence in freedom of thought and action, for which we bear responsibility, *both* individually *and* as a Folk. We have to stop confusing *liberty* with *liberation*. There is no salvation, nor redemption, except that which *we create*; for our every thought, word, and deed is a *choice* which we make. If we need redemption, it is only because we somehow failed ourselves, and our Folk, but no one is going to save us. We can only suck it up, accept responsibility, learn from our errors, and *choose* to move forward. A noble race, a holy Folk, should never approach the world with the view of a victim, but rather that of the victor. This will to freedom, which so often sows the seeds of discord among our Folk, is

verily an animus against servitude, indicative of an independent spirit. There is nothing...ABSOLUTELY NOTHING!...which unites our people like a common enemy. Thus, *anything* which would make slaves out of a free people (*our people*), even something as simple as a paradigm, must be our declared enemy.

The path of righteousness is straight (*Háv. 34*), and it is marked by true friends, even though they be few, and far between. Though we may tread the same path, in the same direction, this does not mean we must all march in lockstep. A tree has many branches and many roots, but only *one* trunk. This is its base, or *core*. Our Forn Siðr, our ancient religion, is such a path of righteousness, and it too has a core uniting its many tributaries. Thus, our unity is also strengthened by an adherence to some *basic*, or fundamental, principles. Fundamental Odinism elucidates these principles in five doctrines, which comprise our Creed, affirming more than a mere “testification of faith”, or “statement of belief”, but our *way of life*.

◆ The **Doctrine of Sovereignty** recognizes that the Álfáðir Óðinn (☞) is the “Highest and Most Ancient of all the Goðanum (*Gods & Goddesses*)”, and “*Mighty as the other Goðanum are, yet they submit to Him as Children to the Father*” (*Gylf. 3, 20*). He is the **Cause** of all that is, was, and ever will be. The universe is *His* order. Natural Law is *His* will. Man and Goðanum are Manifestations of *Him*. With this fundamental understanding, we honor and revere our ancestors, and all the Goðanum of our Folk, *in His Most Holy Name*.

◆ The **Doctrine of Absolute Truth**, speaks to the quintessential nature of the Álfáðir Óðinn (☞) as *Truth*, and is our counter to the abuse of dogmas by other religions; a fact we cannot ignore. Our position is essentially *antirelativistic*, in that we affirm the existence and dominion of Truth, and to this paradigm we apply the mandate of Óðinn (☞) to *test* the mysteries, and to *prove* our faith (*Háv. 144*). Our faith, or trust in the power of Truth as absolute, in the unequivocal and undeniable Being of the Álfáðir (☞) as Sann (*Truth*) (*Grim. 47*), can never be blind, or governed by ignorance. We shall accept no doctrine into our Creed not *true* and subject to proof (*freista*), for a foundation cannot be built upon a falsehood or *lie*.

◆ The **Doctrine of Separation** recognizes the uniqueness and sacredness of the Aryan people as descendents of the Tripartite God (☞) and the Goðanum of our Folk, Who set us apart from all others in the very beginning (*Gylf. 5*). Our Goðanum live in our blood, *which They gave us* (*Vol. 17*), thus miscegenation and dilution of our blood is a desecration, blasphemous deed, and a rejection of divine nature. We are further admonished by this doctrine to maintain the balance ordained by the Álfáðir Óðinn (☞), as expressed in our lore and nature. Much more than simply avoiding violation of Natural Law, which is the will of the Álfáðir Óðinn (☞), we are called by duty to participate in His creation. The common Cause is the union of the many with the One, for diversity is the unity of the many, not their destruction in a false equivalency.

◆ The **Doctrine of Natural Sexuality** affirms that the sexual urges of mankind are derived from the instinctual need for procreation, and thus the propriety of a harmonious relationship between masculinity and femininity. While we do not feel the need to regulate the private sexuality between men and women, or to confine such to procreation alone, we can, must, and do proclaim homosexuality as immoral and antithetical to our Forn Siðr. We also affirm the propriety of traditional and complimentary gender roles, as a necessary confirmation and propagation of natural sexuality, but not as delimiting of exceptionalism (*e.g. the living Einherjar and Valkyrjar*). In as much as we *live* (*Lif*), we must possess a *will to live* (*Lifþrásir*), and there can be nothing more natural than securing the existence of our people and a future for White children. How we live must comport with this noble will, or we will certainly perish, though we “live”.

◆ The **Doctrine of Traditional Foundation** affirms that our Folk and Forn Siðr have been engendered by our ancestors, to whom we look for guidance. Ours is much more than religion, but a living and evolving *way of life*. We do not spurn innovation, yet there must be a foundation in the accounts of our ancestors to ensure a continuity of faith. The Aryan people have left a wealth of examples by which we inform ourselves, and yet these are “*guideposts, not hitching posts*” (*Gð. Dr. Cröwell, Vor Forn Siðr, pg. 18*). Above the voluminous wisdom

of our Eddas, we hold the Hávamál to be the holy Word, and recognize within this Word the Source (☸) of our Nine Noble Virtues, which every stripe of Heathen accepts as a guide for life.

I happen to be an ardent proponent of teaching, *first and foremost*, the Nine Noble Virtues of Courage, Discipline, Fidelity, Honor, Honesty, Hospitality, Independence, Industriousness, and Perseverance. Yes, *before anything else*, even the runes. My reasoning is that we should establish a *firm foundation* in our spiritual pursuits, *before* we fare forth; like making an itinerary and packing appropriately *before* embarking on a journey. However, once we have been fed and clothed in the Spirit (*Háv. 3*) the runes can and do provide clear guidance. I say this to highlight the progression from Gebo (X) to Wunjo (P); from the Gift of Óðinn (☸) to the harmony of our common Cause. There is something to be said of recognizing our divine origin and the unity of filial-clannish structure, for the Álfáðir (☸) gave us the Spirit of the Blood, and thus He lives within us still. Before us is an imperative and consequential *choice*. We can continue to focus excessively on the details that divide us, remaining disparate and dissolute, or we can choose to embrace our blood-born bonds and common Cause, building the great edifice of our united Folk and Forn Siðr. For the whole of Aryanity, Fundamental Odinism can be a burning beacon back to the Folk soul:

“We know and affirm that the Álfáðir and Óðinn (☸) are One and the same, the Unknowable and the Knowable God, the Independent Causal Being from which all reality is derived, Divinity is manifest and Aryanity is descended.

“We know and affirm that Truth exists eternally and absolutely, obligating conscious or subconscious obedience, and denying relativism.

“We know and affirm that Aryanity is of divine origin, our Folk has a unique and sacred nature, and thus the preservation of our Blood in which this Divinity (☸) lives is His mandate.

“We know and affirm that men and women are born with an innate and natural sexuality by which our Folk and posterity are propagated as a will to live and without this, there cannot be life.

“We know and affirm that our Aryan ancestors have laid the foundation for us, as we are laying a foundation for future generations, thus we honor tradition, without spurning innovation.”

This is the Creed of Fundamental Odinism, and a Spiritual Home for *all of Aryanity* who would hear and heed the resounding call of our ancestors. This Creed is the Heart and Hearth of a united Folk and Forn Siðr. If you affirm living by the Hávamál and the Nine Noble Virtues, then we are on the *same path*, and journeying *together*, not alone, in the same direction, under the same guidance. We do not all have to do things, or even *believe* identically...that would actually destroy diversity, and diminish our experience of the divine. We *do* have to find, recognize, and affirm those principles which are unequivocally *true* and bind us in a common Cause. Then, and only then, can we call the future *ours*!

Óðinn með Oss!!!
(Odin ☸ with Us)

The Creed of Fundamental Æðinism

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