



# Mjölnir



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## Rituals for the Winter Solstice



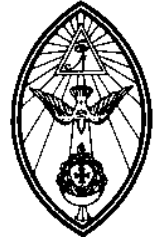
Frater Achad:  
Thinking  
Backwards

Interview with  
Beatrice  
Eggers

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From the Editor:

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

Happy Winter Solstice! The last few months have been filled with activity. Yggdrasil Camp has continued its Enochian experiments with great success, performed a Lunar Mass, had a party & ritual for Halloween, hosted various discussions about Thelema & Magick, and lastly, kept up with this activity at our monthly business meetings. All this quarter's activities would not have been possible without the assistance of various camp members. I would like to thank Soror Anaïs, Frater Rising Sun, Frater T.C., Soror Meech, and Frater Barrabbas for all your assistance.

For Winter Solstice, we have the honor of performing two rites in celebration of Sol Invictus. The first, written by Frater Barrabbas, takes a Gnostic view of the time. Frater T.C. takes a more direct Solar approach in his Solar Winter Solstice Rite. Each ritual celebrates the time of renewal. As the life cycle continues we all have periods of darkness and transformation. Only through the "dark night of the soul," can we emerge renewed and cleansed.

Also in this issue is an essay by Frater Achad. In it he reflects about the "magical memory" and, in particular, about his relationship with his teacher and "Magical Father," Aleister Crowley. It is interesting to see what thoughts Achad had about Crowley when so much was written by Crowley about Achad.

Lastly we have included an interview with Beatrice Eggers. She is an independent film director from Sweden, now living in the United Kingdom. She talks about her past films and current projects. Her movies are wonderful and fascinating. They are highly recommended to those who have not yet seen them. Visit her site, or send her an email; you will be amazed at the wonderful films that can be made on such a limited budget.

Please note that starting with Volume III of *Mjölfnir*, we will be starting subscriptions. This is the only way we can offset the cost of production and postage. A year's subscription (four issues) will be \$10.00, postage included. If you are interested, please send a check or money order to the address above. Please make them payable to Yggdrasil Camp, OTO. We thank you for your support and look forward to using the subscription resources to make *Mjölfnir* bigger and better.

We welcome comments, questions, and submissions. Please send them to them via the addresses above. Have a happy Solstice and a safe New Year!

*Love is the law, love under will.*

Frater 117, Editor

# GNOSTIC WINTER SOLSTICE RITUAL

BY FRATER BARRABBAS

IN MEMORIAM:

BASILIDES OF ALEXANDRIA, (LATE 1ST CENTURY C.E.)

*This is the Seasonal Ritual which shall establish a structured definition of the Abraxasian Gnostic System of Basilides who is known as the great system developer. The life history of Basilides is no longer known, but his teachings and writings have made his stamp perceivable upon subsequent generations of Gnostic and Occult literature, most notably the Hebrew Qabbalah. It is an irony upon the orthodox Christian community that such a tenacious philosophy was never successfully eliminated. Our only verification of the period and original content of his teachings are from the "Refutations Against All Heresy." It is through this book that we have discovered the transference of ideas and their subsequent growth and change, much to the dishonor of the authors. For the concept of emanation and the belief in an unknowable Source beyond the gods were the catalyst for the Gnostic movement and influenced wise and sage individuals from Valentinus to Moses De Leon, and continues to influence modern occultism to this day.*

INTROIT

The Celebrant bows and gives salute to the Northern Watchtower, in honor of the season of the Winter Solstice. All members bow in following, and the Celebrant says:

**The cycle of spiritual light turns again, and at each quarter a new philosophy is declared, a new Gnosis is revealed, a different magick is expressed: all unto the endless and eternal spiral of the evolution of consciousness.**

**I reveal the Gnosis of Abraxas that is the expression of Emanations; those irradiating blessings that give us cause for hope, for our release from spiritual bondage, the freedom, and the redemption of the World Soul!**

GNOSTIC EXEGESIS

The Celebrant begins to circumambulate the magick circle desoil, slowly, while saying the following:

*[The Nihistic Source]*

**In the beginning there was nothing, for it was that unknowable and undefinable Absolute beyond all human understanding.**

**It is also that which had no substance, no non-substance, nothing simple, nothing complex, not anything that can be named or defined.**

*[Creation, and the Five Emanations]*

**Yet this nothingness is not inert, it is dynamic, it is intelligence and not-intelligence, creative and sentient, and**

**inexplicable. From this source of naught comes forth the seed of all potential. This is the IAO of which all things have proceeded and to which all things shall return. From this seed comes forth the emanation of the five original principles which are Mind (Nous), the Word (Logos), and from these Intelligence (Phronesis), Wisdom (Sophia), and Power (Dynamis). And from the principles of the five emanations are manifested the primal universe that is both abstract and absolute - a pure symbolic model for all future manifestation to use and follow. For these five are in perfect balance and generate the hidden structure of a myriad of worlds. For thus proceeded a creation upon creation of universes fulfilling the potential of the seed, until there were 365 all told. And each of these universes mirrors the original which is yet absolute.**

*[The Demiurges and the Solar Son]*

**In each of these universes is a god who is central to the reflected union of the five principles. Yet this god, an imperfect created image, has brought forth a creation of itself called the Son of Light. And this son is superior to its creator and being a true expression of the source, guides the course of spiritual evolution in each manifested universe.**

*[Image of Abraxas]*

**The five principles have expressed a great power and a mighty godhead who is the union of all that is manifested in the 365 universes, and it is called Abrasax or Abraxas. Hear me, as I proclaim that the god which institutions celebrate is false, a mere mask which obscures the truth. For behold, Abraxas is neither good nor evil; it is both devil and god for it is the Whole of the Spirit.**

**As a god, it is formed with a human torso wearing armor for the struggle of knowledge; it has two serpents which support it like legs, these being the corresponding ideals of Nous and Logos. It has the head of a cock representing Phronesis and Phoebus. Its two hands bear the badges of Sophia and Dynamis, the shield of wisdom and the scourge of power. Such is the mysterious anatomy of God.**

SEASONAL VORTEX

The Sentinel in the Eastern Watchtower makes the sign of the Hexagrammic cross, then vibrates the letter Alpha, intones the word hAletseitor (Guardian), and says:

**Behold the godhead of Abraxas. For Phronesis is that which protects the integrity of the source and guides all inquiry and searching of it through gradations which temper the soul in preparation. For nothingness is perceived as a mirror to the spirit.**

*Continued on page 7.*

# THINKING BACKWARDS

## AN ESSAY BY FRATER ACHAD

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### INTRODUCTION

In this worthy little essay, Frater Achad takes up the task of the Adeptus Exemptus, and the reader would do well to read Aleister Crowley's incomparable *Liber Thishart via Memoriae Sub Figura CMXIII* before proceeding. The object of discussion is the so-called "magical memory" which can be equated, in a sense, with a sort of "past life regression" – so fashionable in our times in certain New Age circles, but more accurately understood as the relentless and ruthless pursuit of Self-Knowledge with the object of discovering meaningful answers to the perennial questions: "Where did I come from?" and "What am I doing here?" On the accuracy of the answers one obtains to these questions depends the success or failure of One's own Great Work.

It is typical of Achad that he calls our attention first to practical, this-world applications. Achad was, ultimately, no more a materially successful man than was his mentor, but he had a flare for the this-world consideration worth considering.

The piece presented here was apparently occasioned by an in-person meeting with the Prophet of the Aeon, only just concluded. Achad is wrestling here with the Magical Accomplishments of his Master and his equally human this-world qualities which, of course, varied on a day-to-day basis.

Achad uses the occasion to apply the "magical memory" to look at his relations with Aleister Crowley in a counterclockwise fashion, and he finds him proceeding in his own impressions from the "impersonally Great Man" to the highly personal Man Himself. His conclusion, appended many years later, was that what he was witness to was, ultimately, the journey of an exceptional mystic from Strength to Strength. In the process, one is admonished not to cling to external impressions on their face value, but to assume the Living Presence of the God Within, and that this presence will evolve, if we have but eyes to see and minds to understand.

— T Allen Greenfield

### THINKING BACKWARDS

In my Initiation I was taught to think backwards, and I am more and more convinced of the value of this practice. By thinking backwards the man who is nigh bankrupt sees his wealth slowly, or quickly, increasing instead of slipping from his grasp. There is nothing to fear when one thinks backwards, and oft' times the further we go the more pleasing is the outlook; childhood is ahead of us instead of behind, and our last thought of this life, that of slipping back into the womb of our Mother.

Even further than that we many go, until we find ourselves as a tiny spermatzoon leaping joyfully back to the Loins of our Father. Then, even should we remember the present, have we not learned much and rediscovered the basic principle in ourselves; for that seed is as alive within us now as it was in him - ever multiplying and dividing, ready to leap forth again on Its eternal mission.

Things sometimes seem very ordinary when we look at them as they appear to us now, but one little 'trip backwards' and we return refreshed. That which seemed so 'ordinary' becomes wonderfully illuminated by the light of our newly awakened memory of the past.

The Master Therion, it was, who taught me to think backwards, and this is the way I have come to think of the Master Therion. This method fills me with joy, for it leads towards my ideal. Listen!

I was with Him today. He was very ordinary, even a little petty it seemed. There was nothing about Him to arouse my enthusiasm. He was too near for me to appreciate Him. Before I went to see Him he was more interesting, because I imagined he would be so much better than I found him to be. But a little while ago I was with Him on Oesopus Island, and there, as I remember, He seemed even better still. He told me such and taught me so much that I delighted greatly in His company.

But before that, a little while before that, He was better still. I had just come to New York to visit Him, and there seemed so much He could tell me and be to me, for was He not my Magical Father, and had I not given up all to be with Him in His Work and to learn from His example the Way of Life and the True Path?

Yet, even before that He seemed better still; for months I had longed to be with Him, to listen to His words of Wisdom, that mine Understanding might be perfect - even as His Son's should be. Then I had but lived with Him on other Planes, and though others had told me much that might have disheartened me...yet but I must hark back again.

*Continued on page 7.*



# SOLAR WINTER SOLSTICE RITE

## BY FRATER T.C.

Officers: *Priest or Priestess, and the People.*

Setting: *On a table in the center of the room (or circle if rite is outdoors), are six yellow candles on the points of a unicursal hexagram (a rendering of a hexagram should be used if available). A black candle is in the center.*

Priest faces West.

Priest lights black candle only.

Priest: **At this time in the cycle of the year, the Sun is fading away as the last vestige of its old self, and preparing to be reborn into even greater vigor. We gather to commemorate this perpetual event, and to reflect the renewal of strength, purpose, and Will embodied within ourselves.**

Priest chants once: **Hail unto thee who art Khephra in thy hiding, even unto thee who art Khephra in thy silence.**

People chant repeatedly: **Hail unto thee who art Khephra in thy hiding, even unto thee who art Khephra in thy silence.**

Priest waits for People to chant one cycle and then begins:

**Our Lord the Sun is dying, preparing for rebirth as a god: a tale told throughout time, symbolic of the cycle of nature and life.**

**Hail unto Helios, whose daily travels across the sky guide from dawn to sunset. With Eos, the dawn, he rises; with Hemera, the day, none can escape his gaze; and with Hespera, the dusk, he enters his seemingly endless rest. Behold his daily rebirth after braving the dark night.**

**Hail unto Mithras, embodiment of the Sol Invictus, who perishes as a bull at the solstice only to be reborn into even greater glory. He burst forth from his cave at the center of the cosmos, expanding the universe of what it is possible to become. Hail unto Horus, falcon-headed child of Isis and Osiris, who, as the rising Sun, became great lord of the daytime sky. He begins life as Harpocrates, and spreads his light as Hrumachis of the horizon.**

**Hail unto Ra, who as Ra-Hoor-Khuit ruled the day. He travels over the heavens in his bark, Madjet, at the uprising of the sun; he sails toward the setting of the sun in his bark, Semektet. His strength renewed, he slays Apep each morning to earn his inevitable rebirth.**

**Hail unto Balder, the purity and radiance of innocence and light. His death by Hodur, his brother of Darkness, was the victory of the deep night of winter over the brilliant light of summer. He comes again after Ragnarok, the longest night of the year, to show his radiance once again.**

**Hail unto Apollo, full of light, whose soul knew nearly no darkness. His golden chariot brings light to all the sky, burns out, and is continually renewed.**

**Our Lord the Sun has gathered his strength. His end was temporary, and he waits but to be roused from his slumber.**

Priest pauses until current iteration of chant is finished.

Priest joins chant for one time, then all stop.

Priest gives signs of N.O.X., then the Sign of Silence (Harpocrates).

Priest pauses for appropriate amount of silence.

Priest faces East.

Priest lights six candles with middle candle, deosil, starting at the top.

Priest: **The Sun endures his daily death and rebirth; now he is reborn as part of his even greater cycle. Likewise, let us cast off that which would impede our True Wills, as part of the dying Sun, and thereby remanifest ourselves into our Greater Selves with the energy of a new Sun. Do what thou wilt shall be the whole of the Law!**

People: **Love is the law, love under will.**

Priest gives signs of L.V.X., and remains in the Sign of Osiris Risen (also known as the Sign of the Blazing Star).

Priest chants once: **Hail unto thee who art Ra in thy rising, even unto thee who art Ra in thy strength.**

People and Priest together chant five more times.

Priest: **So it is done.**

### COMMENTARY:

This rite is based around the number six, which signifies the Sun and its associations. (See Crowley's *Liber 777*). Observe the different sixes in the ceremony: six candles (arranged on a unicursal hexagram); stories of six gods of the Sun; the adoration for the risen Sun (...Ra in thy rising...), chanted a total of six times.

The two chants are taken from Crowley's *Liber CC (200)* (a.k.a. *Liber Resh vel Helios*, or *Head of the Sun*). This Thelemic solar adoration is meant to be performed four times daily and commemorates the daily journey of the Sun, with the practitioner assuming the god-forms symbolic of each stage. It is adapted here into a solar adoration based on the Sun's yearly cycle, showing how smaller cycles are reflected in even greater cycles.

*Continued on page 6.*

# CELLULOID VISIONS OF THELEMA: AN INTERVIEW WITH BEATRICE EGGERS BY FRATER 117

The internet is a wonderful place where those who do not have much exposure can be just as present as even the largest corporations or most famous individuals. While following a few links, I ran into a fascinating person making a personal and meaningful contribution to Thelema. Her name is Beatrice Eggers, her company is Dekadensis Productions, and she produces independent movies in Europe. Although she is influenced by Thelemic ideas, her site states, "My primal driving force is to create beauty, for within beauty much truth is revealed." She was nice enough to send me a copy of her productions for review. (The filmography is listed below.) After watching them several times, I thought I would ask her a few questions and publish the interview in *Mjöltnir*, so others would become exposed her work, and perhaps be inspired to create their own works of art.

Mjöltnir: How did you come up with the name "Dekadensis"?

Beatrice Eggers: I thought it sounded just right at the time. Playing on the explorative and positive associations of it. I also added 'sis' at the end to differentiate it from decadence. I wanted an original name with a twist. At the time I was also very inspired by the 1920-30's Hollywood films, the glamour, aestheticism, and style. Today it simply means to me 'to elevate and refine what is already there... something I choose to call essentialism.'

M: Were all the films you directed in association with the Danish Film Institute Workshop?

BE: I first started to make films in Stockholm. But then when I moved to Copenhagen, I quickly entered the short film scene, and my first grant was two rolls of 16mm film, which I managed to make *Blood Trance* out of. It is only *Blood Trance* and *These Precious Things* and my new project, *The Hottest Moment*, which have received funding. The rest is from my own pocket.

M: What role did the Institute play in your productions?

BE: They give you film material and editing equipment. No hard cash unfortunately. So I registered as a film company, and managed and spent all my salary money on the films.

M: In *These Precious Things*, what does the eye represent to you? Also, what does the spinning represent?

BE: The Eye of the Camera, Filming in short, can be used for putting yourself in a trance/scrying state. If it is done with genuine love for making pictures, and with an

unpretentious stare, then it could perhaps stir a similar state in the viewer as well.

M: The music is from a device called a Theremin. How did you hear about it?

BE: Stefan Kery of Subliminal Sounds from Stockholm just bought one so we decided to give it a try.

M: Where did you find the music for *Blood Trance*? It is quite wonderful!

BE: Stefan is the wonderful man who created the soundtrack from *Blood Trance*. It is an original soundtrack, created with the film in mind, available to buy on vinyl from Stefan's company. (Beautiful vinyl edition.) He is a good friend.

M: Were you inspired by the Gnostic Mass for portions of *Blood Trance*?

BE: Not consciously. I did perform the Mass quite often during the making of *Blood Trance* so it must have slipped through somehow, which is a wonderful thing with the mind, don't you think.

M: Can you explain how you achieved the effect of the woman cutting her tongue?

BE: I was lucky to have a very special FX Lady, who really knew her stuff. She disinfected a pig tongue and placed it on top of Ida's tongue. (Ida was the leading girl). We also planted some tubes of blood in there, so it was quite scary for Ida to cut it off. That is why the scene works so well, I think.

M: What does removing the tongue represent in *Blood Trance*?

BE: She cuts off her tongue in order to communicate through silence and ecstasy.

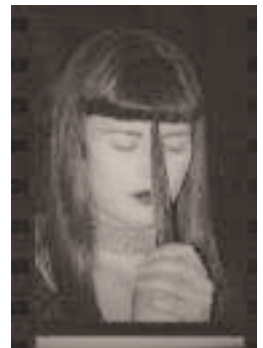
M: What is the name of the effect used in *Transcendental Reality*? Solarization?

BE: Extreme version of it.

M: What does the crying Angel represent in *Magick without Tears*?

BE: She cries out of joy for the dissolution

M: What is the whole idea behind *Deer Demon*? Anti-hunting?



Scene from  
*Blood Trance*



BE: The title of the film refers to the many aspects of a person. The deer woman is a subtle image. But let us not forget to reconcile both the negative and positive sides of a person to become unified and whole. Thus the film is more about internal affairs of the psyche.

ME: In *High Performance*, it seems there is a Demonic Mass or animalistic orgy taking place. Can you explain a little about your ideas behind this film?

BE: I was greatly inspired by LSD which I believe, if used not abused, is one of the most potential creative drugs ever discovered. I found an old Pinocchio type mask maker who made the wonderful animal heads, and I have always been intrigued by the relationship between Man, Animal, and the Divine. I believe they are interconnected in all of us.

M: What genre do you consider your films to be in?

BE: The interplanetary, evolutionary genre...

M: What is your preferred video format? Celluloid based film or digital?

BE: Both, though I have a soft spot for celluloid due to its highly aesthetic appeal.

M: What is the average budget for your films?

BE: 500-1000 Swedish kronor. [\$65-\$125 US dollars]

M: What kind of recommendation can you give to someone who is looking to start an independent film but does not know how to start?

BE: Get together with some like-minded people who inspire and support you. Start small, and do it for the joy of it, not as a career thing, at least to start with. It is just what my best film friend Bynke said: "We don't have an ambition but we have a life and that is why we make films." Just do it, seemed to work for me as well...

M: What are your current projects?

BE: I have written a novel called *Alice in Wonderland, part 11*, and I am in the process of filming that. I also work on a film called *The Hottest Moment*, a film about the Sun, which has taken me three years to make. I am currently gone digital, and I am going to finish it by using Adobe premier software.

M: If someone wanted to get copies of your material, who should they contact?

BE: Me, via e-mail at [beatrice.e@btinternet.com](mailto:beatrice.e@btinternet.com), or through my web site at <http://www.entitymedia.net/dekadensis/>

#### **Dekadensis Productions - The Films**

*These Precious Things*

*Blood Trance*

*Transcendental Reality*

*Magick without Tears*

*Deer Demon*

*Continued from page 4, Solar Winter Solstice Rite.*

The candles reflect appropriate color symbolism for this point in the year of the Sun. The rite first commemorates the last rays of the old Sun with the single black candle and the beginning chant. After the tales of the births of various Sun gods, the yellow candles are lit to signify the newly reborn Sun.

Symbolically, the dying Sun represents the removal or overcoming of those qualities in ourselves which we find

undesirable, or things which otherwise are obstacles to the knowledge or exercise of our True Wills. The rebirth following death is important as it signifies the remanifestation of ourselves *minus* that which was cast off. It is not enough simply to cast off some aspects of ourselves. We must also renew the strength of that which is left now that it is no longer hindered, and manifest the personal growth that is now possible. The purpose of the period of silence during the rite is to allow each celebrant to reflect on this transformation.

*Continued from page 3, Thinking Backwards.*

Before that - last December in fact - He seemed very wonderful; even though perhaps I felt that I might find my Path led to a place where I must meet Him in terrible conflict - -for was he not the Great Magician of the Path of Beth?

But, before that, had I not thought of Him as Pure Wisdom - the Word of the Aeon - so that His Attainment was such a wonderful thing that it affected every living thing. Did I not feel that every thought of His was a Word of Power, and that every Act was a Sacrament of utmost Purity?

And before that, had I not plunged into the Abyss to become NEMO, sitting in Darkness and Sorrow, that He might Attain fully the Grade of Magus? Had I not before that given Him up, so that He might be free? - - because I thought so much of all that He had done for Humanity, and for me. What a wonderful conception I had of Him then.

And before that, was he not my Master and my dearest treasure? - -for from Him I received the Secrets of High Magick. Did not His Image surpass the Stars in my sight?

But even before that, had He not come to me in the City of Vancouver, in His body of flesh, and appeared so fine and perfect a man that all who met Him were delighted in His presence; even in the presence of His body, for that it encased a soul of such Wonderful Power and Brilliance that all was Light in His Presence.

And before that, had He not been to me as Frater O.◇.M.◇., a mysterious Being; One with the Great White Brotherhood whose Nature was but dimly shadowed in my mind as my Highest Aspiration, so that the whole Power of the Deity seemed enshrined in him? Wonder beyond Wonder that He might even be V.V.V.V.V., the Light of the World Himself, disguised under the name O.M.

And before that - - PERDURABO - - He that shall endure to the End. Nameless, almost unknown to me perhaps, but living for the Good of Every living thing - -even me.

And before that? I knew him not: He was one with my Ideal - my self.

And now, He is my Ideal; insofar as I know Him not. Today it may be He approaches the Infinitely Small. Yesterday He appeared as the Infinitely Great.

And to-morrow?

Achad, 1918

— oOo —

After thinking it over for another 30 years I still feel that perhaps this is the best way to view the Master Therion.

Achad, May 13, 1948

*Continued from page 2, Gnostic Winter Solstice Ritual.*

The Sentinel in the Southern Watchtower makes the sign of the Hexagrammic cross, then vibrates the letter **Omikron**, intones the word **Bouleima** (Purpose), and says:

**Behold the godhead of Abraxas. For dynamis is that which spurs the process ever onward and causes a continual evolution. For the initial pattern was ordained in the beginning, but that pattern is perfect in design and in culmination.**

The Sentinel in the Western Watchtower makes the sign of the Hexagrammic cross, then vibrates the letter **Rho**, intones the word **Rheima** (Axiom), and says:

**Behold the godhead of Abraxas. For the Logos is that which is the source of manifestation. The creator god of spirit utters the word of divine substance, and all formulations become expressed, tangible and real. The word is the media by which spirit becomes matter.**

The Sentinel in the Northern Watchtower makes the sign of the Hexagrammic cross, then vibrates the letter **Chi**, intones the word **Charis** (Grace), and says:

**Behold the godhead of Abraxas. For Sophia is the light of spiritual knowledge - the knowledge that can only be from experience. For Spiritual Wisdom is the child of the Mind and the Word; the active intelligence, which having sought and encountered the source of all, has surpassed its parents in every manner.**

The Celebrant in the Center of the circle makes the sign of the Hexagrammic cross, then vibrates the letter **Sigma**, intones the word **Steropa** (Lightening flash), and says:

**Behold the godhead of Abraxas. For Nous is the mind that has first conceived the Whole in its completeness and entirety. Like a lightening flash, the light of the god who is nothing quickly becomes the light of Abraxas. And the whole has no divisions and therefore has no bias nor sentiment. For we who are manifested are ignorant of that which cannot be expressed or understood.**

The Celebrant joins the East, South, West, and North nodes to the Ultrapoint in the center of the circle. He says:

**Alpha, Beta, Rho, Chi, Sigma; A.B.Rh.Ch.S., Abraxas!**

**The ineffable is expressed through the word that emanates into the five-fold god of the 365 manifested universes!**

All members complete the ritual with meditation upon what has been revealed.