



Mjöllnir



The Thelemic Journal of Yggdrasil Camp, Ordo Templi Orientis

June 2000 E.V.

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Sol in Cancer

Vol. II, No. 1

NORDIC
MIDSUMMER
RITE

FRATER
ACHAD:
NOTHING

CLEANING
OUR
CLOSETS



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Mjölfnir Editor: Frater 117
Assistant Editor: Soror Anaïs

Mjölfnir is published quarterly by
Yggdrasil Camp, O.T.O.
P.O. Box 7045
Marietta, GA 30065
U.S.A.

From the Editor:

Do what thou wilt shall be the whole of the Law.

The Summer is here. Life is in full bloom. The wheel of time is turning, and Mjölfnir is one year old! With this issue of Mjölfnir, we start volume II. Mjölfnir has been quite a success due to the contributions of many people. I am formally adding an assistant editor, Soror Anaïs. She has helped in previous issues with typing, proofing, and contributing material, and with her continued help Mjölfnir can only get better. Thank you Soror Anaïs for all your assistance!

The Gnostic Mass rehearsals are moving ahead quite well. The officers are learning their roles, the Mass furniture will soon be complete, and we will be able to start hosting the performance of the Gnostic Mass. Anyone who wishes to assist as an officer or help finish the furniture, please contact the camp master.

The last few months have been filled with activity. In May and June the camp has had many rituals, study groups and initiations. It was wonderful to see so many people at the Summer Solstice celebration. Thanks to Frater 999 for arranging and conducting the Solstice ritual, and thanks to Frater Rising Sun for assisting in arranging the other aspects of the celebration. The work you both did was instrumental in making the day a great success! You have the camp's gratitude! An outline of the ritual we performed in celebration of the Solstice is in this issue.

Also, in this issue we have an essay from Frater Achad in regard to obtaining Nothing: that state which one becomes One and None and All simultaneously. Frater Rising Sun contributes an essay in which he looks at the idea of spring cleaning, not just for the home, but also for the mind. Together these essays help remind us that Magick is not just the performance of ceremonial rituals or the pronunciation of barbarous names. It is the process of personal evolution in which one attempts, though many varied means, to obtain union with the higher-self. The performance of ceremonies and rituals are but to help you put your whole mind, body and spirit into the goal at hand. Everything else is just a distraction.

We always welcome comments and submissions. Correspondence, comments, or submissions should be sent via email to mjolfnir@thelema.nu. If email is not available, they should be sent via the body address above.

Love is the law, love under will.

Frater 117, Editor

NOTHING

AN ESSAY BY FRATER ACHAD

A BRIEF INTRODUCTION TO A COMPLEX SUBJECT

Frater Achad addresses, in this short but significant essay, the Nirvana or Moksha or Extinction of Eastern Thought, the “absorption into the infinite” of the Gnostic Mass, the “0=2” formula, and the no-thing paradox that, his *Liber 31* asserts, is a basic key to *Liber AL vel Legis, The Book of the Law*. When I was laboring to edit a worthy definitive edition of that outstanding work, it seemed to me that the “God & Not God” riddle was so essential to his theme that it was certainly central to Achad’s primary insight.

Western philosophy balks at this concept. Why would *anyone* seek “nothingness” – the secular humanist will tell you *that* will come your way soon enough. Thus, the Eastern – and Western – mystical goal are not merely mysterious, but terrifying and revolting to the rugged individualism of the collective psyche of Western Civilization.

Achad himself, in his momentary lapse into perhaps his least profound major idea, the so-called Aeon of Maat, seems to retract his fondness for the goal-less state of nothing (words tend to fail us here), and puts forth a theory which contrasts with the eternal zero, the “ultimate plenum of all perfection”.

But, as is little noted, Achad quickly became disenchanted with the whole Aeon of Maat concept, and his writings on the “ultimate zero” such as this present work seem so vivid and passionate, that one wonders if, at the end of his life, he did not reconcile the “infinite plenum” with the “ultimate zero” – at least in his own mind.

“No-thing” is a linguistic and logical paradox; if it means simply a state of unending darkness and destruction, it is a concept without usefulness for living beings. But, it has captured some of the great minds of human history, who seem to be attempting to verbalize that which is Gnostic and numinous, and so profound that words, and things, fail the philosopher and prophet alike in describing this state. It *is*, they tell us; it can be arrived at; it is an advantageous ‘place’ to be. Like any such idea, the only way to examine the truth of the matter is to experience.

— T Allen Greenfield

Nothing! How many have grasped the idea, or more correctly the essence of idea, which this word conveys and boldly, unflinchingly, gazed upon it, striving to obtain a hint of the real meaning it contains? How many, having done so, have gone further yet and realized that they have a *right* to it, that it is all to which they have a right – and been content?

Man is content with nothing; but there are two ways of looking at this statement.

Some there be who, having attached themselves to the idea that they have something, nothing contents but they must have more.

Some, again, desiring “nothing” would give all that they have to obtain it.

Both have in view a goal, both strive to obtain it, and fail, unless, at some point, tired with striving “absence of goal” invites the struggling wandered, and he “Becomes”?

Let us now examine a little more closely these paths which lead nowither, yet which we daily tread so earnestly and with such desperate toil.

Let us look upon those, our brothers, who are striving ever to obtain more – more money, more fame, more love, more happiness, more learning, more knowledge, more life, and more power to enjoy these.

What an endless vista is opened up.

And contentment? Peace? Where do these find their place?

Those who travel by one, or all, of these roads have given such questions but scant consideration. They dare not ask themselves those questions, and even should they find courage to do so, what would be the answer?

They will never be at peace or contented till they have ALL.

Failing that, there can be no rest, no peace; and yet, such is the force of desire that they grasp, and grasp and grasp...

Now, suppose for a moment ALL could be obtained, what would be left to grasp? NOTHING!

Who can conceive of a greater hell than this, that having grasped ALL, still to long for more, with, by then, an infinite desire, yet with absolutely no means of gratifying it?

And yet that is the logical end of such a path, and many there be that walk therein.

Now let us turn out thought in another direction. Let us say that we will make that very NOTHING, or end of desire, our Goal, and then strive to cut short the journey by that means.

The moment we turn out attention to this line of thought and decide that “peace and contentment” lie along the path of giving, or getting rid, of all we have until NOTHING remains, we are up against another problem quite as difficult as the former one, although perhaps the path appears a little more direct and therefore shorter.

The moment one decides that he wants nothing he begins to realize what a lot he really has got to get rid of before he obtains it.

He begins to think in good earnest now, if never before, And when he has thought for a while he begins to take consolation in the fact that it is not necessary that he should take up much time in disposing of his worldly possessions because they no longer seem to be a part of his make-up, and the best way to get rid of them is simply to forget them – rather than try and dispose of them in any other way.

Even were he actually to dispose of his earthly possessions it would make no real difference, for he realizes, by this time, that even should he cease to desire these, and yet keep his thought upon them, they would continue to flow to him unasked.

He decides, therefore, to keep his thought away from these things as much as possible.

In order that he may do this, let us suppose that he now sits down and tries to forget all these material things. What is the result? Probably he fails at first, but he will still try, for by this time he will have become a very positive and determined man.

One thing he begins to realize, after a while, and that is the fact that he remembers less and less of these things the more he really strives to eliminate them, and this gives him some hope of finally ridding himself of them.

By this time, however, he begins to realize something else rather strongly, viz: that he still has a body, and that that body is becoming decidedly uncomfortable owing to the necessity of his remaining still while he is thinking over the problems. He realizes, in fact, that this body of his is an item which requires serious consideration, whether he wishes or not.

How shall he dispose of this difficulty?

Suicide?

This immediately bring up the possibility of something continuing after physical death, something which may or may not make it easier for him to attain his goal.

Of course if the death of the physical body ends all, suicide is the very shortest possible way of getting rid of

all things, and so immediately attaining his purpose. But, suppose something does remain, what then?

In any event, he thinks, it would be better to wait a bit and thrash this matter out before deciding.

Meanwhile, the body calls for consideration, it is in fact becoming damned uncomfortable and refuses to remain in one position any longer. Thus he is obliged to give up, for the time being, and take a rest by means of action for a while.

This little meditation has shown him that he has at any rate got to wait a bit and that after all the Goal is not so near or so easily obtainable as it seemed at first.

At this point, maybe, he tries to give up in despair, sooner or later to realize that that is just what he has already set out to do and that it is no use adding “despair” to the task, since it would only be a new element to be got rid of later on.

At this point some go mad and in consequence defer the real struggle to a later period, or another life. But supposing that is not the case with our hero, what then?

Gradually he gets his body under control, for he now clearly realizes that he must do the same with his body as he has done with his other earthly possessions, viz: forget about it.

This at first is not an easy task, but slowly and surely, having first placed it in a position in which it can remain for long periods without discomfort or strain on any of the organs, he masters it, until it readily answers his commands and remains steady and firm.

He forgets his body.

Has he now arrived at NOTHING? And given up ALL?

Not yet.

He has, it is true given up the desire for outside objects, but they have not parted company with him yet. As he sits quietly there every little sound from outside vibrates within him, whether he desires it or not, and with each sound comes the memory of what that sound meant to him in the outer world.

The ringing of a fire bell, for instance, starts up in his mind the images or the memories of fires he has known of or watched, or else he finds himself following in thought the engine as it races along the road and round the corner- the bell becoming fainter and fainter and dying away, but still leaving him, in imagination, climbing ladders, saving people from death, watching the crowd of upturned faces in the glow of the flames, until, with a start, he realizes that he is creating mental images and that these are colouring his mind, one after another, and that his goal of NOTHING is as far from him as ever.

He remembers, perhaps, Descartes', "I think, therefore I am," but, if he is strong enough he says: "I will STOP thinking, and I am NOT."

Steady and sure he starts on this new and more delicate process of subduing the transformations of the thinking principle. First he rids himself of the sounds from outside, then arise memories of events that occurred during the day but, conquering these, old and forgotten memories crowd into his mind. Endless seems the task. Then, strange and disconnected sentences and words invade the growing stillness, seeming to come from nowhere, but distracting the attention all the same, and before these are finally dealt with, and in the intervals, he is carried away on the wings of great emotions which gradually take on a more and more abstract form, yet which still have to be suppressed.

Need we follow this tortured soul through all the experiences that pursue him relentlessly – enough that the black abyss of NOTHINGNESS glooms ahead, and with it FEAR takes possession of his being and for the first time he realizes, really realizes, the nature of the task he has set out to perform.

The danger of madness or obsession is at this point greatly increased, and only passes when he has overcome the very Fear of Fear itself.

If he plunges towards the goal he has set up before this Fear is finally overcome, he is lost and his hell will probably represent as awful a conception as that other he described at the beginning of this essay. To live in blank, unknown, nothingness, haunted by fear or that very unknown nothingness itself. Let us not dwell on this, it is too frightful a conception to be held before the mind for a moment...

But, if he does not fail?

Having overcome his fear of NOTHINGNESS he realizes it, not as a Goal, but as ABSENCE OF GOAL.

Suddenly he realizes that he IS and that the goal never existed either outside or within the "self." Existence then is known to be the only Reality.

At last he attains to Understanding. He sees himself as one gazing into a mirror.

Then arises the right state of a peaceful mind...and the final stages must be a quotation:

"The glass vanishes, and with it the reflection, the illusion of Mara or Maya. He is Reality, He is Truth, He is Atman, He is God. Then Reality vanishes, Truth vanishes, Atman vanishes. He is past, He is present, He is future. He is here, He is there, He is everything, He is nowhere, He is Nothing. He is Blessed, he has attained the Great Deliverance. He IS, he IS NOT, He is one with Nibbana. Amen."

BURROW!

BY FRATER 999

Burrow! Burrow! Burrow! The grassy knoll,
Erect the lance and spill the blood.
Thrust! Thrust! Thrust! The Holy Goal,
I call thee forth, virility!, manhood!
Erect! Erect! Erect! Begin the Work.
The eye of Horus, the Crux Ansata.

The wand up high, the cup of wine,
The winding snake, the flaming sword.
Through the darkness, the light sublime.
First swirling, – Ah –, The Word!

Burrow! Burrow! Burrow! The Hollow Tree,
The lance erect, the blood erupt.
Thrust! Thrust! Thrust! Conjoined be!
I cast thee out, oh my livelihood.
Erect! Erect! Erect! This is the Work.
The eye of Horus, the Crux Ansata.

The pulsing rod, the rushing hostility,
The Earth awaiting the reception.
The seed, a place, fertility.
Reconcile, ...Uh..., The Conception!

Burrow! Burrow! Burrow! The gate of Dark,
The Gate of Light, the blood has spilt!
Thrust! Thrust! Thrust! The life-giving spark.
Together as one, the house is built.
Erect! Erect! Erect! No more!
The eye of Horus, the Crux Ansata.

The seed growing, the stem, the bud,
From the Dark, seek the Light!
The leave, the flower, the fruit.
Creation! – Mm –, the Universe in its might!

– Ah – Uh – Mm –...AUM,
Power of creation, The Word, unbroken!
Behold its reflection, MUA.
Mua – Mua, MaMa, the babe has spoken!

NORDIC MIDSUMMER RITE

A RITUAL ARRANGED BY FRATER 999

Invocation & Torch Lighting

Altar:

Faces North, placed in North of ritual area.
On the altar are placed incense, yellow candles, drinking horn, sword, leaves (in the form of a wheel). Next to altar place ale and ale dish.

Behind Altar:

Odin banner in center between Freya and Thor banners – Torches in front of banners. Or banners can be hanging from torches. In front of these, closer to the altar, are the Balder and Nanna Rune banners. (See *The Rites of Odin* by Ed Fitch for illustrations of rune banners, page 269.)

Quarters:

Torches

Center:

Bonfire

1. Light altar candles, light incense

2. Gather people

3. Light Odin torch saying:

Oh Great Odin, Sky-Cloaked wanderer
From the far, ancient lands of our people
Chief of the Shining Ones
Who do protect our land, folk and families
We call to thee to be with us here
We call to thee from across all time
And all the worlds of the Gods
Thy people are still here, oh wise one
Come to us again, and give us drink
Of thy cauldron of life
That we may prosper once again
Come to us now and be with us here
Oh Odin
Hail Odin!!
(everyone repeats) Hail Odin!!

4. Light Freya torch saying:

Oh leader of the wind riders,
Thou who weavest fates and destinies
And before whose magic
Men and Gods do bow
Co ruler with our great Lord Odin
Of the shining Lands of the Gods
We call on thee, O Freya the Fair One!
Be with us here, in this rite
Hail Freya!
(everyone repeats) Hail Freya!

5. Light Thor torch saying:

O red bearded thunderer
friend and protector of our people
Before whose mighty hammer
Neither God, nor man can stand
We call on thee, oh mighty Thor
Be with us here, in this rite
Hail Thor!
(everyone repeats) Hail Thor!

6. Pick up Sun wheel (leaves) and state standing in front of Nanna banner:

We give greetings to gentle Nanna
Spirit of the Moon, consort of Balder
And Patroness of this Season
Her love and devotion shall always
Shine as examples for our people
Hail Nanna!!
(everyone repeats) Hail Nanna!!

7. Move to Balder banner and hold up wheel saying:

We give greeting to high Balder
Giver of Life, Husband of Lady Nanna
And patron of this season
Thy brightness and joy and love
Shall always shine
As examples for our people
Hail Balder!!
(everyone repeats) Hail Balder!!

8. Throw wheel in fire and state:

O Noble ones
Accept our offering
Of this ancient symbol
Of the year, of our many lives
And of eternity
Hail to thee both, Nanna and Balder!!
(everyone repeats) Hail Nanna!
(everyone repeats) Hail Balder!

Blot:

9. Face East, salute saying:

Oh Winds of the East
Blow soft cool and sweet
Upon our people
Hail Odin!
(everyone repeats) Hail Odin!

10. *Face South, salute saying:*

Oh warm sun of the South
Shine brightly
Upon our people
Hail Odin!
(everyone repeats) Hail Odin!

11. *Face West, salute saying:*

Oh blue waters of the West
Flow cool and give life
For our people
Hail Odin!
(everyone repeats) Hail Odin!

12. *Face North, salute saying:*

Oh great lands of the North
Give rich lands and calm souls
To our people
Hail Odin!!
(everyone repeats) Hail Odin!!

13. *Take ale and hold it above head saying:*

Great Odin accept this as sacrifice
In honor of thee, in honor of our Gods
In honor of ourselves.
Place thy blessing within
So that we may draw upon thy wisdom
And gain victory in all that we shall do!
Hail Odin!
(everyone repeats) Hail Odin!

14. *Fill Blot bowl with ale, take fingers dipped in bowl and sprinkle all members saying:*

You are blessed, in the name of Odin.

15. *Fill horn with ale, hold in front of members and say:*

At this time, as in times far past
Are those of us who follow the old ones
Blessed and consecrated in their presence
May the strength, power, magick and wisdom
The courage and steadfastness
Of the Gods themselves
Remain forever within each and every one of us
Hail Odin!
(everyone repeats) Hail Odin!

Drink, then pass around horn with ale

Closing:

16. *Wait for 13 heartbeats in silence, then say:*

The first half of the year has now passed
The Summer God and Summer Goddess
Have returned, as ever they have
Through the ages.
Like us, their time here will end,
But they will always return again
As we shall also.
Hail Balder!
(everyone repeats) Hail Balder!
Hail Nanna!
(everyone repeats) Hail Nanna!

17. *Hold sword in salute in front of banners saying:*

The time for our rite is ended
Let us give thanks for this time
When we may be with the Gods
As we go our ways, may the spirit
Of far Valhalla, of the High Ones
Of the shining Land
Go ever with us
With our children
And with our people
Hail Odin!
(everyone repeats) Hail Odin!

18. *Replace sword on altar, then say:*

This rite is ended
Go ye ever in the way of the Gods
And live their blessings

19. *Give offering of ale to a tree as offering to Odin*



Odin riding Sleipnir, his eight-legged horse

CLEANING OUR CLOSETS

AN ESSAY BY FRATER RISING SUN

I remember the day that I decided to become a magickal practitioner. The internal conflict that ensued is indescribable.

It was a warm spring day in Philadelphia, and I had just finished reading *What Witches Do*, by Stewart Farrar, when I decided that I would pay a visit to my favorite bar. I started walking and thinking about what I had been reading. Thinking about the different deities and sabbaths. Magick and other aspects of the Craft.

After awhile I got that feeling that everyone has from time to time but no one can really describe or define. I knew that magick was something that I wanted to do and magickal was something that I wanted to become.

Enter now the "Little Voice." That voice that sounds off when we are making life changing decisions. The one that plays the devil's advocate and really hates it when we embark on new experiences. This voice proceeded to blitzkrieg me for the next three days.

"You can't become a magickal practitioner because you're a Christian and even though you're not preaching anymore you're still saved by the Blood of Christ and you'll surely burn in hell...blah, blah, blah." You get the idea.

During the course of the next week or so, I meditated upon every Christian tenet that I could think of, analyzing it to see if it was something that I could still believe in and base my life upon. Salvation, the validity of the Bible, creationism, the Ten Commandments. They all went through the evaluation process. It was truly an arduous task. On the other hand after its completion I felt liberated and exhilarated.

I share this life event with you to illustrate a point. We all have a set of principles, values and beliefs that is uniquely our own, although different aspects of it may be the same as other peoples. This system is not just confined to religion. It permeates all aspects of our lives. Religion, politics, marriage and relationships, business, society, ad infinitum. This personal system dictates our behavior, our decisions, even our thoughts and emotions to a large extent.

For instance, a person that believes that nudity is a private endeavor, or is some thing dirty or shameful is not going to be spending a lot of time at a nudist colony. Another example. I cannot remember ever meeting a Jehovah's Witness that spent any time in the military.

Psychologists believe that we start developing our belief systems somewhere between the ages of three and six. We start by adopting the beliefs and values of our

parents or the people that raise us. As we grow older, our beliefs and values are influenced by our friends and acquaintances, our colleagues at work, and for many people by what they see on the television. This is by no means a complete list of influences but I'm sure you get the idea.

Every April or May many people go through a yearly ritual called Spring Cleaning. They clean up all the clutter that has accumulated within their homes and offices and other living areas through the winter. Unfortunately though, I rarely hear about cleaning up the clutter that accumulates within a person's mind. Some people will go their entire lives without doing an inventory or cleaning out the closet within themselves that is arguably the dirtiest place on the planet for many people. I have heard people repeatedly tell me that, "If it was good enough for my father it's good enough for me," without even taking the time to evaluate the idea to see if it is something that they want to believe in. I bid those kind of people farewell and a happy life while inwardly I shudder.

I am not the same person that I was when I was a teenager, (although I do have my moments especially when it comes to video games). For that matter I am not even the same person I was when I took Minerval just a short eight months ago at the time of this writing. So I make it a habit of analyzing my beliefs and values on a somewhat regular basis in order to make that inevitable change just a little bit easier.

I sit down periodically and write down my principles, values and beliefs about spirituality, politics, family, sex, business, physical fitness, education...etc. I ask myself why I believe in these things and do I want to continue to believe them. Sometimes I just need to tweak them a little bit. When I joined the O.T.O. after being a witch for so long my beliefs for the most part were pretty sound. Just needed a little tune up so to speak. It wasn't nearly as difficult as turning from Christianity to paganism.

This exercise is simple but at times it can be incredibly difficult. But it has been helpful and illuminating to me. Showing me parts of myself that I didn't like much and things that desperately needed changing or elimination altogether.

So next time you're bored and can't think of something to do, try cleaning out that closet most people neglect. The closet of your mind.