

What is The Fylgja (File-ya) or Fetch

At a recent meeting of Balder Rising the topic of the Fylgja or Fetch came up. I described the Fylgja as that part of your soul you can call on to assist in Galdor and Seither magick, especially where it involves faring forth and self-examination. I described it as the individual's totem or guardian spirit, which usually appears in any of three different manifestations: a member of the opposite sex, an animal compatible with one's disposition, or a geometric shape. The Fylgja is not a separate entity, but part of one's soul matrix. It is a reflection of the individual's personality, which in turn is influenced by one's Orlog and everything stored in it. Thus the Fylgja can be an instrumental partner in bending what is stored in your Orlog, and thus influence your Wyrð. Edred Thorsson and Kveldulf Gundarsson believe the Hamr (within the Soul) is the source of power for the Fylgja. With that in mind it would make sense to believe that the Hamr develops within the child in the womb, and then becomes firmly knitted to its Lyke (physical body) and forms a bond with the Fylgja at Naming.

At this point a lively discussion broke out about the Fylgja. One of the members of the class mentioned that when the Fylgja manifested itself in human form, it was always female. He claimed that this is what is described in "the Lore." He also claimed that it was the same as the Dis, and thus one's ancestral female entity that is attached to the family through the material genetic line. I enjoy times like this in our classes because they cause people to seriously think about Germanic Magick, the Lore and Myths. We modern-day Erulians must never try to create a "fundamentalist" mind-set, assuming that we must abide by some kind of theological orthodoxy based on "the historical records." The danger of slipping into fundamentalist orthodoxy comes from the "reconstructionist mind-set" that is all too pervasive within the Germanic Heathen movement. I saw this mind-set rearing its ugly head within this discussion about the Fylgja. The argument that the Fylgja is *always* female when appearing in human form was based on original historic source material. To be perfectly honest, all original-historical source material does describe the Fylgja as female, but what people fail to take into account is that all accounts of persons interacting within the Lore are male Erulians, Seidrmandh or Galdor-masters. So what about all the female Erulians, Seidkonur and Galdor-masters? There are no descriptions of women making contact with their Fylgja in those records. Does this mean that women never worked with their Fylgja? Or that the scholars who recorded the Norse sagas and myths were biased?

The ancient Norse culture, like all Indo-European cultures in their ancient states, was an oral tradition. Unlike most Indo-European societies, the Norse, or Germanic Heathen, society never had the chance to evolve a Heathen written culture as did the Greek or the Vedic cultures. Therefore it was left to Christian scholars to record the Germanic/Norse sagas and myth. Since Christian hierarchy was anti-women, and objected to woman holding positions of authority, they viewed all women with any authority or influence as heretical, so women practicing Magick were referred to as "witches" and devil-worshippers" in the resulting distorted accounts. Whenever a woman sorcerer or magician communicated with their Fylgja, they were described as witches cavorting with the devil in "black rituals" at the strike of midnight. Edred Thorsson explores the anti-woman Christian propaganda in his books, *Witchdom of the True*.

Thorsson's first book of Rune Magick, *Futhark: A Handbook of Rune Magic* (1984)

says:

Fylgja—the “fetch,” a numinous being attached to every individual, which is the repository of all past action and which accordingly affects the person’s life. Visualized as either a feminine form, an animal, or an abstract shape.

But in his second book on Rune Magick, *Runelore* (1987) he made a slight change:

Fylgja—the “fetch,” a numinous being attached to every individual, which is the repository of all past action and which accordingly affects the person’s life. Visualized as either a contra-sexual entity, an animal, or an abstract shape.

Why the change? In his latest book, *Alu: An Advanced Guide to Operative Runology*, he points out how too many present-day Heathens take the word of Christian and secular scholars over the word of Heathens who actually practice Northern/Germanic Magick. I agree with him, and this is a major problem in constructing living and thriving Heathen communities. Too many Heathens are ready to play dress-up by wearing costumes and going through the motions of customs and rituals, but few ever really seek a deep, personal connection with the Gods. This requires a great deal of time and hard work, and unfortunately there are too many “Dungeons and Dragons Heathens” in the movement.

Those of us today who are practitioners of Germanic Magick must not restrict ourselves to what was recorded 800 years ago. Thorsson writes, “the world of Egill (Skallagrimson) is not my world, and so my magic cannot be his magic.” This is so true, yet too many try to duplicate Egill’s world and the way he did things, especially his magick. We who practice Germanic Magick should look at Magick in the same way physicists seek to discover the truth about physics. There are theoretical physicists and experimental physicists. The former come up with theories about the way physics work, while the latter try to prove or disprove their theories through experimentation, so as to discover the truth! We modern-day Erulians must reverse-engineer Germanic Magick by first looking to what little has been recorded in the historical records, but this well-spring of ancient lore is *not* the “alpha and omega” of Germanic Magick. *It is just a starting point!* Like the experimental physicists, we too must experiment with the Magick to discover what does and what doesn’t work, and then record how it works!

One of our woman members told us she was not aware of what the Fylgja was, but while performing trance work, she had had an amazing experience: a vision in which a man appeared to her with a face that gradually morphed into that of an elk, and then into the skull of an elk. Her description was a wonderful rendition of her Fylgja's appearing to her first in human form, and then as an animal. Are we supposed to tell her otherwise because there are no accounts of the Fylgja appearing as a man? That she could not have seen her Fylgja, because she is a woman and the historical records tell us only that the Fylgja appears to men?

Many women practicing Germanic Magick tell of their Fylgja appearing in the image of a man. They are all dedicated Heathens who have mastered Germanic Magick. I personally hold them in far greater esteem than I do the long list of Christian and secular scholars who have no spiritual or religious empathy with Heathenism. When I teach Germanic Magick, I never dismiss anything that my students experience. I consider them

to be a wellspring of knowledge that was lost. *I have learned more through my own experiences and theirs than I have by simply reading and memorizing what has been written by Christian and secular scholars.* I know of one so-called Germanic sorcerer (he was also a member of the Church of Satan) who likes to replicate the garb, right down to the cat-skin fur gloves and fur hat, of the Greenland Seithrkona, and recite rituals in Old Norse. Yet his performance of Magick is hollow and empty.

Another point of confusion is the understanding of certain entities mentioned in the lore. Many find it hard to distinguish the differences between the helpful spirits which include Norns, Disir, Valkyries, and Fylgjur. At first they all seem to have similar duties, and many seem to cross over in their responsibilities in watching over us. But they are each unique with a well-defined purpose.

The Fylgja or Fetch is a part of your soul matrix. It is the part of your subconsciousness that is associated with your astral body. You need to develop a personal and loving relationship with your Fylgja. It will appear to you in your dreams or in a trance. It could also appear to you in physical form, as an animal which will guide and warn you, or as a human being.

If you have dark issues with the opposite sex, you will find difficulties in dealing with your Fylgja. But you can call on it to help you to resolve such issues. This is the best way to create a harmonious and working relationship with your Fylgja, communicating with it to guide you through your subconscious. The individual will display traits in their behavior and life style that provide you the opportunity to learn how to deal with the opposite sex. Your interaction with this person will help you to grow and evolve. This is very important, not just on the mundane level of reality (your ability to form a loving relationship with someone of the opposite sex) but also on a magical level—creating a balance between the magical principles of Male-Force and Female-Form which is the essence of all magical disciplines.

The Disir are very different. They are feminine entities that are tied to your maternal ancestral line. This means they are connected to your mtDNA. The Disir can help you with issues dealing with your ancestry and your Orlog, especially with things stored in your Orlog that you have inherited, while the Fylgja will assist you with issues in your Orlog that manifested during your present life.

Everyone has an individual Norn attached at birth. This Norn is also female and is weaving your Web of Wyrð from what is stored in your Orlog. At birth there are certain traits inherited from your ancestors that will affect you greatly during your formative years of childhood, and especially during your teenage years. But as you grow, every thought, sensation and action will be woven into your web. Some believe that if you ever see your Fylgja, it is dangerous, and foretells danger and even death. My own dealing with my Fylgja does not bear this out, nor do accounts by many others I know who practice Germanic Magick. But I did see my Norn once in a dream, and it was terrifying. One year to the day after I first was confronted by my Norn, I was hit by a van on Park Ave, in NYC and thrown 15 feet. Miraculously, I got up and walked away from the accident. The reason I was not killed or even injured is simple. While in a trance right before that terrible accident, I was confronted by my Valkyrie, who told me she wassent by Odin to ask me to follow him. In another trance shortly after her appearance and right before I got hit by the van, Odin appeared to me and asked me my answer, and I swore to follow him. I believe the reason I survived that fatal confrontation with the van was my

willingness to follow Odin.

This brings us to our individual Valkyrie. We each have a Valkyrie that watches over us. She is given to us at birth by Odin, and she can intervene between you and the Gods. Just as Brunhild is sent by Odin to intervene in the destiny of Sigurd, so does Odin intervene in our lives through his Valkyries.

Now we must stop talking about your Fetch-Fylgja, Dis, Norn and Valkyrie. You need to become an “experimental physicist..” You need to discover for yourself the truth about such entities. This will be very interesting, especially if you are a woman. Discover whether your Fylgja is a male or female entity. You can do this by the following exercise, taken from our Yggdrasil Training Program:

EXERCISE: CALLING YOUR FETCH

Before we go on to explore the other archetypes in this lesson, we should stop and explain the exercise that is useful in helping you establish contact with your Fetch. First you need to realize the existence of the Fetch. Once you have convinced yourself of its existence and the potential of the partnership that can be established, you will discover how easy it is to establish the link. The fact that your Fetch is a part of you will very quickly eliminate all barriers between you and it. It really only takes the act of believing in its existence to call it forth. Because we are burdened with so much baggage from our upbringing in other traditions, it can sometimes be difficult to truly break through the iron curtain of indoctrination of our upbringing, but not impossible.

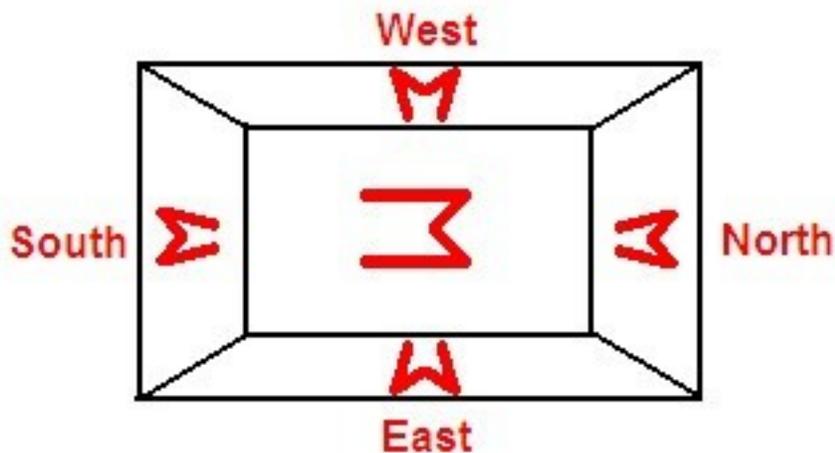
Once again, read as much material and literature on animal totems, the animus and anima and other topics dealing with the Fetch as you can find. Become familiar with the Norse tradition and realize that no other traditions have developed such a rich heritage regarding the fetch. Once you have realized this important fact, you will be quickly on your way to actualizing the existence of the fetch as a partner for you to work with in your life experiences.

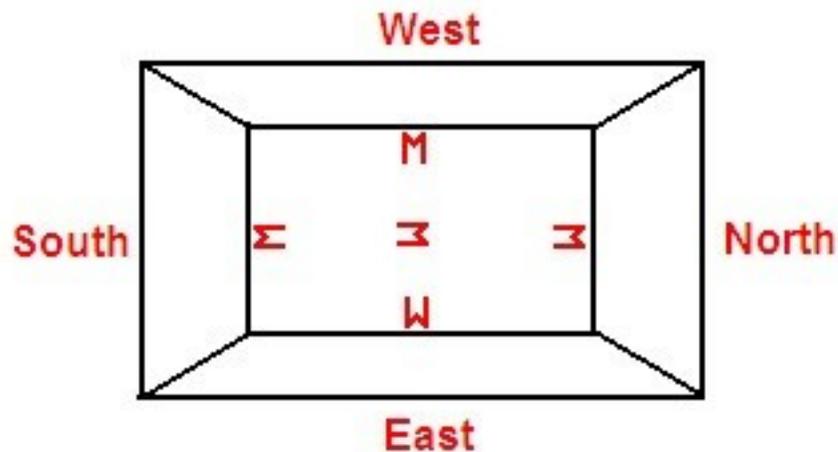
Ehwaz, which is known as the Relationship Rune, is the Rune of the Fetch. Ehwaz represents the twin Gods, which in Norse mythology are personified as Frey and Freyja. Unlike the twins Balder and Hoder, who symbolize the initiation rite of death and rebirth in the evolutionary process of metamorphosis into a Vril Being, Frey and Freyja represent the Sacred Marriage of the anima and animus. In other traditions, such as the Hellenistic Hermetic tradition, such a pairing represents the Alchemical Marriage. In most pagan traditions, especially Indo-European pagan religions, it is the symbol of the perfect relationship, and the significance of a twin brother and sister wedding is symbolic of the genetic relationship necessary. Ehwaz also represents the union of the horse and the rider. In most Indo-European mythologies, the God rides a horse on a journey of spiritual significance. ***This journey usually takes both rider and steed into a realm of darkness such as Hel or Jotunheim. The rider always returns transformed. Thus, the horse symbolism of Ehwaz is the steed that the***

runester rides on in his quest for spiritual evolution and transformation into a Vril Being. In your case, the horse is the Yggdrasill Training Program.

The rider and horse ***develop a bond of total trust and dependency***, as is necessary for the adept to complete his journey. The Denali Institute says: ***This trust, along with a growing sense of loyalty and dependence upon each other, builds with each passing day to form a web of emotional and spiritual connections which become highly resilient as time passes.***

You can and should incorporate Ehwaz into your exercise to call forth your Fetch. We will provide you with three different methods. The simplest way is to simply meditate and chant Ehwaz before proceeding with the exercise. A second way is to first place your grey, 8 by 11 inch card or paper with the red Ehwaz painted on it on the wall before you as we explained in Lesson Five, Level Two. Once you have completed this exercise, you can proceed with the exercise that we will shortly explain. But there is a more elaborate way of integrating Ehwaz into the exercise.





If you have a special room that you reserve for your exercises, you will want to make sure it is empty of all furniture. Then:

- 1) Place a large Ehwaz, between one foot and three feet in size, depending on the size of your room, on each of the four walls.
- 2) Place one on the floor in the middle of the room. The five Ehwaz Runes represent the five elements: water, fire, air, earth, and the one on the floor, ice.
- 3) Place a chair over the Ehwaz on the floor, facing north. You can also place the four Ehwaz Runes that are on the walls on the floor if you do not have a special room for this purpose, with the fifth Ehwaz in the center of the four.
- 4) Sit in the chair and then proceed with the exercise that is provided to help you call forth your Fetch.

We provide you with illustrations of both examples.

Once you have decided on the method to use to prepare yourself for the exercise, you can begin:

- 1) Prepare yourself for by lowering the light, or you can turn them off and light a candle, or use whatever method will help you to relax and enter your Alpha state.
- 2) Once you enter your Alpha or Theta state, meditate on creating a communication link with your Fetch. Do not visualize the Fetch as a sleeping entity within your DNA or subconscious mind, as with the Gods, for the Fetch has awakened when you first began to explore Vrilology, or your pagan heritage. There are humans on this planet who have an underdeveloped fetch, or one that is asleep, as if wandering in the netherworld of Hel. But, just as you awakened from such a state by completing the first level of lessons known as Hel, you also awakened your Fetch. What you are trying to accomplish is to establish a communication link with it, much in the same way as you had to establish a language for your right and left parts of your brain to communicate with each other.

3) Look deep into your transpersonal world by entering into a deeper state of meditation. You will want to move from the Asgard State of Consciousness (Alpha) into the Gladsheim State of consciousness (Theta).

4) Call, **“FETCH, COME FORTH!”** Shout when you call for your Fetch. Do this nine times, and then wait for some signal to appear in your consciousness. If you do not feel a connection, then call again nine times and wait. You can do this as many times as you feel you need to until you sense a connection.

5) Begin to ask questions to reinforce the connection. Ask questions like this:

“Are you?”

“Are you my Fetch?”

“Are you human or animal?”

“If you are an animal, please appear to me so I know what animal you are.”

“What is your name?”

Asking its name is the most important question, because naming is a powerful means to establish a connection. Continue to ask questions geared to discovering as much as you want to about the nature of your Fetch. Once you feel that you have established its identity, begin asking other questions about past relationships. Open your mind and listen for the answer. At first the answers might be confusing, so don’t become discouraged. In time, you and your Fetch will establish a coherent form of communication.

6) Try to form an image of the fetch in your mind’s eye. At first you might see only a close up of its face, or see it from afar. The image might be blurred, but in time you will establish a clear image of your Fetch. Do not force yourself to visualize a model of what you think the Fetch might look like. Let your feelings define the nature of the Fetch as much as your mind’s eye’s vision. If you are clair-sentient (sensing through feelings), you might feel its nature before you can clearly visualize what it looks like.

Repeat this exercise as often as you need to establish a close and intimate relationship with your Fetch. In time you will not only see what you fetch looks like and feel what it is trying to communicate to you, but you will clearly hear what it is saying. You will be able to hold a conversation with your fetch.

Be confident when trying to establish a relationship with your Fetch.

Once again, and we cannot remind you too much—your Fetch is an integral part of your evolving Self. Even if there are negative issues that you need to resolve in your Orlog, your Fetch is not out to harm you. If it is angry and bitter, it is so because it wants you to understand and change. Be open and willing to listen, and do not be hesitant to ask questions. Your Fetch is as dependent on you for its evolution as you are dependent on it. You and your Fetch are both seeking the same objective—the creation of a personal and intimate partnership.