



WAKING DRAGONS - Summary

Embercombe College - 2020

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I have written here below the rune-row in relations to the creation myth - as the runes have “Ur-Log” (Ur=Origin Log = Law) within their symbolism; such as the killing of Ymir, the harnessing of the giants powers to create and the debt to the Giants - the debt from the wild, the earth. There is also the law of reconciliation between opposing forces - the earth spirits and the sky Gods reconcile through the spit and tears to create wisdom in the seven worlds. Although this has not happened yet in our world.

These laws (urlogs) are important to note as we go on with the material.

Please add to these notes with your own thoughts, especially if you have your own regular practice, be it

meditation or psychology. Some of the ideas presented should be questioned and filled with your own insights.

As a word of advice try and learn the name of the runes (don't worry about pronunciation, do the best you can) and their symbol from the creation story below. Do the best you can, if you can learn one or two per day that is enough pace.

The first letter of the rune is always its linguistic value; DAGAZ is D, ASS is A, etc. Practice spelling your name with the runes in this way.

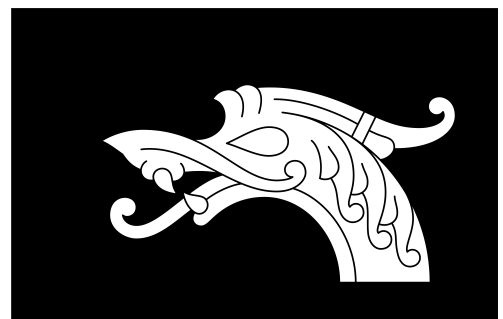
Central to this knowledge, and especially esoteric knowledge, is the question: “what do you want and how much are you prepared to pay?” Nothing of value comes without a price, and wisdom, I am afraid (and according to all myths across the world) asks for a fair amount. The silver in our hair is earned having lived through the seasons and all the ups and downs life brings us. There is little spiritual bypassing and sometimes this content may be hard or harsh in places, especially the Labyrinth.

Mythos and Logos

Two paths to knowledge:

There is an ocean of confusion washing over the world; it is the colliding worlds of Mythos and Logos.

In ancient Greece “Logos” was the objective language, the non-personal; you presented it in court with facts and figures - the evidence based language. Logos was the peer-reviewed essay, the analysis, the laboratory, the bookkeeping. Since that time, and as a heritage from ancient Greece, our western society presents logos as the main, and only, viable description of reality and truth; a reality and truth that can be calculated and quantified. Is this language enough for the poet in us? Is science of psychiatry enough to explain your feelings when you look into the eyes of the person you love?

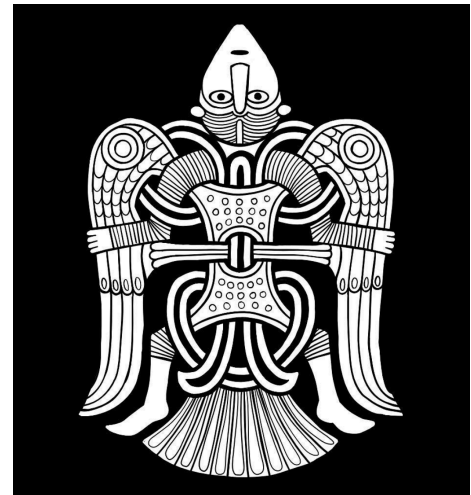


The anathema of Logos was Mythos. It was the subjective, the personal; the oral story, the poetry: Mythos speaks of eagles carrying golden keys, and of the Earth being created in seven days; it speaks of Gods riding through the rainbow bridge. Mythos doesn't only see the sun, but an entire golden chariot driven by Fair Sol (Norse sun Goddess) riding across the sky. Her horses are called scorching heat and early dawn, she rises from the gates of the East. How do you explain Fair Sol to Richard Dawkins? It is ridiculous to trespass Mythos into Logos, and vice-versa, and those standing on either side debating this are committing an intellectual fallacy.

Both Mythos and Logos are necessary in order to attain philosophical knowledge and wisdom. The alchemical laboratory and the spilled ink of the poet can live side by side. We learn to understand both their languages, none should be seen as more truer than the other, great insight (and culture) arise from both views.

Fundamentalism can arise when mythos trespasses into the world of logos; suddenly the poetic and mythological language is taken as literally truth and people demand evidence for the eagle that carries the golden key; does it fly through Manchester or Philadelphia? We want it to exist in the same realm as the car or the train exists, we want to quantify it and seek evidence for it. I guess this is why religious fundamentalism can be seen as a modern phenomenon, trying to explain Mythos with Logos's terms and conditions. What a sad proposition, and ultimately in vain.

To break this strife we need to recognise Mythos for its own value, insight and wisdom. Seven days in the world of myth means billions of years in the world of science. Three days in the old Brother Grimm's stories are long passages of time. Do not attempt to discredit either the science or the fairytale; they have a different purpose and use in our society.



We need Mythos at funerals, at weddings, when a baby is born. It is a language that shows a reflection of our humanness and it carries a poetic depth, a depth and a sprinkling of magic which some feel exists in nature, it comes to us when we spend a quiet moment, or celebrate with friends. But we need Logos too; in the laboratory, to build a house, in calculating the speed of sound, and the mathematics of the revolving galaxy.

We are better off allowing both to co-exist as the ancients did, rather than having an unnecessary tug of war between them. This course will focus on the Mythos of the North.

Runes of Creation: (first basic layers of interpretation)

Please research on your own and link the name of the rune with the symbol of the rune. Easily done with help from google. This will be worth your while as you will get to know the runes very quickly.

In the beginning there was Ginnungagap, length and breadth immeasurable, depth beyond comprehension. The beginning, primal cause.

The rune **UR** reflects this, the origin or emptiness. The symbol is two cow horns after the gigantic cow named Audhumbla “void, darkness.” The origin of the Universe. This is closely connected to the sacred cows of the Hindu tradition as the “mother” and the Northern customs where influenced by the Indo-European religion.

In Ginnungagap, an androgyn giant called Ymer was born between fire and ice and fed by Audhumblas milk. Ymer’s rune is **THURS** and symbolises the primitive creative energy manifested, out of control and chaotic. Ymer was the original father/mother of the Gods. Within Ymir was “Hug” - consciousness.

Audhumbla licked on salt stones to keep herself alive and from them the first God of the Aesir was born. He was noble and beautiful his name was Bure, the first of the Aesir’s. There followed more beings and Bure had a son named Bor and took for his wife Bestla (Urd) who gave birth to Odin (spirit), Ve and Vile. The first Aesirs killed the giant Ymer, or in other words subordinated the raw energy and created the manifested universe. This is symbolised by the rune **ASS**.

Next **REID**, it stands for order and control of the four directions and the elements. Reid is Tor’s rune and Tor is the restorer of the cosmic order and REID is linked with the enlightened thunderbolt. REID is also movement and we get direction and the first phase of the creation story is done.

From the lightning we get fire, **KEN** which is connected to the fire realm, is a spiritual and creative energy. **GIFU** marks the four directions and the centre of the universe and its meaning is harmony and balance.

WYNJA, the rune of happiness stands for unconditional love and bliss that permeates the manifested universe. This rune indicates the beginning of the fertility Gods and Goddesses, the Vaenir.

HAGAL stands for a heavenly structure, the power of crystals. HAGAL symbolises the rainbow, milky way, the bridge between the worlds, after this rune we approach the material world. With **NAUD** came the Goddesses of fate, the nornor, into the picture. The nornor weaves the thread of the universe and gives the creation its structure. **ISS** represents structure, but also nifelhem and a material forming power. The ten first runes represents the original creation and the powers that gives it its spiritual structure.

Once we reach the rune **JARA** we come to our world. JARA stands for the seasons and the sacred marriage between Frej and Freja, which keeps our world alive. Thereafter we have the runes from the mineral kingdom, **PETRA**, the vegetable kingdom **EOH** and the animal kingdom **ALGIZ**. Then we have the **SOL**, the sun, which is the material aspect to the KEN rune. Then we have man **TYR** and woman **BJARKA** - mankind enters the creation. TYR and BJARKA also represents the heaven and earth, the two joined together.

With the rune **MADR** the joining has gone deeper and represents a whole and balanced person. With **LAGU** we reach the end of another cycle in the runic structure. LAGU represents water and stand in relations to **ISS** which represents ice. But in LAGU the water is clear and flowing, warm and life giving.

ING stands in relation to JARA and is a fertility rune. But here the impulse is starting to change from the earth to the cosmic **ODAL**, representing tradition, culture, forefathers and all the earlier incarnations – everything that makes us of who we are. **DAGAZ** is the

ability to reach further than this – as a butterfly going out of his cocoon and take re-birth in an environment full of light, love, and insight.. And with **FEH** we reach the completeness of the circle, of creation. The totality and end of earthly existence, but it is only a start as **FEH** is in close relation to the UR rune – both have the cow horns as symbols.

Time as the water cycle feeding the Eternal Tree - the Norns: Urd, Verdandi and Skuld

In old Norse, the name for the incomprehensible mystery is called Ginnungagap, when said out loud, the word rolls over your tongue like an old boulder-stone and the vowels opens your jaw. Try it and widen your eyes when you say it. Don't worry about the correct pronunciation, let the vowels do their magic. GINNUNGAGAP.

With this word, you are invoking the mother of light, and the name of the first cause.

From the Grandmothers (the Eddas) we hear that fire spread across Ginnungagap, followed by ice, to cool the flames. In between these temperatures a baby was born and was hungry for milk, the name was Ymir (an Androgyn), meaning the screamer. It seems that souls scream before they learn to think - we hear this holiest of galder (mantra) in every infant.

In that primordial dusk stood the forgotten Goddess. All lands suffer due to her forgetting, her off-spring are today only reduced to feed fast food outlets; without songs or tributes. She is the holy cow, Audhumla. Remembering her name can restore forests.

Blessings on Forn Sed in Scandinavia and the Brahmans in India keeping her praises alive.

*And this prayer of the singer
continually expanding,
Became a cow that was there before
the beginning of the world*

The Rig Veda

She carries life giving milk; milk that has been within all living beings since, a spark of her memory is still alive in the name of our galaxy: the milky way. An older name for our galaxy is the Cow's Lane.

Ymir drank from her milk and dreamed, and gave birth from his armpit to Memory.

Another name for Memory is Mimir. Mimir (also Androgyn) has a daughter called Urd. The Goddess of Life and Death - she is time and all time flows towards her like currents of sea, she is all the past and she knows all the Ur-logs, primal laws.

Ymir sweated from the armpits and all of the memory of yesterday transformed into moisture. Urd collected each droplet and filled a great well to help grow the Mundi Universalis, an eternal Tree - Yggdrasil. Since then, memories have nourished the roots of the Tree.

Urd is a gardener of memory and has since given us the substance for all ritual and ceremonial life; she is the care-taker of all our grieves and joys, none is thrown away or forgotten, all is turned to life-giving water.

What are your joys and grieves that has become a sustenance for your own life, and your ceremonial life?

The water cycle as time, morality and ethics

The water cycle is a mirror of time itself. First it springs upwards through the trunk, towards the fruitful flowering (the present). Then the water sinks back into the well carrying all the experiences of the present as it flows into the submerged waters, downwards towards the roots, where the cycle to repeats itself again. Forgetfulness causes drought and empties the well that feed the Tree.

The water contains the experiences of the past and present. Water is therefore the original mirror of the world, not the artificial mirror which is there to flatter us, but instead, the mirror which shows us “what is.”

The flowers of the Tree are tended by a younger sister, Verdandi, through her, the flowers grow in the ever-present. Within each flower, there is a longing to grow further, more colourful, more bright. This longing is the source for growth and movement. It gives the flowers vibrancy and beauty. We will work with this longing as it relates to Seidr, Magic and our Willpower - Megin.

The movement towards the future is presided over by the third sister, Skuld. She is the future possible. Her face is cloaked and hidden. When the future is hidden, we have to awaken to all the choices we are making: from speech and action. Because within the confines of a hidden future, our own morality becomes significant as we partake in shaping the future; we are accountable to what is happening and to the world we inhabit. We co-create the future with everyone else. This forms the basics of the ethics and morals that arise naturally in us when we understand this.

Meaning of the three sisters:

Urd: That Which Was

Verdandi: That Which is

Skuld: That Which ought to be

Skuld also means “debt”

Once each moment withers into the past, the waters return for a new cycle.

At the end of our life, we travel towards the past, like the sap of the tree going into the roots; our lives become memories; and we end up feeding the deep roots of time in the great well. We become the alchemical substance for a ritual and ceremonial life to those that come after us. There is deep meaning to our lives as we feed the Eternal Tree.

In the Eddas, the All-Father (Odin) sacrificed his eye into the deep well and it was there that he learnt a hidden knowledge. This was his payment for wisdom. His eye is still there looking into the depths of time. Also when Sophia (wisdom) was looking for Bythos (The One), she sought and suffered through the dark water at the deepest part of the well, there she entered, and her descent into that darkness precipitated her ascent into wisdom.

All loss is praised in the waters of memory and two swans swim on its mirrored surface, signifying the symbol of Frey - the God of Love. Urd and her sisters also take tender care of the memories of young children and the unborn.

The Gods are kin in this movement of time, like uncles and brothers, with their own troubles and unknown futures, we share some of their feelings, although their stakes are higher. In ceremony we invite them to the feasting table and sing, grieve and praise life together.

*"She was free,
to accept or to refuse, choice
integral to humanness"*

Denise Levertov's Annunciation

Urlog and Wyrð

To visualise the concept of the Urlog better. You can think of it as a stone that has fallen into a lake and causes a ringlet to form in the water. Once the stone has hit the surface you can not "undo" the action. All those ringlets are the Urlog (events) in your own life as you are the one throwing the stone - a metaphor here for your actions, thoughts and words. There can be big stones and small stones. When you combine all this with ripples from other stones, it then creates an effect which is called **Wyrð**, the web of life. Wyrð has an inexhaustible complexity, and countless patterns. We listen and look for the Urlog of a person's life, love one and lost, illness, relations, all the tangles of human existence. Then find the strength of will to amend and change a trajectory if it is necessary: this is the definition of magic and seidr.

In ceremony we are invited to add new Ur-logs laws, through pledge to change our ways or to do things differently. If you have been battling difficulties, the blot ceremony offers a potential seed in laying down another pathway. Ceremony, private or in a group, is a place to activate this change.



When language reduces everything to a single expression, which is the trend these days, then we can miss certain specific areas we need to be aware of.

Here are the seven souls and their attributes:

Ond - Breath and Spirit , the Breath of the World
the unity of Tree and Humankind - World of Asgard

Lic - Physical body - Middle Earth

Hygge - Conscious thought, World of the Light Elves

Minni - Memory, World of Giants

Fylgja - Guardian Spirit, World of the Nature Spirits - Totem animal.

Hamr - shape/garment, World of the Black Elves

Vård - Soul-double, Phantom,
Independent Existence, World of the Dead, Helhem

As you can see, each one of these selves and worlds has a rune attached.

These runes are sometimes called the “nine power” runes - it comes from the fact that they cannot be inverted or read upside down; they remain the same however you throw them:

More parts of the self outside this layout

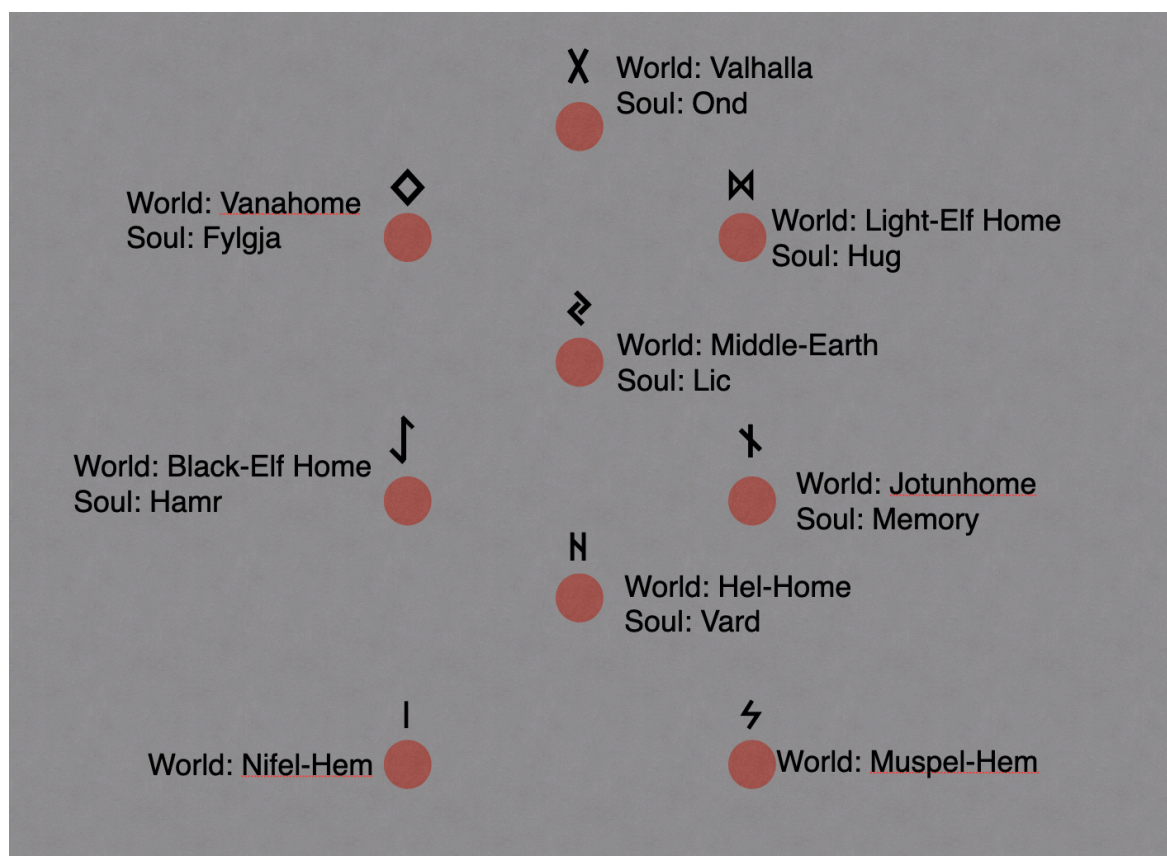
Od - is having the capacity to experience forms of consciousness that are radically unlike our normal forms of consciousness - this would be placed at the crown of the tree. The english word of something being “odd” comes from this old Norse word.

Hamingja - the totality of all the aspects of the souls - see the link between the Hamr and the Fylgja in this word. Usually the Kings and Queen of the land would carry strong Hamingja. Those who have a strong hamingja can bless the community and the land. Having a strong hamingja is what makes an Elder. It denotes someone who has walked through all the worlds and has had many lived experiences. The Fylgja (totem animal) would be the shield mark of such a person. The most common totemic representations in the Norse world are Ravens, Eagles Wolves, Boar and Bear. Indeed the Raven and the Wolf are the ancient symbols of the Valkyries. The Valkyries function was to bring the warriors back to the ancestors after battle. The raven and wolf later on transformed into shield maidens who ride horses, they were the “choosers of the slain.” In the Viking age they were depicted as being originally swans. Their swan-feathered cloaks are mentioned across much folklore material of Northern Europe. Men sometimes would come upon them when they shapeshifted to women and they would steal their swan feathers, which would trap the Valkyrie for a time. The story of Volsund the blacksmith (Wayland, the Smith) is a good one to read about this. He fell deeply in love with a Valkyrie.

Megin - (called Chi in the East) denotes magical power, it is located below the navel. Everything has Megin; plants, stones, trees, river and more.

To be in harmony with all seven parts is to be in health spiritually and psychologically. Often we find some parts easier to strengthen than others. Finding out which one we need to be working on requires insight and self-reflection. It is better to have a family member or close friend to point this out - self diagnosis can be a trickster as we tend to overlook the wounded parts and avoid them.

Take your time and learn the names and the sign of these runes as with this knowledge we can begin the process of rune reading - for those of you who study tarot, these runes can be regarded as the major arcana.



Practical work: one of the easiest way is to paint the rune (preferably in red or gold) on a piece of paper and then either meditating or journeying with a binaural beat. The idea is simple: you are trying to become more porous and allowing for your sensations to be regulated by something that is bigger than your day-break consciousness. In other words you enter into a “dream time.” With dreaming, the images or sensations that come to you are not projected from your daily consciousness, instead they come unbidden. When they are unbidden you maybe surprised of the imagery or sensation that are shown to you which is a good indication they are coming from the deeper consciousness.

This is exactly why trance is central to accessing symbols or hidden knowledge. If you already have experience of this type of consciousness, then travelling through the Tree as you see above is a way of mapping this spirit landscape. Again, for those more comfortable with psychological language, this is can be viewed as navigating the unconscious. If you don't have any experience with this then start slowly with meditation. Sit with the rune and meditate upon it and see what arises. Word of advice: if you are very caught up with “good and evil” this can be confusing, as the images or sensations that arises can become a problem when labelled with this polarity, if you do go down that route, you may have a “war” brewing :) Not recommended. For the content of Norse Spirituality, it is better to view this from the stand point of “Chaos versus Order.”

Simply allow the images and sensations to speak as much as you can, do not push anything too far at first. Please note down any limitations you may have of this and we can speak about this next time in class.

For those who can, start by travelling to the part of the tree you would like to discover. Visualise the image of the rune associated with the realm being painted on a door, and then with your imagination, open the rune-door and journey either with a shamanic beat or simply sit in meditation and watch what arises - what images or worlds do you discover behind the hinges?

Try and allow the imagery/sensations to land before you. Set your alarm clock and I would recommend not to trance or meditate for more than 10 mins in the beginning. When you return to an awoken state close the imaginary door behind you. Again for those who can not “see” imagery in your mind's eye, use your other sensations to do this, feel the texture of the door, hear the sounds, smells and more. Make sure you draw what you experience or write it down. The “meaning” of the runes if you do this will become personal to you. Please consider doing this for all the 24 runes. You will have earned the knowledge rather than reading it from a book. This knowledge comes from your dreams and experiences in life - it comes from your own being. You will be much more confident to help others with this knowledge when it's earned this way.

As a side note: it is rare to journey into the primordial fire and ice realms.

This symbolism that you earned and experienced through mediation and trance becomes one of the layers of the practice, try and also merge them with the original layers of the creation myth. The original laws.

In rune reading, the above Tree of Life structure is also a “rune spread.” Those runes are laid out in the Tree of Life fashion representing the worlds and the selves.

For example, what happens if we pick an inverted Laguz (water rune) on the crown of the tree, next to the gift rune? What would you say this would indicate in a reading?

Helvegen (Soul Journey)

UR - Begins the descent (soul)

Thurs - Gate opens

Ass - Lowering into the depths

Reid - The Journey has begun

Ken - Will Power and Torch in the dark tunnel

Gifu - Gifts and Libations

Wunja - Across the river of grief

Hagal - the meeting with Goddess Hel

Naud - Deepest need and part of the Helheim

Is - The cold, the waiting

Jara - Cyclical thought, melting of the cold heart

Petra - Bottom of the well of Urd

Solvegen (Spirit Journey)

Eihwaz - The spear, the potential spark for renewal

Algiz - Rebirth towards spirit

Sol - Higher Self, rising up

Tyr - New pathway

Bjarka - Verdant world

Ehwaz - The Horse

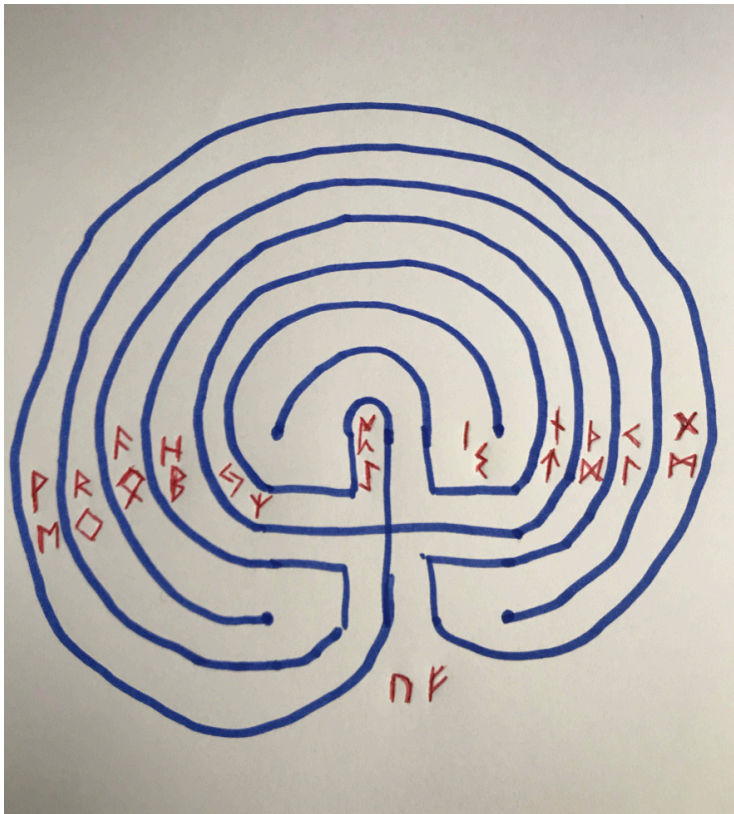
Mannaz - Soul gifts returned to you. What you gave in Helvegen is paid back.

Laguz - Water of Inspiration

Ing - Ecstasy Frey and Freya - the lovers, the bride or bridegroom, fulfilment.

Odal - Your reconciliation with the ancestral realm, family around the feasting table.

Dagaz - Illumination from within



Fehu - State of completion and reward, home.

The merging of the serpent path (Helvegen) and the eagle part (Solvegen) alchemically this is the creation of the Dragon - the dragon synchronises the underworld and the upper worlds.

Please use the labyrinth text as a guide and add your own thoughts and ideas to the labyrinth, which includes your own insights and we can work with this.

The ritual element for this take many days of work with intensely difficult re-enactments, it is usually done with people that you have deep trust in, as your life is laid bare for all to witness when you go through these steps. It can be done silently

as well, but it is more strengthening to have a group of people cheering you on and encouraging you to take the steps forward.

For those with deep trauma in the past, such as soldiers, or victims of abuse, and all the colours in between - this initiation ritual is to be approached with tenderness and patience. For each step a rune is learned and earned. If you have experienced all 24 runes deeply in the labyrinth, you are then a rune-master - and this is not a title you earn easily.

For now, I would suggest to use this labyrinth structure to navigate from. The runes are laid down as markers and guides through each step of the path, they are there to help and to assist. If you have done your own journeying with the runes you can add your imagery or sensations to the labyrinth. Be playful with this material and look for your own wisdom and insight. It's always the "how" to think, not "what" to think.

Please read the story of the Water of Life. See how the story works on you and keep an eye out for the small details and the "gifts" in the story (hint: the importance of the rune Gifu).

Rune Row:

ᚱ - pronunciation: URUZ/UR

Urlog meaning: Audhumla, Mother of the Gods

Labyrinth meaning: Beginning

Your personal interpretation.....

ᚢ - pronunciation: THURISAZ/THURS

Urlog meaning: Ymir/Giant
Labyrinth meaning: Entering the gates
Your personal interpretation.....

ƒ - pronunciation: ANSUZ/ASS

Urlog meaning: The Gods
Labyrinth meaning: Yourself moving into the journey
Your personal interpretation.....

ᚱ - pronunciation: RAIDHO/REID

Urlog meaning: The four directions
Labyrinth meaning: Journey has begun
Your personal interpretation.....

ᚔ - pronunciation: KENAZ /KEN

Urlog meaning: Torch, domestic fire
Labyrinth meaning: action and will power, torch in the dark
Your personal interpretation.....

ᚦ - pronunciation: GIFU (hard G)

Urlog meaning: marks the four directions and the centre of the universe and its sign is associated with harmony and balance - Gift giving.
Labyrinth meaning: A gift for a gift
Your personal interpretation.....

ᚷ - pronunciation: WYNJA

Urlog: This rune indicates the beginning of the fertility Gods and Goddesses, the Vanir.
Labyrinth meaning: Getting through the rivers of grief
Your personal interpretation.....

ᚨ - pronunciation: HAGALAZ/HAGAL

Urlog: HAGAL stands for a heavenly structure, the power of crystals. HAGAL symbolises the rainbow, milky way, the bridge between the worlds.
Labyrinth meaning: First meeting with the Goddess Hel, Goddess of the Underworld.
Your personal interpretation.....

ᚼ - pronunciation: NAUD

Urlog: The Norns weaves the thread of the universe and gives the creation its structure, the material world.
Labyrinth meaning: Deepest part of the realm of Hel, ancestral realm, realm of those who have passed before us
Your personal interpretation.....

ᛖ - pronunciation: ISSA/ISS

Urlog: ISS represents the material forming power.

Labyrinth meaning: Frozen, still, stagnation, meditation.

Your personal interpretation.....

ᛞ - pronunciation: JERA

Urlog: JARA stands for the seasons and the sacred marriage between Frej and Freja

Labyrinth meaning: seeds of change, cyclical seasons

Your personal interpretation.....

ᛚ - pronunciation: PETRA

Urlog: Mineral kingdom

Labyrinth meaning: Bottom of the well of Wisdom, well of URD.

Your personal interpretation.....

ᛦ - pronunciation: EIWAZ/EIH

Urlog: plant kingdom

Labyrinth meaning: The weapon, the talisman, the potential for rebirth, begging of the spirit journey - Solvegen.

Your personal interpretation.....

ᚷ - pronunciation: ALGIZ

Urlog: Animal Kingdom, Fylgja

Labyrinth meaning: Rebirth

Your personal interpretation.....

ᚱ - pronunciation: SOL

Urlog: SUN

Labyrinth meaning: Higher self - SUNLIGHT, light of consciousness

Your personal interpretation.....

ᛏ - pronunciation: TIWAZ/TYR

Urlog: MAN

Labyrinth meaning: Making your own pathway

Your personal interpretation.....

ᛢ - BJARKA

Urlog: WOMAN

Labyrinth meaning: Growing earth, fertility

Your personal interpretation.....

ᛞ - pronunciation: EHWAZ/EH (name similar to the other rune without the “i”)

Urlog: Horse
Labyrinth meaning: Horse galloping
Your personal interpretation.....

𐌚 - pronunciation: MANNAZ/MADR
Urlog: Represents a whole and balanced person
Labyrinth meaning: Soul-gifts being repaid, you receive back what you have given in GIFU
Your personal interpretation.....

𐌛 - pronunciation: LAGUZ
Urlog: Life giving waters
Labyrinth meaning: Water of Life
Your personal interpretation.....

𐌜 - pronunciation: INGWAZ/ING
Urlog: The God Ing, Earth God, consort of Earth Mother, Frej.
Labyrinth meaning: Ecstasy meeting your consort/beloved/fertility
Your personal interpretation.....

𐌝 - pronunciation: ODAL
Urlog: Tradition, culture, forefathers and all the earlier incarnations – everything that makes us of who we are. The movement to the past and memories.
Labyrinth meaning: Ancestral realms, forgiveness, resolution.
Your personal interpretation.....

𐌞 - pronunciation: DAGAZ
Urlog: The horse Skinfaxe, Dagr. Joy and daylight. Day. Butterfly.
Labyrinth meaning: Light on the road, reaching the sun.
Your personal interpretation.....

𐌟 - pronunciation: FEHU/FEH
Urlog: farmstead, wealth and completion.
Labyrinth meaning: Completion, reward, spiritual home.
Your personal interpretation.....

SIGIL WORK

Learning the song

Symbols are alive in our unconscious, in the words of Llewellyn Vaughan-Lee:

“Symbols connect us to the interior world of the soul, and symbolic consciousness enables us to realise the sacred meaning that underlies our physical existence. “

When working with a sigil we create a personal symbol that is sent out into the spirit-world, our deep unconscious, to make something happen that will benefit us, and our community. The example I gave of the mountain lion demonstrates this: where a woman is terrified from social anxiety and the shaman she meets tells her she needs to learn the song and dance of the mountain lion. She travels to the heart of the mountain Lion's

domain to bring forward her courage - this is a true story where she ends up seeing a western puma (this happened in British Columbia).

Her dance and song became integrated with the symbol of the puma and her life was profoundly affected.

An alchemy happened whereby the singing and dancing brought an empowerment that affected her entire composure and self-confidence. This is an act of magic where you align the will-power of the person to a “fylgja” in this case a western puma, done through song and a dance.

This singing is fundamental to the runes, to bring forth their functioning we sing them, another name for this is “galder” - the idea here is not to pronounce the runes appropriately, but to bring out an essential substance/elixir, a symbolism that is awoken when they are named or sung.

The Sami peoples have this deeply ingrained in their culture where they “joik” the landscape around them. As an art form, each joik is meant to reflect or evoke a person, animal, or place.

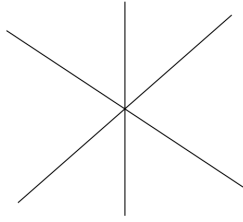
From Wiki:

“The joik is a unique form of cultural expression for the Sami people in Sápmi. This type of song can be deeply personal or spiritual in nature, often dedicated to a human being, an animal, or a landscape as a personal signature. Each joik is meant to reflect a person or place. The Sami verb for presenting a joik (e.g. Northern Sami *juoigat*) is a transitive verb, which is often interpreted as indicating that a joik is not a song about the person or place, but that the joiker is attempting to evoke or depict that person or place through song – one joiks one's friend, not about one's friend (similarly to how one doesn't paint or depict about a flower, but depicts the flower itself).”

When we sing the runes in the same way we “get sung” by the sigil.

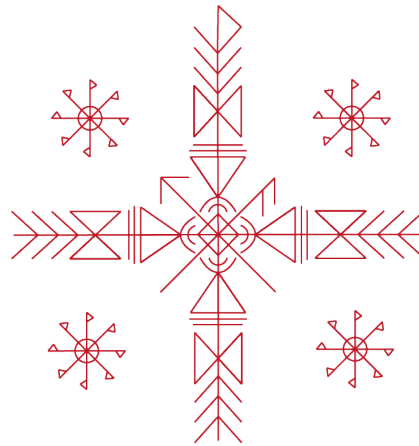
To make a sigil

- Journey to the well of memory as described, or your astral temple, or any other journey destination you have within or in your own practice.
- Look for an “unbidden” image or sensation that arises when you are there
- Find an image or sensation that is fulfilling or brings joy or health to the body and mind
- Bring yourself back from the meditation or trance journey
- Write out the sentence that describes your image or sensation
- Write it out and begin with the words I AM
- Once you have a full sentence, take away all multiple letters, leave only one letter. For example in the word “together” it would be togehtr, Letter would be Letr - you remove all doubles.
- What you have left would be a line of letters.
- Take what letters remain and give them their corresponding rune
- The first letter of the rune is its letter - Odal is “O” Ansuz is “A” Dagaz is “D”
- Do this until you have say 10 runes more or less.
- Then bind all those runes together to make up the sigil



- These (see left) X shapes can be the easiest to work with first, you add the runes at the end of the staves and you can add more staves as is necessary, each staff can have runes running alongside them.

Here below is a sigil/insignia I have made for the horse Skinfaxe
- one of the horses that gives us daybreak, dawn.



- Once you have bound the runes together, proceed to make the song or chant of the sigil
- Making the song, look for the vowels, as they help with the singing, for example, Hagalaz becomes HAAA, or Ansuz becomes AAAUUUUZZZ, play with this until you have a strong chant. I AM is III AAA. Be experimental until you feel the song of the sigil and that it reverberates fully in your being, that it carries a chant.
- Activate the sigil, let it become a sniffer dog that goes out into the other world to look for your own empowerment. Once the sigil has done its work, then bury it in the ground, burn it, or send it to the waves of the sea. A sigil you usually keep until the work has been done.

As mentioned in our session, a coat of arms with your own “fylgjas” and symbols is a wonderful exercise to make, it is something that belongs to every family, not just those descendant from Rollo and his grandson William.

Last words:

If you are enhancing the labyrinth or doing any other rituals, please feel free to e-mail mytandstories@gmail.com - if you need advise or suggestions.

I am aware that some of these topics are big and it would be great to see you all face to face and work through this with all the appropriate smudging and prayers and low-lit fires under the stars!

Thank you for sticking with it and going though this document.

I leave you with the traditional prayer, and a drawing of an original Blot ceremony, and I hope to see you again up the mystical paths.

*Hail the Day, Hail the Sons of Day,
Hail the Night and Her Sisters.
Look upon us here with friendly eyes
And give us victory*

*Hail the Gods, Hail the Goddesses
Hail this fruitful Earth
Give us wisdom
Eloquent speech
And healing hands
For as long as we live*



Book References and reading lists:

- * Poetic Edda (translation by Jackson Crawford)
- * The Viking Way - Neil Price
- * Shamanism in Norse Myth and Magic - Clive Tolley
- * The Archeology of Seiðr: Circumpolar Traditions in Viking Pre-Christian Religion - Neil Price
- * Old Norse Religion in Long Term Perspectives: Spinning Seiðr - Eldar Heide
- * A Biography of Seiðr-staffs - Leszek Gardela
- * Shamanism in the Old Norse Tradition: A Theory Between Ideological Camps - Stefanie v. Schnurbein
- * A Sourcebook of Seið - Stephen Flowers
- * The Hunting of the Véttr: in Search of the Old Norse Shamanic Drum - Clive Tolley
- * Remnants of Seiðr: Charms and Incantations in the German Diasporas - Noël Braucher
- * Nightside of the Runes - Dr. Thomas Karlsson
- * Apocalyptic Witchcraft - Peter Grey
- * Traditional Witchcraft - A Cornish Book of Ways - Gemma Gary
- * Seidhr, A Scholarly Study of the Art - Sir Sigurd
- * The Image of Seiðr in Old Icelandic Literature: Consistency or Variation - Lyonel D. Perabo
- * Seiðr & Shamans: Defining the Myth of Ritual Specialists in pre-Christian Scandinavia - Sebastian Klein

- * The Chicanery of Seiðr
- * Out of the Waters Beneath the Tree - Catherine Heath
- * The Elder Gods - Stephen Pollington
- * Runes: Literacy in the Germanic Iron Age - Stephen Pollington

Circumpolar Shamanic Traditions

- * Shamanism in Siberia: Russian Records of Indigenous Spirituality - Andrei A. Znamenski
- * SHAMAN An International Journal for Shamanistic Research

Related Topics

- * Spirits Through Respiratory Passages - Eldar Heide
- * The Religious Roles in pre-Christian Scandinavia - Marketa Chvalkovska
- * Magic beyond the binary: magic and gender in the Poetic Edda - Meghan Callaghan
- * Viking Worlds: Things, Spaces and Movement
- * The Well and the Tree: World and Time in Early Germanic Culture - Paul C. Bauschatz
- * The Ethical World-Conception of the Norse People - Andrew Peter Fors
- * Nine paces from Hel: time and motion in Old Norse ritual performance - Neil Price

Now with the runes specifically, for the best source on the meanings, of course, there are the rune poems - the Norwegian Rune, the Icelandic and the Anglo-Saxon. They are all very abstract as they clearly contain folk-magic and hidden messages, but unfortunately, they are impossible to really understand with the logical mind, they are also mnemonic devices. The rune poems are all freely available online.

For a scholarly book:

https://www.amazon.co.uk/Introduction-English-Runes-R-I-Page/dp/085115946X/ref=sr_1_1?s=books&ie=UTF8&qid=1544263670&sr=1-1&keywords=9780851159461
 Now to get to understand the runes and their magic use - this book: Runic Amulets and Magic Objects, Mindy MacLeod and Bernard Mees:
https://www.amazon.co.uk/Runic-Amulets-Magic-Objects-MacLeod/dp/1843832054/ref=sr_1_1?s=books&ie=UTF8&qid=1544263789&sr=1-1&keywords=runic+amulets

Here is a good page for the modern/popular rune books and they are endless:

<https://norse-mythology.org/runes/the-best-books-on-the-runes/> - all of them will be entertaining, but this will be more a personal gnosis.