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My Path in the Temple of Set

Tapio Kotkavuori

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Dedicated to

Dr. Michael A. Aquino, Ra-en-Set, who founded the Temple of Set,

DenytEnAmun and SeBastian, my Brothers of the Dynamic Trio

Lilith Aquino, Beth, Don Webb, Stephen Flowers, AruXet, Ann DeCecco, Mut, R.N., Patricia Hardy, Robert Robinson, James Severson, Michael Kelly and many others who shared the Path during my years in the Temple.

And last but not least my beloved wife Lubena, for all of her love and support.
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Foreword

Weak desires can be removed by introspection and meditation, but strong, deep-rooted ones must be fulfilled and their fruits, sweet or bitter, tasted.
—Nisargadatta Maharaj

To honour our friendship and work together I have penned this short foreword to Tapio's memoirs at his request.

There never was much choice for me in joining the Temple of Set. From childhood the idea of a secret society, knighthood, antinomianism, magic and such stacked upon me as if there was a germ within me that was fed by these influences and was setting me up for certain kinds of experiences – an irresistible magnet that I knew I had to follow lest nothing would mean anything. In my teens I went through phases of devil worship, LaVeyan satanism, existentialism, thelema, and after that branched out to making myself acquainted with any and all philosophical, religious and occult ideas and groups I could find. Given what had already made its mark on me, contacting the Temple of Set in my teens seemed to prove it was the (supra)logical and only way I could continue. It corresponded to everything in my make-up of that time. It presented itself to me as an elitist metaphysical priesthood whose members really knew how the world turned and where the truth was at – something seemingly ultra-rational yet surrounded by an aura of sinister imagery and occultism – not to forget the Temple's over-the-top sense of self-importance and arrogance which probably sealed the deal for me.

Be that as it may, I became a Setian as soon as I reached legal age in late 1989. My intuition that the stuff that had attached itself to me in my teens corresponded to the Temple turned out to be correct. My work was appreciated from the onset and rising through the degree system was only slowed down by my own desire to take my time and to stick with what I myself felt was true. Next summer I visited the local Setians in London and was recognized to the second degree, and the year after that others in Finland and later elsewhere in Scandinavia started joining. Being the first Setian in the Nordic countries, having a suitable background and a mammoth desire, I ended up pioneering many organizational and conceptual things in the North. In the very beginning of this process I met with a certain Tapio Kotkavuori, who, in his turn, was destined to go much further than me on the Temple's path. He further developed many of the ideas I worked on, pioneered many more of his own and became the first European Setian to write books on the Temple philosophy (both in Finnish and in English). He is the author of, for example, the now classic Vasemman Käden Polku (The Left-Hand Path).

There was always something monkish and knightly about Tapio,
submerging something to project the desired image, the willed action. This was my way, too, although my verbal-associative faculties were on a recklessly hematomous overdrive in comparison to his all-embracing borgian determination. Like a snake Tapio devoured the world simultaneously from many angles, patiently learning and digesting everything resonating with his heart. The sense of the sacred was channeled for us in the wish to be and to behave a certain way, in accordance with a code, anchored to a calling we felt deep within. Because of this it was easy to relate to each other and to submit to a common undertaking. SeBastian was the perfect third force to the mix, an elegant, conscientious and sensitive soul searching for the truth and hungering to feast on the world wings ablaze.

I would probably not have met these gentlemen had we not all chanced to join the Temple of Set, but in retrospect it seems clear what transpired between the three of us went far beyond being members in some organization. These men became my essence friends, the guys I grew up with, and we squeezed out of the Temple every last bit of nectar there might not even have been without the dynamism of our trio. It delights me that Tapio has in his characteristic fashion really gone the whole hog, including the postage, and brought to vibrant life our common exploits in a warm, comprehensive and humorous way. It has been a pleasure and an honour to play a part with SeBastian in the process of the formation of this book, commenting on Tapio's drafts and trying to recollect all the odd angles of our quests. At the end of this process it feels as if waking up from a dream, but from what an exciting dream within a dream!

Later I had my own profound realizations about the validity of the Temple's approach, but during the time Tapio covers in the first part of his trilogy, I was a true believer and everything we did seemed to be just about as spot-on and real as it gets. This was the Way for us, the one out of the myriad of possibilities, and Tapio admirably resurrects the years when we went full blast armageddon with much more than we had.

DenytEnAmun
Introduction

*It is impossible to overestimate the importance of the concept of truth to the raison d’etre of the Temple of Set. In the last analysis the Temple is a tool to uncover truth, and a vehicle for its promotion and application.*

– Dr. Michael A. Aquino in *Black Magic*

From a very early age, I have been a seeker of truth. Already as a five-year-old boy, I bombarded older people with questions about life and death. As a teenager, I read through local libraries books about religions and occult. I started to buy books on these subjects, used and new. With my limited young capacity I was getting familiar with different metaphysical ways to penetrate into the mysteries of existence. There was a passionate and restless fire burning within me, a thirst for deeper and more meaningful experience of existence. There were so many different answers to perennial questions, so many different religions and esoteric groups to offer their views. I found something good here and there, but I was not able to find a single approach to the mysteries of existence that would have seemed to me satisfying as a whole package. The cosmic puzzle seemed to be missing a piece.

That missing piece was getting closer to me, though. Through my search for the truth, I finally found the writings of Aleister Crowley, the prophet of Thelema. *The Book of the Law* spoke poetically to some deeper dimensions of my being but I was not able to make much sense of it beyond the basic tenets, which I took as self-evident starting points of my search. The rest of Crowley’s teachings seemed to my young mind as way too cloudy to understand. Soon after that I got my hands upon Anton LaVey's *the Satanic Bible*. Its basic message of fierce individualism resonated well with my seventeen-year-old rebellious mind. None of the other approaches to the mysteries of existence seemed to be more on the spot. Finally there was a magical philosophy that seemed to make sense. I turned into a LaVeyan satanist overnight. I conducted something that I still consider my first real rituals. But still, something very important was missing. LaVeyan satanism is, after all, materialistic in its basic approach. That started to be more and more a problem to me, as I experienced that we are ultimately more than just flesh and bones.

Then, in February of 1991 CE, I got a letter from Dosetheus, a friend from Oulu, that profoundly changed everything. We had been in correspondence about spiritual subjects and occult already for about three years at this point. He sent me a copy of the Temple of Set's *General Information and Admission Policies* -letter[^1]. I studied the document and found it's transcendental message appealing. I learned some basics about the history of the Temple, of the Setian philosophy, of Temple's

[^1]: See appendix 62.
structure and operation, and of affiliation with the Temple. It was rational and well argued. The idea of \textit{Xeper}, of Coming into Being, resonated very well with me.

I had lots to digest. Before this I had been in correspondence also with Kerry Bolton, a.k.a. ”Faustus Scorpius”, of the Order of the Left Hand Path from New Zealand. I learned that he was a member of the Temple. Bolton's satanic texts had been inspiring to me and in May the same year I heard that my aforementioned friend from North of Finland had also decided to apply for the Temple's membership. I resigned from the Evangelical Lutheran Church of Finland (that almost all Finns became members of as a child through their parents back in those days) and after a long reflection I made the big decision to apply for affiliation with the Temple. I got the finest water stamped paper I could find, put it in my old-fashioned typewriter and wrote in broken English my application letter. I got a 65 dollar check from my bank to cover my First Degree I\textdegree membership fee and together with my application letter I sent them to the Temple's San Francisco address. Then I anxiously waited, hoping for my application to be accepted.

Then, finally, a large package containing a copy of the \textit{Crystal Tablet of Set}, the latest issue of the \textit{Scroll of Set}, my membership card, I\textdegree-degree medallion and the certificate of my membership arrived. I had been accepted into the Temple of Set on the 10\text{th} of August, 1991 of the Common Era, in the Temple years XXVI \textaeon of Set.

My path in the Temple of Set lasted almost 16 years, during which I experienced a lot. I saw the growth of the Temple in Finland and elsewhere, I traveled meeting Setians in Europe and the States, I was Recognized into the Priesthood of Set, I got married to Lilith Aquino's daughter Beth, I wrote three Setian books, as a Magister Templi IV\textdegree I founded my own Order within the Temple, I was elected into the Temple's governing body, the Council of Nine, and I was almost Recognized as a Magus V\textdegree. I witnessed lots of great things and as one could expect, also some schisms here and there. As I resigned from the Temple I was 35 years old, which meant that I had lived practically all my adult life and almost half of my life as an Initiate of the Temple.

This book is a personal account of those years, containing also lots of Temple history in it. I have digged through a tremendous amount of source materials in

\footnote{Like most members of the Finnish Evangelical Lutheran Church, also my parents are members of the church just formally out of a cultural habit. They have never been practicing Christians, although they appreciate the general Christian values. Accordingly, I was raised in a fairly secular family.}
preparing this book, such as personal diaries and notes, correspondence, various Temple publications, books, photographs, and recordings. I have also had many talks about the contents of this book while writing it with many friends, both Setians and ex-Setians. Some of them provided me very useful source materials for the book. My heartfelt thanks to all of them. I thank Dr. Aquino for letting me attach General Information and Admission Policies - letter from XXV ÆS/1990 CE as an appendix to the first part of this memoir. My special thanks go to my Brothers DenytEnAmun and SeBastian, who did read and comment on all the chapters, who provided me with many important documents, and who talked with me extensively of the experience we had shared. Doing this has been a kind of big post-Temple Working for all of us. The ”Dynamic Trio” of the Kalevala Pylon of the Temple that we had was so important part of my path that I have attached plenty of appendices from both DenytEnAmun and SeBastian into this memoir.

Although I make some critical notes about the Temple and of some of its members in the book, the reader will note that my overall experience of the Temple was very positive. I think it speaks for itself that Patricia Hardy, then High Priestess of the Temple, granted me a rather rare status of a Honorary Setian in 2008 CE, one year after I left the organization. I value this title highly. I have continued to speak positively about the Temple and I still have lots of Setian friends worldwide. I have no reason but to wish my best to the Temple and its Initiates.

I have respected the privacy of the individuals this book covers, and I have not called anyone by their full name unless they have so wished or unless they are or have already been well known members of the Temple. In this I have the followed examples of Dr. Aquino and Michael Kelly in their Temple of Set memoirs.

This book is the first part of my Temple of Set memoir, covering my I° and II° degree years (XXVI-XXXII ÆS/1991-1997 CE). The second part of the trilogy will cover my Priesthood III° years (XXXII-XXXVII ÆS/1997-2002 CE) and the last part will cover my years as a Magister Templi IV° (XXXVII-XLII ÆS/2002-2007 CE).

Lastly, I need to note that I have written this book with the name I chose as my magical name for my public operations outside the Temple back in the days I was Recognized as a Priest of Set. I wrote my publicly published books with it and I represented the Temple in public with it. I felt it appropriate to use that name also in this book.

αλήθεια,

Tapio Kotkavuori

In Turku, Finland,
on Winter Solstice 2016 CE
Æonic foreplay and the first two Working Years

The true ages of time are cast in the likeness of Nine, with all cycles obedient to its Law. All matters of terrestrial concern may be evaluated by the infallible resolution of Nine and its offspring. Action and reaction relative to humanity's tribal needs are contained within successive nine-year periods: the total of both (eighteen years) is called a Working. The beginning and end of the Working is called a Working Year, and each midway point between the Working Years displays a zenith of intensity for the Working which has been brought about.

– Anton LaVey in the Satanic Rituals

In order to understand what kind of an organization I joined as a 19-year old man in XXVI ÆS/1991 CE, some background information on the Temple of Set is needed. This will also put the rest of this memoir into its proper context. I will, however, give a fairly brief overview of the subject because I expect that most of the readers are already well familiar with it, and because it has already been covered exceedingly well in Dr. Michael A. Aquino's the Church of Satan and the Temple of Set, as well as in Dr. Stephen E. Flowers' Lords of the Left-Hand Path. I have attached into this memoir's appendices many chapters from my own the Left-Hand Path so the reader can get my take on many central philosophical and magical concepts of the Temple, that are only scratched upon in this chapter.

The organizatory roots of the Temple of Set are in the Church of Satan. The latter organization's story began in the early 60's, when Anton LaVey (1930-1997 CE) still had hair on his head. He had collected an impressive library of occult and other such literature, started to turn his home into quite an unusual place, and to hold "midnight magic seminars" with his wife Diane at their home at 6114 California Street in the Richmond district of San Francisco. One of the members of this "Magic circle" was Edward M. Webber, who noted to LaVey, that since the Magic circle and its meetings were so successful, it would be a good idea to found a formal group, an organization, out of it.

The Church of Satan was founded on Walpurgisnacht 1966 CE (Year I Anno Satani). LaVey shaved his head bald, took titles of the High Priest of the Church of Satan and the Magus of the Age of Satan, and continued every Friday midnight meetings consisting of lectures and group rituals at his home. "Anton Szandor LaVey founded the Church of Satan as a medium for the study of the Black Arts and as an ethical statement repudiating the religious hypocrisy of conventional society", as Dr. Aquino later observed.

The sixties were a time of big changes. Something huge and transforming was at hand. It was the time of the cold war, fear of communism, rise of the hippies and their "flower power", psychedelic drugs, "free sex", the pill and feminism. Rock music was played on the radio, the Beatles and the Rolling Stones made young women scream, the Woodstock festival was born and the race to the Moon began. Charles Manson and his "family" eventually broke the bubble of "love and peace" and the Berlin wall was raised between the East and the West Germany for thirty years. In general, it seemed to Anton LaVey that the Age of Satan had arrived, for its signs of growing individualism started to be found all around.

Many saw the sixties as the dawn of the age of Aquarius and hippies and the new age movement embraced it with joy, singing along to the *Hair* musical of 1967 CE. The liberal city of San Francisco turned into the center of the hippies and the new age movement. Haight Ashbury area of the city was flooded with idealistic long haired youngsters, smoking pot, taking acid and painting their world with rainbows. But at the same time as Jefferson Airplane was jamming *White Rabbit*, Anton LaVey was up to something completely different. He didn't dress in tie-dye clothes and he didn't have long hair. He dressed in diabolical black, he had also painted his house black, and instead of a cute little pussycat as a pet he had at his home Togare, a roaring lion. Instead of seeing the signs of the times telling of the harmonious Age of Aquarius, LaVey thought that humanity had entered the Age of Fire ruled by man and Satan.

LaVey saw hippies and the new age movement as a simple and naïve reaction to the previous decades' and Christianity's conservative moral. If there was something that the Church of Satan shared with hippies it was the concept of individualism and open talk about sex. But the approach to these subjects was quite different.

Michael Angelo Aquino (born 1946 CE) had his first experience of Anton LaVey on June the 19th of III A.S./1968 CE in a movie theatre in San Francisco after seeing Roman Polanski's *Rosemary's Baby*. He had just got his B.A. degree in political science from the University of California. LaVey and few of the Church's members left the theater after the movie dramatically in black robes. A little less than a year later, in March of IV A.S./1969 CE Aquino returned to San Francisco after nine months' service as a Lieutenant in the cavalry squadron of the 82nd Airborne Division. He attended one of LaVey's lectures and took part in a group ritual in the Black House. He was impressed by the man, his ideas, self-confidence, presence and the smile of dramatic irony. "By whatever means, Anton LaVey had managed to apprehend something very profound concerning the riddle of human existence. The more I thought about it, the more I became convinced that I wanted
addition to smart people all kinds of egomaniacs and other kinds of not-so-smart oddballs started to more and more often knock on the door of the Black House.

In V A.S./1970 LaVey formalized the Church's Initiatory system. It consisted of a Satanist I°, Warlock/Witch II°, Priest/Priestess of Mendes III°, Magister IV° and Magus V°. LaVey recognized Aquino as a Priest of Mendes on the 21st of June V A.S./1970 CE. "Perhaps 20 individuals attained III° between 1966 and 1975, while during the same period Anton conferred only four IV° – one of which upon myself", Aquino recalled later.

The *Satanic Bible* was selling like hell and in VI A.S./1971 CE LaVey asked Aquino to write a new introduction to the seventh print of the book. This he did, and the introduction stayed in the book till its eleventh print. Around this time Aquino was asked to be a technical advisor to a horror movie the *Asylum of Satan* and LaVey asked him to become an editor of the *Cloven Hoof*, the newsletter of the Church. This gave LaVey more time to concentrate on other things. Aquino stayed as the editor all the way till his resignation from the Church in X A.S./1975 CE. He was busy also in arranging regional conclaves of the Church. In December VI A.S./1971 CE LaVey recognized Aquino as Magister IV°.

In VII A.S./1972 CE LaVey was typing his second book, the *Satanic Rituals*. He asked Aquino to write some lovecraftian rituals and an adult baptism to the book. Aquino wrote the texts as a service to the Church and his name was not mentioned as the author of the texts in the book when it came out later the same year. This has stayed the same all these years, and Aquino has neither received any royalties for his contributions. The same year Magister Aquino moved to Santa Barbara to further study political sciences. It was also the year when I was born.

In VIII A.S./1973 CE Aquino was stationed at Fort Knox in Kentucky. He was deeply involved in the day to day administration of the Church in the field. During the summer of the same year LaVey recognized him to the highest IV°-level: Magister Caverni. It was the highest level within the Magistry in the Church and it was previously unattained by other members.

The atmosphere in the Church started to change. LaVey became more and more a hermit and disillusioned with many members of his Church. There had been some schisms and scandals in the Church every now and then because of some overblown egos. In addition to this many members and visitors had been just vampirising the Church and LaVey's hospitality – trying to get as much from it as they could, giving as little as possible. This atmosphere was reflected in Aquino's greater black magical Working in IX A.S./1974 CE, which resulted in an almost apocalyptical *Ninth Solstice Message* regarding the Church of Satan.

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Although satanism hadn't lost any of its popular appeal, LaVey apparently felt that the organization of the Church had been a failure and in the summer of X A.S./1975 CE he decided to start selling the Church's degrees and to transform the Church into the forum of his personal expression and a source of income. At this point the membership of the Church was around 300 and there were 5-10 Grottos in the States.

The decision to sell the Church's degrees was not approved by Aquino or the other members of the Priesthood of Mendes. They saw that the organization had lost its legitimacy as a genuine Church of Satan. Accordingly, the Priesthood of the Church of Satan resigned en masse. Aquino noted about the difficulties in the situation:

"The Church of Satan had been a California for-profit corporation with Anton and Diane LaVey as its sole members. Membership in the Church as a religious affiliation had not carried with it corporate membership, even at the Priesthood level. Thus, when Anton decided to corrupt the degree system in 1975, Church members had no legal interest or recourse."

The words LaVey had written about the cycles of time in his Satanic Rituals became strikingly prophetic regarding the organization he himself had founded. Around the zenith of the first (and the last) Working year of the genuine Church of Satan, there came a reaction – the crisis of the year X/1975 CE. It turned out that the Church and the Age of Satan was a kind of nine year Æonic foreplay for the Coming into Being of the Temple and the Æon of Set.

Because it was not possible for Priests of Mendes to save the Church of Satan, Aquino, as the senior member of the Church, decided to make an invocation of the Prince of Darkness and to ask for guidance in the situation. The Working took place on the Summer Solstice night between the 21\textsuperscript{st}-22\textsuperscript{nd} of June of the year X/1975 CE at 302 East Calle Laureles, Santa Barbara. The music, played on repeat on the background, was Ralph Vaughan Williams' Fantasia on a theme by Thomas Tallis. The North Solstice X Working resulted in the Book of Coming Forth by Night, which Aquino wrote in four hours that night.

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7 Michael Aquino: The Temple of Set, Volume I. Chapter 4: 22\textsuperscript{nd} and Kansas.
The location of the North Solstice X Working:
302 East Calle Laureles, Santa Barbara. Picture: Google maps, 2012 CE

In the document, that reportedly resulted from a communication with the Prince of Darkness, Aquino was named the Magus of the Word Xeper and charged to [re]build the Temple of Set. Although the *Book of Coming Forth by Night* transferred the "Infernal Mandate" from the Church of Satan to the Temple of Set, the Temple was at the same time put profoundly outside the whole Judaeo/Christian context where the Church of Satan had been more or less forced to operate. The new Magus had lots to digest. "I considered that I knew nothing about being a Magus, little about ancient Egypt generally, and less about Set in particular", Aquino wrote later. He took some 30 copies of the text and posted them to a selected few.

Around 100 members who had resigned from the Church of Satan joined Aquino soon, and they became the founding body of the new organization. Aquino had a vision that clearly made it a different kind of an organization than the Church of Satan:

"[...] The Temple of Set, when it was founded in 1975, was an entirely different phenomenon. Organizationally it had the benefit of the complete experience of the Church of Satan upon which to draw: to improve in part, to discard in part, and of course to disregard when building anew. Even more crucially the Temple had from its inception a crystal-clear definition and understanding of its metaphysical authenticity and licence."  

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The Church of Satan had held publicly the view that Satan was only a symbol, an archetype; not a real existing entity or a principle. Many of the core members of the Church had at the same time a different experience and understanding, though. In the Temple of Set the view of the Prince of Darkness, Set, the principle of isolate intelligence, was different: Set was a real entity or a principle existing in the Universe. His perceived Gift for mankind, self-consciousness, was something that gave humans the potential to *Xeper*, to Come into Being:

"While the Temple of Set as an organization was formally incorporated in 1975 CE, its magical and philosophical roots are prehistoric, originating in mankind's first apprehension that there is "something different" about the human race – a sense of self-consciousness that places humanity apart from and above all other known forms of life."\(^{10}\)

As can be expected, the Temple of Set differed in its approach to the profound questions of existence from the mainstream religions:

"The appeal of occultism is much the same as that of conventional religion: Logical positivism and scientific materialism, though they have made great strides towards explaining the "how" of existence, have failed entirely to explain the "why". Hence the curious seek answers in metaphysical philosophy or religion. Metaphysical philosophy requires a logical base from which various suprarational principles are induced. Conventional religion is the simplification of such a philosophy into a crude ideology, which adherents need not understand, but only accept as an act of blind faith"\(^{11}\)

So what is the philosophy of the Temple of Set all about? The starting point is the distinction between subjective and objective universe, which together form the totality of existence\(^{12}\). While the latter is the "world out there", the natural universe with its laws, the subjective universe is about an individual that experiences his or her existence, a Being. Self-consciousness, poetically called the Black Flame, is something that sets us as humans apart from nature and gives us the potential to realize our divine Being, to Come into Being\(^{13}\). In the Temple of Set this process of self-deification is called *Xeper*\(^{14}\). Set is seen in the Temple as the

\(^{10}\) Appendix 62: Temple of Set: *General Information and Admissions Policies letter*, XXV ÆS/1990 CE.

\(^{11}\) Appendix 62: Temple of Set: *General Information and Admissions Policies letter*, XXV ÆS/1990 CE.

\(^{12}\) See appendices 1, 3, and 4: the Right-Hand Path and the Left-Hand Path, Broad contextual definitions of the Paths, and Central characteristics of the Paths.

\(^{13}\) See appendix 2: The Black Flame.

\(^{14}\) The Egyptian hieroglyphic term for "to become" or "to come into being".
first known mythological entity to represent the non-natural self-consciousness, its principle or form.

Those who seek to Come into Being are Initiates of the transcendental branch of the Left-Hand Path. This is the path of non-union, where an individual psyche and Will are central. Traditional religions that require belief and teach submission to ”the will of God” or some other type of union with the Universe represent the Right-Hand Path. While the Right-Hand Path emphasizes belief, the Left-Hand Path emphasizes reason, upon which the metaphysical philosophy is built upon. Practice of Will is magic, and its lesser and greater forms aim ultimately at an individual's self-deification, Coming into Being.

While the Church of Satan had been in its philosophy atheistic and materialistic, the Temple of Set was metaphysical. The differences between the two organizations didn't end there. Aquino did not want the Temple of Set to be a one man show, like LaVey's Church of Satan had been. Aquino set the following vision in motion:

"The Temple of Set would not belong to myself, but collectively to the Priesthood of Set (III°+) as members of its corporation. And that corporation would be a California nonprofit corporation organized as a church. Federal and California State tax-exempt status as a religion would be sought, establishing the Temple's (and all Setians') full right to First Amendment Constitutional recognition and protection.”

The vision came real later the same year as the Temple was incorporated in California as a non-profit church, receiving both state and federal recognition and tax-exemption status.

There was also a notable difference between the founders of these two organizations. LaVey was a talented and a charismatic man with a unique vision of the human equation, but beyond his organization he had not accomplished that much in the world. The myth that he painted about himself was to a large part just that – a myth with little basis in reality. Aquino was different also in this respect.

15 Materialistic philosophy of the Church of Satan represents an immanent branch of the path.
16 See appendices 5, 6, 7, 8 and 9: Black Magic, the Magical Link, The nature and definitions of Magic, Ritual Magic, and White Magic.
17 Michael Aquino: The Temple of Set, Volume I. Chapter 4: Kansas.
18 See Nikolas and Zeena Schrek: "Anton LaVey: Legend and reality” and Lawrence Wright's article "Sympathy for the Devil. It’s not easy being evil in a world that’s gone to hell" (Rolling Stone magazine, September 1991 CE).
19 "In secular life he is a Lt. Colonel, Psychological Operations, U.S. Army (Ret.). He is a graduate of the Industrial College of the Armed Forces, National Defence University; Defense Intelligence College, Defence Intelligence Agency; Foreign Service Institute, Department of State; U.S. Army Special Warfare Center (Special Forces ("Green Beret")/Psychological
Dr. Stephen Flowers observes:

"Rarely in this century has a man with such objectively exemplary qualities stepped into the occult theater as Michael Aquino. In a world usually filled with marginal personalities of little accomplishment outside their "occult" field, Aquino is a remarkable exception."

The offices of the Temple of Set were from the start the same they are today. There are the High Priest or Priestess of Set, the Council of Nine (consisting of nine IV°+ Initiates) that holds the supreme authority (it has the power to appoint or if needed to remove the High Priest or Priestess), the Executive Director (who oversees all Temple administration) and the Treasurer (who oversees the Temple finances). There are six Initiatory degrees: Setian I°, Adept II°, Priest or Priestess III°, Magister or Magistra Templi IV°, Magus or Maga V°, and Ipsissimus or Ipsissima VI°. The last of these degrees was added to the degree system in XIX ÆS/1979 CE.

Membership in the Temple is confidential and no names of the members are given to outsiders. Likewise, the materials of the Temple are as a general rule kept for its members only. This has changed quite a bit from the early days, though, as there are nowadays lots of books written by the Initiates of the Temple available for the general public. The membership is for adults only:

"It is our position that children and adolescents should not be indoctrinated into the assumptions and prescriptions of any suprarational system, whether it be our own philosophy or the faiths and superstitions of conventional religions. Rather their youthful years should be a time of exclusively rational training and education, giving them a sound and meaningful basis by which, as adults, they may consider and choose whatever philosophy or faith seems most meaningful for them."

Operations/Civil Affairs/Foreign Area Officer); U.S. Army Command & General Staff College; U.S. Army Intelligence School, and U.S. Army Space Institute. Decorations include the Bronze Star, Meritorious Service Medal, Air Medal, Army Commendation Medal (3 awards), Special Forces Tab, Parachutist Badge, USAF Space & Missile Badge, and the Republic of Vietnam Gallantry Cross, Psychological Warfare Medal (First Class), & Air Service Medal (Honor Grade).

Academic credentials include the B.A., M.A., and Ph.D. in Political Science from the University of California, Santa Barbara; and the M.P.A. in Public Administration from George Washington University. He has taught as Adjunct Professor of Political Science, Golden Gate University 1980-86” (Michael Aquino: The Temple of Set, Volume I. About the author).
The Setian I° is a person who has a two-year time limit to see if the Temple is for him. If the Temple works for him, he will be able to demonstrate in thoughts and deeds that he has used the Temple's "toolbox" successfully for his Xeper – and thus really has Come into Being as an Adept II°. The Priesthood has the power to formally Recognize Adepts (and if needed, to expel or demote Adepts to the I°). Recognitions in the Temple are considered formal, for they are about Recognizing that the person has himself Initiated himself.

All Initiates above Adept II° are still essentially Adepts, but in their Initiation there have opened different kinds of extra dimensions to their Initiation that the Temple has Recognized. All the degrees are first of all about certain kinds of states of Being. Priest or Priestess of Set III°, has opened in his or her consciousness a link to the Prince of Darkness, the principle of isolate intelligence; his or her Will has become in a way fine-tuned with that principle. III°+ degrees are conferred "by Set alone and Recognized by the Temple according to his Will". The design, care and operation of the Temple are entrusted to the Priesthood. Magister or Magistra Templi IV° has the power to Recognize a Priest or a Priestess.

Magister or Magistra Templi IV° is an Initiate who has on a deeper level fine-tuned him or herself with the principle of the isolate intelligence and the Æon of Set. Typically, he or she has established his or her very own teaching angle to the process of Xeper, he has his or her own "garden" inside the Æon. It is because of this that he or she has the power to found an Order within the Temple. If the Temple of Set is viewed as a "university", then the Orders are different "faculties" inside it. Orders can be joined by Adept II°+ Initiates.

Magus or Maga V° has brought a new special angle to the Temple's philosophy. He or she can put his or her teaching, a special angle to Xeper into a Word. A Word alters the whole Æon, it expands and deepens it. Because a Magus' or Maga's Word is by its nature Æon changing, it faces certain resistance to it. This is part of the reason why the V° is seen to come with a Curse. If the High Priest or Priestess evaluates that there is substance behind an IV°-Initiates claim of being a Magus or Maga, the High Priest or Priestess brings the matter to the evaluation of the Council of Nine, which then votes on the possible V° Recognition. The vote needs to be unanimous for the Recognition to take place. The Temple has Recognized only a handful of V° Initiates during its history.

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22 Appendix 62: Temple of Set, General Information and Admissions Policies -letter, XXV ÆS/1990 CE.

23 By the time I left the Temple in XLII/2007 CE, the Recognized V° Words were Xeper (Michael A. Aquino in X/1975 CE), Xem (Ronald K. Barrett in XIII/1978 CE), Per-t (Lynn Norton in XVI/1981 CE), Remanifestation (James Lewis in 1986 CE), Rûna (Stephen Flowers in XXV/1990 CE), Xeper (Don Webb in XXXI/1996 CE) and Essent (Robert Robinson in
Ipsissimus or Ipsissima VI° literally means "own very self". Only three Initiates were Recognized to this Degree during the Temple's history by XLII ÆS/2007 CE when I left the Temple.

From the beginning, the Temple of Set was emphatically seen as a "toolbox" for individual Initiation. This was made clear also in XXV ÆS/1990 CE General Information and Admission Policies -letter that I read before making the decision to affiliate with the Temple:

"The deliberately individualistic atmosphere of the Temple of Set is not easily conductive to group activities on a routine or programmed basis. There are no congregations of docile "followers" – only cooperative philosophers and magicians.

[...] "The means by which Setians seek to Xeper are many. As a matter of principle the Temple declines to standardize its approach to Initiates. Each may pursue topics of greatest personal interest with whatever emphasis and at whatever rate desired. The Temple seeks merely to be a forum for Setians to communicate and cooperate with one another constructively and courteously. Many ideas and philosophies are discussed within it, but such discussion does not constitute the dictation of dogma. Indeed dogma – to include fixed ideology in any form – is repugnant to the Temple. We strive rather towards an atmosphere of "best possible premises", which are always subject to constructive, intelligent examination and criticism. That same atmosphere is Socratic, however, in that foolish, pretentious, or destructive egotism under any guise of exploration is neither respected nor endured.

[...] The Temple of Set is designed to assist you in the ways we have found to be the most practical, productive and factually accurate. But, as helpful as the Temple may be, and as proud of it as we are, it is nevertheless properly understood as a tool. You are the one who must put that tool to use in a way that will enable you to Xeper."

The main Temple publication the Scroll of Set was started to be published already in X/1975 CE and the Pylon-system of local geographical units soon thereafter. The Jeweled Tablets of Set series for each of the six degrees was developed later. Of these the first one in the series, the Crystal Tablet of Set, is the most important one as it presents the basics of Setian philosophy and magic.24

After its founding the Temple of Set had a decade of maturation ahead of itself. After leaving the Church of Satan and the Judaeo/Christian context behind ancient Egypt turned out to be the natural gateway forward. There was the first Conclave and wild visions of the future that quite literally reached all the way to space, as becomes clear from Dr. Aquino's the Temple of Set memoir. The concept and

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24 The core of the document, Black Magic, can be found from Michael Aquino's the Temple of Set, Volume I. Part II: Concepts.
orientation of the Temple was forming itself. Perspectives to this varied:

"Some saw the Temple as essentially a continuation of the previous Church's Satanism, albeit re-tinted to ancient Egyptian hues.
Some saw it as a rejection of Satanism altogether in favor of a reach-back to ancient Egyptian mythology and philosophy.
Some saw it as an entirely new vision of the future, borrowing only such trappings from Satanism and/or ancient Egypt as might be useful or artistic for illustrative purposes.
Still others had no preconceptions or agendas, and were content to let whatever-this-thing-might-be just simmer in the frying pan until it began to smell and taste good."\(^{25}\)

Many Setians started to study ancient Egypt, its culture, religion, and metaphysics. While most of the books on the subject lacked empathy towards the subject, some of them stood out as especially useful from an Initiatory perspective. Isha and René Adolphe Schwaller de Lubicz had written many books that fell to the latter category, such as Her-Bak, the Opening of the Way, Sacred Science, Esoterism & Symbol, and the Temple in Man. These turned for many to be the keys to "get inside" Egyptian philosophy. One of the central lessons in this turned out to be that the ancient Egyptian gods and goddesses, neteru, represented forces and principles of the natural universe, while Set, "neter against neteru", was the non-natural principle of self-consciousness. Many of de Lubicz's books can still today be found on the Temple's massive reading list. When I joined the Temple in XXVI ÆS/1991 CE, they were very important keys for me as well.

One of the Initiates who found de Lubicz's books and took their teachings of symbolism to heart was Ronald K. Barrett, generally known by his magical name Anubis. He was a dedicated and a passionate Initiate. He wasn't happy with the city life of San Francisco and moved far away to a secluded place he named XemSet. The place was atop a wild mountain near the northern California town of Potter Valley, consisting of 20 acres\(^{26}\), so he and his companion had plenty of space there. They and some other Setians turned the plot into a Setian sanctuary, complete with altars, thrones, meditation areas, and so on\(^{27}\). The place became important for Setians and something of its importance is told by fact that the second Conclave of the Temple was held there in XV ÆS/1980 CE.

Barrett's Work led to his Recognition as a Magus V° on South Solstice of XIII ÆS/1978 CE. His Word was Xem, which could be said to mean a

\(^{26}\) The Scroll of Set, Volume V, number 9. August, XV ÆS/1980 CE.
\(^{27}\) I visited the place with Magistra Hardy, Adepti A.N. and Peribsen in XXXIV ÆS/2000 CE. Some signs of the place's past were still visible. This will be discussed in more detail in the second part of this trilogy.
manifestation of a divine man, a sort of "moving target" of *Xeper*\(^{28}\). During the next year he wrote "Keys" to his Word, which came to be known as the *Book of Opening the Way*\(^{29}\). Because the Temple was not a one man show but a "toolbox" for Setian Initiation, it seemed to Magus Aquino at this point that there was a new Initiate in the Temple who had the substance for taking the place of the High Priest and to refine the organization and its *Xeper* in this position further. In the middle of XIV ÆS/1979 CE Aquino took the oath of an Ipsissimus and at the same time Barrett became the Temple's second High Priest.

While Ipsissimus Aquino was focusing on his Ph.D. dissertation about the neutron bomb and on his massive the *Church of Satan* history, Magus Barrett was starting to make changes in the Temple policy. The most (in)famous of these was the Adept test, which all Adepts, new candidates and old ones alike, were handed to do in XV ÆS/1980 CE. No one passed the test. Many Initiates resigned in protest to the new High Priest's policies, or were expelled by the High Priest.

Regardless of his best intentions, Magus Barrett was turning the Temple into something that started to resemble many other occult organizations. His biggest mistake was to try to push to others his very personal Work, which backfired, because the nature of Initiation is very much a personal pursuit. He was trying to "herd the group of cats", which was of course an impossible thing to do. Accordingly, many resigned or expelled members saw him as an authoritarian figure\(^{30}\). Frustrated, Barrett sent his resignation letter on the 31\(^{st}\) of May in XVII ÆS/1982 CE, recommending Lynn Norton to be his successor as the High Priest. Norton had been Recognized by Barrett as a Magus the previous year. His Word was *Per-t*\(^{31}\), which was oddly not really explained to the Temple at large. After much hassle also Norton left the Temple.

Barrett's resignation left the Temple in chaos and only a core of some 30-35 Setians were left in the organization. Ipsissimus Aquino was quickly voted back to the position of the High Priest and the rebuilding of the Temple began.

What had gone wrong and led to the crisis in the Temple? This was the question Ipsissimus Aquino was focusing on in a Working he did on the 19\(^{th}\) of October the same year in the Hall of the Dead/Walhalla, at the North Tower of Wewelsburg castle in Westphalia, Germany. In addition to obtaining a full understanding of the significance of the crisis in the Temple, he also wanted to

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28 For a more detailed analysis of this, see appendix 26: Fresh Fever from the Skies.
29 These can be found from Dr. Aquino's *The Temple of Set*, Volume II. Appendices 48-52.
30 One of the expelled members was a 1\(^{st}\) Gini Graham Scott, who was doing an undercover sosiological study of the Temple. The study, *The Magicians: An investigation of a group practicing black magic*, came out in 1983 CE.
31 For a more detailed analysis of this, see appendix 26: Fresh Fever from the Skies.
energize the advent of the Working Year XVIII, and to summon the powers of Darkness to energize it.

The answer to the questions was basically that if one strengthens the non-natural psyche, the natural side of one's whole being strengthens at the same time too. If the evolution of a person is not balanced, the natural side of one's being can bring up all kinds of id-monsters and other unwanted manifestations destructive to the Work. The phenomena of life itself were at the heart of the matter.

The Working marked also the (re)birth of the Order of the Trapezoid. In the Church of Satan "the Order of the Trapezoid" referred quite vaguely to the core of the organization. In the Temple of Set it first "consisted of all past and present members of the Council of Nine"\textsuperscript{32}, but now came to be an Order of the knights of the Prince of Darkness. This broadened the spectrum of the Temple noticeably, as the Order's focus stepped outside of ancient Egypt. Subjects like Northern magic, scientific magic (mad lab science and laboratories), architectural magic (haunted houses, lovecraftian geometry), artistic magic (expressionism, noir, art deco), and such were started to be Worked with. Ipsissimus Aquino became the Order's first Grand Master and he also started to edit its newsletter \textit{Runes}.

As one proof of the substance of the Wewelsburg Working a man named Stephen Flowers contacted the Temple around this time due to his interest in trapezoidal mysteries. Flowers, who was soon to receive his Ph.D. in Germanic history from the University of Texas, contributed gloriously to the Order's Work. The number of his public works on the Temple's reading list on Runic arts and sciences is a solid proof of this\textsuperscript{33}. Dr. Flowers eventually also became the second Grand Master of the Order of the Trapezoid in XXII ÆS/1987 CE. He also turned out to be a very big influence on the Finnish Setians later, as we will see from this part of the trilogy.

After the XVII ÆS/1982 CE crisis, the whole \textit{Jeweled Tablets of Set} series were slowly created: the \textit{Crystal Tablet} (available for Setians I°), the \textit{Ruby Tablet} (available for Adepts II°), the \textit{Onyx Tablet} (available for Priests and Priestesses III°), the \textit{Sapphire Tablet} (available for Magister or Magistra Templi IV°), the \textit{Amethyst Tablet} (available for Magi V°), and the \textit{Topaz Tablet} (available for Ipsissimus or Ipsissima VI°). Each document contains information about the essential nature and function of the degree in question. Also the Temple's Order system was reviewed around this time.

As if the crisis caused by Barrett's High Priesthood wasn't enough, there was more friction coming in the following years, this time from outside of the Temple. In XVIII ÆS/1983 CE a bizarre book called \textit{Michelle Remembers} was

\textsuperscript{32} The \textit{Scroll of Set}, Volume VI, Number 6, July/August XVI ÆS/1981 CE.
\textsuperscript{33} For more about Stephen Flowers, see chapters the Salem Conclave and Sowilo Rising.
published. It was written by Canadian psychiatrist Lawrence Pazder and his psychiatric patient (and eventual wife) Michelle Smith. The book was the first one to talk about "satanic ritual abuse" and "repressed memories" of their alleged victims. The claims were so absurd that many, Setians included, thought that it was just an amusing example of people's stupidity. The book was a bestseller, though, and its claims started to cook in many minds, mostly those of radical Christians.

In XXI ÆS/1986 CE the Aquinos were in Washington, where Ipsissimus Aquino attended the national defence University and George Washington University for receiving a masters of public administration. The "satanic ritual abuse" myth resurfaced with force as ABC news magazine show 20/20 aired a segment on "satanic crime". Paranoia started to sweep the nation and urban witch hunt began. San Francisco police was under special pressure as two major satanic organizations had their headquarters in the city. A Christian army chaplain lost his horses and made a false accusation against the Aquinos, accusing them of molesting a child in San Francisco sometime during September or October that year. It didn't matter that the Aquinos were some 3000 miles away around the time of the alleged crimes and so in August of XXII ÆS/1987 CE variety of police officers "raided" the Aquino residence in San Francisco. They confiscated various Temple documents, video tapes (mostly Disney) and other equipment.

Dr. Flowers summarized the outcome in his Lords of the Left-Hand Path:

"The final outcome was that no actual charges were ever brought (because there was no evidence) and the police officials involved – at least one of which had touted herself as an "expert on occult crime" – were eventually reprimanded for their "over-zealousness." But that end did not come until years of harassment and thousands of dollars in lawyer's fees later".

As FBI investigator Kenneth V. Lanning stated in his 1992 CE paper Investigator's Guide to Allegations of 'Ritual' Child Abuse, the "satanic ritual abuse" was nothing but a myth. There was no "satanic conspiracy", no "satanic ritual abuse", no cases with any evidence at all. Sadly, the modern witch hunt left behind it many innocent families broken and many kinds of other mindless deeds were done in its name. The "satanic panic" of the late 80's and early 90's has been well studied since then and its irrationality and mindlessness has been well exposed. Dr. Aquino wrote a chilling memoir Extreme Prejudice: The Presidio "Satanic Abuse" Scam of his and Lilith's ordeal later in 2014 CE.

Although the episode was exhausting and frustrating, the Temple got lots of attention from the Aquinos' radio and television interviews in programs like Oprah Winfrey and Geraldo Rivera. This resulted in the Temple's unprecedented growth in

the late 80's and early 90's. The Temple also started to become more and more an international organization. New Setians joined the Temple in England, Germany, Australia and Finland. The first Finnish Setian, DenytEnAmun, joined the Temple on All Hallow's eve in XXIV ÆS/1989 CE.

My path in the Temple of Set began in XXVI ÆS/1991 CE.
Into the Cave of the Kalevala Pylon

The Finns were always legendary in the Temple for their enthusiasm and energy and the quality of their Work.

– Michael Kelly in his the Children of Set

I was accepted as a Setian I°, a member of the Temple of Set, on August the 10th of 1991 CE/XXVI ÆS. I was 19 years old and the third Finn to join the Temple. At the time I had just finished my studies at a local trade school and had started a one year specialization based on it at the local newspaper's "college". I was also working at the same newspaper, doing mainly color separation there. Besides that I was playing bass in a local fairly successful band. We had made some records and done concerts in Finland and Sweden. I was still with my first girlfriend.

Dosetheus, a 20-years-old student from Oulu, who I had been in correspondence with for about three years, was the second Finnish Setian and the first Finn who joined the Temple of Set was DenytEnAmun, a 19-year-old philosophy student from Helsinki, the capital of the country. We were three young men who all had a LaVeyan satanic background. This was pretty common in the Temple back then and many, if not most of us, considered ourselves to be satanists in addition to being Setians. This is well evident from the Aquinos' public statements and the Temple publications from that time, as well as from generally available publications such as the hilarious Brimstone newsletter that was put forth by two American Setians, Lucifer Taylor and past John Dewey. The Church of Satan roots of the organization were pretty strongly present here and there. I myself had in my calling card a styled two-dimensional picture of my face with "666" on my forehead.
The satanist emphasis in Setian identity was starting to fade a bit just two years later when the Temple entered the zenith of Working Year II in 1993 CE. Meanwhile, Setians calling themselves satanists irritated many LaVeyan satanists, most notably Anton LaVey himself. He wrote in 1990 CE a text called "Pretenders to the Throne" about his frustration and he didn't approve Setians approaching him. As an example of this I heard about two American Setians who had tried to shake hands with the Magus of the Age of Satan in the early 90's. These new Setians, who evidently didn't know about LaVey's feelings towards the Temple, had recognized the man in some restaurant in San Francisco and approached him, telling him how much they appreciated his work and that they were members of the Temple of Set. Instead of a friendly handshake from the grandfather of modern satanism the bald old man with a goatee angrily shouted at them that "you can showe those pyramids up your ass!" The young men got the message and they left Anton to bite his beef.

I started correspondence with DenytEnAmun, the first Finnish Setian, soon after I had sent my membership application to the States. DenytEnAmun's replies were always polite, quick, thorough, well argumented, well read and to the point. I was most impressed. I felt I had found a real magical mentor. I had lots of questions, all of which he answered, always in the most positive and inspiring way. I later heard that DenytEnAmun had initially contacted the Temple underage, just to get a kind reply from Dr. Aquino to write back again when he would be 18 years old. DenytEnAmun's initial contact with the Temple was legendary – his rational and well argumented approach was appreciated, he was just too young back then. The Temple could not have had a better Initiate as its first Finnish member. With him the Finnish Temple had a solid founding. I certainly felt most blessed to have him around and I am sure that all the Finnish Setians who had the privilege to interact with him felt the same.

The first time I met DenytEnAmun in person was in September 1991 CE. He was coming to my home city Turku for some reason, I don't remember what, but we decided to meet. I was somewhat nervous. I had a high view of him and he was going to be the first Setian I was going to meet in person. More than that, he had been Recognized as an Adept in the Temple, which meant that he knew the Setian philosophy and magic in theory and in practice – he had proven that he had made it to work for himself. He was an Adept in black magic, an Elect of Set, as they are known in the Temple. I had not met anyone like that in my life yet.

We had decided to meet at the railway station. DenytEnAmun's train arrived
and soon I saw a young man of my age wearing the red pentagram of Set. He had a brown coat and a dark brown hair to his shoulders. I can still somewhat remember his friendly voice as we shook hands and introduced ourselves. We walked around the city, talking about the Temple and our lives, getting to know each other a bit better. DenytEnAmun asked me some questions about my background and so on. I felt very tongue-tied and probably didn't produce one sentence that would have made much sense. I remember I said something about my fledgling interest in yoga. We ended up in an apartment at the heart of the city. We talked some more, maybe for an hour or two, before I needed to leave. My first Setian meeting was over.

One of the most important things I heard from DenytEnAmun in this meeting was the gurdjieffian idea of self-remembering. It hit me instantly and made painfully much sense. DenytEnAmun held the gurdjieffian ideas high himself and he sensed, correctly, that I would be interested in them too. Now, about 25 years later, it is obvious, that these ideas were among the most important ones we worked with during our Temple of Set years. We studied them a lot, we practiced them the best we could within the context of the Temple, and ultimately some 15 years later, my proposed Vº-Degree Word Aletheia (αλήθεια, ancient greek for Truth), had its roots in it. We also started to take part in the local gurdjieffian activities over a decade after that.

At this point it suffices to say for those who are not familiar with these ideas, that gurdjieffian ideas are about making a conscious effort to be more consciously present, to try to rise above our normal semi-conscious reactions to the constant stimulus-response that we get through our senses, and to grow as real, whole human beings through that kind of conscious work. From a gurdjieffian point of view our regular existence is like that of a robot – things happen to us instead of us making things really happen. This is very much in line with the Setian idea of Initiation and the key Word of the Temple, that of Xeper, of Coming into Being.

DenytEnAmun lent me P.D. Ouspensky's the Psychology of Man's Possible Evolution at the end of our meeting. This tiny little volume by one of Gurdjieff's best known students succeeded in shaking me big time. From a ridiculously pompous "I am a god" -satanist I started slowly to become a bit more humble and determined "I have so much conscious work to do" -Setian. This book had a profound impact on me and it had a big effect on the course my Initiation was going to take.

36 It is with a good reason that there are many gurdjieffian books in the Temple's reading list.
In addition to Ouspensky's book I was reading a lot of other books too. Most importantly, I was immersing myself into the *Crystal Tablet of Set*. This is the first in the series of the *Jeweled Tablets of Set*, presenting the basic theory and practice of Setian philosophy and magic. In addition to that, there is a good amount of information about the Temple's Orders, comprehensive reading list on various initiatorily relevant subjects, and so on.

A Setian, Iº, is in a state of a mutual evaluation with the Temple. If the philosophy of the Temple makes sense in theory and practice to a person, he or she starts to succeed accordingly in bringing change to his or her existence according to his or her Will. Experience has shown that if an affiliation with the Temple is meaningful for a person, he or she will demonstrate understanding of Setian philosophy and magic in theory and practice within two years. If and when this takes place, the person is formally Recognized to the degree of Adept, IIº. If this doesn't take place, the person is politely wished farewell. Usually all of this develops one way or another in mutual agreement.

From the very beginning I was absolutely sure that the Temple was the right place for me. There were some special challenges for me in the situation, though. Firstly, my English was weak. I was reading the *Crystal Tablet* with a dictionary in my hand at all times. My copy of the book still proves this, as it is full of translation marks done with a pencil. I spent countless hours in translating the book in my endless thirst for words of wisdom. Secondly, and directly related to the first point, there were no Finnish speaking Priests of Set around yet, so in order to gradually demonstrate my understanding of Setian philosophy and magic in theory and practice and to then become Recognized as an Adept within two years, I needed to get myself into a dialogue with some English speaking Priest of Set, IIIº. That was another thing I then started to do with a dictionary in my hand. I have no words for how much thrashed paper and sleepless nights I spent in banging letters in broken English with my old school typewriter to Priests L.R. and Don Webb during my first year of affiliation. This was time before the internet so all letters were on paper, which you needed to put into an envelope, carry to a post office, lick a stamp to and wait for a few weeks to hopefully get a reply. During this time I was of course corresponding also with the two Finnish Setians. We also developed a habit of making rather long phone calls.

Soon after my entry into the Temple DenytEnAmun, as the senior Finnish Setian, founded the Kalevala Pylon, a local geographical unit of the Temple. Thus, DenytEnAmun became the Pylon's Sentinel, as they are called in the Temple. Founding of the Pylon was sponsored by a British Priest of Set, R.S.

Pylons are important especially for first degree Setians, because they offer a
local forum to share and to experience, face-to-face, the basic Setian ideas. It is completely another thing to read and ponder about magic and the mysteries of the universe on your own than to do it with others, serious seekers, who also do their best to live the magic real. The aforementioned P.D. Ouspensky compared genuine esoteric schools to groups of people who want to escape from a prison – a prison of semi-conscious, mechanical robot-life. Such an escape demands seriousness and co-operation. Now that there were three Setians in Finland, there was a timely need for such co-operation and thus for the Kalevala Pylon.

The first issue of the Pylon's newsletter *Iku-Turso* came out already in September XXVI ÆS/1991. I wanted to contribute something, but didn't know too well what the newsletter was really like. I sent in a drawing of Set and titled it *Dedication*. DenytEnAmun added to it the sixteenth part of the *Word of Set*\(^{37}\) for the publication. Most of the contents of the first issue of *Iku-Turso* were written by DenytEnAmun, but there were also two short pieces by Dosetheus. DenytEnAmun's texts dealt with topics like what the Pylon was all about and what the current Æonic Words\(^{38}\) were and what they meant.

The Pylon took its name from the national epic of Finland and Finnish mythology played an important part in the Pylon's sources of inspiration from the very beginning. Also the newsletter, *Iku-Turso*, name of a sort of sea monster, got its name from *Kalevala*. The newsletter was a photocopy production and it was posted all around the world to Setians. The feedback was always very positive. There were always excellent articles and our enthusiasm and dedication was evident. *Iku-Turso* was published four times a year and the numbers were not slim. We all wanted to show to the world what we had been doing with our Initiation, raise some discussion and get feedback. Many copies of each new issue of our newsletter were exchanged for other Pylons' newsletters, and over the years we collected quite a library of them. In the beginning my clumsy articles written in Finnish were kindly translated into English for the newsletter by DenytEnAmun. This was often also an exercise in mind-reading for him for I really sucked at putting my thoughts and feelings into a written form. At some point later I was kindly nudged to start writing my articles straight into English myself – which I also did.


\(^{38}\) See appendix 26: Fresh Fever from the Skies.
Dedication. My drawing that appeared on the back cover of the first issue of *Iku-Turso*.
I met DenytEnAmun the second time on the 19th of October the same year. This time I took a train to Helsinki and visited him. This became a regular practice after that and I became very used to the two-hour train ride to the centre of Helsinki, which was then followed by taking a metro to Mellumäki. I still remember the orange plastic metro seats, humming sounds and the robotic female voice that announced the stops on the way very well. I should not forget to mention also the passengers of the metro, who always quietly stared into some odd dimensions, avoiding eye-contact with others, in a true semi-conscious sleep walker-fashion described well by P.D. Ouspensky.

We had been in active contact all the time since our first meeting and we knew each other a bit better by now. Our plan for the weekend was to talk about all kinds of things relevant to Setian philosophy and magic, the special emphasis being given to ideas of P.D. Ouspensky to which DenytEnAmun had introduced me earlier in September. We also talked a lot about Dr. Aquino's book the Church of Satan. In addition to this we did the first Setian ritual that was ever done by two Setians in Finland.

The evening was pretty dark when we started to plan the night's ritual, or Working, as they are preferred to be called in the Temple. Like me, also DenytEnAmun was still living with his parents, and his mother was around and well aware that we were preparing for some kind of a satanic ritual. She was all fine with that, very kind, serving us sandwiches and such as we unfolded the diabolical plan for the night. Since DenytEnAmun was much more fluent in creating Setian Workings than me, he basically created the Working based on my very general ideas. It took maybe two or three hours before we got the ready ritual out from the printer. It was well over midnight.

We started to pack the ritual equipment needed and to get ready to go out into the night. I had my 1º-degree Setian medallion, a silver inverted pentagram on a white background within a circle, and my first ritual robe. I had initially thought to ask my mother to make me the robe, but then decided not to bother her with it and I ordered it instead from one Kati Koppana. Koppana was a local wiccan running her own group. She was known to make ritual robes, so I thought she was good at it. This turned out not to be true. For 200 FIM I got an oddly shaped black thing made from a very cheap cloth. It was too long, it had a too big hood and as a bonus ”a pocket for matches” – which was way too low in the robe and totally impractical. Anyway, this robe served its purpose before I finally, many months later, asked my mother to make me a new one.

There was magic in the air. Excitement. We passed some buildings and started to walk a small sandy path crossing grassy and lightly foggy fields in the
quiet night. Forest areas around were dark. Then the path went soon uphill and
trees surrounded us more densely. We took a sideway deep into the forest. It was
very quiet and evident that no one else was around. We would have heard a person
from afar. And then, pretty soon, we were there, at the entrance into the cave that
was soon to become a regular ritual space for the Kalevala Pylon.

DenytEnAmun had been there many times before, of course, and it wasn't
the first time he was making a ritual with another Setian either\(^39\). To me this was a
completely new experience. We put candles in their place in the cave, put on our
robes, and started. The following is from my report of the *Initiative Ritual*\(^40\).

I had an idea about a ritual which would be for me some kind of an 'opening move' on my way
towards *Xeper* – and so we simply based the ritual on this idea.

As we planned the ritual it turned out to become one in which DenytEnAmun would
represent for me Beelzebub, Belial and Satan/Set himself\(^41\). Beelzebub would offer me his
Graal of creation, Belial would offer me consciousness by giving me the pentagram medallion,
and to seal the matter, Satan/Set would mark me with the Mark of the Beast. He would draw
with a dagger the inverted pentagram in front of my forehead, thus evidencing my creative,
individual and unique Self, which is separate from the rest of the world, not dissolved in it. I
think of the Mark of the Beast as per the *Bible*'s statement concerning the separation of goats
from sheep; it represents just that unique Self, which cannot be content with the herd. To this
Self the herd represents impersonality and disgusting passivity what comes to the will to
evolve. Instead of being in the herd state, I, as a Satanist, a Setian, have my own orbit (as
Crowley said: "Every man and every woman is a star"), which I have recognized and
henceforth I will to evolve. I want to surpass myself again and again (*Remanifestation*), and in
so doing, strive to *Xeper* (to Come into Being, to Become).

0. Preparations (ritual supplies arranged. I was in front of the altar. Adept DenytEnAmun stood
hidden about ten meters away from me. Black robes were donned.)

1. Beating the shamanic drum nine times upon turning counter clock-wise.

2. Light the Black Flame. Invocation (echoed after me by Adept DenytEnAmun in the
darkness).

"...I open the gate and join the Black Flame..."

"We call upon thee O Set, Prince of Darkness, *neter* not of the *neteru*, Giver of the
Gift, the Designer, Being of Essence non-natural. O Majesty of Set, hear us, look upon us, and

\(^39\) That was in his Adept, II°, Recognition ceremony on July 28\(^{th}\) in London in XXV ÆS/1990 CE.
He was Recognized by Priest David Austen.

\(^40\) *Initiative Ritual* was published in *Iku-Turso*, Vol. II, Iss. 1 (January XXVII ÆS/1992 CE) and in

\(^41\) The inspiration to use these daimons in the ritual came from Dr. Aquino's *Diabolicon*. 
go with us upon this journey. Enfold us with the Powers of Darkness; let them Become as One with us as we are Become One with the Eternal Set. Let our eyes Become the Eyes of Set, our strength the Strength of Set, our wills Become the Will of Set. We dwell in the fane of the Flame of ba. Time bows before our Wills, and we are Lords of Life, Death, and Life in Death. Attest then to this Working that we now undertake.”

3. Summoning the elements with the sword.

"I call upon:
Water – emotions, intuitive faculties
Earth – development, inner Self
Air – concentration, intellect, communication, knowledge
Fire – energy, courage, willpower, purification”

4. Working:

Beelzebub & Graal

Initiate: "I call upon you Beelzebub, daimon of creation and invention, to bestow upon me your very essence."

Archdaimon Beelzebub appears from the dark and says: "Having tasted knowledge, you desire for more. You have correctly perceived that I am the daimon who inspires mankind for restlessness and invention, yet you must understand that I am also known as the Lord of Flies. Should you accept my Gift, and seek creation beyond merely following an established pattern, the gravest doubts and confusion will be your part as well. In this Graal are the qualities you are looking for, partake of it, should you still be desirant of it.”

(When Adept DenytEnAmun has stated this as Beelzebub, I walk to him and take the Graal he is offering me, and drink from it. Then I return to the altar area to call upon Belial.)

Belial and the Pentagram of Set

Initiate: "Come forth Belial, daimon of the dark art, to create me a more intense self-consciousness.”

Archdaimon Belial: "If you will accept my Gift, no law in the Universe may stand against your Will, you will truly be one without master. But then you will have to control everything you thought impossible by the force of will alone, and to this end you will have to subject your lesser wills to the greater. Do you accept my Gift?”

Initiate: "Yes, I do!”

Archdaimon Belial moves to the Initiate and states: "Receive then this, the Pentagram of Set, and know that Hell doth bequeth to man his perfect freedom and such a Gift can never be recalled.”
Satan and the Mark of the Beast

The Initiate having received the Pentagram, archdaimon Satan draws near: ”You have Become of Essence alike to Beelzebub and Belial, and so I, archdaimon Satan, will confirm your choice. I give you the Mark of the Beast, may it ever guide you in your quest to Xeper!”

5. Word of Set/16th part.

6. Extinguish the Black Flame/Close the Gate.

7. ”So it is Done.” An echo from the darkness answers: ”and so it will be!”

It is difficult to explain to someone who is not a magician how special the experience of a Working can be. The previous rituals I had done on my own had given me a taste of their power. This time the ritual was a real success. I managed to get outside of the box of my everyday consciousness well, link with my deeper Self and with my Will to plant some important seeds into my subjective universe. Effects of the ritual started to show immediately in the following days, continuing into the future in many ways.

The next day we went to ”Hengen ja tiedon messut” (a fair of ”spirit and knowledge”), a heavily new age type of occasion where you could meet all kinds of Finnish weirdos (which we were not, of course...) We naturally dressed in black and allowed our pentagrams of Set to shine among the sheep.

We also roamed all the main bookstores of the city during that weekend, something that we did basically every time we met. Akateeminen Kirjakauppa, Eranova, Aatma, and many other places became our regular places to visit. I bought Ouspensky's the Fourth Way, in which Ouspensky elaborates ideas of the Psychology of Man's Possible Evolution further. This book deepened my appreciation of gurdjieffian ideas and I took it into a serious, almost daily study, besides the Crystal Tablet of Set. I had quickly found one special angle to my Initiation, which served me well.

It didn't take too long for the next meeting. The first official Kalevala Pylon meeting, or Kalevala Clave, as it was called, took place in Helsinki on the 26-29th of December the same year. It was the first time I met Dosetheus who I had been in correspondence for over three years by then. DenytEnAmun and I met Dosetheus on the railway station, from where we headed towards Mellunmäki. The day went much to fellowship. In the evening we constructed and at night conducted in the cave a Working formalizing the institution of our Pylon. The Working didn't go quite as we expected.
The manuscript for the Working is lost, but I remember the Working started earlier than I expected. I was still preparing myself mentally for it when Dosetheus already started it. Then at some point later there was a part when one of us was beating a tiny shaman drum and we all had planned to chant together in the rhythm of the drum ”Iku-Turso, Iku-Turso, Iku-Turso...” With this we aimed to invoke Iku-Turso, the egregore or roughly speaking the group spirit, of the Pylon present. The chanting didn't really flow well. To my big surprise I noticed that DenytEnAmun was holding a laughter, just to burst into full laugh a moment later. Dosetheus and I had been dead serious during the Working and this surprising turn left us for a moment rather confused, but we soon joined DenytEnAmun for a good laugh. The Working served its purpose, though, and it gave a lesson about the importance of planning a Working well enough.

The rest of the Kalevala Clave I program was quite spontaneous. We went to lots of bookstores, walked through diabolical sites of DenytEnAmun's past, met one of his friends, watched a documentary about the satanism scare and talked about DenytEnAmun's translation of Dr. Aquino's *Black Magic in Theory and Practice*.

The second issue of the Pylon's newsletter *Iku-Turso* came out in January XXVII ÅES/1992 CE. It included articles from all three Pylon members and also a report of a ”Pathworking” from Kerry Bolton from New Zealand. Bolton was at this point an Adept in the Temple, a Sentinel of the local Infernus Pylon. In addition to this he was running his own group, The Order of the Left Hand Path, which I had been familiar with for a year by then. Bolton was still in good terms with the Temple, but things started to deteriorate between him and the Temple little by little.

Dosetheus wrote about a rune consultation he had made with a friend, and about a Working with a clear emphasis on Scandinavian mythology. From me there was the before mentioned Initiative ritual and an open letter to all Setians. In the latter I told about my background, special areas of interests within the Temple, as well as about my artistic interests. In addition to playing in a band I was also doing drawings and oil paintings, but I never really managed to develop these interests as much as I dreamed. At this point I was thinking about possibly getting myself into some art school.

DenytEnAmun contributed also to this issue splendidly. He wrote the editorial, report of the first Kalevala Clave and of a Working where he took Ahma as his new magical name. There was also some thought provoking and fun pondering about the constellation of the thigh by him, and most impressively an

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42 The previous one was Nyi.
article "Set it straight!" The text was about Set, proving DenytEnAmun's knowledge and insight on the subject. I remember it made me think that DenytEnAmun might have been in the process of entering the Priesthood. I never asked him about this directly, but I later learned that I was right. Magister David Austen from England had been "pressing" him in this direction already for some months, but DenytEnAmun had been hesitant for he didn't at the time feel absolutely sure about it – yet.

My correspondence was getting more abundant. My first mail contact with a Priest of Set was L.E. from the U.S. He replied to me quickly and answered my questions well, asking me also some questions. It felt good to have established an exchange that I wished would lead to my formal Recognition as an Adept at some point.

I also still kept in touch with Kerry Bolton and even enrolled to his Order of the Left Hand Path's "Neophyte" course. I completed the course with just one letter. I remember also DenytEnAmun kept in touch with Bolton, who had given him the title of a "priest" in his Order. We never took his group very seriously, thinking of it more like a nice little satanic thing making its effect upon the small group of interested persons. We thought of it as Adept Bolton's cool project.

Around this time I also made contact with the now past John Dewey a.k.a. Daimon Egan and his friend Lucifer Taylor from the States. They were also new members of the Temple of Set and they put forth an absolutely hilarious satanic publication called Brimstone. They said it was published by the "Ancient Brotherhood of Satan". I ordered all back issues at once.

I also had a brief correspondence with Boyd Rice, who was running an Abraxas Foundation back then. I wrote to him after hearing a c-tape of him in Bob Larson's radio show Talkback. I was mostly curious about Abraxas Foundation's materials, and I received a copy of Wake. Boyd's social darwinistic satanic views were way too different from mine, as I pretty much knew, and our correspondence was polite but short.

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43 See appendix 27.
44 Year's later, in 2012 CE, I met Mr. Rice in Helsinki where he was giving a concert. We had a pleasant talk.
Entrance into the cave of the Kalevala Pylon.
Inside the cave of the Kalevala Pylon. The picture below shows also the other end of the cave.
The Dynamic Trio is born

On the 25\textsuperscript{th} of January XXVII ÆS/1992 CE I went to a party that a student friend of mine hosted. Among the guests was also a very long time friend of mine, SeBastian. He was also seriously interested in perennial questions and in his own way he had been searching for himself for some time already. His background dealt with Hare Krishna philosophy, vegetarianism and the straight edge-movement. It was written in the stars that we ended up separating ourselves from the others and talking about all and everything. I had sent SeBastian a copy of the Temple's \textit{General Information and Admissions Policies} -letter some months earlier, but it hadn't raised his interest into the Temple yet. At the party I told SeBastian about my affiliation with the Temple and about the Temple's philosophy. I guess he sensed what my Work had already done to me and his interest in the Temple became quickly strong. We talked more after the party and he applied for the Temple's membership soon. Naturally, I was very happy to see my dear friend join us.

SeBastian's official entry into the Temple was on March the 14\textsuperscript{th} of XXVII ÆS/1992 CE. Because all was good and clear with him, he joined me already on March the 7\textsuperscript{th} for a trip to Helsinki to meet DenytEnAmun. It was just a matter of time when SeBastian was going to be officially accepted as a first degree Setian. This was a historical trip for it marked the birth of the Dynamic Trio of the Kalevala Pylon, as we would refer to us later. We became more than just good friends, we truly became Brothers. We shared our hopes, dreams, fears, defeats and victories. We helped each other in our quest for \textit{Xeper} and we basically grew up as young adults together. I am most happy that these two remarkable men are still among my best friends. But back then, in early 1992 CE, we were just starting to shape our personal and Temple history.

DenytEnAmun, the Sentinel of the Kalevala Pylon, wrote later about the first meeting of the three of us in \textit{Iku-Turso}\textsuperscript{45}:

"We held a workshop of sorts on conceptualizing the relationship of the Self vs. the world outside. The discussion included a brief tour of the history of thought regarding relevant metaphysical and epistemological issues. Kant and Plato's theories were thought about more carefully, the rivalry of metaphysical vs. inner realism and its relationship to scientific realism and to some theories of magic was pondered on. Ouspensky and the Temple of Set's position were discussed, and some practical conclusions drawn. On the whole everyone seemed to enjoy the event and we are already planning the next one".

The event was great indeed, spiced with wonderfully restless and wicked

\textsuperscript{45} Vol. II, iss. 1, XXVII ÆS/1992 CE.
humor that we have always enjoyed together.

SeBastian, who was doing his civil service\textsuperscript{46} at the time, became the editor of \textit{Iku-Turso} almost on the spot. He created the next issue of the newsletter with his brand new Mac computer, giving the publication a new touch. There was more material in \textit{Iku-Turso} than ever and the articles did show how things were developing nicely, both individually and collectively.

DenytEnAmun wrote about his Sentinel's sentiments and about P.D. Ouspensky's book \textit{Tertium Organum}. Dosetheus' interest in using the Nordic context in his Work continued, which was evident in his ritual report called "Fenrir". He also wrote about a satanic tarot consultation. SeBastian wrote an open letter to all Setians, a report of his first ritual experience and an article about ethics of vegetarianism. I contributed a little report of my birthday activities, asked a question about consciousness during dreams\textsuperscript{47}, and a report of Invocation of the Young Beast\textsuperscript{48}. The latter includes some first written hints of the importance of \textit{αλήθεια}, Truth, in my Initiation.

The so called satanic panic had also found Finland by the spring of 1992 CE. It luckily never became so big or ugly here as it had gotten in the U.S. and England already in the late 80's. In Finland we witnessed some stereotypical articles about "organized satanic crimes", how "rock music was from the devil", and so on. Christian circles were of course beating their drums also here on the issue because it served them well. I could not help myself remembering the 9\textsuperscript{th} point of the nine satanic statements from the \textit{Satanic Bible}: "Satan has been the best friend the church has ever had, as he has kept it in business all these years!"

Both DenytEnAmun and I wrote about the arrival of "Satanic panic" in the new issue of \textit{Iku-Turso}. DenytEnAmun had also written about the subject to one newspaper and I had made a phone call about the topic with Harri Heino\textsuperscript{49}, the now past head of the research center of the Finnish Evangelic Lutheran Church. This was my first encounter out of the two with Heino before he died in 1999 CE.

During the spring and the coming months my correspondence continued to get richer. I started to communicate with Magister R.N. from Canada (a co-Grand Master of the Order of Vampyre), Priestess Pat Hardy from the States, Magister

\textsuperscript{46} Alternative to regular military service in Finland.

\textsuperscript{47} Soon after writing it I learned that the phenomena is called 'lucid dreaming'. Around the same time I also succeeded in experiencing it the first time.

\textsuperscript{48} See Appendix 10.

\textsuperscript{49} Who wrote stereotypical claims typical of "satanic panic" in his article "Painajaisunta vai todellisuutta?" in \textit{Aamulehti} on 15\textsuperscript{th} of March 1992 CE.
Aruxet from Germany, and Setian V.B. from Estonia. I had a regular correspondence with all Finnish Setians, Priests L.E. and Don Webb from the States.

Priest Webb's "Uncle Setnakt Sez"-articles were already by then legendary among Setians. His letters were very important to me. He always succeeded in seeing where I was and what kind of direction I was aiming at, giving me good hints on how to get there. All Finnish Setians benefited from his Work and we felt that there was a special link between us. The same can be said of Magisters R.N., Aruxet and Priestess Hardy on a more personal level. Another Initiate I got in touch with was Adept T.M. from the U.S. He was the Sentinel of the Gates of Hell Pylon, which was the only Pylon that operated on correspondence basis, having no special geographical location as such. I thought that it would be good to see what kind of use that Pylon would be for me although I was a member of the Kalevala Pylon. I was accepted as a member of Gates of Hell on the 5th of March.

On April the 30th I took a train with SeBastian to Helsinki again. It was Walpurgisnacht, the classic spring occasion associated with magic. We had decided to make a Working consisting of three parts, one for each of us. In them we ritually dealt with things we felt to be acute in our Initiations. The mythical context for the Working was taken partly from Dr. Aquino's the Diabolicon, pretty much like in my Initiative Ritual. This turned out to be a monster Working in length, and DenytEnAmun later described it appropriately "the first and last marathon ritual of the Kalevala Pylon". During the same trip we also tried to watch 20,000 Leagues Under the Sea but fell asleep, and did our regular bookstore tour.

The second national KalevalaClave took place between May the 23rd-27th in Helsinki. It was attended by me, SeBastian, Dosetheus and DenytEnAmun. Among other things we talked about the significance of the I° and II° degrees of the Temple, consulted the Crystal Tablet and some old Scroll of Set -articles on them, pondered the germanic conception of time, and talked about the Æonic Words. DenytEnAmun also gave us a presentation about Mircea Eliade's the Myth of the Eternal Return. This turned out to be a very interesting subject and we spent a lot of time on it.

On June the 3rd-5th there was an international symposium on consciousness at the university of Turku. DenytEnAmun was studying philosophy at the university of Helsinki and he was going to the occasion. The subject was naturally very interesting and I decided to go there, too. Because my English was not too good and my formal philosophical training not too impressive, I had hard time understanding the academic and abstract philosophical talk that took place. I was glad that DenytEnAmun later summarized me what the hell Ilkka Niiniluoto, Daniel C. Dennett, Patricia S. Churchland, John R. Searle, Andrew W. Young,
Bernard J. Baars and others had been talking about.

On July the 1st something significant in the history of the Temple of Set in Finland took place. DenytEnAmun was Recognized by Magister AruXet from Germany as a Priest of Set, III°. I had been expecting this for several months so when I heard of it over the phone it didn't really surprise me, but nevertheless, it was big news. DenytEnAmun's Recognition also changed my possibilities of becoming formally Recognized as an Adept, II°. Back in XXVII ÆS/1992 CE only one Priest was needed in making a Recognition of an Adept. Now that there was a Priest of Set in Finland who had closely witnessed my efforts to Xeper since my entrance into the Temple, I became more relaxed about my possibilities to become Recognized as an Adept within the two-year limit.

At this point I had found myself my first magical name. As I had been inspired by ancient Egypt and its magical context, it was natural that I found the name from there. Ptah neter spoke to me perfectly. It summarized the experience of my most noble Self and gave me a sense of direction of what it was my Will to Become. Also the way statues of Ptah aesthetically spoke to me was exactly right. I had been thinking about Ptah as my magical name for quite some time at this point, thinking of its suitability for me. It was and is my experience that one can't just take a magical name, one needs to allow the name also to ”find” you. There needs to be a special kind of sense of substance in it, a genuine link to it, otherwise the name will not work for one as it ideally can. Ptah came to me like that. There were several elements that felt right, among others that Ptah's consort Sekhmet seemed to be a perfect Egyptian expression of my experience of the divine feminine.

Now when I look at it years later, the emphasis on Truth as an aspect of Ptah is also clear, which makes sense. Also, taking the name crystallized for me what I had achieved in my Initiation at this point. As such it was a very important Working that could be said to mark my entry into ”the Realm of Ruby”, into Adepthood. But there was still some time for the formal Recognition.

As I was still living with my parents I needed to plan for indoor Workings for times when I was alone at home. I did some Workings outdoors, some in other places, like Invocation of the Young Beast that was done in a bomb shelter that SeBastian used as a band rehearsal place. Workings at home were a bit risky things to do, because regardless of careful planning there was always a little theoretical possibility of my parents changing plans and arriving home in the middle of a Working. There were no cell phones at this time to make these things sure. I did the Ptah Working successfully at home on July the 12th XXVII ÆS/1992 CE.

50 Appendix 12.
During the same month SeBastian and I had read Arthur Koestler's book the *Roots of Coincidence* that is on the Temple's reading list. The book discusses various forms of psi-phenomena in a scientific, skeptical and dispassionate manner. We decided to make an experiment on telepathy, too. SeBastian summarized our experiment later in *Iku-Turso*:

"We carried out our experiments on June 13-14, XXVII. They were divided into three parts: first part consisted of ten sets of numbers from 1 to 5 (for example 34215 etc.) The second part was 10 Tarot-cards, and the third was 5 drawings. We were both in our own homes, and planned the exact time-table for each part. Each set of 5 numbers lasted for 1,5 minutes, 15 minutes altogether. Then followed a 5-minute break. Each Tarot card was also 1,5 minutes, and so were the drawings.

In the evening of June 13, exactly at 10.00 pm, I (Setian SeBastian) started to 'send' the first set of numbers to Setian Kotkavuori, who at the same time tried to 'receive' the right numbers and so on. The total time of the experiment was 47 minutes and 30 seconds. In the morning of June 14, at 9.00 am, Setian Kotkavuori 'sent' and I 'received'.

Afterwards we compared our results. In the number-section, an interesting 'coincidence' was the high correspondence of number 2. In both ways, it was the dominating number when simultaneity occurred. In the Tarot-cards, there were only two (!) 'coincidences': the second (!!!) and third cards, that I 'sent' to Setian Kotkavuori; they were The Tower and The Devil (of course!).

The result of the drawing section is reproduced below. You can easily see the diversity of the pictures, but some interesting things can be found also here (for example the fourth picture I 'sent' to Setian Kotkavuori; this can be interpreted so that I sent an imperfect pentagram which then was 'repaired' by Setian Kotkavuori [?])."

![Graphical representation of the drawings](image)

During the last weekend of July Finnish Setians met again in Helsinki. I was not able to make it, but Priest DenytEnAmun, Setians SeBastian, Dosetheus and a freshly joined N.K. were there and among other things they made the first sumble ritual ever done by Finnish Setians. The Sumble was suggested to us by
Priest Don Webb, who had learned of it from his friend and teacher Edred Thorsson a.k.a. Stephen Flowers. The ritual consists of four rounds of drinking from a horn: for heroes, principles, promises and boasts. These are of course related to one's Work and because of this one needs to speak of them seriously and to commit oneself to one's promises with one's honor. This fairly simple ritual appealed to our practical approach to Initiation and we took it to heart, taking it into our regular ritual activity. Several years later I modified it into something I called Karhunmalja, a Bear Toast.

My diary from this period reveals that I was busy studying the Temple's reading list books, making exercises of self-remembering, 'mind-emptying', and so forth. I had a pretty demanding program for this for almost all days of my weeks and months. I was also doing my best in practising Lesser Black Magic, which is most often about effecting people using basic psychological knowledge and such\(^\text{51}\). A mean observer could say that it is just about learning to be more manipulative, but ideally good Lesser Black Magic serves all parties involved. In this it is quite close to what is nowadays known as Neuro-Linguistic Programming. Lesser Black Magic is a bit like arranging things in one's social environment to be supportive of one's Greater Black Magic. The latter is all about making efforts to \textit{Xeper}, to Come into Being.

The period from my entry to the Temple till these days was marked by hard efforts to ”make the first steps”. There were so many new things to learn, even in basic things like learning to express myself better both in my native Finnish and in English, that I was not very good at. I was thirsty for Truth. I had a pretty clear vision of how I wanted to Become in all realms of my existence, how I wanted to change. Typical to me, I was driven by something that I would later call ”an ammonian fire” or my Heart. That fire within was burning intensively and seeing how far away I was from what I dreamed of Becoming was often very frustrating. Magus Stephen Flowers' Æonic Word \textit{Rûna}\(^\text{52}\) was very inspirational in putting all of this in perspective and in explaining what my thirst for Truth was in its basic nature.

Around this time I finished playing with the band I had been with for some four years. It was a big decision but the right one and it served all parties involved. I sold my bass equipment. I was frustrated with my imperfect mechanical self (that I had painfully started to learn to see through my gurdjieffian exercises) and I was

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\(^{51}\) Dr. Aquino defines LBM more closely as “[...] the influencing of beings, processes, or objects in the Objective Universe by the application of obscure physical or behavioral laws” in his the \textit{Temple of Set}. Volume I. Chapter I: The Primal Conflict.

\(^{52}\) See chapter 1: Æonic foreplay and the first two Working Years, and appendix 26: Fresh Fever from the Skies.
frustrated with the same in my girlfriend and other people and in seeing how blindly and mindlessly the world in general seemed to run, throwing whimsically things this way and that way. At the same time I was happier than ever, for I felt to be very much alive, Working towards something so much better, enjoying the process the best I could. Sometimes I was thinking that for others around me it probably looked like my life had become all about the Temple of Set and nothing else. In a way this was true, but I didn't aim it to be an escapistic universe, but truly a life enriching and empowering thing in all that I had in my life.

At times I was doubting if I had really changed that much at all, if it all was just in my head. I was pondering about the nature of Xeper; how it takes places, what it is really all about as an individual experience. I pondered the nature of consciousness, of Set, of neteru in general. My consciousness was really cooking and it was evident also from what my unconsciousness put into my dreams during the nights. I started to have some really strong, symbolic and thought provoking dreams that I needed to start to pay attention to. Something that I felt had opened within and that had clearly started to have its influence on my life I called in some of my diary notes ”a previously unknown profound and powerful dimension of Hell”. It was not just an escapistic alternative universe, for I processed through some clear personal issues and made noticeable development with them. I can not emphasize strongly enough how much the help and inspiration from many Setians, especially from DenytEnAmun and SeBastian played a part in all of this.

I also started seriously to regain my fledgling interest in yoga. This didn't grow into anything significant yet, but I recognized that the practice appealed to me a lot in its holistic approach to Initiation. Also this started to cook in the back of my mind and sure enough, it opened into full bloom when the time was ripe a few years later.

*Iku-Turso* vol. II, iss. 3 saw the light of day in July XXVII ÆS/1992 CE. There were plenty of articles in it. Every member of the Pylon contributed to it except Setian V.B. from Estonia, who had just joined us.

SeBastian opened the issue with his editor's edification:

"Everyone in this Pylon is now 20 years old. This fact has many times left me thinking about how much more maturity and deliberation I sense among these young, Life-embracing lads, than among many so-called 'adults'. During our recent meeting, Setian N.K. said, that ”maturity doesn't come by itself; it has to be reached, attained, accomplished through constant striving”. I think this sentence contains a lot of truth in it. You just can't wait until you're 50 years old to get mature enough. This, like so many other things in Life, is up to the individual: either he recognizes that he is responsible for his actions and makes efforts to Become more aware, more real, or pushes the whole burden to other people or 'God'. In my opinion, the Temple of Set is
an ideal environment and a vehicle for a young man or woman, who is not content with any self-deceiving 'ethics', but wants to find out what is Good and *Create* an ethical individual *out of himself*. This is also one aspect of what is meant by *Xeper*. But *that something* has to be there already when one starts to make deliberate efforts to *Xeper*; a seed in a good, loose soil, that needs only plenty of fresh water and vigorous hoe, so that it can blossom and produce a beautiful Flower. I hope this Pylon and the whole Temple will see many years of magical and intellectual development. After all, this whole thing consists of individuals, and the *individual Will* is that which determines the future, so let's not lose sight of our Paths!"

Big words, but there was lots of truth in them. It makes me chuckle when I think about how "mature" we were back then, but we really did what we could to be more mature at that point. And this really made us stand out from most of the people of our age and I dare say also of many older ones. The Temple was for us seriously about total development as human beings with a divine spark of consciousness. We didn't spare ourselves, it wasn't nice and comfortable armchair magical day-dreaming, but serious efforts to make our dreams come true in body, persona and inner experience of Being. As SeBastian noted, we were all 20 years old back then. This is psychologically a very good age for serious young seekers to embark upon the Left-Hand Path. One can do that of course at any age, but there is a certain potential in it for those who are just starting to lay the founding blocks of their adult lives in their places.

The new issue of *Iku-Turso* contained also DenytEnAmun's report of recent events, Walpurgisnacht Working and symposium on consciousness, Dosetheus's views on Set, his poetry, report of his Abraxas-Working, SeBastian's two very personal ritual accounts, account of his and mine telepathy experiment, article on the nature of envy, N.K.'s open letter to all Setians and two ritual reports, my article on effective speech in Lesser Black Magic and a report of my Ptah-Working. There were also two announcements. The first was naming Priest Don Webb the first Grand Tursas, a honorary member of the Kalevala Pylon. The second was that DenytEnAmun, SeBastian and I were going to attend the year's international Conclave of the Temple in Salem, Massachusetts, the U.S.
Uncle SetmakT became the first Grand Tursas,
Honorary Member

Of all foreign Setians, Priest Don Webb has to this day clearly been the most enthusiastic and helpful encourager of the Kalevala Pylon. His very frequent, long and perceptive letters to us—individually and collectively—have so greatly enhanced our Xeper that we have decided to bestow upon him a Honorary Membership of the Kalevala Pylon, thus hopefully conveying at least something of the deep effect his Work has had on us. We hereby announce that Priest Webb has Become a Grand Tursas (Honorary Member) within the Realm of Kalevala—a verily radiant and beneficial god indeed!

So It Is Done!


I am greatly honored
by the Name Grand Tursas.
Hail Kalevala! My best wishes,

till we meet in Salem,
Xeper,
SetmakT

Priest Don Webb's note to me.

All in all, this was a very dynamic and productive time for all members of the Kalevala Pylon, not just to its Dynamic Trio. DenytEnAmun later called the time between fall of XXVI AEs/1991 CE to summer of XXVII AEs/1992 CE "Creation". It was the time when the founding blocks were laid for the Temple of Set in Finland and when its members really got their dung balls of Xeper rolling forward.
The Plain of Ruby

On September the 5th of XXVII ÆS/1992 CE I was with SeBastian again in Helsinki to meet Priest DenytEnAmun. It was a big occasion for me, because I was going to be formally Recognized as an Adept, II°. The place for the Working was again the cave of the Pylon. There was some rain and thunder in the air. My Recognition was part of Sumble II Working. It was written by Priest DenytEnAmun with some cooperation from me and SeBastian. I quote it in full here with comments from all participants.

1. Arrangements & concentration
2. Shamanic drum x 9 [Tapio Kotkavuori]
3. The Black Flame [SeBastian]
4. Invocation [DenytEnAmun]:

A neb kekui, Set! Ami pert em kher! This night we will awaken Iku-Turso to be our Pylon's egregore; We will Recognize the Coming into Being of Tapio Kotkavuori; and we will state openly what we have Become and what it is our Will to Become. Go with us upon this journey.

5. Evocation of Iku-Turso

[DenytEnAmun]: I call upon you, O Iku-Turso, son of Äijö, Lord of the mansion of the gaudy lid, ruler of sampo. You, whom the ancient Scandinavians named Durs, a giant, monster, and troll. We raise you to the firmament of our Wills, there to be the sampo of the Kalevala Pylon, our mill of Becoming.

   Awaken of your sleep o great ancient one, for tonight we shall take your form as the egregore of our Pylon [draw the 'Thurisaz' rune in the air].

[SeBastian]: I call upon you o Turisas, who ensured victory in the battle; you, o meritursas, who impregnated a virgin in the high foams of the sea, thereupon giving birth to nine plagues. Inspire us and thereby multiply our struggles – so that we could overcome them thru you.

   Awaken of your sleep o great ancient one, for tonight we shall take your form as the egregore of our Pylon [draw the 'Thurisaz' rune in the air].

[Tapio Kotkavuori]: I call upon you o Turzaz, whom the vepsäläiset considered an evil genius of the water. You, o Wessedursses, the devil inhabiting the sea of the Lapps. O Prince of Darkness, we invite you to journey with your kinsfolk and to witness the eternal Fire of our Wills; for only those who bear the mark of the beast may see you in the bright light of darkness – for them the sky is a gate, not a barrier.

   Awaken of your sleep o great ancient one, for tonight we shall take your form as the egregore of our Pylon [draw the 'Thurisaz' rune in the air].

53 For some mysterious reason, my Recognition was officially marked in my II°-degree certificate as 10th of September.
[SeBastian]: Thru out Wills we make you to Come into Being, o Iku-Turso; we consecrate you to be our Pylon's egregore; we create a new entity, who lives within and without our hearts. The egregore of the Kalevala Pylon is now an objective force in the world and subjective force in the heart of those, who know the secret of the Tursas.

[DenytEnAmun]: As the genius of our Pylon, strengthen us constantly; inspire and further our Xeper, our journey along the Left-Hand Path.

[Tapio Kotkavuori]: Those who like Lemminkäinen quest for the elk of Hiisi will know this magic word: -x-!\(^54\) This word opens the Gate to the deepest dimensions of our Wills and brings to the Initiates of our Pylon the entire might of Iku-Turso. Xeper! -x-!

6. Recognition of Tapio Kotkavuori. Preparations (graal, medallion, sword) & concentration.

[DenytEnAmun]: I call you to step forward, Tapio Kotkavuori, who hath taken the magical name Ptah, for you are a guardian of the Æon of Set, zealous in what you do. I am the Ageless Intelligence of this Universe. Let my great nobles be brought to me. Ptah, from this night on you shall be called by the name of Adept. I Recognize you as Coming into Being.

[SeBastian fills the graal and brings it to DenytEnAmun] Behold! The graal in which is contained the Truth of Set. Only the Initiates of the Left-Hand Path my drink from it in Truth and only before them shall it be brought whenever they so desire. Woe to them who drink from the graal with deceit and falsehood in their hearts; it shall consume them utterly! [DenytEnAmun and Tapio Kotkavuori drink from the graal]

   In the name of Set I affix upon you the symbol of Him that is to be. Be not without it, look upon it with pride, for by it Set shall know you [DenytEnAmun puts the II° medallion on Tapio Kotkavuori].

   [DenytEnAmun traces the lines of the pentagram of Set before the new Adept.] In this sign you have been Recognized as Coming into Being in accordance with your Will; and thru this sign you may your Xeper continue.

   So it is Done!
   [meditation and congratulations.]

Priest DenytEnAmun's comments: I felt very excited about this ritual. I thought it was a beautiful achievement from the three of us – both on paper and in practice. After part five it seemed to me that the old Thurizaz had just not yet arisen to its full glory, and so I suggested we evoke this ancient one one more time. Tapio and SeBastian seemed to feel the same (at any rate they nodded!), and so we repeated part five. At least for me this spontaneous 'deviation' proved very effective. This time I could clearly feel our combined creation Coming into Being with a mighty expression of Being. During the rest of the ritual I certainly WAS. This stumble has had surprisingly far reaching effects on me. We plan to use part five (or a modification of

\(^{54}\) Here was uttered the secret word of the Pylon.
it) in future rituals, too, perhaps thus forming a magical tradition within the Kalevala Pylon.

Part six is a version of my II° Recognition ceremony performed in London, XXV ÆS. I and Tapio fashioned it together to please us both.

Adept Tapio Kotkavuori's comments: I sensed this ritual to be beautiful, effective, and personally and magically extremely significant.

I enjoyed the analogy to the elements of the personally meaningful Ptah ritual; a little bit of rain and thunder which roared just as we began the ritual, functioned as a good affirmation to me.

Spontaneously repeating the fifth part was an effective gesture thru which I felt the old Tursas had certainly risen to the firmaments of our Wills in its whole splendour. I felt that our Pylon's strong egregore had truly Come into Being as a creation of our Wills, both as a subjective and objective force.

Throughout the ritual I felt myself very energetic, but in the sixth part, during my Recognition, I experienced something special that I find hard to put into words (which I've noticed is true of magical experiences in general). Broad-mindedly I call that sensation "a new conscious feeling of the significance of the Great Work".

On the whole the sixth part touched on my Essence deeply. After the pentagram of Set had been drawn above my forehead, and after the last sentence of the sixth part "In this sign you have been Recognized as Coming into Being in accordance with your Will; and thru this sign you may your Xeper continue" had been spoken, I felt myself great in Essence, and along with raising my hands I uttered: "And this is my Will. My sa is mighty, Nuk Ptah. Xeper!"

Part seven, as well as the Evocation of Iku-Turso were in my opinion very efficient. I find them highly suitable to being used in the future as idea skeletons in the magical tradition of our Pylon.

Setian SeBastian's comments: This Working was extremely beautiful and effective, and it touched my Self very deeply. Our collective magical entity – Iku-Turso – had begun to raise its head some time before this rite, but I think only now the splendour of its subjective and objective force can be fully comprehended.

It had been quite a year. I became formally Recognized as an Adept, II°, after having been a bit more than one year and one month in the Temple. This meant that I had no more the two-year time limit to prove that the Temple of Set was for me. During the year since joining the Temple I had immersed myself as well as I could into the Setian philosophy and magic. I had done my best to show that I had learned the basics of it as explained in the Crystal Tablet of Set. I had challenged myself in various areas of my life and successfully brought forth some change in them according to my Will – and in the process I had Come into Being as an Adept.

The reason why degree Recognitions are called 'formal' in the Temple is,

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55 This didn't take place, but DenytEnAmun developed a serious Work into Finno-Ugric traditions, ultimately manifesting in his Order of the Claw of the Bear some years later.
that it is seen that only an individual himself can Initiate himself. This requires lots of work. When a person has successfully brought forth a change in his state of Being and succeeded in maintaining and further developing it, both subjectively and objectively, that Self-Initiation is then formally Recognized by appropriate upper degrees of the Temple.

As a symbol of my Coming into Being, *Xeper*, I was given by Priest DenytEnAmun the medallion of an Adept, II°: The pentagram of Set with a ruby red background. The color, the traditional one of Set, symbolizes life. Adepts are Adepts in bringing forth change in their lives according to their Wills. The degree is considered in its core to signify the highest a human being can be and as such, most formally Recognized Adepts will stay on this degree the rest of their lives. The rest of the degrees of the Temple's degree system build upon this; all individuals of the upper degrees are still Adepts, they just have got special extra dimensions to their Work on top of it.

Naturally, if one has truly attained the state of being of an Adept, or any degree of the Temple for that matter, it doesn't mean that one would then stay forever like that on some cosmic autopilot. To truly continue to exist on some level and to develop on it, one needs to continue to make efforts to *Xeper*. Individuals
can degenerate, they can grow. Not all formal Recognitions are always done well either. They can be done too early, or worse than that, they can be done without real substance behind them, for various reasons. But for what I did witness in the Temple, almost all Recognitions were done with a good care.

As an Adept I got a certificate of my Recognition and I was able to order the second tome in the series of the *Jeweled Tablets of Set*: that of the *Ruby Tablet of Set*. It is a huge volume, a real encyclopedia, consisting of writings of Setians of different degrees, covering a wide range of subjects relevant to Setians. Back in those pre-internet days it all came on paper, in two big and thick binders. The contents were more or less different than what they are nowadays, as new material has been added over the years and some old irrelevant or outdated material (I guess) has been dropped out. I also got all the back issues of the *Scroll of Set* in paper. They too, were a massive package, covering all issues since X ÆS/1975 CE.

One really important possibility opened to me by my Recognition. I was able to apply for an affiliation with an Order of the Temple. Orders are a bit like different departments of a university – they specialize in some field of study within the university. An Order can be founded and supervised only by a Magister Templi, IV°. Initiates of the Temple can study a bit here and there within the Orders, but usually they ”major” in just one of them. Sometimes an Initiate may end up in more Orders than one for various reasons, just like I eventually did. During the years of my affiliation with the Temple, it was quite normal to be officially affiliated with two Orders. At this point of my Initiation, I was naturally looking for just one Order, one that would feel the most appropriate for my innate emphasis in Initiation.

There were basically two Orders that I had been seriously thinking about as a Setian I°: Python and Vampyre. The Order of Python was an ”art Order” and the Order of Vampyre was an Order of ”embodied Essence”. My plan in approaching these Orders was to meet Initiates of them during the coming international Conclave in Salem, Massachusetts, the U.S., and to talk about the Orders. I thought, correctly, that I could get a better idea of the other Orders, too, by meeting their Initiates as well.

I was not the only one who got Recognized as an Adept in Finland that month. Dosetheus from North of Finland followed me in just a few days. On the 9th of September he did a Working he called ”End of the Beginning”, marking his Adepthood. He was also Recognized by Priest DenytEnAmun.

It seemed that in September of that year something significant manifested within the Pylon. Priest DenytEnAmun called the period between September XXVII ÆS/1992 CE – April XXVIII ÆS/1993 CE later ”a direct contact with the
egregore”.

I, DenytEnAmun and SeBastian were very enthusiastic about the coming international Conclave that we were going to attend. The next issue of the *Iku-Turso* got ready in October so that we could get it with us in the States and make copies of it there for others right on the spot.

In addition to writing to Conclave issue of *Iku-Turso*, SeBastian and I wrote also to the Conclave issue of the *Scroll of Set*. I contributed an article ”Thoughts on Envy and Competition between Setians” and SeBastian wrote ”Click!” which dealt with the same subject.

*Iku-Turso* vol. II, iss. 4 contained reports of the before mentioned Sumble II and Dosetheus' ”End of the Beginning” Working. In addition to these there were from DenytEnAmun ”the Kalevala Pylon Chronicles” summarizing the main Temple events in Finland that far, a poem marking his 21st birthday, and an essay ”TOREALIZEFREEDOM”, in which he summarized his path that far in a poetic way. There was also an article called ”the Kalevala Pylon nihilism detector – or some common traps in (Initiatory) Self-assessment” that was edited by DenytEnAmun. It consisted mainly of his ideas on the subject, but also SeBastian and I had contributed some ideas into it.

SeBastian wrote a lot to this issue. Because this was a Conclave issue, he wrote 'Finland in a Nutshell' to give our American friends a brief general look at what the country we were coming from was like. He also pondered on ”Good and Evil in Human Beings”. The essay was originally his home-essay in Finnish language in senior secondary school. Lastly, there were two Working reports by him. The first one was called ”August 29, XXVII Working. The Rite of Passage”.

He explained the purpose of the Working in its opening words like this:

”Yesterday was the last day of my civil alternative service. I decided to construct this rite as a passage from this period to the next one – I will start studying in high school at the 1st of September, next Tuesday. My civil service period of was full of changes; joining the Temple of Set being the most important of them. My whole picture of myself and my surroundings has changed quite dramatically during these months of my service. Experiences, knowledge, and other things I gathered during that period were in fragments around me. I wanted to put some order into chaos. The purpose of this rite was to illustrate, that I am capable of making willed changes in my life, and that I can finish what I start”.

The second Working by SeBastian was called ”Tyr” and it built upon the previous Working. Inspiration to this latter Working came from the *tiwaz*-rune and the associated scandinavian god Tyr. This was very much in its essence like my Ptah-Working and it strengthened my sense that SeBastian was approaching Adepthood too, if not indeed there already.
As calendar turned to October, mine, SeBastian's and Priest DenytEnAmun's excitement grew. All preparations for Set XIII international Conclave in Salem, Massachusetts, U.S.A., were done. We had registered for the Conclave, for the hotel, and we all had our flight tickets and passports ready. We had bought suits, suitcases, and everything else needed. We had also been preparing ourselves subjectively for the experience. We had talked a lot about the coming Conclave, inspiring each other to make the most out of it. On October the 17th SeBastian and DenytEnAmun made a pre-Conclave Working in our Helsinki cave to tune themselves for the event ahead. I did the same on my own at home.
In the morning of the 23rd of October, at 6.30 a.m., we sat in a British Airways plane ready for take-off. I had a Xepera-necklace I had used in my Ptah-Working. The long flight began and we started to sit our butts sore. I had previously traveled only to Sweden outside of Finland. This was the first longer travel for me and I was doing it with two of my best friends, fellow Setians. The Initiatory value of traveling outside of one's everyday circumstances, to foreign countries, hit me really well during this trip and I became very fond of traveling, or pilgrimages, as I started to call them, in the years to come.

After several hours of sitting in the plane and waiting at the Heathrow Airport in London, we arrived at last to the Logan Airport in Boston. There we met an American Setian, J.K., who kindly transported us to the Sheraton Tara Hotel in Denver, Salem, where the Conclave was to take place. There was a reason why we were there. The Conclave information summarized it: ”The Conclave takes place amidst the 300th anniversary of the ending of the infamous witch trials in Salem, and our presence there is timely and significant”.

The Temple of Set was booked into the hotel openly with its name, which for privacy reasons has not always been the case. We got into our hotel room that we shared, crashed on the big American beds and slept well.

We were there early and before the official Conclave program begun, we met many other early birds. Among them were an older gentleman with a magnificent fish stick -moustache, Ipsissimus James Lewis (the Grand Master of the Order of Leviathan), Magister AruXet from Germany (the Grand Master of the Order of Nietzsche) and another German, Adept I.U.

I had heard a lot about Magister AruXet from Priest DenytEnAmun and I had been corresponding with him myself for some time already. It was a delight to meet him finally in person and we had an instant rapport with each other. AruXet, who worked for the state and looked a bit like Sigmund Freud, spoke delightfully broken English with a strong German accent, inserting ”jaah” regularly at the end of his sentences. He was full of joyful energy and insightful humor and it was great to be in his company. There was a peculiar, strong presence in him, which just strengthened the impression that he truly was a IV°, a Magister Templi.

It was probably already during our first meeting with him when we reformulated a magical the formula Xeper & Remanifest into the incomprehensible ”Mindfuck and Roundtrip”. This joke got a life of its own and we returned to it many times later, f.e. in the Pylon's humor publication Id-Torso. We will return to this later.

More Setians arrived at the hotel. With Adept C.L., a Knight of the Order of

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56 In my first book, the Left-Hand Path (2004 CE), there is a chapter about pilgrimages. See appendix 13.
the Trapezoid, Adept R.F., a freshly Recognized Priest W.P. (both members of the Order of Leviathan) and Ipsissimus Lewis the Finnish Setians explored the relatively small city of Salem. We visited some museums, most notably the Salem Witch Museum. Many bookstores were naturally checked throughout. I bought so many books that my luggage must have been barely within the weight limits when we eventually returned home. Among the most interesting tomes I found was Norine Dresser's *American Vampires*, which includes a fairly good account of the Temple's Order of Vampyre. Not only books ended up in my luggage. From Crow Haven Corner, "Salem's oldest witch shop", I found a beautiful statue of Ptah whose name I had just recently taken as my magical name. I also acquired a realistic replica of a human skull, which on our return was wondered about at the customs. In addition to Salem we also made one trip to Boston.

Visiting Salem Witch museum during Set XIII Conclave.

It was interesting, fun and energizing to hang out with our new Setian acquaintances. Adept R.F. bought a leather whip from somewhere and was beating the hell out of a sidewalk with it as we moved on the evening streets of Salem. Priest W.P. made some unintentionally funny questions about Finland, such as "do you have escalators in Finland?" Ipsissimus Lewis presented us a riddle "what's behind the sphinx?" to which the answer was "a sphincter". It should be mentioned that we had also lots of serious Initiatory discussions, which continued till late nights. There is a good reason why there is a saying "No one sleeps at Conclaves".

The official program started in the morning of Wednesday, the 28th in the Conclave
meeting room. There were some 30-40 Setians present. There were formal welcomes by Ipsissimus Lewis (because the High Priest, Ipsissimus Aquino, could not attend the Conclave) and the Chairman of the Council of Nine, Magister Menschel. After that we continued with discussion on the Conclave format, introductions, discussion and questions. This was followed by Priestess Hardy's lecture on Starry wisdom, focusing on the mysteries of the night sky. This was and without doubt still is, her special area of interest. It was always a pleasure to witness her wit and passion. She was one of the three Initiates who were Recognized to the IV\textsuperscript{o}-Degree during the Conclave.

After a lunch there were some Order meetings, of which I attended those of the Order of the Python ("the art Order") and the Order of Shuti. The latter, founded by Magister Menschel, focuses on Working with opposites of various kinds. Before a dinner and some free time there was also the Gates of Hell Pylon's meeting, which I also attended. It was nice to finally meet the Pylon's Sentinel, Adept T.M., who I had been in correspondence with. Among other things I talked with this friendly, heavily Cthulhu-inspired man, about his band Well of Souls and his Radio 666 program.

King George Room of Sheraton Tara Hotel. The main Conclave room for the Set XIII Conclave.

The next thing in the program was Magister Robert Robinson's video interview of Dr. Aquino. Typical to Robinson, it was intense and full of humor. Magister Robinson was one of the persons who made the biggest influence on all us Finns at the Conclave. The bald man in a goatee looked a tiny bit like Anton
LaVey, but he was in a way better shape. "I am not the guy who wrote the book!", he had once educated some stranger who had complimented him for writing the *Satanic Bible*. As the Grand Master of the Order of the Sepulcher of the Obsidian Masque (O.S.O.M.) his special angle to Initiation was death. Appropriately, it seemed that Magister Robinson had been wired to the life-force like a plug into a socket for his intensity was tangible, to some without doubt also just plain scary. He seemed to be 100% present at all times, taking as much out of life as he could. It only made sense that he was also a member of the Order of Vampyre.

Magister Robinson's background included some theatre and dance, which he had fully incorporated into his Work. His home was full of pet snakes, big ones, I heard. I am not sure if this is true, but the story goes that he saw the horrors of the Vietnam war first hand and was dragged as a wounded soldier back to his camp from a certain death. True or not, it fits the picture of the man. We, the young Finns, just adored his electrifying example of living magic. I think he became a sort of a role model for all of us on the spot, for we saw in him so many qualities we were trying to develop in ourselves as part of our *Xeper*.

Magister Robinson's video interview was followed by a I° and II°-Degree Working that was created by Adepts T.M. and D.M. I and SeBastian were privileged to do the Invocation of Set in it. I don't remember much of the Working, except that my impression of SeBastian as an Adept was strong. I was not alone in this.

The last Working for the evening was for the Initiates of the Order of the Vampyre only, so many of us others gathered at the hotel lobby, hall, and private rooms to talk and socialize. Magistra Hardy noted later that "the sight of Setians 'taking over' the hall after Workings and discussing their visions, ideals and thoughts long into the night was delightful, though mildly perplexing to the hotel staff."

Thursday morning I stayed in bed while SeBastian and DenytEnAmun went to check the hotel's sauna and swimming pool facilities. For my fellow Finns, the "sauna" was a disappointment. Coming from a culture where almost every apartment building has a *real* sauna in it, a room with something small that vaguely resembled a real *kiuas* and the temperature of some poor 40° Celcius degrees was a bad joke. Also Magister Robinson was there. SeBastian reported to me that the Grand Master of the Order of the Sepulcher of the Obsidian Masque was shaving his head with dramatic movements, all naked, giving intensive looks at him and Priest DenytEnAmun.

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57 The *Scroll of Set*, Vol. XVIII-VI, December XXVII ÆS/1992 CE.
There was a general meeting and a reading by Priest Don Webb. Also an art project by the Order of the Python was on display. There were illustration for Dr. Aquino's the *DiabSilicon*, all kinds of magical sketches and paintings, sculpture, music, oils, and carvings. After that Initiates of IV°+ had their own meeting and III° met with I° and II° for a questions and answers -session.

At some point during the day the Finnish Setians wanted to give Priest Don Webb a classic Kalevala headwear to mark his title of Grand Tursas, his honorary membership of the Kalevala Pylon. The headwear is a bit funny looking thing, a bit like half of an egg with a blue cross spreading upon it, sitting pretty tight on one's head. Don was utterly serious as we presented the new issue of *Iku-Turso* and the headwear to him and placed it on his head. For some reason the situation made us Finns laugh. I guess there was some excitement and some unintentional comical quality in the whole situation with that funny looking hat in our favorite Priest's head. The Grand Tursas handled the bit odd moment well. All in all, it was a great moment between the four of us and our bond with each other was one shared moment stronger.

After lunch we met another living legend, as Magus Stephen Flowers gave his lecture on his Æonic Word *Rûna*. In his lecture Flowers talked among other
things about the seal of the Nine Angles\textsuperscript{58}, that was going to have an important part in the evening's Order of the Trapezoid Working.

Magus Flowers' influence on us grew in the coming years noticeably, as we devoured his books and for example embarked upon the \textit{Nine Doors of Midgard} -curriculum. DenytEnAmun had a good rapport with Flowers, and eventually became the Steward of the Baltic in the Rune-Gild, Stephen's own organization. Flowers' "polarian method" for reconstructing pre-Christian cultural magical approaches also played an important role in DenytEnAmun's work later.

With Magistra Lilith Aquino during Set XIII Conclave.

"Sensuous Sorcery" was the next thing in the program. It was presented by Magistra Lilith Aquino with Magister R.N. (a co-Grand Master of the Order of Vampyre) and Magister Robinson. The program described the contents of this presentation as: "Dressing like Hell and other skills. Development & integration of

\footnotesize{58} See Ceremony of the Nine Angles from LaVey's the \textit{Satanic Rituals} and Dr. Aquino's Commentary on the on the Seal of the Nine Angles from the Order of the Trapezoid's pages from the Temple of Set's website.
voice/personality/appearance”. As such, it was a tour de force in Lesser Black Magic, and very entertaining one. Norine Dresser noted well in her American Vampires that:

"Recognizing that the real Vampyre can be hideous, the O.V. acknowledges that it can be glamorous as well and encourages learning the skill of applying cosmetics, using their voices effectively, and acquiring methods of holding another person's gaze. One of their co-Grand Masters is Lilith Aquino (no relation to the president of the Philippines). Her attractive appearance – red dress contrasting with well-made-up fair complexion and striking black hair – during an interview on the Oprah Winfrey television show gave testimony to the skillfulness she has acquired, serving well as a role model for other members of the O.V.”

I had just witnessed the first Setian presentation by my future mother-in-law.

Before dinner there was a publications discussion for editors by Magister Menschel and a meeting for Knights and Dames of the Order of the Trapezoid.

Members of the Temple were wearing their pentagrams of Set openly in the hotel. This raised some curiosity among other hotel guests and occasionally this ended up in some questions. My favorite memory of these was when someone mistook Ipsissimus Lewis for hotel staff and asked him in an elevator ”who those people with some stars around their necks are?” Lewis answered that ”they are the Temple of Set and we are thoroughly enjoying having them with us”. Then he continued to play along and wished them a great day as they stepped out at their floor.

Since meeting with Magister Robinson I, SeBastian and Priest DenytEnAmun knew that we didn't want to miss the Order of the Sepulcher of the Obsidian Masque -events of the Conclave. The first one of these was called ”Masques of Initiation. A mythic theatre presentation by O.S.O.M./O.V. Orders”. This 1,5 hour production was open to everyone interested.

Setians were packing in the room. There was anticipation in the air. It was hot and sweaty already at this point. Then the lights went off and it begun.

I won't go into all details, I keep it simple. What we were witnessing was a carefully written, directed, produced and choreographed Working. It was a result of cooperation of many Initiates of the O.S.O.M. and the O.V. There were several different parts in the Working, all tied together with a theme of death and resurrection, of facing one's fears and overcoming them. The Jungian idea of the shadow played a big role in all of this, too. It was clearly very personal for many involved. There was lots of music, dance, singing, masques, poetry, vampyres, passion. Love played a part in the Working, too, which was evident in one of the
ending parts of the Working: Magister Robinson was singing the *Phantom of the Opera* to Adept N.G., who played the part of Christine in that section. The dramatic finale, ”the sensuous Self: the Masque of Passion”, opened with David Bowie's *Putting out Fire* (the theme from the movie *Cat People*), Robinson dancing to it with a passion for life, finally ”dying” at the end, falling to the floor. Video documentation of the Working is humorous in this part, as Magister Robinson jumps and moves outside of the screen at times like some inhuman supernatural force that defies limits of human physiology. Finally, ”Closing the gate: Completing the cycle” brought the Working to its end. Standing ovation is not something you usually see at the end of a Working, but this time it happened.

I think something essential about the O.S.O.M.'s Work is captured in this quote from the Working's information:

"The body, in all its sensuousness and bestial animosity, must be explored in order for its role in the realm of the numinous to be unraveled. Magick must not try to transcend the body, but instead transform it into an expression of things magickal.”

One of the participants in the Working was Adept James Severson. He was a member of both the Order of Vampyre and the Sepulcher of the Obsidian Masque. We had many similar magical interests and we got well along from the moment we met. We talked a lot about the Order of Vampyre and things related. James was a perfect example of what an exemplary Initiate of the Order of Vampyre was like. He was very serious about his Initiation, easy going, friendly, smart and fun. Like Magister Robinson, James was intense, he had a strong vampyric Presence, his eyes gave an impression that he was able to read your mind. If the rumour about G.I. Gurdjieff's ability to give a woman an orgasm just with his eyes only was true, I think James was able to do the same. He was elegant, a master of Lesser Black Magic, and as a master of embodied Essence he knew how to put Lesser Black Magic in service of Greater Black Magic. My talks with James started a long-lasting cooperation, as we will later see, and I am glad to still call him a friend.

Another important Order of the Vampyre Initiate I met during this Conclave was Priest P.R. Like James Severson, Priest P.R. was also a perfect example of a great O.V. Initiate. I remember it like yesterday how we met at the hotel lobby. He was standing there next to a wall or a column in his long black cape, holding a book, looking at us intensively and smiling. He was really a free spirit, completely able to operate outside the box that people normally inhabit and to make fun of things in a delightful prankster way. It was amazing to witness his Presence and to see how he turned the most common things into something amazingly magical. After meeting individuals like Priest Severson, Priest P.R., and the co-Grand
Masters of the Order; Magister R.N. and Magistra Lilith Aquino, the Hollywood vampires looked more and more like silly and shallow play-acts that they are, without real substance of embodied Essence and the Gift of the Prince of Darkness.

There were still some Workings in the program for Thursday. Orders of Trapezoid, Leviathan and Shuti had their Workings at around the same time. Order of the Trapezoid's Working was for its Knights and Dames only, the other two were open for all. Priest DenytEnAmun, as a Knight of the O.Tr, went to that Order's Working, SeBastian to the Order of Leviathan's Working and I went to the Order of Shuti's Working. Of the three of us, it was DenytEnAmun who got the most out of his experience. I still remember the expression on his face when I saw him coming out from the O.Tr. Working. It looked like he had been traveling through space and time and got something that he needed to digest a lot. I was right.

Only years later I heard what exactly had taken place. The Working was called ”Shub Niggurath”. It was created by Sir Rudra, Priest R.K.B. The Shub Niggurath Working was a synthesis of the following three elements:

1. The adventures of Randolph Carter in H.P. Lovecraft's the Silver Key and Through the Gates of the Silver Key.
2. The concept of curved and angled space in the Nine Angles and the Seal of Rûna.
3. The possibility that an Initiate can enter into an apprenticeship with his/her future self.

The Shub Niggurath Working seeks to take advantage of the possibility that the substance of time exhibits different properties within the Nine Angles. It does so by establishing a Gate into angled space, where Initiates of the Trapezoid may enter into communication with their ascendant selves, and receive a message sent from some future point in their Initiation.”

The Working started a year long rite of passage, which was finished during the next year's international Conclave in an O.Tr. Working. I remember some vague notes what the Working at Salem was outwardly like. There were Tesla-coils, negatively ionized air, dry ice. Magus Flowers or Magister R.K.B. drew the Nine Angles with a sword in an inspired state in the air and there was electricity dancing on the blade. It sounded like a really electrified and futuristic operation. What ever is the case, it WORKed well for Priest DenytEnAmun. He considered it later the single most important Working he ever did within the Temple. In his diary he recorded the following that night:

"SET-XIII (October 30, XXVII ÆS, 01:57 a.m)

O.Tr. WORKING – no visual or the like realization, yet a 'Presence' difficult to define. No
words for it. Curious, as if [it were] looking at me and thinking that the best thing he can do is
to be quiet and just give this sense of a 'different' kind of existence.

By pondering on this my Quest will really unfold and I will work remembering that
quite different kind of a 'state'.

'It' was totally separate from everything, Present, aware – but with no struggle to
maintain that state, no difficulties to be that way. Just majestic and not bodily exhilarated in any
way. Still not spiritual and dry.

Such a look 'it' gave to me. As if it looked at me and said: 'Oh, that me... I'll let him
partake of this.

It was 'utterly' beyond my cognitive organization. I have no words for it – neither
experiences thru which to reach it noetically.

There's got to be a great thrust into every dimension (& direction), a great commitment
and energy. Courage and endurance.”

A year later DenytEnAmun finished the Working on his own, for he was not
able to make it to the Set XIV international Conclave. His closing of Shub
Niggurath Working will be discussed later in this memoir59.

Friday morning the Council of Nine had its own meeting, and III° met I° and II°
the second time. There was an open O.S.O.M. Meeting, which all Finns naturally
attended. Among other things there was a discussion about the Order's Working
that was the next one in program after a lunch. The Working was by invitation only,
so we needed to face Magister Robinson and ask if we could be part of it. It turned
out that we three ended up in an elevator with him after the meeting. To our
question about the Working Magister Robinson responded first by staring at us
evaluatingly in silence. Then he moved closer to our faces and said: "All right, but
you're gonna die!" After this he left the elevator. The door closed and we looked at
each other in awe. Now, this was going to be something to remember, if we
survived it, for sure!

The Working's theme was, you guessed it right, death. More closely, it was
about overcoming one's fears, and through that, awakening to a fuller life. The
Working was significant to all of us Finns, but it had a special meaning to
SeBastian. I quote from his report of the Working60:

"1. Death.

Initiates are standing outside the chamber dressed in black robes. I sense the growing awe and
fear in the atmosphere. The door opens and the Initiates are one by one asked to enter inside.
Finally it's my turn. She looks me in the eyes and says: "In this chamber you're going to face

59 See chapter 9: Entering the Order of the Vampyre.
60 Iku-Turso, Vol. III, Iss.1, January XXVII ÆS/1993 CE.
your greatest fear. Are you ready for it?” I am. I take a seat. Silence. Breath. Heart beat. Voice. I see a hole in the ground. I go in. The embrace of Darkness. Staircase. I go down, down, down. I reach a small chamber which is lit with candles. In the center there is a sepulcher. I go in and lay on my back. The lid is closed. Darkness. I am dead. Dead. DEAD. I feel my body rotting. My bones and flesh are stale. I am dead. But there is something. The Self, undressed of all character traits, roles and insecurities. I start to build it. I include in it everything I hold dear and important, and let go of everything I do not need. Let go. Finally I am again complete. I feel the pulse of Life. I get out of the sepulcher. I am again alive. I am and am not that which I once was. I have Become that which I Will.

I return to the chamber. She comes and puts the knife on my throat. Am I real and honest to my Self? I feel the power of Life. I need to express what I saw. Suddenly I understand: Death is not an end, but a transition to a new state of Being. In death's face I see the dawn of a new beginning. By letting go of the old and entering boldly the new is the pattern of Becoming. I have seen, and receive the mark of death.

2. Remanifestation

I sit on my chair and meditate on the experience. Suddenly Magister Robinson comes to me. He gazes deep into my eyes. He grabs my white medallion and continues gazing. ”Do you think this is right for you?” Without hesitation I say to him ”No, I am the Red One.” ”What does that mean?” ”I have Come into Being and Created that which has Come into Being. I have emerged from the death and Remanifested my Self.” Eyes. Deepness: ”You're an Adept.”

He leaves. Joy fills my very Being. My Will is done – I am an Adept.”

Needless to say, I was very happy to finally see this happen!

After some more meetings there was the Conclave banquet dinner. As it is the Temple tradition, many people really dress up for this. We Finns appeared just in our suits and ties, but some had put more effort into it. Adept B.C. was in a medieval jester costume, Magister Menschel was a traditional wizard, Magister Robinson came in an impressive magical robe carrying a huge serpentine wand, and all the Order of the Vampire Initiates were really like, well, vampyres. In general, it was amazing how heterogenous a group Setians were. There were men and women, young and old, gay and straight, black and white, with different types of backgrounds and lifestyles. It was evident that we all shared a quest for Xeper.

The menu for the event was impressive and the company inspiring. We met and talked with many legendary senior Initiates, such as Magister Menschel, Magister R.M. (the Grand Master of the Order of Scarab), Priestess Mut, and Magister R. Amn DeCecco (Grand Master of the Order of Amon and one of the Council of Nine). All of them had been in the Temple since its beginning, and at least the latter two had been members of the Church of Satan before that. Amn was going to be of great influence to me and DenytEnAmun some years later when the concept of ab, or heart, started to play an important role in our Initiations. Amn had
a shining Presence and in some heartful way this American-Italian Master reminded me of my North Carelian relatives. "We always have a good time in the Temple of Set" and "if it's not fun it's not the Temple of Set" were two of the sentences from him that I remember well. Unluckily, it was the only time ever we met Amn in person.

Magister R. Amn DeCecco, one of the Nine, at Set XIII.

Many other Setians not mentioned yet were met and talked with, many who we met again and again over the coming years. Some of them were Magister D.M., a huge man who worked for the U.S. Army, Adept W.G. from New York, Adept S.D., Setian B.W., Magistra L.R. (the Executive Director of the Temple), Priest R.K.B, Priest B.Z., freshly Recognized Priest P.M., Setian D.W. and Magistra Pat Hardy's partner Adept A.N. Many of them became good friends, some of them we had interesting experiences with later, and with one or two of them we ended up in heated arguments years later. In general, we Finns got well along with everyone. Lilith, Magistra L.R. and Priest P.R. thought that we were in some funnily good way "goofy", so they gave us Goofy, the Disney character, finger puppets during the banquet dinner. In return, we taught Lilith some Finnish: "Vesihiisi sihisi hississä" was the first full Finnish sentence she learned – and she learned it quick
and well. We presented Lilith also a gift we had brought to her and Michael from Finland: An English translation of Mauri Kunnas' cartoon *Koirien Kalevala* (The *Canine Kalevala*).

The last thing in the program for Friday was the main Conclave Working. “The Mass of Terrible Justice” was written by Priest Don Webb and it dealt with the Salem witch hunts. Immediately after the Working ended there was a power failure at the hotel.

Saturday the 31st was the last official Conclave day. It started with Order of the Vampyre meeting, which was closed to the O.V. Initiates only. Others were allowed to attend by invitation. Because of my talks with Magistra Lilith Aquino, Magister R.N., Priest P.R. and Adept Severson, I was allowed to be in the same room with a handful of real Vampyres. It was insightful and strengthened my feel that the O.V. was a good Order for me to seek to affiliate with.

Magister Robinson hanging out with us on Halloween in Salem.

Before a break there was a talk about the *Ruby Tablet of Set* and after that there was the final general meeting. There was an open forum and plans for the next year's international Conclave were discussed. After lunch Adept B.C. gave a
presentation about "Lucid dreaming & Remanifestation: Seeking mastery of life in death". The very final thing in the program was the High Priest's reception. After that Setians were roaming the streets of Salem. It was Halloween. I remember we were hanging a lot with Magister Robinson, doing some wild spontaneous excursions into the woods and where not. At one point Magister Robinson placed his hat on my head which I felt as a great honor. To DenytEnAmun Magister Robinson commented at some point that "you make a good corpse!"

On Sunday, November the 1st, Setians started to leave the hotel. The week had gone very fast, many names previously known only on paper had turned into faces, many new friendships were formed, many new cooperations begun. We said our farewells. Magister Robinson looked at us and said some encouraging words, like these one's to DenytEnAmun: "You are every inch a Priest, no matter if you look like a child in photographs". Then, Setian J.K., who had driven us from the airport to the hotel about a week earlier, now drove us back there. He gave us some presents before we said our good byes: DenytEnAmun got Blanche Barton's the Secret Life of a Satanist hardcover, I got Pauwels' and Bergier's the Morning of the Magicians as a nice 1977 paperback, and our freshly Recognized Adept SeBastian got... a pocket knife. Back then it was still alright to carry such in one's hand luggage, so this gift was no problem. Another American Setian came to the airport to say his farewells to us too. I remember DenytEnAmun's last words to him being a cheerful "See you in Hell!" Maybe this was appropriate, because we never saw him again.

A postcard we brought with us from the Set XIII Conclave.

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61 Which was actually ghostwritten by Anton LaVey himself.
The Conclave was over and we were back in Finland. I understood now well what Magistra Aquino had meant when she had said that "I cannot stress enough how important it is to experience at least one Conclave along your path to Xeper". Similarly, I felt I understood Magister AruXet's note that "it takes at least one year to process through a Conclave experience".

It was time to readjust to everyday life, to digest the experiences, to make adjustments to our subjective universes and to do our best to live the magic real, to continue our Work. I must say that the contrast between the super inspiring and magical time of the Conclave and that of my work at the local newspaper was huge. It felt like being with a bunch of zombies at work. People at the newspaper were mostly bored, uninspired and negative, wasting their lives in all kinds of shit. It was difficult to reach to the stars in an environment where everyone was walking up to their necks in a river of sludge and hitting each other in the face instead of supporting and inspiring each other. But, as Gurdjieff once noted, "the worse the conditions of life the more productive the work, always provided you remember the work.” Adept SeBastian wrote about a related topic of "the Problem of Understanding between Initiates and nonInitiates” in the next issue of the Scroll of Set.

I was doing my best to remember my Work and because of that my mundane work just reminded me of the things that really mattered to me and what I was reaching towards. I had a vision and an intuition of the path I needed to travel, both inwardly and outwardly. The Conclave had been a huge inspiration. Thanks to my Brothers of our Dynamic Trio, we continued together to keep the Black Flame ablaze in our hearts and lives. Magic is something that is to be lived real, it is not something that takes place only in a ritual chamber. There was lots of Work for each of us.

Conclave reports were published in the Scroll of Set and the Order of Leviathan's the Trail of the Serpent. We Finns were also mentioned, quoted and displayed with photographs. Letters, postcards, and new Pylon newsletters started to drop to new addresses on both sides of the Atlantic Ocean. We also started to correspond with Magister Robinson and to receive copies of the Order of the Sepulcher of the Obsidian Masque's newsletter the Sepulchral Voice. I started a correspondence with Magistra Lilith Aquino and Magister R.N. about my continuing interest to affiliate with the Order of the Vampyre.

There were also some surprising and odd news waiting us immediately after the Conclave in our mailboxes. Adept Dosetheus from Oulu, North of Finland, had decided to resign from the Temple. This came to us completely out of the blue. It seemed to me that Dosetheus was feeling too separated from the rest of us, no
matter that we kept in active touch with him, in the most positive way. His formal reasons for resigning from the Temple dealt with some criticism that the Temple was getting from groups like the Order of the Nine Angles (O.N.A.) and Balder, which with Dosetheus had apparently felt some kind of a sympathy all along in the back of his head. He was not happy about many things: The Temple's protocol, emphasis of ethics, and emphasis of self-consciousness seemed to be on the surface. He felt that the Temple was restricting his Work. His arguments seemed odd, but well, it was his decision and we were of course all fine with that.

One piece in the puzzle was ex-Adept Kerry Bolton from New Zealand, who had resigned from the Temple just before Dosetheus. It was clear that they had been in correspondence and that Dosetheus had been influenced by Bolton's views – they seemed identical. Bolton had little by little turned into social darwinistic satanism and on the way he started to openly support the views of O.N.A. It was inevitable that this was to conflict with his affiliation with the Temple, for O.N.A.'s ethical views were very different from the Temple's. The best possible example of this was that in one of O.N.A.'s texts they seemed to support literal human sacrifices. This is, of course, completely unacceptable to the Temple of Set. When Bolton faced hard questions and criticism from the Temple for his views that were in harsh contrast to Temple philosophy and ethics, he left the Temple accusing it of restricting his Work and of not representing the real Left-Hand Path. He was not just happy to leave the Temple but he also started to throw some verbal mud at Dr. Aquino and the Temple in his "Order of the Left Hand Path"'s publication the Watcher: When this garbage ball had started to roll after the Conclave I was just happy that I had severed my ties with Bolton right before the Conclave and emphasized that I have nothing to do with his "Order".

Also Setian N.K., Dosetheus's friend, seemed to be effected by the resignation and there were long talks between all involved about Dosetheus's decision. If all of this had been somewhat surprising and odd, there was to be another surprising turn in March the next year.
Changes of the Second Working Year

After Set XIII Conclave in Salem we were more energized in our Work than ever. DenytEnAmun noted later in *Iku-Turso* that

“this unbelievably exhilarating spectacle left indelible marks on all the three of us who managed to fly there. Maybe the most obvious change due to this event is that our communiques – especially face to face meetings – have become even more energetic, vigorous and fun – keen exchanges of Setian awareness and ideas.”

He also noted in his diary that my energy was at this point “chaotic” but all good and that I was very inspired by the Order of the Vampyre.

The first of our post-Conclave meetings was on November the 28th-29th when I and Adept SeBastian visited Priest DenytEnAmun in Helsinki. We discussed the feminine/masculine principles, the relationship between Life-force and Forms, and conducted a slightly freezing sumble in -8° degrees Celcius under the stars. SeBastian visited DenytEnAmun on his own on December the 22nd to talk about the possible effects of leaving the Temple (he wasn't considering doing that) as well as the different elements present in humanity. Priest DenytEnAmun hosted a new year's party that was among others attended by SeBastian and Setian N.K. The latter of them spent some time with Priest DenytEnAmun in Helsinki also in December and in the beginning of January XXVIII ÆS/1993 CE. I paid a visit to Priest DenytEnAmun on January the 14th-16th for good long talks and we also managed to bake a berry pie.

If our meetings became even more energized, so did our correspondence and phone calls. All Finnish Setians were in touch with each other, also with ex-Adept Dosetheus. Our communications with him dealt mostly with his reasons of resigning from the Temple. This lasted all the way till March the 28th of XXVIII ÆS/1993 CE when he all of a sudden sent us a letter telling that he would like to come back, after all. In his two page letter he explained that his resignation had resulted from an “identity crisis” which had made him “to blame the Temple for everything”. Accompanying the letter was a three-page report of a Working he had done four days before to mark his wish to rejoin the Temple.

This surprising turn was then appropriately processed through between him and Priest DenytEnAmun and in the end, on the 2nd of April, Dosetheus got his admission to rejoin the Temple as a 1° Setian. This was the first time Dosetheus rejoined the Temple – he later made a dubious Temple record of resigning and rejoining, eventually reaching a point when he practically couldn't return anymore. This also resulted in a change in the Temple policy on the issue of rejoining, as we
will later see. But back then, Dosetheus was happily back in the Temple again.

My correspondence with Magistra Lilith Aquino and Magister R.N., co-Grand Masters of the Order of Vampyre, had got off to a good start after the Salem Conclave. I was inquiring them about "things vampyric", such as the noble/bestial -dichotomy, the nature of Essence (often referred to simply as 'soul'), Working with sexuality, the masculine/feminine -principles, and so on. All of this strengthened my view that the Order suited me well.

The new issue of *Iku-Turso* (Vol. III, Iss. 1) came out in January of XXVII ÆS/1993 CE. It was sizzling with inspiration from the Salem Conclave and it included Priest DenytEnAmun's summary of the past few months, "Sentenced to Death Working", Setian N.K.'s articles on being able to say 'No' in various situations, on Rûna and consciousness, and two Working reports. Adept SeBastian contributed his Conclave report "Alive and Aware'-article” and a "New Year Ceremony". There were also lots of photos from the Salem Conclave and my "Initiatory Diagram” -article. This article, in which I tried to press the big picture of Initiation into a nutshell, was the first article from me that ended up in the *Ruby Tablet of Set*. Magister R.N., a co-Grand Master of the Order of the Vampyre, commented on the new issue of *Iku-Turso* in a letter to me later:

"I am, and have been, very impressed with this newsletter of your Pylon. The perspective of all contributors is always candidly frank and open Hearted. It is, in my opinion, a great asset to the Temple at large."

62 See appendix 14.
63 In 1998 CE edition of the *Ruby Tablet* it was in the section of *Xeper & Initiation*.
64 Letter from Magister R.N. dated March 19, XXVII ÆS/1993 CE.
He gave more similar praise to *Iku-Turso* in the next issue of the *Scroll of Set*.

The next Pylon meeting took place in Helsinki on March the 27th-28th. It was attended by the Dynamic Trio and shortly by DenytEnAmun's then-girlfriend M.R., who was studying in the medical school of the University of Helsinki. She gave us a presentation on the subject of the human brain and nervous system. We also talked about our plans for the Pylon and the theme of the year's Æonic Working of which Dr. Aquino had written in his the Black Pyramid -column in the February issue of the *Scroll of Set*. The topic of the column was "ÆS Working II".

In his careful four-page text Dr. Aquino summarized first Anton LaVey's idea of nine year cycles, noted that with that perspective the Temple had just entered its own second Working Year, and then went on to make suggestions on changes in the Temple. Maybe the most dramatic, but not really surprising, of these was that we should leave the emphasis on our satanic roots altogether and move forward. In Dr. Aquino's words:

"After 18 years of our first Working, the Temple of Set has developed and extracted just about everything worthwhile from 'Satanism' that this particular term encompasses. We have reached a point where it is a limiting, rather than an enabling element in our evolutionary and initiatory guest."

Other suggested changes dealt with how Pylons and Orders operated. These were important, although quite small adjustments that we still see in their place in the Temple. In addition to these suggestions there was an announcement about moving the *Book of Coming Forth by Night* and its commentaries from the *Crystal Tablet* to the *Ruby Tablet*. The rationale behind this was that because of these documents too many new Setians seemed to get head first straight into Greater Black Magic (they started to have "visions" and "hear sounds") without giving proper attention to magical philosophy and skills in Lesser Black Magic first.

These suggestions were received well. I don't remember hearing any complaining voices about them. The question about our satanic heritage seemed to give something to think about for quite many, though, as many emphatically still identified themselves as "satanists" in addition to being first and foremost Setians. I myself had one leg in this boat still too, but it was pretty easy to move on as I agreed with Dr. Aquino's reasoning. I remember there were ponderings on the subject in many Pylon newsletters around this time.

It might be difficult for newer Setians to understand how "satanic" the

65 See Chapter 1: Æonic foreplay and the first two Working Years.
66 The *Scroll of Set*, Volume XIX, No. 1, February XXVIII ÆS/1993 CE.
atmosphere in the Temple in general still was back then in 1993 CE, but if you weren't there – believe me, it was noticeably satanic!

This was also personally a time of big changes for me. Around the same time I first quit working at the local newspaper, then I started to study at the evening high school and to do my civil service\(^\text{67}\), and finally, I also broke up with my first girlfriend.

\(^{67}\) A legal alternative to mandatory regular military service in Finland.
Evil Easter in England

Having tasted benefits of a pilgrimage to meet foreign Setians, we were eager for more. The next destination was going to be London, where we were going to attend a meeting of the Albion Pylon.

Priest DenytEnAmun had been there already some three years earlier in XXV ÆS/1990 CE, and before we unfold the adventure at hand further, we need briefly to recall his earlier travel there first.

DenytEnAmun's first trip to England in 1990 CE had a bad start. When customs officers saw an 18 year-old young man with a I°-degree pentagram of Set around his neck, they asked him and his sister, who he was traveling with, to step aside. About a three-hour-long, totally absurd, interrogation started.

"The satanic ritual abuse"-myth\(^{68}\) was still alive and to his surprise DenytEnAmun faced surrealistic questions like "are you planning to sacrifice your sister here?" The atmosphere was dead serious and distressing from the start. All the contents of DenytEnAmun's and his sister's luggage were searched throughout and taken away from them for over half an hour. DenytEnAmun's copy of the *Crystal Tablet of Set* raised customs officers' eyebrows. Among other things DenytEnAmun told them about the ethics of the Temple, and showed them some relevant passages from the book. His sister was asked to translate contents of her private diary to the officers. Because all of this didn't convince the pompous customs officers yet, they made a phone call to DenytEnAmun's and his sister's mother in the middle of the night. "Are you aware that your children are attempting to arrive in the U.K.? Is your son planning to sacrifice his sister here?" After getting a clear reply that everything was just fine, the officer seemed humiliated.

The second part of the interrogation begun. During this part DenytEnAmun thought that it was the time to put his best skills in Lesser Black Magic in use, and he indeed succeeded in assuring the officers that everything was just fine and that he was not going to sacrifice his dear sister in the country. "What ever it is that you are going to do, be careful", the all-too-important officer said before finally letting DenytEnAmun and his sister to officially step their feet on the U.K. soil.

David Austen, a Priest of Set and the senior initiate of the Temple in the U.K., was shocked and made a complaint call to the customs and to the airport. "Or at least that is what he said he did", DenytEnAmun commented to me later.

DenytEnAmun's meetings with Priests J.C., David Austen, and other British Setians were interesting, if not very inspiring. An attempt to talk for example about

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\(^{68}\) See chapter 1: Æonic foreplay and the first two Working Years.
Gurdjieff's ideas as presented by his pupil P.D. Ouspensky did not go well. When DenytEnAmun asked from the gathered group of British Setians at Austen's home "who here is interested in the ideas of the Psychology of Man's Possible Evolution"69?”, silence fell over the room. Austen, who was upstairs of the apartment at the moment, ended the awkward moment by saying aloud: "I certainly am not!" And that was the end of discussion on the subject.

While writing this memoir, DenytEnAmun recalled to me:

"Austen thought that my rituals were extremely sophisticated and that he had nothing to teach me about them. I wished he had 'tested' me even a little to see if I understood the basic points of Setian philosophy, but he asked me nothing. He thought that I was an Adept and that was it. The overall sense of this first trip to England was that I am on my own, that these guys can't help me in any way. Regardless of this, the Temple felt like a meaningful context for me. There were the intellectual sounding writings of Dr. Aquino which I leaned on. What could I have done about the fact that the British Setians didn't seem to apply Setian philosophy that effectively on their lives?"

DenytEnAmun was Recognized an Adept in Austen's ritual chamber at 10A Ryecroft Road, Lewisham, London, on July the 28th, XXV ÆS/1990 CE by Priest Austen.

I, Adept SeBastian and Setian N.K. were completely in the dark about what Priest DenytEnAmun really thought about Austen and the other U.K. Setians still when we were packing our luggage. DenytEnAmun talked about them in a polite but neutral way. In any case, we were going to get our own first hand impressions of them pretty soon.

On April the 7th of XXVIII ÆS/1993 CE we traveled to Helsinki and baked together with DenytEnAmun well over a hundred Karelian pies, a traditional Finnish cuisine. We thought that would be a nice present to Magister Austen and his partner, Priest L.R., who were kind enough to let us stay at their place during our trip.

Next morning DenytEnAmun's girlfriend took us to the Helsinki-Vantaa airport and soon after that we found ourselves from the busy Heathrow airport of London. Everything went well and there were no problems at the customs. It took some effort to find our way close to Magister Austen's home, but after some phone calls (there were still those classic coin-operated red phone booths around), wandering around and traveling with the hectic London underground we finally found ourselves at Ryecroft Road. Austen came to meet us outdoors and escorted

69 The title of P.D. Ouspensky.
us to his and Priest R.L.'s flat.

I remember my first impressions of the man well. He covered his big belly in a white t-shirt, walked in some ragged tennis shoes and wore big thick glasses. His hairline had escaped to the top of his head and his belly button had popped out. Although I was very hesitant to judge the book by its cover I need to admit that I was a bit shocked about how ordinary this man appeared. Just wearing a Set-cartouche -necklace didn't give me an impression of a Magister Templi, IV°. As a Grand Master of the Order of Merlin his presence was also curiously not very Merlin like. Well, I thought that I just didn't know the man and kept an open mind about him.

Magister David Austen in April XXVIII ÂES in London.

Inside we were greeted by Priest L.R., a man several years younger than Austen. We were happy to put our luggage finally down and rest a bit before Austen kindly took us out to see places. As much as one can see in one day, we did.
The Piccadilly circus, the British museum, the Atlantis bookshop, Chinatown, numerous little shops and also a virtual reality game were experienced. DenytEnAmun and I bought Amon-rings from some shop outside the British museum. Austen was proud of his home city and told us about its history at every possible turn. After finally returning to our headquarters at Ryecroft Road, Priest L.R. prepared us a dinner. Then it was time to visit two public houses in the vicinity. ”Try this english beer, and that cider, you know it's actually very good!”

Late that night I was thinking about the day. It had been all nice, but somewhat odd. Austen and his partner were kind to let us stay at their place, prepare us a dinner and show us around, but there was some odd undertone in their approach towards us. DenytEnAmun and SeBastian later told me that they felt as if our presence was not fully welcome or so. I had felt the same. In addition to this there had been no Initiatory talks, not even notes here and there, at all. There, in bed, pondering on this I noticed that although it was not that cold outside, it was surprisingly cold indoors. There was a big draft in the room. It was evident that houses were built quite differently in England than in Finland.

Observations of cultural differences continued the next morning in the bath. There were just two faucets to the bath tub, hot and cold. Hot was extremely hot and cold was extremely cold. Our baked present, carried all the way from Finland, was finally set on a table. We were excited to see how our hosts liked the Karelian pies. Priest L.R. tried to swallow one, but gave up, still pretending he enjoyed it. And because Austen didn't even touch the pies, we Finns ended up eating them ourselves.

It felt like Austen and L.R. needed some space for themselves, so we decided to go out on our own. Before that we played a bit with Austen's three cats, wondered about his huge cardboard box full of Star Trek VHS-tapes upstairs, adored a huge decorative sword on the wall, and heard some joke about a big 666-tattoo that Austen had in his hand.

It was raining like hell. We wandered in Lewisham and then in the city of London. Soho was quite a colorful place with its numerous bright-lighted porn stores, striptease places, adult movie theaters, and such. ”Be careful, boys!” was the advice some business man in suit gave us while we were collecting escort flyers from phone booths for souvenirs.

Also other Setians started to arrive in London. Priest K.K., his non-Setian girlfriend R., Adepti T.T. and P.C. plus Setian J.F. arrived with a minibus to the rainy city. After hearing about our trip to Soho Austen exhibited to us a gift he had got from one U.K. Setian who had his own porn store: A monstrously huge dildo. It was probably 40cm in length and 10cm in width. For some reason I felt that this giant was not just part of interior decoration. Before a tour of local pubs and such
Austen made a call to Ipsissimus Lewis, who had planned to come to the meeting all the way from the States, but couldn't make it after all. The second pub tour was again interesting, but not really what I had been looking for from our trip.

The next morning we all packed into the minibus, picked up Adept G.G. and headed first towards the magical sites of Glastonbury. We visited the Isle of Avalon, "King Arthur's grave", and drank from "the Grail well".

Walking to the Isle of Avalon

Glastonbury Tor from distance, Isle of Avalon
On top of Isle of Avalon

Ruins of Glastonbury Abbey.

The weather was warm and the nature was stunningly beautiful. You could smell the grass. There were lots of lambs around and we tried to pat them, but they just ran away. While driving around there were also finally some Initiatory talks.
Adepti G.G. and R.T. were both members of the Order of Vampyre, so I bombarded them with questions about the Order. G.G. was a thin guy who looked like a member of some goth rock band. R.T., who worked as a prison guard, looked more like a typical British gentleman. Our talks didn't go very deep, but I got some general impressions from them that I found interesting. Also other Order affiliations, magical energies, sex and massage were talked about in the minibus. Naturally, there were lots of jokes, too.

In the evening after the day's adventure, we visited – you guessed it right – a pub. After obligatory pints Magister Austen finally opened his mouth to tell us something about his Initiatory history. Apparently it didn't impress me much, for I don't remember anything of it (and this has nothing to do with beer for I had just one pint).

At the High gate cemetery in April XXVIII ÆS.
On Sunday we gathered our group again and Priest K.K. took us with the minibus first to West Wycombe ("Hell Fire") Caves. Next we headed to Highgate Cemetery, where Austen had arranged for us a private tour. The place was beautiful. I, DenytEnAmun and SeBastian sneaked every now and then from the group to take a closer look at some sites. Finally, the tour guide laconically noted that it is a good idea to stay with the group, because "there are lots of graves where one could accidentally fall and never be found".
After the cemetery we returned to Ryecroft Road. Adept R.T. had written a ritual called “the Twelve Points of Blackness” that we were going to do. We had seen Magister Austen's ritual chamber already on our arrival day, but now we were about to participate in a Working in it. Michael Kelly described the chamber in his the *Children of Set* well70:

"What can I say about the ritual chamber at Ryecroft Road? It is by far the best I have ever seen. Most people set up a working space as and when needed and then dismantle it again afterwards. Ryecroft Road was one of those rare Setian homes to be blessed with a permanent temple room. The walls, ceiling and door were painted black, the carpet was black, and heavy black drapes covered the window, preventing light from entering. Subtle lamps emitting an ethereal blue light were mounted on the upper walls, angled so that the light would be diffuse. A compact little CD player sat in one rear, with speakers mounted overhead, providing music appropriate to each Working.

The altar was enormous and sumptuously adorned with candles, a magnificent goblet, and figures depicting Set and other dark deities, including Leviathan. To the right of the altar was a large, Addams family style, wicker chair."

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Twelve Setians took part in the Working that focused on the nature of consciousness: Magister David Austen, Priests DenytEnAmun, K.K., R.L., Adept SeBastian, T.T., J.F., G.G., P.C., N.K., R.T. (who had written the Working) and myself. One of the most interesting things about this Working was how the British Setians expressed their inner selves in a group Working. Because a certain Adept was not able to attend the gathering his part in the Working was offered to Priest DenytEnAmun. This meant that he got a chance to express his natural talent for pronouncing Enochian. He was clearly appreciated among the U.K. Setians. Adept R.T. told us that DenytEnAmun was a legend and that “the Essence of Set flows through him”.

There were also three Adept Recognitions: J.F. and A.C. were Recognized by Magister Austen, and N.K. from Finland was Recognized by Priest K.K. The latter one was a ”surprise Recognition”, which seemed to be quite common in England. I remember it well how Priest DenytEnAmun, Adept SeBastian and I looked at each other in surprise when Priest K.K. had earlier that day said out of the blue to Setian N.K. that he would Recognize him an Adept. Simple as that. N.K. himself was seemingly surprised. There was no consultation with Priest DenytEnAmun if the idea was good nor any deeper Initiatory dialogue with N.K. Somehow Priest K.K. just thought that N.K. was an Adept and that was it. The two seemed to get well along because they both were big heavy metal fans. My
impression was that K.K. just thought that N.K. was a "good guy" and thus worthy of the Recognition. Although it was a very careless Recognition, it was acceptable. N.K. was on his way to possible Adept Recognition, but by our Finnish standards it was too early. Anyway, there was now one more Adept in the Temple in Finland.

After the Working we Finns started to do what we almost always did after our Workings: to contemplate the experience and make notes about it in our diaries. To us it was customary to have a good "decompression" after a Working. This typically meant also utter silence. This didn't work out at Ryecroft Road. Austen came to us and told that we were going to – you guessed it right – a pub again. It was not acceptable to stay in the house, to contemplate the working, write a diary or just to relax there. It was time for more beer. "We know each other so well so we can as well just go and get pissed", Priest K.K. commented to Priest DenyEnAmun. So, to the pub we went again. And after that many of our merry group bought booze and beer from a grocery on our way back to the flat. Drinking and talking continued, all in good spirits.

The ritual chamber at Ryecroft Road in April XXVIII ÆS.
DenytEnAmun told later his observations of the evening: "In comparison to all the British, American, Canadian and German Setians we've met recently, Finns still seem to have the most 'fanatically serious / matter-of-fact' attitude towards Initiation". He was right.

On Monday the 12th the congregation started to leave. After viewing some videos on the satanism scare of a few years ago in Britain, we also packed our luggage, said good byes, and flew back home.

Back in Finland I was happy about the trip, although it had not been anywhere as inspiring as the Salem Conclave. We had seen lots of beautiful nature, interesting historical sites, visited great museums and bookstores. But the main reason for the whole trip had been a slight disappointment. It was interesting and nice to meet the British Setians, but frankly, they didn't really inspire me or the other Finnish Setians that much. They had been polite and friendly, but serious Initiatory spirit seemed oddly missing. I got an impression that the U.K. Temple was essentially a social club. This was something that could not be explained away as a misunderstanding due to cultural differences or such. This was something else.

While writing this memoir I asked DenytEnAmun what he thought of Austen now, years later. He replied:

"I always got a sympathetic impression of David. I think he was a caring person, who helped others in difficult situations, according to his own standards, of course. He was "a news agency" and as such way too open and concentrated on gossip. He was a short-tempered potty mouth, whom Aquino helped with his much better verbal skills, for example in wrestling with the local occult communities. David understood Setian philosophy somewhat shallowly, which is evident in the word "progress", which he suggested as his Æonic Word. With this he probably meant something along the lines that everything just automatically and inevitably progresses (apparently this was based on the idea that culture and technology evolves continuously). David didn't quite understand the Degree-system of the Temple and he Recognized Setians more based on who in his robed group hanged in his bar, was the most alpha male, regular face, respected by others, and so on. I think David was religious behind his outward rebellion, but his verbal expression of this was pretty much restricted to the thought that we all are eternal neters."

Austen did Recognitions very easily for political or friendship reasons. One infamous case of this happened a little before the Salem Conclave in June XXVII ÆS/1992 CE when he made three Priest of Set -Recognitions in the U.K. at once. At least one of these, that of R.L., his partner, was clearly a complete ”surprise Recognition”. This is evident from R.L.'s own report of the event in the Trail of the
Serpent, the Order of Leviathan's newsletter. All Recognitions in the Temple are supposed to be results of long and careful processes, where the formal Recognition would never be a surprise – at least to the Recognized person himself. Austen's wanton way of making Recognitions started to ring some alarm bells among the Priesthood, and it was mainly because of Austen that the Temple's policy about making Priesthood Recognitions got changed soon after June XXVII ÆS/1992 CE.

Earlier only one Magister Templi, IV°, was needed to make a Recognition of a Priest or a Priestess, III°. With the new policy the main Recognizing Master needed at least another Master to confirm the Recognition, and in addition to this there was now a 30-day period of discussion about a proposed III° among members of the Priesthood. Regardless of these changes Austen continued at times to try to play politically with Recognitions, as we will see in the third part of this trilogy.

Back in April XXVIII ÆS/1993 CE when we made the before mentioned trip to England, I didn't know of any of these things. I didn't know anything of Austen's background prior to the Temple either. It was later when I learned of his past, of things like his ”Temple of Darkness” and tabloid headlines like ”I used the Devil to murder”. Well, Austen hadn't murdered anyone, comments like that were apparently just ”good jokes”.

To Austen's defense I need to note that he had represented and defended the Temple in the U.K. apparently all well. In addition to this, he was generally well liked among the U.K. Setians at least in the early 90's. There were still many years ahead before a new generation of active and serious U.K. Initiates started to rebuild the Temple there – which created an inevitable conflict with Austen. This, ultimately, played a little part in my departure from the Temple in XLII ÆS/2007 CE. Austen, who died while writing this memoir, was a controversial figure in the Temple. He had both friends and fierce critics of him inside the organization. We will return to him later again.

71 ”And life was never that simple again” by R.L. in the Trail of the Serpent, October XXVII ÆS.
73 26th of March, 2016 CE.
Second Sentinel of the Kalevala Pylon Emerges

Two weeks after our return from London, on the 27th of April XXVIII ÆS/1993 CE, Priest DenytEnAmun was wandering in a green spring forest and pondering about the future of the Kalevala Pylon. He was thinking what the Pylon's members would need in their Initiation now. As a result of this, and many previous ponderings on the Pylon, he decided to step down from the post of the Pylon Sentinel and to offer it to Adept SeBastian.

During a phone call that followed the next day, DenytEnAmun said after some other matters to SeBastian that "I have thought to make your life a bit more difficult", to which SeBastian replied "oh?". "I have thought to give the task of the Sentinel of the Kalevala Pylon to you...", DenytEnAmun continued. There was electricity on the phone line between Helsinki and Naantali, there was magic in the air. It just happened to be so, that SeBastian had been wandering in a forest the day before too, and he had been pondering about the position of the Sentinel as well. They were both inspired by this coincidence and it took just a moment for SeBastian to accept the sentinelship.

DenytEnAmun wrote in his diary: "There's excitement in the air! I've got to say I'm pretty thrilled about this!" He later called the period of May XXVIII ÆS/1993 CE – August XXIX ÆS/1994 CE "a new Sentinel and 'a special energy'".

Iku-Turso, vol. III, issue 2, came out during the last days of April, practically immediately after Adept SeBastian had accepted sentinelship of the Pylon. The new Sentinel wrote the issue's editorial and he contributed also a novel "Tales from the Unfolding Path" which told about his Initiatory pursuits in a semi-fictional way. DenytEnAmun contributed a report called "Evil Easter in England" about our recent trip and an announcement "New Sentinel Emerges!" The latter deserves to be quoted here in full:

"Effective this WalpurgisNacht I have appointed Adept SeBastian to be the Sentinel of the Kalevala Pylon of Finland. Adept SeBastian's most dedicated and successful Editorship of our Pylon magazine, Iku-Turso, and a number of personal qualities make him the obvious choice to this task, and I trust all of our Pylon members will enjoy and benefit from Working under his guidance.

To my mind the Sentinel is an organizer, one who 'keeps all the threads' (the varied interests and ideas of the Pylon members) in his hands and arranges the various sorts of meetings, events, workshops, rituals and the like that he sees fit to in navigating the Pylon to a

mutually enlightening and satisfying direction. In addition to trying to see to it that all those who contribute to the Work of the Pylon are gaining something initiatory significant from it, the Sentinel is also responsible for the ethical well-being of the Pylon.

As in the case of any Second Degree Sentinel, the Sponsor (me) will in the end be responsible for the Pylon, but I want you to know that I don't plan to interfere with the Sentinel's plans / actions, unless in the case of possible emergencies (none of which I expect). What this means is that from now on you should direct all questions and ideas about the Kalevala Pylon and its activities directly to Adept SeBastian.

I will, of course, not vanish into thin air, but will continue to be available for sharing of ideas and Work, but this time not in the role of an organizer-leader, rather as an individual Priest of Set. As Adept SeBastian takes some organizatory burdens from my shoulders, I will be able to pursue more effectively some of my new ideas, as well as to approach each of you more personally, if you so desire.

Neither do I expect Adept SeBastian to do everything alone. He is certainly quite free to share Pylon tasks (such as arranging a given meeting or the like) with other willing parties as he sees appropriate.

My year and a half of Sentinelship (since September XXVI) has been a great delight, and I wish to thank you all for the pleasant cooperation and experiences that I have had with you. But now it's time to 'turn our gaze to the times before us' and seize the wings of change of the Æon of Set Working II. As we enter the second phase of our Pylon activity I am sure the greatness of the Kalevala Pylon will continue to find new, fresh and exciting turns.

My best wishes and good luck to Adept SeBastian and all the other recently appointed Second Degree Sentinels in the Temple. May you Work strange and beautiful wonders and thus be a glory unto your race!"

Setian Dosetheus, who had been re-admitted to the Temple earlier that month, wrote two poems and ”the Black Mirror of Ma'at Working” for the issue. The Working focused on his earlier reasons for resigning from the Temple. In addition to that Dosetheus contributed some flow of consciousness -type of text entitled ”To Come more into Being, or the Will to Xeper”. Freshly Recognized Adept N.K. sent in ”The Journey with the Masks”, a fictional story dealing with his own path, and ”Blood is Life”, some ponderings about vampyre from the Left-Hand Point of view.

From me there were two texts in the issue: "On Aggression and its Manifestations in Human Beings”75 and "Working of the 21st Full Circle”76. The first of these was a critical view on the sociobiological approach to aggression, which was supported around the time in Left-Hand Path circles by such groups as the Church of Satan and the Order of the Left Hand Path. I had just recently started my civil service, an alternative to regular Finnish military service, and the subject was acutely on my mind. Magister Menschel liked the article so much that he

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75 Appendix 15.
76 Appendix 16.
suggested it to be included in the *Ruby Tablet of Set*, which he edited. This made the article my second text in the document.

Working of the 21st Full Circle was a birthday operation which I used to see where I had come from to where I was and where it was my Will to go with my life. As part of preparations for the Working I made some genealogy, went through old documents and photographs and dug my original baptismal font from my archives. The Working took place outdoors, in the middle of a forest, in the middle of the night. I was still living with my parents so I needed to quietly sneak out without waking them up. The Working had two parts: The first one, ”at the grave of the Vampyre”, close to our home in a forest next to it. The second part, ”at the mountains”, took place upon a hill in another forest, about a kilometre away. During the second part I was far away from the nearest buildings and I felt confident of not being interrupted. Accordingly, I decided to make the most out of this opportunity. I set up an elaborate black draped altar in the spring night on top of that hill, put on my robe and pentagram of Set, and used Albinoni’s *Adagio*, played to the tape by SeBastian, in the Working. If someone would have seen me doing it all, I am pretty sure it would have looked a rather dream-like thing straight out from a fairy tale... except the part where my candles were extinguished by a sudden wind. Luckily, this unwelcome surprise didn’t ruin the Working.

The Working had some powerful results. It took me outside of my ”everyday box of experiencing things” with force, helping me to see what truly was my Will, where I wanted to go with my life. I later noted to German Magister AruXet in a letter\(^\text{77}\) that

\[\text{77 Letter to Magister AruXet, May 9th XXVIII ÆS/1993 CE.}\]

"I was simply in shock. I saw, and still see, how small my current doings are in proportion to what I truly can be and do and what I truly will to Become. I think I really grasped the reality of the 'spark of life, the spark of possibilities' that I have in my Essence, and what the nature of this Essence in itself is. Pure freedom. It was very REAL."

Some elements that I later came to see as typical of my Work can be seen in the Working of the 21st Full Circle. The concept of Truth is again present in it and Work with one's past or path of Becoming is also of central importance in it. Birthday rituals used to be very important to me and accordingly there was a chapter about them in my book the *Left Hand Path* in XXXIX ÆS/2004 CE.

The Kalevala Pylon's newsletter *Iku-Turso* continued to get very positive feedback. One notable example of this came from the Order of the Vampyre’s other Grand Master, Magister R.N. In the April XXVIII ÆS/1993 CE issue of the *Scroll of Set* he wrote in his article ”Iku-Turso: A Sampling” for example the following:
"Iku-Turso may come to be known and measured by several criteria. It may be known for its dramatic artwork, or measured by virtue of its contributions. It may come to be recognized by its wide-range of topics. No matter what component stands out in your mind, this newsletter is a gritty, realistic, honest recounting of the thoughts of some of our finest Initiates in the Temple of Set. […] What has impressed me the most about the content and substance of Iku-Turso is the amount of effort that each member of the Kalevala Pylon has put into sharing his thoughts. We all know how difficult it can be to describe to someone else what are, at times, some of the most powerful, meaningful, and perhaps private revelations we've experienced. Each author in this newsletter seems to me to have done his level best in the fine art of communication. Most of the articles, prose, and perspective in this newsletter convey a deeply-abiding commitment on behalf of its author's to that splendid journey that is the Setian Adventure. Xeper, Remanifest!"

Newsclips presented in ID-Torso.

Iku-Turso vol. III, issue 2 turned out to be historical not only for being the first issue with an editorial from its new Sentinel, but also because of its bonus publication ID-Torso. Many American and British Setians had been wondering every now and then about our Finnish sense of humour. It seemed to them, correctly, that we were somewhat different from them also in this respect, no matter that we laughed also at the same things with them. This inspired us to write material that manifested as ID-Torso, a publication that was only about humour from the first till the last page. Like the Scroll of Set's legendary humor issue the
Scroll of Sit, also ID-Torso was published only once. After that bonus publication we included more humorous notes here and there in issues of Iku-Turso itself. ID-Torso included essays, hilarious notes about our die-hard seriousness in Initiation, funny Temple of Set related dreams we had had, clips about silly Finnish satanism-related articles and a lively report of how we Finns and a German Magister AruXet reformulated the magical formula Xeper and Remanifest into ”Mindfuck and RoundTrip” during the Salem Conclave.

Of all the material published in ID-Torso, DenytEnAmun's article ”The Kalevala Pylon proudly presents a particularization to the current Æonic Formula: MindFuck and RoundTrip!” is the one that deserves to be quoted here in full for a taste of the issue:

"The United States, Massachusetts, Salem village, a common market. A certain famous German is searching for Madonna's new book. A Finnish university student finds the plastic tube with a skull on top of it (now preserved in the Museum of Modern Art). They say it is used at Halloween, waved in the air so that it gives an eerie sound. But the Sherlock Holmes in the Finn knows better. He unites the ends and goes on to show it to the Dark German Lord who is just kneeling in front of the bookshelf. This metaphysical German feels the ethonic vibrations of eternity and smiles. He gazes deeply into the very Eyes of the Finn and utters in solemn voice to this astounded man: "Jaah, MindFuck!" and laughs cheerfully. Time is still, place is displaced – revelation has occurred! This is it, intervention of the Divine! Joy, my children, new Joy showers the Earth!

But this is not all. In the Tara Sheraton Hotel another Finn of Editor fame steps in, and casually makes the plastic tube roll across the floor. At first this seems like the most depraved case of infame, desecration and sacrilege, but then – again! "RoundTrip!", the second Finn plunges out of his blessed lungs, and the hearts of all those present leap like grasshoppers on a warm paradise night. Rejoice, o children of the night, for this story is true!

After months of hard work we were finally able to track down the exact esoterical meaning of this formula. This in turn enables us to expound the process and share its Wisdom with the other members of the Temple.

MindFuck as a Principle has guided Higher Man through the ages. The inhabitants of ancient Egypt were already aware of its effect. The process of MindFuck is a pretty simple one, and can be explained as follows: ardent mental activity reaches its peak (tension grows); sudden pulse of relaxation releases the tension; the 'seeds' of this act flow around the consciousness and gestate new, potent centers, where the act of MindFuck may again take place.

The moment when the seeds produced by MindFuck fly around consciousness, is called RoundTrip. In order to continue one's dynamic MindFucking, one has to RoundTrip repeatedly. Unconducted RoundTrip may produce too much tension in one center, which in turn may facilitate mental retardation. Thus we can see that there is also a danger inherent in the process. But who dares wins, as the old saying goes. That truth is also valid with the MindFuck

78 The Scroll of Sit, April XIII ÆS/1978 CE.
and RoundTrip process.

An example of this process in action is happening to you right now. As you read these sentences, you are continuously working with your mind: reasoning (“What are these guys trying to tell me?”) and comparing new information with the old. Comparison is in fact a brilliant example. You have numerous centers of different information in your mind, and when you examine a certain block of info, you conduct MindFuck there. When enough MindFuck takes place in one center, the tension releases new vistas and perspectives at your disposal. Plato called this noesis, but we feel that RoundTrip defines it more exactly.”

MindFuck explained in ID-Torso.

The Dark German Lord, Magister AruXet, enjoyed the article so much that soon after receiving the issue of ID-Torso, he sent to me a related diploma. This heartwarming honor didn't come as a complete surprise, for German Setians had pretty similar sense of humour as we did.

One thing that I always liked about the Temple was that no matter how serious we were about our Initiation, it was most of the time also fun. It was fun that came from our Beings and as such it also had its important place in our Work. Everything was Initiatory and we did our best to put our Wills into everything, enjoying it all79. “If it's not fun, it's not the Temple of Set” as Magister R. Amn DeCecco wisely noted to us in Salem. All Setians who I learned to respect for their Initiatory depth were not only serious and remarkable magicians, but also down to earth and fun persons. With real substance and depth one doesn't need to keep up

79 Also defeats and losses were seen in this bigger picture – they were essential learning lessons on the path of Becoming along victories, and as such, serving one's Will.
all too pompous and self-important image as a "highly evolved individual". A truly wise Initiate can laugh at everything, themselves included. More than once I have witnessed such persons to hand some real pearls of wisdom with just some well placed humour. Authoritarian, rigid, formal status obsessed persons can talk all they want about how great magicians and spiritual persons they are, how much they know some theoretical things about this and that, but the truth is that such persons are generally just full of Scheiße. Such persons are typically all too occupied by just reading and writing, sitting in front of their computers and involving themselves in endless internet debates without trying to do some real Work on themselves, living magic real, being it. Another thing are of course the people who are members of some magical organization mainly for socializing, for "fun", without any real Initiatory spark. Such persons are as much sleepwalkers as the rest of humanity, no matter how much they think of themselves as "evolved" beings. From a gurdjieffian point of view, all human beings are sleepwalkers, but some of them are at least really trying to be something more.
The beginning of XXVIII ÀES/1993 CE was an important time for me. As mentioned before, I started my civil service, an alternative to regular military service back then. Some months later I put myself also back to school and started high school (as an “evening high school” for adults).

The former was something I couldn't avoid, as military service (either regular or civil service) is mandatory for all males in Finland. Refusing regular military service or civil service would have landed me in jail for about a year, and that was not an option for me. Trying to get an exemption from the service due to mental or physical reasons was out of the question too (and I wasn't interested in trying those cards, like some are), so I chose civil service out of the two options due to ethical reasons. In my case that meant that instead of running in forests with a gun I found myself in an old people's house helping pensioners in all kinds of daily things. Making that decision was easy, but it still made me think about my reasons for it. Coming from a family where my grandparents were originally from Karelia, the area we lost to the Soviet Union (now Russia) after Winter War in 1940 CE, made my relatives question my decision. Considering all sides of the puzzle in that time and space I thought that in helping pensioners I was doing a better service to Finland than in learning some shooting skills. The ethical questions dealing with my decision went much deeper than that, though. Some of these ponderings were covered in my previously mentioned Iku-Turso article ”On Aggression and its Manifestations in Human Beings”.

The regular military service is considered an important rite of passage for young men in Finland. This, without doubt, is true for many who undergo it. The old Finnish saying tells us that it changes ”boys into men”. This I find to be a simplistic exaggeration. Sure, it can be part of such a process. Back in the 90's civil service was generally considered an alternative service for guys who were somewhat suspicious in their worldview: backboneless, lazy, pacifistic unpatriotic hippies and such. This was of course a simplistic generalization and luckily the attitude to civil service has changed quite a bit for the better since then. My year of civil service was certainly a big rite of passage that helped me in my Xeper.

The work at the old people's house was about helping pensioners in all and everything in daily things. This meant things like helping them to get up from bed, changing their clothes, making their beds, helping them in toilets (literally wiping their butts and so on), helping them in taking their medication and in eating, and so forth. I also spent lots of time keeping them company, talking with them and going for walks with them. I got to know some of them pretty well during the year. It was fascinating to hear their life stories. Some of them were bitter, some of them enjoying every day as if it was their last, no matter how sick they were. Some of them died during the year. I still remember well what it was like to see one old lady
lying in her bed, dead, ready to be taken away from the place. I had talked and spent time with her just the day before.

The year at the old people's house taught me a lot about the finiteness of human life and of many things involved. I think I repeated in my mind more than once the following words from the *Satanic Bible*\(^{80}\):

"Life is the great indulgence – death, the great abstinence. Therefore, make the most of life – HERE AND NOW! There is no heaven of glory bright, and no hell where sinners roast. Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no redeemer liveth!"

It was like an extended Working of the Order of the Sepulcher of the Obsidian Masque, the "death order" of the Temple\(^ {81}\).

If the civil service was something I could not have avoided, high school was something that it definitely was my Will to do. My time in the Temple had made me want to go back to school. I wanted to learn so much more. I wanted to study philosophy, history, to better my skills in languages. I wanted to develop myself socially. I wanted to see what kind of possibilities could open if I used my potential at school again. High school became a real life ritual chamber for me, an operation in *real magie*. It was not just about learning all and everything I could learn there as a regular student, it was first of all about Initiation, my *Xeper*.

Before joining the Temple I had spent some four years in getting myself a profession at a newspaper. First I had spent three years in a trade school and then one year in the local newspaper's "college". I got a profession and a position with a fairly good salary. But deep within I was not very happy with it. I had ended up there because things just "happened that way" in the gurdjieffian sense. It had not been a matter of conscious decisions, passion or Will. What I was doing now as an Adept, was different.

It had been pretty much the same story with SeBastian, who had studied in the same trade school the same subject as me, at the same time. Funnily enough, we had become friends already in an elementary school when we were just nine years old. We had basically been in the same schools and often in the same classes our whole lives. And now, we were in the same high school... and for the first time, we both were there for Initiatory reasons. Needless to say, this brought certain extra sense of magic into it. Beginning a high school started a very important new chapter in both of our lives. I considered going back to school so important that I later wrote a chapter about schools in my first book the *Left Hand Path* in XXXIX

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81 See chapter 5: The Salem Conclave.
On June the 2\textsuperscript{nd} of XXVIII ÆS/1993 CE I was bicycling to meet SeBastian. It was a warm summer night, a little bit before midnight. We met outdoors, close to the old town of Naantali, next to the sea. We had decided to do a little bit different Working. Instead of doing a Working indoors or in a secluded place outdoors, we had decided to do magic in public this time. The ”Night of the Vampyres” was in its simplicity about walking around the idyllic old town of Naantali, drinking of its energies, reflecting things from a vampyric point of view.

The plan was stimulating. We were both inspired by ”things vampyric”, we both had corresponded with the Order of the Vampyre's co-GrandMaster, Magister R.N, devoured books on the subject and had our previous experiments, Workings, and ponderings on vampyric being. We felt, rightly, that there was some special magic in doing a Working like this in a public space.

Soon after meeting SeBastian he told me that Adept R.T., who we had met in London, had died recently. If I remember it right the cause of death was a heart attack. We decided to dedicate our Working to his memory. We donned our capes and put our red pentagrams of Set on right before the bell of the old church struck midnight. The Working had begun.

We roamed certain sea-side cliffs, the old town and its cemetery. It was very quiet and beautiful. We didn't see anyone during our walk. If someone saw us, it was from a window. I remember my senses felt sharp. It was joyful to be alive, experiencing it all. Especially the cemetery reminded me of death, of the finiteness of our physical bodies. Throughout the Working there was certain magic present due to the public space. We knew the area well because we had grown up in the city. Being in that space with a magical mindset and being dressed up for the Working gave an experience of breaking through the boundaries of the profane experience of the space and time. In a way it was like seeing, hearing, smelling, touching and tasting the environment anew. From our Selves we did cast our magic into that space and we also ”drank” from that space's impressions, energies, thus strengthening us in our Life-force.

Like me, also SeBastian, the new Sentinel of the Kalevala Pylon, was going through some big changes in his life. A week after the Night of the Vampyres he joined the Order of Leviathan. During the same month he also moved away from his childhood home to his own apartment in Raisio, close to Naantali. We named his new home soon ”Red Grotto” due to its location at the bottom floor of the building and the satanically red curtains that SeBastian chose for his windows. The
Red Grotto was going to be a meeting place for many of our meetings to come. It was later, when SeBastian moved away from there, to become also my home.

Adept SeBastian's affiliation with the Order of Leviathan didn't come as a surprise because he had had extensive correspondence with the Order's Grand Master Lewis, and he had also spent a lot of time with him during the Salem Conclave during the previous year. I remember I still occasionally wondered his choice of the Order for SeBastian's Work was actually much more in line with the Order of the Vampyre and the Order of the Sepulcher of the Obsidian Masque than that of the Order of Leviathan. Sure, immortality, the main focus of the Order of Leviathan was dear to SeBastian and sure, he was free to do as much ”side-studies” besides his ”major” in the Temple as he wished. All in all, it seemed to work for him well. While writing this memoir SeBastian told me that basically the main reason for him to join the Order of Leviathan was his close friendship with the Order's Grand Master.

The third national KalevalaClave was the first of its kind outside of Southern Finland. On June the 18th I, Adept SeBastian and Priest DenytEnAmun took a hot and sweaty, over seven hour train ride to Oulu. We were picked up by Adept N.K. and Setian Dosetheus who showed us around the Northern city. The actual program of the KalevalaClave started the next day at Isosyöte, Pudasjärvi. We had a cottage with absolutely beautiful views.

The first discussion dealt with the Orders of the Temple of Set. This was timely, as most of us were Adepts now. DenytEnAmun led a discussion on how to choose an Order that best serves one's Initiation. Next, he presented his latest insights on Gurdjieff's ideas as presented by one of his main pupils, P.D. Ouspensky. The topic was always of special interest to all of us, as we were all heavily influenced by these ideas since our entry into the Temple. SeBastian noted later well that ”maybe the most important insight was that G and O are not everything, but rather one extremely useful and effective tool that can be utilized in Initiation”.

The next thing in our program was the first Working for the event. SeBastian summarized it aptly later in Iku-Turso:

"It was time for the first Working – a shamanistic session of sorts. Each of us beat Adept Kotkavuori's shamanic drum in turn so that the pounding remained continuous. The aim of the Working was simply to forget all that is civilized and try to free that primal, bestial energy from within. Perfect is too mild a word to describe this rite – it was such a total and liberating experience. We transformed into wolves, apes, gorillas, tigers... and very literally! Personally I found it interesting to note afterwards that even though the transformation was so

83 Iku-Turso, volume III, issue 3.
complete there still remained That which makes me Man and distinguishes me from all of natural existence. That divine spark cannot be destroyed. How long the session lasted is not known, but if I say one and half hours I can't be very far from truth. We were bathing in sweat, and sauna + shower was truly an excellent idea!"

More discussion on Gurdjieff and Ouspensky followed before the second Working of the meeting took place. "The Cycle to Come into Being" was written by Adept SeBastian, who described it thus:

"The idea of this Working is to consider the relationship of Orders and Pylons to the Temple of Set as a whole. In the course of the 'Working II' the emphasis will be more and more transferred to the Pylons and Orders. I have personally discovered how difficult it is to find the 'Chosen One of the Heart and Intellect' in the jungle of Orders and so I thought that the most important aim of this Working should be to help each member of our Pylon to find the Path of their Hearts. In the Temple and human life in general everyone has to 'cut their own path through the jungle' – as Crowley expressed it. Let us initiate new currents which shall help us to see our personal situations more clearly and objectively! In my opinion, another important aim is to try to see our Pylon more clearly – what do we expect of it etc. – and strive to enhance communication among those who are willing to communicate. In conclusion, I want to point out that the abovementioned aims do not in any way exclude the personal ambitions or meanings you choose to set to this Working."

Lots of talk on the same subject continued afterwards. This also ended the official program for the KalevalaClave III. Although we left Oulu in good spirits and the meeting seemed like a success for all involved, something was bubbling under in the minds of the Oulu area Initiates. These thoughts would surface soon.

On the 18th of July, exactly a month after KalevalaClave III, I got a letter from Setian Dosetheus whom I had not heard after our meeting. In his one page letter he told me that he had decided to leave the Temple – the second time. "I don't feel I need the Temple anymore. It would be just a waste of time to continue as a member because of our friendship”, he wrote. Although Dosetheus didn't mention it, it was clear that he had the same reasons in his mind as during the first time he resigned. The letter itself didn't give much explanation for his resignation. Adept N.K. still stayed in the Temple, but without doubt he was already considering to follow his friend Dosetheus, who had a big influence on him.

As one member of our Pylon had left the Temple, there appeared a new one. Setian Hagal, a 26-year-old student of archeology in the University of Gothenburg, was from Gothenburg, Sweden. He had joined the Temple in December the previous

84 See chapter 5: The Salem Conclave.
year. After some correspondence with Priest DenytEnAmun, Setian Hagal was warmly welcomed in June of XXVIII ÆS/1993 CE as a member of the Kalevala Pylon. At this point there were no other Setians in Sweden, so the Kalevala Pylon was the closest geographical Temple unit to him. His magical interests were "rune-magic, Ahnenerbe, Wewelsburg, Tesla, Atlantis, black magic and setianism." All seemed to be good with him, but little did we know that he would turn out to be an unusual problem for us some three years later – among other things a potential physical threat.

*Iku-Turso*, volume III, issue 3 came out in July. It opened with Adept SeBastian's "Sentinel's statements and editor's explanations" in which he showed that he had his magical fingers well on the heart and pulse of the Pylon. Among other things he observed the following:

"Some interesting but very subtle changes are beginning to be felt. The last months have seen the growing amount of individual Work among the membership. Currently the Pylon consists of four Initiates – one Priest of Set and three Adepts. Our meetings are nowadays characterized by a much stronger mutual 'teach-and-learn' atmosphere than in the 'older days' when there was one Priest and the rest were Setians. All of us have grown and found the very personal red thread called 'My Own Quest', which is an idea that necessarily leads to individual Work.

I have a feeling that the Kalevala Pylon is constantly heading more towards this direction. We are travelling on our own Paths, doing our own 'things', and from time to time we get together to communicate our discoveries to others and share some of that truly unique essence of Setian Being. This is my 'Vision' of our Pylon's future created from what is seen and felt in the current moment of Now.

The 3rd National KalevalaClave, which took place in Oulu on June 18-21, was a brilliant example of this new direction put into practice. There can be no 'leaders' or 'followers' on the Left-Hand path – just cooperating Black Magicians who are, (un)naturally, gods unto themselves."

In addition to this, there were from our new Sentinel many other articles in the issue: a report of the "Night of the Vampyres" Working (with my brief commentary), a report of the "Wicked Weekend in Oulu" (of the 3rd National KalevalaClave), "The Cycle" Working (that was done during the before mentioned meeting), "Homosexuality and the Masculine/Feminine principles**85 ("a study of sexuality and its Initiatory applications"), "Reflections on Change/a Rite of Passage Working" (focusing on "Change in Initiation and in general in human life" and changes in SeBastian's own life), and "Change**86 (an article further elaborating the themes of the previous Working). Priest DenytEnAmun contributed a massive "Iku-

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85 Appendix 47.
86 Appendix 48.
Turso rises again!, part II"87, in which he did his best to “present and assess all the terms that I know of having been considered somehow variant with Iku-Turso, the what-ever-it-is after which our Pylon magazine has been named.”

The Kalevala Pylon had turned a new vital chapter in its history.

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87 Appendix 28.
Entering the Order of the Vampyre

The Dynamic Trio met the first time at SeBastian's new home, the Red Grotto, on the 7th-8th of August XXVIII/1993 CE. Among other things we talked a lot about the next KalevalaClave. It was going to be something special.

On the 21st of the same month the long trip to Kuhmo begun. Adepti SeBastian, N.K. and I, and Priest DenytEnAmun made a trip that finally, after long hours, many turns and small rocky roads, ended at 3.15 pm on a grassy yard of a wooden building at Märkävaara, right next to the Russian border. It was silent, except some birds were singing. The nearest neighbours were kilometres away. There was endless nature around. We had arrived at the Abbey of Kalevala.

The place, which had been named tongue in cheek after Crowley's Abbey of Thelema, had been mentioned already in the Kalevala Pylon's humour publication ID-Torso, a bonus material to the regular publication of Iku-Turso. There was no electricity, no running water. Water had to be taken with buckets from an outdoor well, warming and cooking had to be done with fire, candles and flashlight had to be used for light, washing had to be done in a traditional smoke sauna. Toilet was a primitive outhouse. It was the perfect location for the 4th national KalevalaClave.

After checking the places we went to pick some mushrooms for dinner. The food, that was prepared in the light of a flashlight and eaten in a candlelight, turned out to be delicious. Apparently, there was not too much fallout from Chernobyl's
1986 CE disaster in the mushrooms for we didn't grow any extra legs or die. Then we started to heat the smoke sauna, which was a way more challenging process than heating up a regular sauna, but it was worth it. We didn't manage to burn the sauna to the ground as some drunken guests had done during many previous summers.

The program of the KalevalaClave IV was very open. It was very much about experiencing the wilderness, pondering and meditating on things alone and with others, and enjoying our friendships with each other. All of these were very Initiatory experiences in themselves, to state the obvious. An exceptional environment and an exceptionally open program gave us new impressions and opened new thoughts and insights.

After waking up the next morning we visited the Russian border. After that someone of us got an idea that we could take nude photos of ourselves in the middle of the nature. The point was, in addition to taking cool photos, to reflect on socially constructed issues with nudity, or something in the same spirit. No matter that we all were Finns, and thus fully fine with nakedness of the Finnish sauna-culture, we still had some lingering shyness about being naked in the company of others (I guess it must have something to do with insecurity about the size of one's magic wand). The photo session turned out to be fun and maybe also illuminating.

As the evening became darker it was time for the only Working we had for the occasion. It was an Egyptian-themed ”the Night of the Neters” that I devised and organized. The Working and a commentary on it (by me and SeBastian) was published later in Iku-Turso vol. III, iss. 4. It is quoted below in full.

0. Concentration in the upper floor of the Abbey (after concentration Initiates descend the stairs to the lower floor – visualization: entering the great pyramid).

1. Bell x 9/Black Flame is lit and the gate of darkness is opened (Adept SeBastian) [Music: Paul Horn – Inside the Great Pyramid].

2. Invocation to Set (Adept Tapio Kotkavuori): ”O Set, the Prince of Darkness, neter not of the neteru, giver of the Gift of essence non-natural, the Highest of Life, our friend and guide: Come and witness this Working of our Pylon of your Temple, and Touch our minds with the Beauty of your Wisdom, as we Quest after the deepest Mysteries of our Selves.

   As we now in this Self-created place of power unfold the potential dwelling in the Black Flame of consciousness, it is our Will to find new hidden angles within through this sacred black art of Life which you have entrusted to your Elect, so that our Wills may flow freely towards new planes of Xem in Xeper.

   Let our eyes become the Eyes of Set, will become the Will of Set, and power become the Power of Set as we thus Work our black magic to the Universe.”
3. Grail Ceremony (Priest DenytEnAmun) [The elixir is wine which was 'charged' two days within a miniaturised pyramid modelled after the great pyramid of Giza]: "I, as a Priest of Set, call you o Elect Beings to share the elixir of the eternal Wisdom in this Sacred Work. Touch the deepest Desires of your ab and drink of it without burning woe of self-deceit, for this ab is pure and bears the Dignity and Beauty of conscious Life."

4. Summonings of the neters [a quiet reflection for some minutes after each part]:

Anubis (Adept N.K.): "From the Western desert, the sepulchral land of death, I call forth Anubis, the opener of the ways! O ye son of Set, come, and we share of your ancient being in order to weigh our own hearts with the black scales of Ma'at. It is our Will to cultivate the essence of yours in our Quests; to Work with the highest capacity of our state of Being in the moment of NOW, and so to Do the way of ab: to Become, to Remanifest, to intentionally Work the future according to our Wills."

Amon (Priest DenytEnAmun): "O Amon, the hidden one! Bring forth through us your creative fire of the flow of ab! We embrace the future and remove the stigma of the past as our kas share the bold adventurous mind of that which is Amon. Manifest thyself, o Being of the path of Fire, with your loving and guiding Flame; protective to the Work and destructive to imperfection. Thus intuition does not contradict reason but transcends it, and brings us to the eternal Wisdom which is beyond space-time, and which intellect alone cannot penetrate."

Bast (Adept Tapio Kotkavuori): "O beloved Bast, the beneficent lady of Life, who carries the gentle heat of the creative fire! We greet you and join the essence of your joyful dance, and share your noble and gentle touch in the quality of our lives. Manifest thyself o Being admired for virility, strength and agility! Purr and prompt us to try harder, always remembering the principle of Indulgence and that existence is pure Joy!"

Khnum (Adept SeBastian): "From the cataracts of the heart of the black land, I call forth Khnum, the lord of the cool water! Let your potter-wheel roll, so that our Essences may share the essence of your skillful handling of the elements of Self-created order. Manifest thyself and emerge from the underworld o creator of ka, so that we may realize our subjective universes with new eyes, and enhance them with the potter-wheel of conscious intentional mind to ever more dynamic state. Our interests, wants, thoughts and purposes include the ideas where we really live."

[After some time of reflection the Initiates form spontaneously a circle by grasping each other's hands. The circle then begins to move and rotate. The dance is getting very wild and then ceases. Comment/Tapio Kotkavuori, II°: "The unplanned dance which took place here was very natural in the way that I experienced it making the Working complete. I experienced it as a manifestation of our Pylon's spirit, and as 'the dance of the neters of the night', thus summing up the elements invoked. It was also Vampyric in its manifestation."

8. Bell x 9/Extinguishing the Black Flame (Adept SeBastian)
9. So it is Done.

Commentaries

Adept Tapio Kotkavuori:

A) The abbey: This was my first time at the abbey of Kalevala, and an unforgettable one, for sure. This site was tangible by its timelessness, very fascinating in its absolute silence and enormously wide views, which I was so pleased to experience on the roof of the abbey. The huge space in the midst of really tingling timelessness, silence and peace made a strong effect to my composite Being via conscious focus on it. My mind started, so to say, to flow from its more ancient sources, and I got quite living feelings of how people had lived there in the beginning of the century and after, and on a deeper level what kind my bestial side is and how it sometimes manifests itself. There, on the roof of the abbey, I remembered the statement of C.G. Jung: "The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'". This statement served as a mental trampoline to the insight that the dynamically balanced conscious Being feels 'sympathy' towards all things in the nature of the Universe \(\text{per se}\), but not towards all the idea-worlds people have created. It also brought forth new Living experience of my current main focus which is the Vampyric Being.

In general with all of the above, I say that the place was very inspiring, or even confusing to me; I felt there were too many things to digest in one extended weekend. But as usual in my Initiation, answers to new essential questions and sensations to be processed to meaningful places in my own subjective universe were also found after some time.

It seems that in the process of \(Xeper\) I 'cannot know' – at least yet – what kind of form my Self or \(Xem\) is 'right now' forming, for I have the sense of it from my conscious aspirations and feelings, but only after some time I really grasp 'the way of my \(ab^{88}\)' as it is, and what really Comes into Being as a result of my real desire, \(Thelema\). It is the Self which is in the continual process of redefining itself, thus manifesting the Law of the Æon.

To sum up: The abbey of Kalevala offered a very nice and magical place for this Working (and for 'magical retirement' – hence I think it bears with humorous sense its name in Crowleyan tone!) I am enthusiastically waiting for our next KalevalaClave there.

B) The ideas behind the Working: I asked all members of our Pylon to choose one neter whose character would serve them in the Quest through this Working. Also, a generally 'Egyptian' approach was sought after. Along these lines I devised the Working.

C) The Working and its results: I wrote in my diary after the Working: "I feel I have to strongly redefine what a black magical Working means with a Living experience for me today, not what it meant yesterday. And keep in this line. Somewhat surprisingly I found myself very dissatisfied with myself in a positive way."

This was indeed a sign of a successful Working: I brought to my consciousness with a Living experience what I was then, what was unessential and essential for me, and showed the next essential thing to do. This was, so to say, some aspect of my personal insight into the ÆS

\[88\] Egyptian word for heart.
II Working. It gave me plenty of Living meaning to the idea of the world as my magical chamber, where to Live magic real.

This was also in balance with my insights on my bestial self and its role in the composite of my Being in Xeper. Through the neter Bast I found that within me it is more easily – but not one-sidedly – expressed in the inner image of a female, or demonic minority self as a LaVeyan would describe it, or anima as a Jungian would call it.

The need for a Lively re-definition of a black magical Working and focus on the Vampyric Being go hand in hand, as I found later. I experience that I am more introvert than extrovert in my approach to life. Here comes to the picture of whole the bestial side – the side of my Self, which I have since then focused more with the Noble one consciously outward. As an Initiate of the Left-Hand Path Initiates himself, his complete Being Becomes more integrated; introverts Become more extrovert and vice versa. With a Vampyric approach success in Initiation is achieved when the Noble side is in concert with the Bestial one. If the latter side is against the former one, it can only grow into a destructive id-power just to wait a weak moment to crush all that is 'achieved'.

The neter Bast also brought to focus the concept of Joy (happiness or Indulgence). I roughly define that there are three different main areas of Joy or happiness in the life of a human being: (1) Purely biological happiness; that which maintains and evolves our bodies, our animal nature, (2) Social happiness; our own and cultural wish-images of ourselves, interaction in general – their maintaining and evolving, (3) Spiritual, or 'religious' happiness, towards a higher state of well-being (but sadly we human beings are quite dreamy in this in general, focusing happiness mainly in material well-being). I think that the most powerful motives in the life of a human being can be 'religious'. Generally positive thinking, action and wishful future-images are good in searching for happiness and success. What seems quite an important question for me as a human being is whether I have any relation to immortality, something ageless? I sense that there is an innate need for it. It is very important to keep in mind in this Quest after immortality – and in Initiation in general – to "keep religion in the top of the pyramid of your consciousness, not at the bottom of it", as Ipsissimus Aquino wrote in this August's the Scroll of Set. Otherwise one could just be one of the ding-dong believers.

In the Quest for immortality, and in connection with it, I am reminded of these words of the Book of Coming Forth by Night:

"Behold, it is I who call you, because you are the guardians of the Æon of Set, zealous in what you do."

I think that those words include the Wisdom which raises a human being to the position of a metaphysical factor in the Universe, Set for him as a friend in a Living sense, and that it is also the Gate to immortality; Life, Death, and Life in Death.

The most basic things are the most difficult ones in Initiation. It's very easy to slide from the Living experience to seemingly initiating ways which practically do more blurring than clearing in the mind and consciousness. One of the main reasons for sliding to a lower intensity level in Initiation (at least for me) has been choosing to do things 'another time' – tomorrow, next week and so on. I think that in reality the 'future is NOW'.

For me one of the most important things which keep Initiation in a creative continuum
dynamic Becoming – is to grasp the moment of NOW. It is in the moment of NOW in which we create the view of \textit{Xem} in the process of \textit{Xeper} and \textit{Remanifest}, in which we either grasp the choice to Change or stay living in the pleasant and safe images of the past. Through Desire after a change of the state of being I really move; it is a magical necessity, I think. In my process to actualize the concepts of Force, Essence and Immortality, I feel it necessary to have a Living feeling of values and meanings in things for me here and now, for through Living within and through them I can create a coherent understanding of Truth. In order to \textit{Xeper} one must \textit{Remanifest} one's previous experience, state of Being, thus reforming the form of Self more skillfully, evolving. When I intentionally Work with my highest intensity after the view of my \textit{Xem}, Highest sense of Self, I then live within magic. I, so to say, 'flow freely'. Then there is a tangible sense of 'creative madness' (sorry, but I think those words describe it quite well!), and self-confidence: I am Working with my complete Being harmoniously in my current state of Being.

For me to be healthy and happy consciously doesn't mean a \textit{status quo}, where 'something is lacking' (sickness or sorrow, so to say), for me also the conscious happiness and health emerges from the harmony in every unique situation-complex in the ongoing process of \textit{Xeper} and \textit{Remanifestation}; to experience as I NOW experience, and effect the situation according to my Will. I think this is also the ultimate source of \textit{Indulgence}.

Adept SeBastian: I chose to experience – or at least try to get at the realization of – the essence and function of the neter Khnum which represents self-creation. Having now observed the fascinating effects which have Remanifested in my life, an intriguing question emerges: What kind of a relationship do the neters have with the human mind? Unfortunately, I have to leave that for another time.

The Working as a whole was much, much more than what can be expressed on paper (like all successful Workings). I was in a very concentrated state of mind, and all through the rite I felt like being in an intimate contact with an energizing Will that radiated from my innermost. My aim was to set things in motion (to 'let the potter-wheel roll') in order to tune my Becoming more in accord with my True Will.

During the spontaneous 'dance' in the latter part of the rite I realized that each of us could produce subtle impulses to change the motion into something different. It was exhilarating. I experienced it as a testament to the individual Self/Will which is able to counter and change the cosmic inertia.

This rite started a sequence of insights which led me to begin the long-term major project of creating MY OWN unique approach towards and definition of the Self. It's interesting to note that the notion of self-created (ordered) existence, which is an essential purpose of my project, is also lucidly reflected on the lines of Khnum's summoning. In fact, I projected most of my attention to this particular concept in the Working.

I want to congratulate Adept Kotkavuori for constructing and organizing such a beautiful and effective Working the effects of which have been very crucial to my Initiation.

Some comments on my comments of the Working are in place. I had reached a point when producing text about my Initiation was no more a problem. It was most of the time not perfect in its parse as I just 'channeled' my inner universe and put it
more or less poetically into words. But it was all good, no matter how imperfect it was. I was able to get my main points through, I was moving forward and I was enjoying it a lot. Past were the days when I found it difficult to give some context for my experiences or find words to describe them somehow satisfactorily. I had formed a magical link\textsuperscript{89} between my inner and outer world – I had become able to do magic.

This was also time when my Initiation had become more intense. It can be seen from the above commentary in its emphasis of ”the moment of NOW” and of viewing ”the whole world as my ritual chamber”. I had also noticed something profound about the process of \textit{Xeper}: In one's current state of Work one experiences the Need to Work in some direction. The reason for that Need and direction can be experienced more or less rationally, but the deepest reason for it often stays in \textit{Rûna}, in the realm of Mystery. Only later when some realizations of one's Work become crystallized one finds more deeply why one was Working in that direction. The impulse that keeps Initiation going forward comes from the Darkness of one's Being, from \textit{ab}, one's Heart. It is suprarational (and ”religious” or ”spiritual”) in its nature. Once the Need of that impulse is taken under Work one then directs oneself towards it rationally and with magic. In the process also more unconscious layers of one's mind get involved in it and eventually there may come crystallizations that involve different levels of one's Being. Then one Knows more deeply what it was that was calling one in the Darkness. At that point the Heart is, of course, already some steps ”ahead”, calling deeper into the Darkness of one's Being.

All of these insights started to make the concepts of Heart and Truth even more important for me than before. They also made me study ex-High Priest, Magus Ronald K. Barrett's Word \textit{Xem} a bit. Barrett had also emphasized the concept of \textit{ab}, Heart, in his texts, especially in his the \textit{Book of Opening the Way} and its \textit{Keys}\textsuperscript{90}. \textit{Xem} seemed to refer in a very special way to ”the future man” or a future state of one's Being. There seemed to be a link between what he had taught and what I had been experiencing and pondering. But the Magus of the Word was no longer in the Temple to teach his Word\textsuperscript{91} and his texts alone didn't succeed in inspiring me that much. Accordingly, my interest in \textit{Xem} stayed small. I didn't even talk about the Word with some senior Setians\textsuperscript{92} who had been around the time when

\textsuperscript{89} See appendix 6: The Magical Link.

\textsuperscript{90} See Michael A. Aquino: \textit{The Temple of Set}, volume II. Appendices 48-52: Keys 1-5.

\textsuperscript{91} See chapter 1: Æonic foreplay and the first Working Year, Michael A. Aquino: \textit{The Temple of Set}, volume I. Chapter 6: Jackal Rising, and this memoir's appendix 26: Fresh Fever from the Skies.

\textsuperscript{92} Most notably Magister R. Amn DeCecco, Magister R.M., and Priestess Mut. I came to talk with
Barrett was still in the Temple, and who apparently still considered *Xem* a valid Word. I guess I had succeeded in drawing some Æonic inspiration from the Word though, as there was something about it "in the air": many other Setians started to grow an interest in *Xem* around that time too. During the latter part of the XXVIII/1993 CE there popped up some articles about *Xem* in the *Scroll of Set* and Magister Menschel even made a proposal to start a study group on the Word. I stayed outside of it all. The fact that Magus Barrett's Work in the Temple had resulted in the crisis in the year XVII/1982 CE might have made me to look at his Word with a pinch of salt, which was quite common among Setians, especially many senior ones.

One angle to the concept of Heart came from Magister R. Amn DeCecco, the Grand Master of the Order of Amon. There was something in the *neter* Amon that me and at that time especially DenytEnAmun found inspiring. DeCecco was still around in the Temple and Heart was present also in his Work. It just made sense that the Night of the Neters included also a summoning of Amon. It was like the call was answered when the next issue of the *Scroll of Set* soon after KalevalaClave IV included DeCecco's front-page Amonian poem the "Stone Adage". DenytEnAmun, in his turn, wrote an Amonian poem "No Stone Unturned" ("dedicated to That Which is Amon") to the next issue of *Iku-Turso*. A magical link between ours and DeCecco's Work had been founded, but it took years for us to really start to talk and Work with him.

The Night of the Neters offered me also some angles to the Working Year II93 and to the crisis that Magus Barrett's Work brought to the Temple. My "moment of NOW" -experience emphasized a bold look forward, not clinging on the past. That was in line with Ipsissimus Aquino's notes on the Working Year II, although my experience had its core in my personal need to live magic, to be it. The Vampyric dichotomy of bestial/noble (or unconscious/conscious, animal/divine) aspects of one's Being, that I had been Working with, reminded me of Ipsissimus Aquino's the Wewelsburg Working from XVII/1982 CE, where he had proposed to (among other things): "To obtain a full Understanding of the significance of the crisis that befell the Temple of Set in June-July XVII" and "to energize the advent of the Working Year XVIII". In his report of the results of the Working, Ipsissimus Aquino noted (among other things) the following:

"The error in any operation designed to strengthen the self-consciousness necessarily follows from the fact that self-consciousness is a function of the core intelligence, and there are many

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93 See chapter 6: Changes of the Second Working Year.
other functions of intelligence as well. Initiation thus treats a "symptom", not a "cause"; this leads the "cure" in unanticipated directions.

The Church of Satan and the Temple of Set have grappled with this problem for all the years of their existence without recognizing its actual depth. Strengthen, exalt, and encourage the willful self, and you cannot avoid strengthening the natural instincts as well. No human being is free from these; they may be kept in check for years, but in eventual moments of stress, weakness, or stimulus they will break free. They may be either creative or destructive; this is not a mere "Jekyll/Hyde" scenario.”

This was in line with my observation, that "with a Vampyric approach success in Initiation is achieved when the Noble side is in concert with the Bestial one. If the latter side is against the former one, it can only grow into a destructive id-power just to wait a weak moment to crush all that is 'achieved'.”

Lastly, my comments on the Night of the Neters included my simple basic common sense categorization of the main layers of a human being: those of physical (animal realm), social (human realm), and "spiritual/religious" (the divine realm of psyche). This was the first time I mentioned these in writing. They stayed with me during all my remaining Temple years and I continued to re-define my use and understanding of them.

After the Night of the Neters we went to bed. The next morning, we continued to meditate on things and do all kinds of stuff around the Abbey. Someone of us found from the attic something to read, nothing like a manuscript of the Book of the Law, but some old issues of Alibi, a Finnish true crime magazine. DenytEnAmun went jogging around the yard "skyclad". We ate a lot. We also managed to draw our ideal visions of archetypal male and female. Reading the Abbey's guest book was great fun. As an example of what we found there I quote what Priest (then Setian, I°) DenytEnAmun had written his tongue firmly in his cheek on the 1st of June, 1989 CE:

"Epilogue: What is more wonderful than driving a car that makes a good puff of fumes? What is more fun than to go to a real shower? What is better than good junk food? What is better than great urban city-culture? What is better than listening to music (preferably Cassandra Complex) and watching a good horror movie? What is greater than an urban environment and all one's friends there? There is only one such thing, well, actually two: A good fuck and a good book!"

We were ready to return to civilization. The KalevalaClave IV was successfully over.

One thing we had been talking about in Kuhmo was the prospect of the first International Conclave in Europe. All of the previous International Conclaves of
the Temple had been held in the United States, except two that had been held in Canada. DenytEnAmun had been corresponding about the subject with Ipsissimus Aquino, who commented to DenytEnAmun in an email on August the 14th, about a week before KalevalaClave IV:

"I am equally impatient for a European Conclave – and have been for some years now! It seems that whenever we would plan for one, some sort of problem ("Satanic mania" in England, anti-foreigner street violence in Germany) would erupt and cause us to delay yet again. Other factors which I have to consider include probable number of persons attending [from this side of the pond] and the status of controversial organization like the Temple of Set and its members under the laws of the host country. In the USA we have our famous [if somewhat stressed] First Amendment. Many countries have something similar, but it's something we have to check into when a Conclave looms on the horizon. […]

Since England seems to have simmered down, and has a sizable number of Setians to help with hosting arrangements, and is reasonably central to our European membership, I am presently thinking that we will do the 1994 Conclave there. I will bring the matter up in Sacramento and see what we can do."

It didn't take too long to become official that Set XV International Conclave was to be held in London the next year. Magister Austen wrote to the Priesthood and Pylon Sentinels about the exciting news first. Needless to say, the Dynamic Trio was instantly all for attending it, especially because we couldn't make it to Sacramento that year. Among other things we started to cook up ideas on giving some kind of a presentation there.

Some other important communication was going on. I had finally made my mind to apply for affiliation with the Order of the Vampyre. On August the 11th I wrote to the Order's co-Grand Master R.N.:

"Dear Magister N.,

after many months of thinking and of intuitive listening of my heart's voice concerning Orders of the Temple of Set, I have decided to apply for the Order of the Vampyre for admission.

I think that I have become with my Initiation to such an angle that this seems right time to do this change in it. According to my unnatural and natural character I have become more and more specialized in "things Vampyric" as tools for my Xeper. Now I think I have reached a point whereupon my innate potential and Will in/through "things Vampyric" is crystallized to be real.

Over and over again I have found the O.V.'s perspective and main concepts to be the most touching and practical ones as tools for my Self from those of Orders of the Temple of Set. And still, of course, there remains that sense of tangible mystery within the O.V., which I see so fascinating and in relation to my Self so familiar.
My main areas of interest have generally been lately “things Vampyric”, including especially Lesser Black Magic/neuro-linguistic program -techniques, and exploring feminine and masculine principles/the anima or a shadow, as C.G. Jung called it.
I am also highly interested in “classical arts”, e.g. painting (that I am starting to do again as a way of Self-expression) and music (which has always had a great meaning for me and which I am eager to explore more in its magical use).
I assume that the O.V. has very similar approach to magic as a “total environment” as the Order of Nepthys does. I share its perspective that “physical appearance holds as important a place as the inner Self of the Initiate” and I think that this is of equal importance for Initiate who Works with Vampyric Essence.
As you see, I am very interested and involved with things which are regarded important also in the Orders of Nepthys and Python, but the main stress and perspective I have to them is Vampyric.
I think that the O.V. is the vehicle within the vehicle which I would most effectively use in my Work. Thus it is my Will to Work with other Setians who Work especially with concepts of Essence, Force, and Immortality to Become personal actualizations.”

After sending the old-fashioned letter the ball was rolling. I was waiting with excitement what Magister R.N. was going to answer. Meanwhile, I was having a really good dialogue with the Dark German Lord, Magister AruXet, the Grand Master of the Order of Nietzsche. Among other things I was doing an interview of him to Iku-Turso, and we (surprisingly) talked about Nietzsche. The past German master's books had made a big impression on me already in my teens and I returned to them every now and then for inspiration. It was great to hear AruXet's Setian perspective on Nietzsche's philosophy. As an example of his views, here is a passage from AruXet's letter to me from the 31st of August:

"To come back to your letter and past Master Nietzsche: he was psychologist in his own way: his Will to Power is not a simple way to mundane power. Some psychologists will that all, we are doing is for delight, some of other reasons (Eros & Thanatos). Nietzsche is speaking from power: so you are eating to obtain power. It seems to be for fun, the meal – but behind the door is a will to power. You are making your philosophy not simply for fun – the Left-Hand Path is (as I understand it) certainly a type power play. Some people are “aberrated”, they are acting destructive. These guys on the Right-Hand Path are against survival, they cannot create their own power. They are living in the way of vampirizing other, sane, systems. So they have "handled" they way the Roman Empire; these guys have been the witch-hunters in Medieval times, these guys on the market place, in their statical group-thinking are mocking about individualists. Group-thinking – mob versus individuals – is the great destroyer.
So you need the power – force – to stand within this society. In the sense I have made my definition of power: it's the ability to hold and/or change a position in/within matter, energy, space and (perhaps) time.
Yes, you are right, Nietzsche himself was a bit mechanical about/in his antichristian in his rage. But Nietzsche was a child of his time, we never may forget this. His parents have been
very Christian people, his father was a lutheran pastor. If he would have been born a buddhistic environment, perhaps he would have raged about these people too. He always was speaking about that the truths for him have been bloody ones. It means, he always was an observer. He always made himself the "guinea pig" of/for his own philosophy.

I think, he certainly not has understood all the things. We know a lot more on different things. But there is not too much difference between the Book of the Law and his Zarathustra...

Life in itself definitely is not contest alone. But it IS joy. It IS adventure and it IS contest. Perhaps as there are joy and contest are the main ingredients of a damned good adventure!"

It certainly was already by then a damn good adventure for me and it was just getting better. The Finnish Setians missed Set XIV International Conclave in Sacramento in September, but the next year's London Conclave was going to be a big thing for us. There still is something regarding the Conclave in Sacramento that needs to mentioned here. Priest DenytEnAmun, a Knight of the Order of the Trapezoid, had taken part in the Order's Shub Niggurath Working⁹⁴ the previous year in Salem. As mentioned earlier, DenytEnAmun considered it later the single most important Working he ever did within the Temple. The Working in the Salem Conclave started the Working and the one done in Sacramento was going to formally finish it. Since DenytEnAmun was not able to be in Sacramento, he did the second part of the Working on his own. The following is the report of the Working he did.

My Shub Niggurath or the Tubes of Suffocation
by Sir Ahma (Priest DenytEnAmun, Finland)

Here follow three records (verbatim from my diaries) relating to the Shub Niggurath Working initiated at Set XIII Conclave. This has been the most puzzling Working I've yet experienced – and accordingly a very great boon to my Initiation.

While reading this, please bear in mind that memoirs of all these subjective experiences were written to myself personally, and lack rigorous analysis of their possible Initiatory significance to me. Rational analysis is still in progress as these experiences seem outrageously "Star Wars" to my intellect, yet possessed an uncanny and unprecedented vividness and spontaneity as they unfolded. I was highly "charged" after each of these "visions" – not in the least on the verge of sleep as the content might sometimes suggest! By the way, I was able to read the Lovecraft tales relevant to this Working only on November 10, XXVIII – so they have not moulded my visions.

Preliminary Sensations a Year after
The Night between 24.-25.9. XXVIII ÆS:

⁹⁴ See chapter 5: The Salem Conclave.
Upon going to bed I spontaneously experienced what I might call "FINITE-BOUNDNESS". My body and the personality bound to it (bodily emotions, instincts...) are mortal, sort of 'feeble' and naturally 'scared'. This cannot be otherwise, for they will surely perish.

If there is more to me and if I want it to survive 'consciously', I must awaken That (part of me) and Work on It intentionally. To stretch the boundaries (of time, space) requires effort, strain, concentration – it cannot be otherwise, because what it means is precisely breaking free of 'finite-boundness'.

Do that and reach for the limitlessness of ye conscious existence (O.Tr. Working).

The Master of Tubes
25.9. XXVIII ÆS 9:15-45 a.m. (on a train heading for Tampere).

I show my ticket, look at the curiously dressed lady sitting on the opposite row, and close my eyes.

Immediately I see myself floating slowly in a space tunnel of sorts. I am a bit surprised at the vividness of the impression and at the ease at which it occurs. Nevertheless I am curious to know whether I can move intentionally. Every time that I incline my body towards the end of the tunnel, the movement is accelerated, and I fly faster. After some experimentation, I choose to go as fast as I can. The speed is immense. Then the tunnel suddenly ends, and I pop out of it into the void of space. I see distant stars, and a kind of a spacelab/machine near-by. The 'lab' is basically a ball, but now that I recollect it, I realize it had some trapezoidal angles as well. It is a mechanical thing made of cold, dark metal. I am attracted to the sight of light being reflected from its surface, and feel like touching the thing. The mechanism becomes as small as my fist, and I touch it, clearly feeling the delicate cold metal.

In the flick of an eye it chews me into atoms and sucks them into itself. Despite this I feel the real me hasn't been drawn inside the machine, but somehow resides exactly where it was – beside the machine. I wonder whether I now have a transparent form, but as I try to move myself and test whether I could see myself against the stars – nothing is to be seen. There are no limits. I decide to try and generate a form for myself. I become redness, the color red. I discard that, become many colours, and then start building a human body for myself. I make the legs first, and decide to play a bit. I make a long rod into my right knee, and then normalize it. Re-forming oneself is a bit clumsy at first. The head is difficult to create – perhaps because it never sees itself except thru a mirror. First I get a black Set-head, then it turns red. And then changes into that of a wild pig. The wild pig head is pink, and has small white fangs. All over it I see some sort of curving space accompanied by bright raging colours. Then I become limitless and formless again.

Again there is emptiness around, some distant stars – and a huge array of test tubes. I know the tubes represent earthly lives (plus the earthly contexts at which they occur?) The tubes are large and float side by side in space. The row extends to infinity backwards (to the right). Forwards (to the left) I cannot look, there is only the Fire of the Future.

After this 'spontaneous prelude' I focus on my O.Tr. Working proper. I decide to reach for the Self I was a year ago. The Self ahead of mySelf (SaoS) that I sensed a year ago is sensed again. He is present and as if reports to my present Self what is happening. He tells me something about time being synchronicity. I am a bit confused as to who is who. Shouldn't I
have Become the SaoS I met a year ago? I am surely closer to the SaoS than I was a year ago, but nevertheless the SaoS is still quite distinct and separate from me.

I begin to regather the sensations I had at Set XIII Conclave. First I recall some of the most intense experiences there, like my Recognition Ceremony. Then I quite physically re-experience the tense way I breathed at Conclave – yuck! I take a few moments to correct that – a couple of deep yoga inhalations. Then I have the impression of 'hitting the target'. I see Magistra Hardy sitting outside the room where we did the O.Tr. Working. She slowly waves her head and apparently thinks about what she has experienced – exactly as she did a year ago. I feel myself coming out of the O.Tr. Working room. Then I'm again in front of the pool where the original communique took place (or time!). Magister Flowers looks at me.

My horizon widens somehow and I see the SaoS as a half of a 'bubble' above my Conclave-Self, trying to break thru to reach the latter. I allow the SaoS to give the message to my Conclave-Self. The SaoS tries to communicate its being with many a sentence. It tells about the Tubes (see above), limitlessness and so on. The core of the message is "widen yourself, free yourself of finite-boundness and the fears accompanying it." Clearly, the SaoS doesn't only say: "Feel this and Work" – but the Conclave-Self definitely grasps only the feel of the Being of the SaoS.

The first year circle being closed, I decide to go and meet my New Year's Eve Self (1993/4). I feel a new 'acceleration' (this happens every time I travel to another time in this vision). I feel my brain quite physically (yuck!) taking a spur (being sort of 'warped'). My temples tingle (like when a tingle runs down one's spine). I feel differently, even my physique feels altered. I Sense for a message, and do receive something. It relates to the Tubes and Understanding them in a larger context, mastering them. Perhaps I must arrange them in some way?, I hunch. Travel more often?

I go to 1994/5, and a yet more self-assured and determined self is met. Either this or the previously met self tells me to remember the Vision of the Tubes, to be conscious of it, to understand in what way it is the true field of existence. I flutter to the year 2000. A more distant and sharp and present feel. More calm and of mature wisdom. Balance.

I accelerate to 3000; eventually to 10 000. I Sense a Self even more distant; in the end there is 'madness', brilliant, sparkling, laughter of a master. I become concerned as to whether that remote Self any longer holds dear any of the things that I now consider essential (truth, goodness, balance). I get the feeling that this side is there as well, but in a somehow different form.

I get back to where I started from, 1993. I choose to visit the near bottom of the first Tube to my right. Ten years before the death of the Self in that Tube – I try to Envision what is there. "I use a different code than you" the past Self seems to say repeatedly. It relates something I interpret as telling me it may not have the same personality traits/talents as my present self. Then I reach the bottom of the Tube with my former self. Some impressions of a bed with sides made of steel sticks. It is difficult to breathe. I feel I'm suffocating. It is even physically difficult to breathe. After a short struggle, I feel the self being freed from its nerve matrix. There is formlessness again, as in the spontaneous vision above.

I get the feeling that each death is a pattern of (a) suffocation, (b) loss of nerve matrix,

95 Priest DenytEnAmun was formally Recognized to the Priesthood of Set during the Salem Conclave.
(c) formlessness, (d) assuming forms on one's own, a limitless freedom (a samadhi of sorts), (e) re-entry (going into the next Tube so as not to become static), (f) birth, and (g) re-meaning and reforming one's new life.

I travel to the year 0. I get more elementary (perhaps suppressed?) sensations. Nothing very flashy. Then on to 3000, 2000 BCE, or perhaps to the time of the Ramessides. I clearly see myself as a scribe, sitting, with a papyrus on my crossed legs, a reed pen in my hand. I enter into the world of this being. He has a strange flicker in his eyes, a Presence. He is a master of the neters. I wish to understand what Set might have meant in the meditation of that self.

Suddenly I see tens of Egyptian Priests of Set silently sitting in a ring (on desert sand or in a temple, I cannot tell). The earth disappears. A flow of images sucks me into itself as if into a vortex. 'There is Set' the vision says and tries to point his 'location'. I behold the ground pillars of Egyptian cosmology. The cardinal points, the pillars holding the sky, the frogs and the snakes... All these and many more symbols – hieroglyphs – appear and disappear as if in a space ship race within a hurricane. All the time the race seems to try to go out of what the symbols convey, to reach beyond the cosmology, to point to something that cannot be pointed at. There is a sensation of almost going out of Egyptian schemes while still using them. Ha, ha, ha, ha... I laugh. Here, with those Egyptians, I experience the limitless, the outside, the boundless...

The speed is immense and I cannot understand all of the implied conceptual 'roads to That which Is Set'. Nevertheless I feel convinced that what Set implies to this Self is something going out of nature – into the very essence that secretly resides within man. This spark as if ironically flickers and smiles thru the scribe's eyes as he again sits in his conventional pose amid the desert.

Then I see myself the Egyptian sitting as a scribe, saying something like: "There will be another time when Set's Temple shall rise. I pledge myself to furthering that aim..." Is that really me?

I accelerate to 10 000 BCE. Some kind of emptiness. Magnetic fields humming? Timelessness, less ratio-cognition, more simple presence and awareness.

I dive back thru all the Tubes in succession, and arrive at 25.9. XXVIII ÆS. All the 'me's, all the moments in all the Tubes live. They Are and Become. I am all of them, as if a grand universe. The thought comes to me that this is where the hallucination about being one with the universe originates from. At some point I feel the Vision of Tubes (like Ouspensky's theories) is in respect to time what Crowley's vision of stars was in respect to space (its real nature to the soul).

I open my eyes, and am again in the train. I feel highly aware, almost too much so. Physically I'm tired, and it takes some effort to bother to write it all down. Nevertheless, I use the rest of my train trip writing, and then spend a nice day in Tampere with Adept Tapio Kotkavuori. We have good time eating pizza and telling our latest adventures to each other's astonished face.

The Working gave DenytEnA mum lots to digest. He wrote one more commentary on it the next January. The Shub Niggurath Working was going to be several years later the inspiration for the Blot Working in Sweden that also I took part of.
"The Tube of Suffocation" used by DenytEnAmun in The Shub Niggurath Working of the Order of the Trapezoid during Set XIII International Conclave in Salem. All participants received one of these with some of the liquid used in the Grail.

In October the postman dropped to my mailbox the next letter from Magister R.N. from Canada. I opened it with excitement, and read the following from his letter dated October the 11th:

"[...] Some ground with respects to your being admitted to the O.V. has already been covered. One question which Magistra Aquino or I ask potential O.V. members is whether they have checked into the Temple's other Orders. Have they thought about why they seek the Order of the Vampyre? You've spent "many months of thinking and listening of [your] heart's voice" before concluding that the O.V. was the Order for you. You noted, within yourself, that you already are practicing things vampyric; already thinking and acting along the lines of the Vampyre.

Your interests speak of things which are 'rich', or of things which enrich life. Such thoughts and endeavours can assist you towards your personal immortality. Exploration of Female/Male Principles may prove particularly valuable – we need to know which (Re)manifestations are Male, and which are Female. It's equally important to be genderless at times... and to know when to be fully male or female. While Magistra Aquino is the best one to ask about the Order of Nepthys, I believe your thinking on its similarity to the O.V. is correct. Your comment on the importance of physical appearance is likewise topical. Many are the Initiates (not necessarily Setian Initiates) who would say that appearance is "not everything", or even that it is "of no importance". However, it is the appearance that others see and perceive first; not the inner Self. Perceiving the latter depends upon how you craft the former.

In closing Adept Kotkavuori, I'm in favour of your becoming a member. Because we have time, I will seek Magistra Aquino's input. Most membership decisions are arrived at jointly. You can expect one of us to be in touch with you regarding affiliation very soon. Enjoy
the forthcoming Autumnal Equinox. My best to you and your's, as we *XepeR, Remanifest!*”

The answer to my potential affiliation with the Order of the Vampire came the next month. I received from Magister R.N. an issue of *Nightwing*, the Order's newsletter, with a note: "Dear Adept Kotkavuori, welcome to the Order! A 'real' letter will be sent to you soon. Enjoy *Nightwing*! [signed] Magister N." I was thrilled. The promised real letter arrived in December. Our talks about "things vampyric" and the Order continued. Feminine/masculine principles were further discussed, as well as *Xem* a little bit. My official start in the Order was great.

Late November Adept N.K. from the North of Finland sent the rest of us Finnish Setians a letter. It was short. He told that he had been "stuck" with his life for a long time and that he felt he had not achieved anything for a long time that would please him. He felt he needed to resign from the Temple. He still mentioned that his time with us had been fun and fruitful. The news didn't come as a big surprise. It was all in good terms.

The same month the next issue of *Iku-Turso*, vol. III, issue 4, saw the daylight. The new Sentinel of our Pylon, Adept SeBastian, wrote a report of the Kalevala Pylon's activities, summarized some discussions about ES II Working, and he also provided reviews of some good and not so good self-help literature. SeBastian also announced that since Adept N.K. had left the Temple, the new "staff artist" of the Pylon was now me. Previously Adept N.K. had provided all art for *Iku-Turso*. I had naturally offered myself for the challenge and was happy about it. DenytEnAmun sent in his Ammonian poem "No Stone Unturned" ("dedicated to That Which is Amon"). From me there were the before quoted Working "the Night of the Neters" and its commentary, a poem "Psychonaut", and an interview I did with German Magister AruXet.96

Our Pylon's Swedish member, Setian Hagal, provided a "Hagal Working". He wrote:

"The purpose of this ritual was to strengthen my Will with the help of Rune symbolism. The reason for the use of the Hagal-rune was for its qualifications, as described in Guido von List's book the *Secret of the Runes*: "Hagal – introspective awareness, the consciousness to bear his God with all his qualities within himself, produces a high self-confidence in the power of the personal spirit which bestows magical power, a magical power which can persuade a strong spirit to believe in it without any doubt. Therefore: Harbour the All in yourself, and you will control the All."

The written report of the ritual was all fine, but the picture Setian Hagal had

96 See appendix 18.
attached to it was somewhat perplexing. Sure, he was holding a SS-dagger in the picture, no problem about that. Setians use all kinds of ritual tools and it was not the first time that a Setian had used a SS-dagger in a ritual or collected such Second World War collectibles. What was genuinely odd was the ritual “hood” of Setian Hagal – it looked like he was wearing some Ku Klux Klan robe. We had never seen a Setian wearing anything like that (and we never saw something like that afterwards). Since all seemed otherwise all right with Setian Hagal, we just wondered about his dress and left it at that. In the light of what we learned of him some three years later and what caused us some trouble, we probably should have talked about the subject with him immediately.

Setian Hagal from Sweden. A photo he attached to his Hagal Working for Iku-Turso.

Interest in runes and rune magic was growing among the Finnish Setians, too. It actually became one of the projects that all Finnish Setians undertook the next year, XXIX ÆS/1994 CE.

97 F.e. Ipsissimus Aquino shows an SS-dagger in Frank Heiman's documentary the Occult Experience (1985), based on the book with the same title by Nevill Drury (1985).
Sowilo Rising

As the year XXVIII turned into XXIX ÆS (1993 into 1994 CE) the situation in the Kalevala Pylon was essentially as Adept SeBastian, the new Sentinel of the Pylon, had envisioned less than half a year earlier in his "Sentinel's statements" in Iku-Turso. The Dynamic Trio was busy. Everyone had their own Quest, special approach to Initiation. We taught each other and learned form each other. We naturally also continued to do Workings together and we deepened our relationships also by experiencing seemingly mundane things together. Some really important projects were undertaken and some remarkable new founding blocks were put in their places during the new year ahead.

Priest DenytEnAmun had a crucial role in making large scale adjustments to the Temple in the North. He had founded the Kalevala Pylon and established its operations with skill. By his words and deeds he had exemplified for the rest of us what it was to be a Setian. During the new year in front of us he was going to found a new Pylon in the North and he also started a project that was going to influence all of us profoundly. That project was the Nine Doors of Midgard, a complete curriculum of rune magic, written by Edred Thorsson a.k.a. Dr. Stephen Flowers, Yrmin-Drighten of the Rune-Gild and Magus of the Temple of Set. The curriculum promised the following:

"The Nine Doors of Midgard are the gateways to self-transformation through the runes. This is the complete course of study and practice which has successfully been in use inside the Rune-Gild for ten years. Now it is being made available to the public for the first time.

The runic tradition represents a whole school of magic with the potential of becoming the equal of the Hermetic or Cabalistic tradition. The runic tradition is the northern or Teutonic equivalent of the Hermetic tradition of the south. The Nine Doors of Midgard is the only manual to take a systematic approach to initiation into runic practices.

Through nine "lessons" or stages in a graded curriculum, the Nine Doors of Midgard takes you, the rune student, from a stage in which no previous knowledge of runes or esoteric work is assumed to a fairly advanced stage of initiation, making you eligible for acceptance into the Rune-Gild as a runic journeyman.

In addition, you will receive complete instructions in runic yoga, meditation, talismanic magic, runic incantations, runecasting and more, along with a complete reading course in outside material."

Flowers, whom we had met during the Salem Conclave in XXVII ÆS/1992

98 See chapter 8: Second Sentinel of the Kalevala Pylon emerges.
CE\textsuperscript{100}, had founded the Rune-Gild in XV \(\overset{\text{ÆS}}{\text{CE}}\)/1980 CE and joined the Temple four years later due to his interest in the Work of the Order of the Trapezoid. He rose quickly in the Temple's degrees and reached the \(V^\circ\), the degree of Magus, in XXV \(\overset{\text{ÆS}}{\text{CE}}\)/1990 CE with the Word \textit{Rûna}\textsuperscript{101}. By XXVI \(\overset{\text{ÆS}}{\text{CE}}\)/1991 CE when I joined the Temple, there was in the \textit{Crystal Tablet of Set} a whole section in the Temple's reading list about ”runic arts and sciences” with an introduction by Magus Flowers. Twelve of his published works were on the list, maybe most notably \textit{Futhark: A Handbook of Rune Magic}, \textit{Runelore: A Handbook of Esoteric Runology}, \textit{At the Well of Wyrd: A Handbook of Runic Divination} and the \textit{Nine Doors of Midgard}. As can be understood from his \(V^\circ\), he was held high by the Temple, especially by the Order of the Trapezoid.

Flowers had a solid academic background in runic studies and his magical approach to runes reflected this. This was no Ralf Blom -type of fantasy nonsense, but something that was built on academic knowledge and serious Initiatory Work. ”The lore of the Rune-Gild is based on and \textit{is} essentially that of the most traditional form of runelore”, Flowers stated in the preface to the \textit{Nine Doors of Midgard}. The method of reconstructing a living runic approach to magic in today's world was ”the Polarian method”: ”[...] In a formula wherein we allow \(a = \) (subjective) passion of the work and \(b = \) (objective) precision of the work: \(a \times b = \) power of result”\textsuperscript{102}. In order to link with the most authentic runic tradition one needed to combine serious Initiatory Work with the best possible academic knowledge of runes and cultures wherein they were historically used.

This approach appealed to DenytEnAmun, who years later used the same method in reconstructing the Finno-Ugric magical tradition. But before that he – and the rest of us – were going to study and practice the \textit{Nine Doors of Midgard}. DenytEnAmun started the first door of the curriculum on January the 1\textsuperscript{st}, XXIX \(\overset{\text{ÆS}}{\text{CE}}\) (1994 CE). The program was quite demanding, requiring daily exercises and study. It takes about three years to complete all of the nine doors, and that was what DenytEnAmun set himself to do. He listed in his diary some key words about the things he was looking for in his Work: ”strife, struggle, endurance, persistence, determination, diligence, labour, work”.

In the beginning of January the Dynamic Trio had decided to give a joint-presentation at the coming London Conclave in the fall. The chosen subject was sex and its Initiatory use. We decided to have three approaches in this. I was going to talk about Taoist practices that I had been studying and practicing. My main

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\textsuperscript{100} See chapter 5: The Salem Conclave.
\textsuperscript{101} Old Gothic language form of ”rune”, equivalent to the Greek term \textit{mysterion} (“mystery”).
\textsuperscript{102} Stephen Flower: \textit{Rûnarmal I. The Rûna-talks}. 
source was Mantak Chia's *Taoist Secrets of Love. Cultivating Male Sexual Energy*. DenytEnAmun was going to talk about ideas presented in Frater U.'D.'s *Secrets of the German Sex Magicians* and SeBastian was going to present his observations on S/M-approach to the subject. Needless to say, our subject was hot and we were excited about our coming presentation.

We had also been planning for the next group Working of the Pylon for about a month, which can be seen from *Tursanturpa*, the bulletin that SeBastian had been sending for the Pylon members regularly since he became the Sentinel of the Pylon. "Death of the Kalevala Pylon" took finally place on January the 6th. DenytEnAmun summarized the Working later in *Iku-Turso*:

"O you who fear the difficulties of the road to annihilation – do not fear. It is so easy, this road, that it may be traveled sleeping” – Mir Yahya Kashi

All of this began at Set XIII when Magister Robinson – to whom we would like to dedicate this – made us confront death in the O.S.O.M. Working. At that time we were all quite unprepared, and intensively experienced all the 'horror, terror and doom' of our more or less culturally conditioned and unexamined images of death. For a long time death would lurk in the background as we pursued other goals, but then came the desire to 'look back', and confront death again. This was all the more appropriate as we all felt a need to conduct a Rite of Passage as close to New Year's Eve as possible. Nevertheless, recalling our past experiences, we were a bit worried as to how death would strike us this time – but definitely wanted to go ahead anyway.

On January the 6th our Pylon gathered at Adept SeBastian's apartment (the "red grotto") in Raisio. We draped a table with black plastic bags to serve as the altar. Likewise we made a handsome sepulcher out of a large storage box with wheels by draping it black (when it was moved it gave a sound reminding one of a coffing being dragged on sand or soil). On the altar was a real human skull acquired by Adept Kotkavuori specifically for this Working, some candles for lightning, and each participant's very personal ritual implements. On the wall was Adept SeBastian's huge pentagram of Set.

8 p.m. Adept SeBastian drove us to Turku (the city near-by). We decided on having exactly two hours to use as best we could before our death. We went our separate ways to meet 'the enemy'. At the appointed hour we returned where we had left and drove back to the ritual chamber.

The Working proper we began by donning robes and listening to Camille Saint-Saëns' *Dance Macabre* in front of the altar. Then each of us had an opportunity to perform their Rite of Passage assisted by the others. Physically this took place by the other guys taking the celebrant into and out of the sepulcher ('limbo') at the pace he indicated, and accompanied by the music he had chosen. To simulate a grave we dragged the sepulcher under a recess in the altar table: inside it looked as if the proportions of the grave were warped, and the music seemed to come out really eerily from 'somewhere' beyond.

The order in which we would die we chose by each of us shuffling the same pack of cards for a while, and then all of us simultaneously taking a card. This symbolized the fact that while a man can have a certain influence on the length of his life, death claims its own at its
whim. The one who chanced on the smallest number was to die first.”

During the first part of the Working in Turku, we walked the windy and rainy streets our separate ways, visited cafeterias, parks, and reflected on death. We had prepared pretty well and gained all kinds of insights regarding achievements in life and attitudes and approaches that could have been much better towards life. I faced some “masks of non-functional owning”. They ”generally offered me 'heartless happiness' in owning things outside of my Self, including some old, seemingly quite fine attitudes with excellent justifications for them”\textsuperscript{103}. I also realized that ultimately, when it comes to what I make out of my life and how I experience it all, I was in a certain profound way 'Alone'. No other person can make the efforts I need to make, no other person can experience things for me. Finding Joy in all of this was an important realization, too. Adept SeBastian had similar kinds of insights. ”I understood that conscious human Life is a great Indulgence, and its greatest enemy is 'death' = 'not living' = 'aimless wondering’”, he wrote.

Priest Deny\textsuperscript{1}EnAmun dared to say something that I think applied to all of us:

"I came to the conclusion that while some might say I was a really fortunate and achieved individual already, I honestly felt that I could have done much better. A wealth of potential I had not realized due to laziness and evasion struck me in the face. Myself really revealed itself to my attention – I saw myself in a more objective and neutral light than ever before. Especially the flaws. I realized that I no longer fear death a shit of an inch. On the contrary, I fear life. The reality of biological death I have confronted and the fears surrounding it have largely evaporated; but life – myself, other people and objective challenges – I am afraid of facing 'full-contact'. I live in a too comfortable 'semi-contact' way, hiding and rationalizing my faults, and thus ill-wasting my chances of achieving something objectively significant.”

The random cards that we picked in the ritual chamber later, gave me the weakest card and thus selected me to die first. I went through symbolic death and burial. I reflected on what I had experienced during the last two hours, faced the 'naked reality' of things, accepted it and kissed the human skull that lied on the altar. I used some parts of Laibach's \textit{Macbeth} as a background music for this. I felt the eerie, otherworldly and merciless atmosphere of the music grasped the atmosphere of a physical death well. I had experienced such an atmosphere for months by then while doing my civil service in the old people's house, where I had witnessed people to die\textsuperscript{104}. While in the coffin, ”I let my Life's Blood manifest. I

\textsuperscript{103} I think I had got some influence on this from Eric Fromm's \textit{To have or to be}?

\textsuperscript{104} See chapter 8: Second Sentinel of the Kalevala Pylon Emerges.
raised it and directed it towards a new set of conditions and manifestations of a new state of Being. I let it flow to my mind and body”. After 'resurrection' ”I lit the Black Flame of self-conscious existence (candle) to witness my Remanifested Self and new horizons. I kissed the Grail, and drank from its undefiled Wisdom, dedicating my new perspective to the desires of my true Will. I put my robe on and raised my pentagram of Set, integrating to its Beauty the new understanding. I concentrated on the five-fold Gate, and through it on my Path and Self”.

Adept SeBastian and then Priest DenytEnAmun went through the same in their own unique way. They both put on new clothes at the end of the Working to symbolize their new Selves. After his 'resurrection' Priest DenytEnAmun took a new magical name to be used in Order of the Trapezoid context and pledged himself to ”achieving objective results in my life and Initiation. I promised I would do my best to confront reality and live as 'full-contact' as I could”. Adept SeBastian decided to energize his resurrected Self by dancing wildly to Kiss' I was made for loving you in front of the altar. We were joyfully alive again.

Soon after our death Working, on January the 9th, DenytEnAmun wrote some commentary on both the death Working and the Shub Niggurath Working105. The two intermingled for him nicely:

For months I let these Working records linger in the back-burner. I simply felt I could not get to their core instantly. I think at least a part of their significance was integrated into my waking personality through a Death Working the Kalevala Pylon did on January 6. I feel that in that Working I was able to really confront my "finite-boundness", understand it for what it is – and get rid of the fear of death. Also, I am confident the guy I met during the Master of Tubes vision as my 1993/4-personality corresponds in essence to the one I now am.

The vision of an array of Tubes against a background of space has begun to unfold on at least one level as well. I have worked hard on charting my non-magical personality, and found an underlying structure that corresponds to the general scheme in the Tubes vision. I can describe this to myself only in a mythological language (e.g. through Jungian type archetypal structures/functions), but will not go into that here.

All in all the Shub Niggurath Working has made me to almost totally renew myself; during the year I (my concept of myself, life attitudes, society) have in almost innumerable ways been "pieced to atoms", and by "need-fire" been forced to Remanifest. It has led me to understand that I must take a new direction in and attitude towards my life. Through a lot of pondering and experimentation I have come to the conclusion that I can best support this new direction by taking a new Magical name and rededicating myself to Order of the Trapezoid Work. From now on I'd like to be known in the O.Tr. as Sir Hassein. Reyn til Runa!

While DenytEnAmun was immersing himself into the runic realms of the Nine

105 For the Shub Niggurath Working see chapters 5 and 9: The Salem Conclave and Entering the Order of the Vampyre.
Doors of Midgard, I had decided to start to Work with yoga and tarot as additional Initiatory tools in my magical palette. Yoga appealed to me in its holistic approach (combining the whole of one's Being, all the way from the body to one's psyche) and as such it was easy to put into a Vampyric context. I enrolled myself to Yoga Federation of Finland's basic courses and continued there for about half a year. Instead of runes I thought that tarot was a more suitable symbolic system for me to Work with – it was more visual and artistic. The deck of my choice was naturally Aleister Crowley's Thoth deck. I started to study Crowley's the Book of Thoth, 777 and some other books that concentrated on the Thoth deck, such as Angeles Arrien's the Tarot Handbook and Gerd Ziegler's Tarot, the Mirror of the Soul.

I did, naturally, lots of tarot readings. One particularly striking of them took place on the 10th of January, soon after the death Working. It was clearly connected to the death Working and was nothing short of being prophetic. I won't bore you with all the details of the reading\textsuperscript{106}. What counts here is how I interpreted the cards and what happened later.

I interpreted my basic situation to be a wish for connecting the feminine and masculine archetypes within, to achieve a kind of hieros gamos, an alchemical marriage. In this I envisioned that ”my fylgja\textsuperscript{107} will rise to my consciousness when I am ready to receive it”. I saw that what my magical name Ptah represented was ”too dry” alone, it needed now more than ever ”the transformative fire of Sekhmet”\textsuperscript{108}. I connected some unwanted personality traits I had faced in the death Working to this need. I connected also qualities of Bast that I had experienced in the Night of the Neters\textsuperscript{109} Working to this. The Work seemed to take very concrete forms and it was not going to be only pleasant. Some sort of ruin and cruelty seemed to be coming my way in the process, too, and a new integrity and beginning seemed to be the end result. The whole process was going to dig up really deep layers of my consciousness. What the cards seemed to suggest looked all inspiring and calling, if quite challenging.

Looking at the ”Death of the Kalevala Pylon” now later, it seems that the

\textsuperscript{106} Using Celtic Cross layout, the cards were: 1) Art XIV, 2) 6 of Cups: Pleasure, 3) 10 of Swords: Ruin, 4) Queen of Swords, 5) Ace of Disks, 6) 4 of Disks: Power, 7) The Moon XVIII, 8) 9 of Swords: Cruelty, 9) Queen of Disks, 10) The Universe XXI.

\textsuperscript{107} ”Fylgja: A numinous being attached to every individual, which is the repository of all past action and which accordingly affects the person's life; the personal divinity. Visualized as a contrasexual entity, an animal, or an abstract shape.” (Edred Thorsson in his Runelore). In a nutshell, in a human realm fylgja can manifest as a contrasexual person, who succeeds to give divine inspiration to a person in his Initiation.

\textsuperscript{108} Sekhmet was Ptah's consort in the mythology of the Ancient Egypt. See also chapter 4: The Plain of Ruby.

\textsuperscript{109} See chapter 9: Entering the Order of the Vampyre.
Working succeeded in symbolizing for me a much larger process than what took place on that windy and rainy night of the Working. I had just recently been accepted as an affiliate of the Order of Vampyre, I was happily doing studies at high school, and my life and Initiation seemed to be progressing nicely. But somehow I was getting “stuck” in my Work. Some of my projects just didn't fly and I wasn't sure how to fix them or what would be some completely new steps ahead. I felt I was somehow stumbling in my efforts. This phase lasted almost the whole year. The coming London Conclave was going to give me a huge boost to my Initiation in the fall, but quite soon after that I was subjectively going into a Ragnarök, or death. The death Working and its analysis seemed to predict what was to come in a relatively near future.

Set. Cover art I created for Iku-Turso vol. IV, issue 1.
While I was taking my steps in the ”Ruby realm”, SeBastian's Initiation had started to unfold into some completely new dimensions. This process had started around the time he became the second Sentinel of the Kalevala Pylon. It was evident to all of us. More and more evidence began to surface that he was in the process of reaching the ”Onyx realm”, becoming a Priest of Set. SeBastian had naturally talked about his experiences all the time with DenytEnAmun and he eventually wrote about them also to certain members of the Priesthood. By mid-March there was no reply from them about the subject.

Adept SeBastian's new energy and insight found its expression also in some published texts in the Order of Leviathan's Trail of the Serpent. First in March there was ”Remanifestation of the Black Magus”, in April ”the Core Self”\textsuperscript{110}, and in July ”the Philosopher King”\textsuperscript{111}. During his talks and meetings with SeBastian DenytEnAmun started to become more and more convinced that SeBastian's substance and experiences were the real deal and he finally wrote about his observations to certain members of the Priesthood in April. When replies finally started to come in, they were oddly evasive about Adept SeBastian's Priesthood potential.

Based on all the evidence and my talks with SeBastian and DenytEnAmun it can be stated with certainty, that SeBastian's Priesthood didn't become officially Recognized due to certain ”behind the curtains” reasons. Much more could be said about this, but it suffices to be said that Finland and the rest of the Temple could have had a wonderful new officially Recognized Priest of Set among their ranks by the end of XXIX ÆS/1994 CE or soon after that. That unfortunately didn't happen and the whole subject faded away from discussions. I need to emphasize that the reason why Adept SeBastian was not Recognized was not, in any way, due to lack of his substance for the office or some inappropriate behavior or such from his part. He was the most exemplary Initiate who just happened to end up in the most unfortunate ”behind the curtains” scenario.

\textit{Iku-Turso} vol. IV, issue 1 came out in March. The 10\textsuperscript{th} issue of our Pylon newsletter opened with the ”Sentinel's corner” where SeBastian summarized the Pylon's activities, told about our new president Martti Ahtisaari and Finland's electoral system, summarized Antony Thomas' great documentary \textit{In Satan's Name} which was shown in Finnish television in January, and lastly he wrote about making a Will. The subject was discussed earlier within the Gates of Albion Pylon of England after Adept R.T. unexpectedly passed away in May the previous year. Magister Austen was even inquiring about a possibility of getting a Setian plot at

\textsuperscript{110} Appendix 49.
\textsuperscript{111} Appendix 50.
the Highgate Cemetery (this never developed further than that). SeBastian observed: “the Grim Reaper may visit us where we least expect it, and a clear Will makes it a lot easier for friends and family to deal with matters concerning burial, etc.”

In addition to the "Sentinel's corner" SeBastian had also made an interview with Magister Austen and some reviews of self-help books. Magister R.N., a co-Grand Master of the Order of Vampyre, contributed an article called "Satanism for the Setian?". It dealt with the ÆS Working II, which had been discussed a lot in the Temple during the last year. In his article Magister R.N. wrote for example the following:

"During XXVIII, one of the 'hot' topics in the Temple of Set was that of Satanism and things Satanic. Our High Priest, in his comments on ÆS Working II, summed-up the effects of our first Working Year in view of the several stages they had occupied: including links, mostly past, with Satanism and the Church of Satan. In looking back at Dr. Aquino's remarks, it behooves us to examine questions like the following: Why defend that which doesn't want to be defended, has no defence, or doesn't exist in [our] reality? Why continue to defend ourselves as 'Satanists' when we have already won those battles, and perhaps a war? Finally, why continue to fend off negativity concerning Satanism when it only serves to keep our name associated with [the public's perception of] Satanism?

I've said it before, and I'll say it again – Dr. and Magistra Aquino paved the way to our proudly proclaiming ourselves as Setians. They did this through immense effort, expense, and strength of Will. They did not escape their weary fight without scars. Yet, their efforts and the efforts of others produced, for the public at large and for us specifically, a rarefied atmosphere. No one who has been around this kind of religion for a time (i.e. the Church of Satan and/or the Temple of Set) will dispute or argue the point that there was a time when Satanism held court. Satanism, as we the Elect know it, is now a part of our heritage.

[...] I'm fiercely proud to be a Setian. In view of my earlier comments on my Satanic qualities, this last remark should be telling. Satanism, in my view, has been given and will continue to elicit its due credit. But that's as far as it should, and does go for me. Enjoy all the things you are, including the Satanic, as you Xeper, Remanifest!

As a curious sidenote, it should be remembered that Magus LaVey did relatively little to defend Satanism during the hottest season of the modern witch hunt that was going on especially in the late 80's. While the Aquinos and some other senior Setians were going out public to make the record straight about the Left-Hand Path and satanism in Oprah Winfrey's, Geraldo Rivera's and other talk shows and such, LaVey was content misanthropically playing his organs inside his Black House. Magister Neilly's questions like "why defend that which doesn't want

112 Appendix 51.
113 See especially chapter 6: Changes of the Second Working Year.
to be defended, has no defence, or doesn't exist in [our] reality?” were right on the spot.

Setian Hagal from Sweden contributed “Working of Troth”, which he commented thus:

“"For me as a Swede the connection between Satan (Set) and Odin (Wotan) is well known. Swedish folklore tells about this connection. The lore tells about Odin's and Satan's meeting on every Walpurgisnight. It takes place on an island called Blå Jungfrun (Blue Virgin). Therefore I have dedicated to Xeper in lojality with my own heritage (Troth)”.

In addition to these items there was the report of the previously mentioned "Death of the Kalevala Pylon” with everyone's commentary. I contributed the cover drawing and a Vampyric Self-portrait.

I turned 22 years old in April and did a birthday Working that focused in a Vampyric way on the idea of hieros gamos, or an alchemical marriage of the feminine and masculine archetypes. The idea came to me from the tarot consultation mentioned earlier, that I did on January the 10\(^{th}\), soon after Death of the Kalevala Pylon Working. The outcome of that consultation was the Universe, ATU XXI. Among other things I took this to refer to 21 years of my life – and that when turning 22 I would somehow jump into the realm of the first card of the deck, the Fool. I felt there was some overlapping with the Universe and the Fool card,
though, as there are 22 cards in the Major Arcana and the Fool card is 0, not really 1. In any case, I felt that a big change, a turning point, some sort of a completion and a fool-like open-hearted and risky jump into an unknown and its potentials was at hand. I embraced it, invoked it, and linked with its current. I felt that my Heart of Being was calling me towards it in the Darkness.

The members of the Kalevala Pylon were seeing each other maybe more often than ever. We must have brought a small fortune again this year into the national railway company's coffer. One of the trips I did around this time was on the 29th of April when I met DenytEnAmun in Helsinki for a pre-Walpurga Working. SeBastian was doing it simultaneously at his home in Raisio.

DenytEnAmun had some interesting news. Minna Rikkinen, a student of theology at Helsinki University was doing a proseminar study about the Temple of Set and the Church of Satan. The dialogue between Rikkinen and DenytEnAmun was fruitful and the study turned out to be a very balanced one.114 Intrigued by the Temple Mrs. Rikkinen decided later to do also her master's thesis about the Temple in XXXII ÆS/1997 CE.

KalevalaClave V took place on the 13-14th of May in Raisio, at SeBastian's ”Red Grotto”. The program consisted of planning our forthcoming presentation at Set XV Conclave in London, a wild video camera session with an aim to enhance our Lesser Black Magic skills, and an even more wild Das Tierdrama115. While the purpose of the ritual was according to Anton LaVey to ”regress willingly to an animal level, assuming animal attributes of honesty, purity and increased sensory perception”, we put an extra Setian purpose to it. The report of the Working was later published in Iku-Turso, vol. IV, issue 2, with SeBastian's introduction. It is worth to be presented here in full:

”Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his 'divine spiritual and intellectual development', has become the most vicious animal of all!” (The Seventh Satanic Stament). Das Tierdrama is one of Anton LaVey's Satanic Rituals. However, as Ipsissimus Aquino points out in his the Church of Satan history, the Satanic Rituals version of this ritual is not the original Church of Satan one. Furthermore, he explains that the colourful background information laid out by LaVey is, for the most part, false. Das Tierdrama is actually based upon a sequence in H.G. Well's book the Island of Dr. Moreau.

We used the original C/S version of the ritual, which has been included as Appendix 6 to Ipsissimus Aquino's the Church of Satan. Priest DenytEnAmun had read the Island of Dr. Moreau, and he related to us some of the central ideas of that novel. During the day we

114  See appendix 29 for DenytEnAmun's review of the study.
115  See Anton LaVey: The Satanic Rituals.
occasionally discussed the forthcoming ritual, but for some unknown reason any of us wasn't truly enthusiastic about it yet (our moods changed later). Adept Kotkavuori and Priest DenytEnAmun wanted to be 'Beasts' and so I was destined to be the Invocator (or rather educator/trainer as will be seen later).

When the evening fell we started to transform my apartment into a ritual chamber. Black plastic bags were used to cover the altar upon which the Black Flame and the Grails were placed. Then we had to choose appropriate costumes. Priest DenytEnAmun and Adept Kotkavuori, as the Beasts, decided to be utterly naked. I as the Invocator, on the other hand, wanted to wear something that would be as pompous and dominating as possible. Thus I chose satin underwear pants (with a zipper in front!), black leather boots and gloves, and a black cape.

At this point we realized that the ritual would unavoidably be more or less SadoMasochistic in its nature: I, the Master, training the hard-headed Beasts – occasionally slapping them with a leather belt! Everyone thought it was absolutely intriguing and it gave the ritual a wholly new and unexpected dimension. I want to emphasize, however, that in essence the ritual was neither a S/M session nor an orgy. It was a magical Working focused to give each participant a unique perspective towards different aspects of human nature.

The ritual itself began with a silent concentration during which I lit the Black Flame and invoked Set. Then, after a couple of minutes, I put on the music (Magister R.W.'s Hell on Earth cassette), thus summoning the Beasts to gather around me. Then I did the Satanic Benediction (sprinkling water with a phallic figure towards each of the cardinal points). The Beasts groaned and roared, and the Saying of the Law began: "Not to go on all fours: That is the law. Are we not men?..."

The litany lasted for about one and half hours, during which the Beasts gradually Came into Being as human beings – and ultimately as Setians. When the Work was done, I released a rat from the cage into the chamber. This was the final temptation for the ex-Beasts: they had to choose whether to remain as humans/Setians or to sink back into animals. They chose the former alternative. (Adept Kotkavuori's two albino rats – Virgin Mary and Saint Birgit – bravely took part in the ritual. I don't know which of them was privileged to be released at this point – all I know is that it was Hell of a work to chase her under tables and beds when she was about to be put back into the cage!)

Let us now study the individual experiences of the participants themselves.

The Beasts

Adept Tapio Kotkavuori:

Starting points. This ritual touched in an interesting way some very profound elements with which each human being has to create some kind of meaning, order, and balance in his own life (i.e. do magic at some level). Those elements are natural being, social being, and psychical or magical being. I call them collectively 'the Pyramid of Being'.

Each human holds some kind of thoughts about what those things – and thus what being human – mean to him/her. Those thoughts may vary from harsh attitudes prevailing in society to more Willful definitions in the process of Becoming. It seems to me that the great question of one's own existence and the great challenge of creating meaning, order and balance
in it, can be handled either by (A) letting oneself seemingly adrift from this great question/challenge (common human), (B) letting others clearly tell you what you ought to do (RHP religions), or (C) facing the great question/challenge on your own and creating meaning, order and balance in your own existence according to your Will (LHP).

The Church of Satan took the last option. It threw the glove down against hypocrisy of conventional social and religious morality which 'claimed ideals it was neither able nor willing to hold'. In the Seventh Satanic Statement Anton LaVey made clear the general attitude towards human being within the Church. Man was considered as 'just another animal'. But along with the 'glove thrown down' -gesture with which the Church came into existence, it also created the restrictive frames for its own philosophy.

The Church of Satan had in its public attitudes quite a negative approach to human being per se. Carnality was emphasized since all was material, and the only way you could create rational meaning in your purely material existence was Indulgence. Law of the jungle pointed out that there was no room for positive relationships between humans per se, nor were there any metaphysical meanings within the Universe, nor any way we could ponder together our Being with a metaphysical philosophy in a rational way without self-deceit. You had better Indulge at the expense of conventional idiots rather than become exploited by them. But all in all, I think it could not be otherwise in the Æonic context. The Age of Satan was a necessary transition between the Æon of HarWer and that of Set.

The Age of Satan was inevitably faced with great inconsistencies in its philosophy, and I think that Das Tierdrama is the best of the Satanic Rituals to point this out. While the Church denied the actual existence of Satan and practiced seemingly atheistic psychodramas, Satan was at the same time real for many of its members (as becomes clear from Ipsissimus Aquino's excellent book the Church of Satan). Accordingly, I suppose that for those same members man was not 'just another animal'. There are many examples of this paradox in LaVey's own books, and Das Tierdrama includes such also: "The message of Nietzsche's Zarathustra, that advises an identification with the beast as a prerequisite to the role of god-man, is eloquently ritualized in the Tierdrama's Law of the Jungle. It is a lesson too often neglected by a 'civilized man'."

I agree, but what did LaVey think was that distinguishing character which enables man to rise to 'god-man' from a mere animal state of being, if after all 'man is just another animal'? Animal: "the substance of the Tierdrama is the admission of one's quadruped heritage. The purpose of the ceremony is for the participants to regress willingly to an animal level, assuming animal attributes of honesty, purity and increased sensory perception" (the Satanic Rituals).

I willingly assumed the role of the beast, and prepared for the ritual in order 'to become the beast' by studying the behaviour of Virgin Mary and Saint Birgit (I mean my rats here), and the neighbourhood cats which hunt birds I feed at my yard daily. I gave them more attention than usual. I tried to understand better their motives, needs, and how they manifested in their behaviour. It was not difficult to see that their world is a day-by-day, moment-to-moment existence, fully in the reins of instincts and learned behaviour. But in their frames of possibilities I found them beautiful beings. I found them perfect in what they are. They are filled with intense vitality and immense struggle for life. Animals, especially predators, are close to my heart. They symbolize for me, as a member of the Order of the Vampyre, the predator side of the Vampyric Being. Although a rat is not to represent this, I chose to become a rat anyway because of my close relationship with Virgin Mary and Saint Birgit (again, I'm
speaking of my rats here!)

At the beginning of the ritual I laid naked in some dark corner, safely distant from the altar where the Sayer of the Law stayed. I took 'the rat position', the one which my rats take when they want to rest or feel safe. I had step by step changed into a ritual state of mind, and after I felt the balance and my focus clear, I started to change myself into a rat, while keeping it under control with my Higher Self. Then, after each sense was tuned to correspond to my image of a rat's senses, mind tuned to image of the mind of a rat, I started moving as a rat.

After a while I had a tremendous insight: there really was not very much difference between this rat-state of being and that of a conventional human in principle! Both act quite impulsively (and this scared me!). Although man acts in a more conscious state of being than an animal, in Gurdjieffian terms he is nevertheless pretty badly 'asleep'. And although he is able to act by taking into consideration past, present and future, to act according to his desires, he seemed to me in principle to be something like a zombie, a dead shell who didn't use very well that innermost Flame which makes him distinguishably human.

The Black Flame.

The Sayer of the Law seemed strange to me as a rat. Little by little I started to feel more interested in him, and the litany which he repeated. I felt it was filled with some promise. Randomly, but in a growing degree, I started trying to imitate his words, and understand what they meant. I slowly dressed the words with meanings, and weighed them carefully within my mind.

I continued and evolved, but many times turned back into animal. It was simply a much easier way to be. Many times I was crushed by the load which some self created order demanded. But despite all the regressions I had now and then, I started learning from them. General direction began to emerge: to Come into Being. My Self began desiring to Be. Slowly, under all of this my most Noble Self finally rose to its beautiful blossom. Rising from animal to man had a tremendous effect, and I simply have no words for how intensely the Black Flame ablaze within was present.

The encouraging pieces of advice with which the Sayer of the Law now approached us, touched my very Being. I felt the eternal Beauty of Set and his Gift, now tangibly evident, present within each of us.

Conclusion

Das Tierdrama was very inspiring to do from a Setian point of view. It afforded me a taste of my Satanic heritage along with many other delicious fruits. This ritual has brought great effects on my 'Pyramid of Being'. Through my experience of how strong the animal side of my being indeed was, I have come to respect every human being in a different light than before. I may say I have become more capable of 'understanding'. And maybe more sympathetic towards people in general. Each human being uses magic to some degree and has built his Pyramid of Being with it. I found freshly that most of all I respect a human being as a builder of his/her own life. I found myself more animal than I expected, and found that my profound difference to the common man was just in my range of consciousness, in my way of using the Flame.

Self free from cultural restrictions became an important point in becoming a 'complete
Being’, but at the same time my sense of responsibility as an ethical, conscious Being became all the more important. Also the difference between Setian and Satanic Indulgence became clear. After all, I feel more balanced than before, and more aware of the importance of this balance and its place in my Pyramid.

Priest DenytEnAmun:

Das Tierdrama, along with the Call to Cthulhu, is the group ritual I and the younger Satan adorers in Finland often dreamed of performing, but never actually got to doing because every overblown ego wanted to be the leader (not me, of course...) I was delighted when Adept Kotkavuori suggested we perform the rite, though I was a bit worried whether we would gain anything initiatory significant from it – it was self-evident we would have a good time.

On the train to Turku I read the Island of Dr. Moreau. I was surprised by the depth of this book. It was easy to see why Magus LaVey called it ‘H.G. Well's most Satanic work’. It also clarified what all of the 'His is the...' -type sentences of Das Tierdrama were about. I carefully compared the Wells and LaVey texts as well as the contexts into which these men put their respective litanies. This was very interesting, but I will draw my conclusions some other time. Let's rather hurry into the apedom of non-human creatures.

I did my best to shrug off the weight of conscious humanity and regress into a purely biological animal (some acquaintances of mine need no magic to achieve this). I thought of a wolverine as I did this, but while being an animal I didn't feel like classifying myself under any definite heading. I just 'was, acted and reacted' without symbolically manipulating an inner conceptualization of the environment. I wasn't a consciously separate entity. Basically I only remember the moments when I slipped away from this perspective for an occasional second (f.e. when Beast Kotkavuori eagerly kneed me in the face as he passed by my side).

It was satisfying – free, genuine, spontaneous – to be an animal. The strange antics of the Beast walking on two-fours (Adept SeBastian) were annoying, stressing and ultimately fear-inspiring (as he slapped me). It was a thoroughly perplexing and curious experience to gradually become conscious of one's self (and hence of the environment as not-self). This very emotional and weird (in the original sense of the word... you really should start reading Magus Flowers' books) feeling. Some deep significance, yet not much to describe it with or to make sense of it.

Then began the slow aping process. I began to rise on my hind legs, and to murmur some chaotic imitations of language. Occasionally I would just get bored with it, or play with the new stuff aimlessly. Then came meaning. Those utterances of the Beast on two-fours acquired some vague and muddled sense of importance. I imitated; I rehearsed again and again. There was some message in the noise. Maybe this dark, uncanny creature whose breaths rushed thoughts into my head wasn't all malign? Was it he who had implanted the haunting echoes into my head? He who disturbed my peace? He who forced me to see myself in an iron-cold mirror; who pushed me towards more strenuous realizations; who demanded that I change my natural ways and begin altering my environment and self? His was the original impulse that I leave my past 'self' entirely and enter a new kind of existence?

Was I before he came? I wanted to learn, to be like him who can alter himself and others at a distance (thought, speech), comprehend and control it all.

I understood some of the sentences and tried to reflect their advice in my behaviour. I
was fascinated by the changes his words wrought in me. The ability to stand on two feet already made me so proud and bold. Gradually my speech and behaviour became more and more refined and consciously controlled. I saw I could somewhat improvise – new movements and even trains of thought.

I'm not saying consciousness is a material quantity (as in the Gurdjieffian system), but you can certainly feel it that way: The more I became a man, the more of this curious presence lingered within and around me. As Adept SeBastian lovingly goaded us into even more refined states of Being, the strength and amount of this 'Self-stuff' became overwhelming. Yet even so, when I was supposed to symbolically reenact my Setian perspective, I dropped down on my knees and understood how much of an animal I still am. Boom! The humanity and non-natural aspect we have is so small. And planted over such an enormous beast, a fuckin' predatory mammal! I had to make a real Act of Will, to summon the very element of non-naturalness as hard as I could, before I felt justified in drinking of the Grail and donning my robes and the pentagram of Set (you can imagine how huge this transition felt like).

I realized how difficult it is to inject (and maintain) consciousness. It is a very slow and delicate process. No matter how many 'consciousness-injections' an animal-human gets, only when the conscious content acquired begins to actively resist (social, personal) entropy, is there formed any 'negentropic extra' that can attempt to initiate itself. This is the kind of 'staying awake' so many Gurdjieffian, Sufic, Buddhist and even some Christian (I'll write Hail Satan! here so you won't feel bad) teachings refer to. And it can always be lost by a good night's sleep (forgetfulness, carelessness or even a conscious decision to do so). On a larger scale, I think H.G. Wells made a valid point in stressing Fixed Ideas as a fundamentally important way of keeping societies at least remotely 'human'. Permanent sleepers can be made into half-living, bullshit-mongering, yet obedient zombies by a few good tricks and all the rest. 'Sad but true', sang Metallica as asleep.

This year I've done a lot to 'awaken my dreams', to invoke my deepest desires (true Will). In this Das Tierdrama was a good solid kick (you know where). I slept naked and saw many an amazing dream. In fact shortly after Das Tierdrama my life plans went through another radical and even surprising metamorphosis. I've managed to do a lot of things I simply didn't dare to go for before (the kind of 'full-contact' confrontation of life I wrote about in Iku-Turso 4:1). And once again I have a better sense of what it is that I really want. And that feels good – this man's Life is a fulfilling adventure.

The Invocator

Adept SeBastian:

In my innermost I desired the role of the Invocator, but thought that probably everyone else did so, too. It was a delightful surprise when the others voiced their desire to have the roles of the Beasts. Everyone got the roles they wanted and things progressed smoothly.

The mental effect of the costume I had chosen was tremendous. I was able to evoke the dominating sides of my personality – indeed Remanifest the hidden male 'Lady Domina' within me!

At the beginning of the Working I stood alone in front of the altar. Silently I lit the Black Flame and in my mind called upon Set. For a while I reflected on the meaning of the
ritual and became aware of my personal tasks concerning it. When I felt that my Being was balanced, I put on the music. The Beasts crept slowly from their holes and gathered around me. I did the Satanic Benediction and listened to them groaning. "No, they don't understand what I'm doing. In their eyes I am the evil one", I thought.

Then I began to intone the Law. I had to go through the litany for at least 5 times (I lost count after two!) before the Beasts even tried to repeat the sentences after me. Occasionally I slapped them with the belt and then continued the litany patiently. They attacked me and they attacked each other. I spoke and I whipped and they groaned and moaned. At first it was very frustrating, but finally they started trying. "They have changed. They want to grow – I have implanted a seed!"

At this point, it seems, my mind traveled to the distant past. I realized that the Working was actually a ritualistic reactivation of Set's initial intervention in which he implanted the seed of isolate intelligence into the consciousness of prehistoric man. Probably Set also met with great resistance – the natural block – as he taught man the magnificent marvels of Identity.

I became more sensitive to the great responsibility I had. I dropped the whip and replaced it with love and patience. Many times the Beasts raised themselves from the ground, but regressed back. When they began to attain a sufficiently stabilized human form, my actions had to become all the more careful. I walked among them and whispered some pieces of advice to their ears. Their inner strength increased constantly, and they were able to see themselves as the separate and unique Identities they were.

I loved them and I rejoiced in the progress they made. It may sound funny, but I truly viewed them as my Children. The most beautiful part of the Working was when my Children were finally able to stand on their own feet, proclaim themselves as Setians – Beings without master. When they had passed the final test (the rat) showing strong integrity, I felt that my Work was done. I proceeded before the altar and sent my Children to the world by stating some words that sprang forth from deep within my Heart. The moment was imbued with ageless beauty and truth.

After the Working I realized that my perspective in this ritual had been that of the isolate intelligence: raising the Beasts slowly but lovingly through pain and immense effort to the state of being where they could perceive my existence and then help them strengthen their Wills so that they could attain their own divinity.

For me the effects of this Working have been tremendous. It clarified greatly my vision of my Self as a Setian and a human being. I found further insights by comparing the perspective in this Working to that of the animal which I had in the shamanistic session performed last summer.

I have understood the truth that, in essence, the only thing that distinguishes me as a Setian from the rest of humanity is the degree of awareness and perception I have. In the mind-body complex the Black Flame is a tiny component – invisible to three-dimensional sight – but its power is immense. Consequently, greater power/knowledge means greater responsibility.

As you move amidst the wonders and terrors of the Earth, always remember the highest and best that shines its brilliance within you: Xeper and Remanifest!"

Das Tierdrama was a bit outside the box of usual Setian Workings, maybe especially in its physical aspects. But we were known for being fine Initiates,
having our feet well on the ground and our ethics in place. In addition to that, we were not only Initiates, but also very good friends with each other. I think that the Working would not have been suitable for persons who didn't know each other well, it could have been a catastrophe. It was with a good reason that SeBastian wrote in the next Iku-Turso the following note in his ”Sentinel's corner”:

"I have noted that our Pylon-Workings and other projects have become quite experimental or maybe even controversial in their nature (Death of the Kalevala Pylon or our version of Das Tierdrama, for instance). These kinds of Workings require a stabilized II°+ perspective, and are not necessarily suitable for Pylon rituals (in their depth they could well be some Order-specific things). They may be even dangerous if one doesn't have sufficient grasp of the theoretical foundations as explained in the Crystal Tablet (how and why rituals actually work, etc.)

It just happens that our Pylon consists almost entirely of II°+ Setians. It is therefore quite natural that we do what we do. All of our II°+ Setians are active members in different Orders, but that does not in any way lessen the importance of the existence of our Pylon, for this very Portal, like the Temple as a whole, is not our property. It is entrusted to our care and exists not only for its present members, but also for the would-be future Setians.”

My correspondence continued with my established contacts and some new names. Letters were coming and going between Finland, the rest of Europe, Canada and the United States. On May the 18th I sent the Dark German Lord, Magister AruXet, a human sacrifice (well, sort of):

"[...] I know that you are a man of the most best tastes. If I remember it right, you like Madonna quite a bit. Therefore, I have enclosed you a Madonna calendar with this letter. Although it is not for this year, you can use it normally as we are not living a leap-year, and as there is no disturbing year number printed in it. I hope that this kind of a “virgin” is a suitable sacrifice for the Dark German Lord, and pleases him.”

It did please him. In his reply from May the 24th he wrote:

[…] Last year, I have had the idea, to buy this calendar. But: the time, I went back to the bookstore, to take this item, it has been sold out. So an old cycle has been closed – and Madonna has got a good place on the wall.

I am not certain, what year of her life Madonna has lost her virginity. It must have been before 1979, the year of the 'Madonna nudes' have been produced... But: in a new Æon lost virginity is no hindrance (example: Liber Al: II, 5). You have seen this little silver plate on my altar, ”non-virgins accepted”? The German Dark Lord is very pleased.”

Summer XXIX ÆS/1994 CE was going to be interesting. I began it by visiting country side for few days, taking a break from the city life. My experiences there ended up in an article ”Thoughts and Feelings from a Frontier”, where I observed
natural and non-natural sides of a human being. It was published in the May issue of the Order of the Vampyre's newsletter *Nightwing*. Soon after that I spent some time separately with DenytEnAmun and SeBastian in new kinds of environments for me.

The first experience outside of my everyday surroundings was with DenytEnAmun. On June the 22\textsuperscript{nd} I, DenytEnAmun, and Mr. B. (a confirmation camp friend of DenytEnAmun) drove to Kalliolinna, Virrat, some driving hours away in mid-Finland. We were going to attend Rantarock, a huge festival with only dance, techno, and such artists of the day. I was not a big festival goer to begin with, and this kind of music was generally speaking not my cup of tea. Still, I liked the simple, silly and happy music of Pandora, a blonde Swedish singer who was one of the artists performing at Rantarock that year. Going to an occasion like this was a conscious step into an unknown realm, with some certain discomfort ahead. But I took it as an opportunity to experience something new with an open mind. It turned out to be really fun and also an Initiatorily enriching experience. DenytEnAmun wrote an excellent report about the trip: "A Midsummer Meditation or the Madness I Love"\textsuperscript{116}. I recall it was positively received f.e. by Magus Flowers. In his article DenytEnAmun wrote in a humorous way f.e. about Finnish culture, alcohol, midsummer madness, and the concept of *fylgja*, that we had been talking about quite a bit during the year.

The second experience outside of my everyday surroundings that summer was with SeBastian. On August the 8\textsuperscript{th} I traveled with him and his partner to Setan vapautuspäivät (Seta is "a national human rights non-governmental organization" and it aims for "a society of equality and individual welfare that includes everyone regardless of sexual orientation, gender identity or gender expression.”) For the four days I spent there I was one of the few heterosexual men among the people. I had promised to SeBastian to be there to film his and his partner's theatrical performances in some bars, which I also did. The trip gave me an interesting perspective on the culture of sexual minorities in Finland, which I had not seen that close before.

*Iku-Turso*, vol. IV, issue 2 saw the daylight in July XXIX ÆS/1994 CE. In addition to his Sentinel's corner, SeBastian provided two quotes\textsuperscript{117}, “Re-Birth of a God ('an impressionistic birthday essay')”, and an article "Some Thoughts on the Marquis de Sade and SadoMasochism"\textsuperscript{118}. The latter gave some taste of what SeBastian was

\textsuperscript{116} Appendix 30.
\textsuperscript{117} The first from Dr. Aquino and the second from a papyrus fragment found in Kahun: "And the Majesty of Seth said to the Majesty of Horus: 'How beautiful are thy buttocks!'"
\textsuperscript{118} Appendix 52.
going to speak about in our joint-presentation at the forthcoming London Conclave.

From DenytEnAmun there was the before mentioned "A Midsummer Meditation or the Madness I Love" and a poem related to that called "Fylgja". In addition to that he wrote "Temple of Set in a Finnish Study" as Mrs. Minna Rikkinen had completed her proseminar study. From me there was a little review of a CD containing Aleister Crowley reading his poems and doing the call of the first and the second Æthyr in English and Enochian, and pictures of two paintings I had made: "Dead" and "Sekhmet" ("the fylgja of Adept Kotkavuori in a human form"). In addition to these contents there was the before mentioned Das Tierdrama with its commentary.

This was maybe the most "restless" issue of Iku-Turso in a humorous way thus far. The spirit of "midsummer madness" and some sex-related funny notes were a new dimension in the newsletter. SeBastian quoted his and DenytEnAmun's one joyous phonecall verbatim: "Setian #1: Women like me! Setian Phone Therapist: It is because you are an androgynous hetero-man who has got feminine sperm-energy." Gone were the days of a strictly serious tone, the spirit of ID-Torso was well integrated into Iku-Turso itself. Seriousness in articles was still there, there was just more humour in all of it.

More changes were in the air. DenytEnAmun, who was about move to Turku, described the phase between August XXIX ÆS/1994 CE and March XXX ÆS/1995 CE later as "manifesting Iku-Turso and the Finlandia project".

I had started to study and apply tarot and yoga in my Initiation in the beginning of the year. Yoga brought me some really good results, but tarot was a more difficult one to integrate into my Work as deeply as I wished. My regular readings were certainly inspiring and gave me some insight, but I had a hunger for a more systematic and holistic approach than I was able to make out of tarot on my own. I still tried.

In August I started ”the Book of the Tarot Work”. I had decided to Work on each card of the major arcana for a month. This included breathing techniques, vocalic singing, visualization exercises, and so on, in addition to a regular book study. I tried to internalize the cards as well as I could, I tried to ”make them my own”. I tried to mirror myself in the cards – what they ideally were as experiences in that time and space for me, what were my strengths and weaknesses in relation to them, and what kind of challenges I had in relation to them.

In the process I tried to create some sort of a useful magical ”map” of the totality of my being (something similar to the Yggdrasill of the Nine Doors of Midgard -curriculum or the Tree of Life of the Qabalistic approach). I tried to make this map as much my own as possible. This was a monstrously huge project in which I created a ”Pyramid of Being”, a sort of a prototype of the ”Devil's Fist” that I created many years later during my Priesthood years.

I Worked on the Book of the Tarot Work on a daily basis for three months, from the Fool to the High Priestess card. While the project had its useful lessons, it seemed not to go in the direction I was looking for, and so I quit the project on September the 30th.

KalevalaClave VI took place in Helsinki on August the 23rd-24th. We were talking about the coming London Conclave and our presentation for it, and we did Awakening of the Black Magus Working. The Working brought forth some truly profound changes in the Temple in the North. The following report of the Working, with SeBastian's introduction, was published later in Iku-Turso¹¹⁹:

"When I saw the Awakening of the Black Magus – a Working of the Order of Leviathan at the Set XIV Conclave – in print in the November XXVIII Trail of the Serpent, I was deeply touched by it. I decided that at some appropriate point in the future I will perform this rite, either alone or together with the members of the Kalevala Pylon.

Pondering suitable themes or ideas for the rite to be performed at our 6th National KalevalaClave, I stumbled upon the Black Magus again, and felt that now was the right moment to fully awake this being within. The upcoming autumn will doubtless provide many fine opportunities for Xeper. All we need is – echoing Priest DenytEnAmun's words – courage to have absolute confidence in our Selves and Wills. Embodying the principles of Belial, the

¹¹⁹ Vol. IV, issue 3.
Black Magus is the true Adept of Black Magic, who "need fear no power save his own" (the Diabolicon; Statement of Belial).

The rite was performed in the nostalgic cave, where so many of our Pylon Workings have taken place during the history of Kalevala. Our intention was to bid farewell to this place, symbolically taking its 'essence' with us and then 'destroy it'. "Only through obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will" (the Diabolicon; Statement of Leviathan).

There are two entrances in the cave, one on both sides. After a decompression of a few minutes outside the main opening, all the three of us entered the cave hand in hand. We then proceeded through the rite without any hurry. Then we departed, hand in hand, from the other opening – and plunged into the dark Unknown. Still holding each other's hands, we completed the Working by weaving our singular Wills tightly into the inert fabric of the objective universe. The stars and the black night sky were truly a Gate, not a barrier.

After the actual rite we did an intense teutonic Sumble, toasting our achievements and making further oaths. Then the cave was finally 'destroyed' by Adept Kotkavuori and Priest DenytEnAmun with two pieces of loudly exploding fireworks.

Now let us reflect on the experiences of the Setians who participated in this powerful Working.

Adept Tapio Kotkavuori:

This Working, bearing the idea of the Black Magus, suited well at my personal as well as our Pylon's functioning in Helsinki was to move around the area of Turku, and the Conclave was near. It was a good point to turn gaze to the figure of the Black Magus in the process of Xeper.

During the Working I concentrated on the idea of the Black Magus. Noetically I came to feel its powerful idea, and became conscious of the presence of my Higher Self. I collected the energies I had placed on the grotto where the Working took place. This was magical as well as nostalgic, since at the same place took form my first Setian ritual as well as my formal Recognition to the second degree, just to mention two of the many magical experiences I have had there.

At the end of the Working, and during the following sumble, I became conscious of the growth of my consciousness since the days of the birth of the Kalevala Pylon. I was filled with intense, fiery and hungry flow of energy. Hungry for understanding and power.

Adept SeBastian:

I was looking forward to performing this rite with great anticipation. During the concentration before the rite I focused my mind on the aims I had set for it. When the actual Working began, however, it seemed that my planned focus enlarged and took on a course of its own. In the November XXVIII issue of Iku-Turso I wrote some thoughts concerning Pylons in the Greater Black Magical sense. Now, in this rite, I truly experienced what I had previously gathered intellectually. I found my Self – the Guardian of the Portal of Kalevala – standing in this Portal, the 'focusing lens' of Set's Æon. I Worked with a greater purpose in mind and found that my own personal aims will Come into Being along with it. As a result I have become more aware of the 'deep core' of the nature of us Finns. As the Sentinel of Kalevala I feel that it's my
task and responsibility to embody this 'core', this special energy.

I feel that in this Working Set bestowed the responsibility of the continuity of the work of Kalevala completely on my shoulders. For the first time, I think, I fully understood the implications of being a Sentinel in the Greater Black Magical sense.

For me this Working was a great inspiration, to say the least. On a larger scale it has provoked a lot of discussion within our Pylon on the importance of possibly forming a sort of 'meta-Pylon' for all Northern Setians. Kalevala Pylon would be restricted only for Finnish Setians, but all the members of Kalevala would automatically be also members of this 'meta-Pylon'. This arrangement would continue until other countries have enough members and strength to form their own Pylons. Priest DenytEnAmun would become the Sentinel of this 'meta-Pylon', and I would remain the Sentinel of Kalevala [see below].

On a personal scale I have again re-affirmed to myself the absolute importance of pure and sincere Will to Xeper. I have decided to Work with and develop further this concept in the upcoming Order of Leviathan simultaneous rite. "Heaven must perish, Hell must perish, and man alone must remain ere the Black Flame becomes Red in the glory of its perfection" (the Diabolicon; Statement of Leviathan).

Priest DenytEnAmun:

The 'candle' we used as the Black Flame flared and raged as if Belial himself; wild, dangerous, crushing all limitations. The Black Flame is a great Gift and responsibility.

In the course of our Working the cave itself got cold and became devoid of energy – after years of rather intense Setian utilization it was inactivated. Symbolically it was an excellent choice to leave the cave at the culmination of the Working: go out of it, follow an unknown and somewhat more demanding trail.

As we grabbed each other's hands, there was gathered an immense load of energy. We took it out of the cave and it was plain that this force would counter the entropy caused by the changes and that it would wear off the hard edges of forecoming difficulties.

I feel this energy particularized into our Sentinel, Adept SeBastian (and also to Adept Kotkavuori). As our united hands passed before Adept SeBastian's forehead, he seemed to suck in the energy. I myself was curiously left outside this phenomenon. As if there were another thing for me. And then I felt there appeared a kind of an invisible tube that led up into the Northern sky and stars, a cold vacuum and nothingness that tried to pull my essence into itself. I was attracted to this leap into the unknown, and then gained a very strong surge of inspiration that later led to my founding of a new Pylon dedicated to North European Setians (Ultima Thule Pylon). It was one of those utterly obligating and challenging ("Now, you do this!") type of intuitions that one just has to take seriously, or leave the Magic. Almost as if a kynfylgja of sorts would have been attached to me.

As this Working began, the Kalevala Pylon was immediately transformed. It was wise of us to do this rite of passage – ends are about beginnings, as they say. Now we will have to take seriously the challenge of creating new creations even more in accordance with our Wills and the Æon."

According to the obligating and challenging experience that DenytEnAmun had had, he founded the second Pylon in the North. Ultima Thule was introduced in
"As of September XXIX ÆS (1994) a new Pylon has been Shaped in order to assist the North European Initiates of the Temple of Set. Participantship is open to all North European Setians as well as to those other Setians who have an interest in this area and its culture (ancient or modern). But first and foremost this Pylon is dedicated to the inhabitants of this geographical area who intend to find and actualize their very own way of Becoming. There will be room for all manifestations of North European cultures, yet it shall not be forgotten that we are Setians pursuing Setian Initiation. The Essence of the Temple of Set is metacultural, but the methods and aesthetics of Initiation are manifold.

Anyone interested in this Pylon is encouraged to contact me, for it is you who shall give this concept true life and substance. For those who have inquired about this Pylon, I will send a copy of the first issue of our Pylon magazine, _Hyperborean Codex_, scheduled to appear sometime around new year's eve.

Ultima Thule
Geographical area: Northern Europe (Scandinavia, Baltic counties, Russia)
Newsletter (subscription): _Hyperborean Codex_ (multilingual)
Interests: Co-ordination of the co-operation of Setians in Northern Europe; facilitation of real initiation in this area until local Pylons emerge; development and application of initiatory methods in tune with North European cultural values and national attitudes/characteristics.
Sentinel: DenytEnAmun, Priest of Set III° – Finland.

Statement:

The Ultima Thule Pylon seeks (1) to provide I° Setians with the basic tools and feedback they need in order to reach the Second Degree (Adept II°); (2) to increase awareness and initiatory application of the cultural heritages of Northern Europe – i.e. encourage being true to the ways of our ancestors to the extent that this can aid us in our Self-understanding and Willed evolution; (3) to educate and encourage II°+ Initiates who may eventually find it feasible and desirable to found their own Pylons in North European countries; (4) to promote the Temple of Set in the North by arranging Setian meetings, workshops, etc. and constructively yet firmly confronting any challenges the public might cast before us; thus (5) to function as the collective Gate through which Set's brilliant Darkness illuminates the peoples who live beneath the Seven Stars.

As is evident from the above, also SeBastian gained a lot from the Working. In addition to his previous Working report he also wrote an article ”Kalevala Pylon and Iku-Turso – A Remanifestation” in _Iku-Turso_, vol. IV, issue 2. Like Priest DenytEnAmun's new vision and deeds, also his new visions and deeds were going to be far reaching and transformative:

"Our Pylon's recent performance of The Awakening of the Black Magus has opened many new doors. It inspired Priest DenytEnAmun to found a new Pylon, Ultima Thule, and myself it
threw deeper into the water of Finnish mysteries. As a result I have Willfully bound myself tighter into the Form of our Pylon. In the brief article that follows I will try to interpret and outline the nature of my new Work according to my new visions.

Please keep in mind that even though I refer to the following plans as 'my Work', it definitely does not mean that Kalevala Pylon equals to SeBastian from now on. This is a point which has to be clearly understood. This Pylon is not my property. However, I am its Sentinel and this has certain implications. The most important of these implications is that in addition to my personal initiatory work it is my responsibility – and honour – to carry out the Æonic Work of the Sentinel. The members of the Kalevala Pylon are most welcome to contribute to this Work, but essentially it is my thing to do.

Basically, very much of my Work will be revolving around the Finnish national character: that original, primal energy which is peculiar to us Finns, and which is brilliantly reflected in some of our most characteristic artists, writers, musicians, and mythological works. In essence the Kalevala Pylon exists to help its members Come into Being as completely personalized manifestations of that energy.

In most Finns the energy is for some reason(s) blocked within. A rising state of drunkenness is the only moment they dare to let some of it manifest. As Finnish Setians we must free our Selves. Just as the mighty Thurisaz breaks all resistance, so we must break all suppressing fetters within us.

I plan to engage myself in a systematic and comprehensive study of psychological, cultural, physical (shamanistic dance, for example) and mythological forms of our national character, and to extract from them all possible principles that can be utilized initiatory. This program may also include a series of operative and/or Illustrative Workings to be conducted at Pylon meetings. More information will be released in the upcoming issues of Iku-Turso, so stay tuned.

Oi kuulkaa, mahtavat Suomen jumalat!
Kalevalan ydin on vapautettu.
Iku-Turso on jälleen noussut säkenöivään voimaansa.

There had been signs towards this new direction all along the year. Little by little the emphasis of North European/Finnish way of Coming into Being had found this peak and Sowilo¹²⁰, the Sun of Becoming, had started to shine in our Work.

¹²⁰ "Sowilo (sun). The sun is the guiding beacon on the roads of becoming. It is the light of consciousness – and its pattern, which stands in the objective universe for all of those who seek to transform themselves to see” (Edred Thorsson about Sowilo-rune in his Runelore).
The London Conclave

On October the 8th XXIX ÆS/1994 CE, I Adept SeBastian and Priest DenytEnAmun landed on Heathrow Airport and soon after that we found our way to the Strand Palace Hotel in the city of London. It was going to be our second international Conclave experience. This time we knew better what to expect and how to prepare ourselves for the experience. SeBastian wrote in our Conclave issue of *Iku-Turso*121 the following piece of advice:

"[...] Many of you who read this issue of *Iku-Turso* are right now experiencing your first international Conclave. Since Conclave is likely to be a powerful catalyst for your *Xeper*, I would like to share with you a few pieces of advice which may help you to get even more out of this special event. These are all things I feel I should have given more attention to at my first Conclave.

121 Vol. IV, issue 3: "Some things I learned at my first Conclave".
Dare to open your mouth if you have something to say. During the week you will find yourself several times amidst groups of varying sizes discussing Setian topics. You are free to simply sit still and follow the talk developing around you, but I would not suggest you to do that. If a thought or an idea pops up in your mind, then do throw it in and see what happens. There are no 'bad' ideas. No one will laugh at you. If you are a shy person, Conclave is perfect time for you to build your self-confidence. We're here to support each other, not to put others down.

If you are interested in some particular Setian, then go ahead and talk to him or her. Don't be disappointed if it turns out that you can't achieve very energetic mutual understanding. Sometimes our distinct personalities go well together, more often they don't. That's the way it is and should be with us isolate entities. Above all we should respect each other as magical colleagues. Nevertheless, you will certainly find some special Setians with whom soul-to-soul interaction is spontaneously possible.

Keep a diary. Conclave is extremely intense time 25 hours each day. It will be worth your while to reserve half an hour every day to memorize events, impressions and highlights on paper.

After the Conclave you may feel depressed and suffer from 'Conclave hangover', which is due to the enormous amount of energy circulating between the Setians during the week. Or you may feel over-energetic and very euphoric. In any case it is probably best to proceed calmly and gradually. Give your subjective universe some time to Remanifest peacefully, and you will witness your Self emerging with fresh perspectives and splendour.”

We arrived three days before the official schedule of events started. Accordingly, we had much time for sightseeing, fellowship, discussions, and other similar things. We met some other early birds already in the hotel lobby: Ipsissimus Lewis, Magistri Robert Menschel and David Austen, Priests R.L., S.D., Michael Kelly, and Setian W.F. It was nice to meet those who we had met before as well as those who we met the first time. Of the new faces especially Priest Kelly was going to be an important contact for me later.

I needed a shower and some sleep. DenytEnAmun and SeBastian joined the others for dinner. DenytEnAmun remembered later:

"It felt great to be under the Eyes of the Masters again. Though we basically just ate and chatted this and that, there was this unmistakable phenomenon of simultaneously looking deep into each other's hearts – silently figuring out what each of us had Become since last time we met”.

While I had fallen asleep the others kept on with their discussions. The next morning I and DenytEnAmun decided to take a walk around. We played Star Trek pinball, ate pizza, rode Trafalgar Square lions, fed pigeons, and ended up in a huge demonstration against the criminal justice bill. We didn't aim to

122  For Kelly's Temple of Set memoir, see his the Children of Set. Confessions of Michael Kelly, Vol. 3.
be part of it, it just flooded all over the city and we were surrounded by the massive and noisy crowd. There were thousands “Kill the Bill” signs and we were given such, too. It was something I had never experienced before. It was intense and noisy, but not violent – yet. Later in the evening I saw some news footage of the demonstration and realized it had got out of hand as there were violent confrontations between demonstrators and the police. I kept the sign as a souvenir and had it for years.

The Dark German Lord, Magister AruXet, arrived in the evening. We met him at the lobby of the hotel and the reunion was delightful. After visiting some bookshops and such with him we sat at the hotel's Mask Bar and had a “Guinness workshop”. It was the first time I tasted Guinness beer. AruXet told us stories about his Quest before finding the Temple and he explained his ARI-formula: Affinity, reality, communication. It was about the elements that are present in the process of gaining understanding and the importance of doing in order to really understand. AruXet continued to polish his ideas on the concept and years later he tried to become Recognized as a V°, a Magus, with the same Word.

Later in the evening we met among other Setians Priest S.D. from the States. He was the Sentinel of the Bifrost Pylon and the editor of its newsletter the Jormungand Oracle. This young gay man also fancied me. Very late that night he called our hotel room and asked if I had time to come to his room to ”tell him about P.D. Ouspensky’s thoughts”, as he knew Ouspensky was an important inspiration for me. I politely but firmly declined.

The 10th of October started for the Finns with a breakfast in the company of Magister AruXet. After that DenytEnAmun and SeBastian found a local Xerox copier and made copies of the Conclave issue of Iku-Turso for everyone. The issue included my ”Landscape I” (a front paint drawing) and review of Anton LaVey's 10” Strange Music. SeBastian wrote Sentinel's corner, where among other things he pointed out that DenytEnAmun had recently moved to Turku to study at the local university. Our Sentinel contributed also the ”Kalevala Pylon Chronicles (a timetable of 'the development of the Temple of Set in Finland')”, ”Some things I learned at my first Conclave”, and ”Kalevala Pylon and Iku-Turso – A Remanifestation”123. Setian Hagal from Sweden sent in ”[A Space Odyssey] 2001 through Setian Initiatory perspective”. DenytEnAmun wrote the statement of the freshly founded Ultima Thule Pylon and ”Ethics and the Setian” -article124. In addition to these there was the ”Awakening of the Black Magus ('as experienced by the Kalevala Pylon')”125.

123 See the previous chapter.
124 See appendix 31.
125 See the previous chapter.
Priest James Severson and his girlfriend C.H. arrived, and we went together for a dinner in Covent Garden. DenytEnAmun observed later: "It was really great to see how radically Priest Severson had transformed since Set XIII in Salem, Massachusetts. He had Become such a Man, such a Vampyre! Impressive!" After that another meeting with Magister AruXet took place at his hotel room with me and DenytEnAmun. We enjoyed some Glenfiddich and talked about mankind's mechanicalness, strong willed women, the differences of different peoples, and so on.

In the morning of October the 11th our hotel room phone rang. The German Magister's cheerful voice was asking us to join him for a breakfast. It was another happy morning that looked like becoming another great day. Some bad news were waiting some hours ahead, though.

Ipsissimus Aquino and his wife, Magistra Lilith Aquino, were due to arrive from the States that day. Priest K.K. went to the airport to pick them up, only to find out that they did not appear in the arrivals meeting area at the given time. Magister Austen called the immigration office at the airport. He was told that the Aquinos had indeed arrived, but they were held while the authorities were deciding whether they should be permitted into the country or not. Priest Kelly recalled the events in his memoir the *Children of Set*: 126

"This, of course, was yet more fallout from the *Cook Report* as the immigration authorities were loath to permit this 'Satanic cult leader' to enter the country and possibly proselytise. There were no reason for this, it was pure prejudice. The Aquinos were, and are, respectable, law-abiding people and Michael was a Lieutenant-Colonel in the U.S. Army with Above Top Secret clearance. We were not permitted to speak to them, and it became clear that although immigration had no grounds for denying them entry, they were playing an insidious waiting game and dropping hints that if the decision couldn't be made that day the Aquinos would have to spend the night in custody. Unsurprisingly, they elected to return to the U.S.A. of their own volition rather than endure this. When David phoned for the fourth or fifth time to demand to know what was going on, he was informed of their decision to return home, then told in a wheedling tone, "it's such a pity, we were just about to let them in, but they've made their decision now."

I was at the hotel lobby when the news hit the Setians attending the first European Conclave of the Temple. It was sad news. British Priest T.T. went to the hotel bar and ordered some shots and drank them fast and quietly. I just sat quietly and thought about what had just happened.

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I had been looking forward to meeting Ipsissimus Aquino for about three years, and it would have been great to see Magistra Aquino again, too. It was going to take some six more years before I would finally get to meet Ipsissimus Aquino in San Francisco. Lilith told me later terrible details about the ordeal they went through at Heathrow airport. Priest Kelly was right about it all being about more fallout from the *Cook Report*, a piece of utter garbage journalism on satanism done in 1989 CE in the U.K. The forces of stupidity had stricken again. Nevertheless, "when all had settled the facts in their hearts and understood that HarWer is indeed a curious and fitful presence, we went on to make the Conclave the great experience in Initiation and good time that it was", as DenytEnAmun wrote later.

Adept Pandora from Germany arrived at the hotel. We got along very well; we talked, joked, taught each other our languages and decided to go out. The Finns, the Germans, Magister Webb and his wife R.W. did some shopping and emptied Crowley's favorite bookshop Atlantis. DenytEnAmun and I found nice silver Amon rings from an Egyptian bazaar.

In the evening I, Pandora, Priest DenytEnAmun and Adept Gawain from the States headed towards the Hippodrome disco. After a fun night we came back to the Strand Hotel "as old friends, carrying Adept Pandora in a sedan chair", as DenytEnAmun wrote later. He also noted that "if you haven't met Adept O., you cannot even begin to understand how appropriate her epithet 'Pandora' is. She was without question the *femme fatale* of this Conclave". I was thrilled by Pandora and there was a spark in the air that was about to change my life dramatically.
Set XV International Conclave was opened officially by Ipsissimus Lewis, Magistri Austen and Menschel on Wednesday, October the 12th. The Temple had booked in the hotel as Lewis Party and Family Reunion. There were some 50-60 Setians present. After all administrata, some discussions and a break Magister Don Webb gave his lecture on Graeco-Egyptian magic. As all present witnessed, the lecture was one hell of an experience. It is impossible to describe how strong presence Magister Webb had when he talked about his discoveries and when he promised to found the Order of the Setne Khamuast during the next year. ”I almost saw fire and sparks bursting out from Magister Webb's walking stick as he made his announcements”, DenytEnAmun recounted. ”As he spoke, my body thrembled and the hairs on the back of my neck stood on the end”, Priest Michael Kelly recalled.

Many Setians visited British Museum that day. Knights and Dames of the Order of the Trapezoid were looking for objects that signified something for their own Becoming. They were going to talk about their experiences later in the Order's Working and to integrate the lessons involved in their Work. Since I was not a member of the O.Tr., I walked around and meditated on various objects with a more open-ended focus. Among other things I found statues of Sekhmet, an impressive stone Xepera and a stone head of Amon. As has become evident earlier in this memoir, all of these neteru had become important for me for various reasons. Priest S.D. took a classic photograph of me in front of a granite statue of Ramesses II, that was used later in various places, for example in my first book the Left-Hand Path in 2004 CE.

Amon, Sekhmet and Xepera at British Museum.
The last thing in the schedule for the day was the Working of the Order of the Vampyre. It had six parts: 1) Opening, 2) Invocation of the Beast, 3) Invocation of the Noble Man, 4) Exchanging energies, 5) Statements by Magister Webb and Priest Severson, and 6) Grail.

I had the honor to do the invocation of the Beast. At this point I had done enough Work with the Vampyric Being to feel quite familiar with the elements
invoked. It was the first time I was able to take part in the Order's Working as its member and it was very rewarding. There were quite many Setians present who were not members of the Order, among others Priest DenytEnAmun, Magister AruXet, and Adept Pandora, for whom I had requested a permission to partake in the Working.

After invocations of the bestial and noble sides of the Vampyric Being exchange of energies between participants took place. It was electrifying, energetic, gentle, subtle, sensual, powerful and profound. I still remember the eyes, smiles, and presence of DenytEnAmun and AruXet. We shared our Essences in energy and conscious presence. Magister Webb said to me some words of advice and told me enigmatically that "you are one of the most powerful men in the North” and that I would Come into Being like him one day. I told him that he was one of the wisest men I had ever met. My exchange with Pandora was electrified and subtle. It was quite easy to see who were not members of the Order. I remember especially well a German Priest H.H., who was very tense, almost in a psychologically defensive character armour against the presence of such powerful embodied Essences around him.

After the Working I went with Pandora to talk at the Mask Bar, where we stayed till 1:30 a.m. On our way to our separate hotel rooms she gave me a kiss in the elevator. I kissed her back. I had not expected anything like this from my Conclave experience, but I didn't mind. I was happy.

On the 13th of October there were first Order of Leviathan and Merlin meetings and Workings. Since these were not for me nor DenytEnAmun, we went out to find bras for his girlfriend from Marks & Spencer. After that the members of the Kalevala Pylon had their last meeting at the Mask Bar before their presentation.

"Sex, magic and rock 'n' roll" was the first Setian lecture ever for all three of us. As planned, there were three sections in our presentation: I spoke of Taoist perspective (based on Mantak Chia's *Taoist Secrets of Love*), DenytEnAmun of ideas presented in Frater U.'D.'. *Secrets of the German Sex Magicians*, and SeBastian of S/M approaches to sex and its Initiatory use. I remember I was nervous of speaking with my broken English in front of everyone. All in all, the 1,5 hours went well. Magister Webb and Priest Severson contributed splendidly to the discussion that followed. We seemed to have succeeded in what we aimed at: Setians were talking about the subject enthusiastically after our presentation – and it continued for the coming days. It was the first Setian presentation about sex magic as far as we knew. I think it was SeBastian who came up with the full title of our presentation – the mysterious rock 'n' roll part of it had something to do with the way we delivered the presentation. There was a tiny bit of the same energy also in the four-page presentation paper we handed out.
Before the official program for the day was over there was a discussion forum for all. In the evening we went to eat at some Indian restaurant. I and Adept Pandora walked back hand in hand. Another meeting at the Mask Bar took place with the Finnish and German Setians. We spoke about how sad we were the Aquinos could not come to the British Isles despite all the work they had put into it. AruXet shared with us some of his encounters with the High Priest. Our discussions continued at the Germans hotel room nr. 473 till 5. a.m. At that point DenytEnAmun was so tired that he accidentally brushed his teeth with facial cream.

October the 14th started with a meeting of the I° and II°. The meaning of balance in a Setian's life and some speculation concerning life after death took place. Also the theme for the I° and II° degree Working was decided: The Nine Angles. This was followed by American Adept Gawain's easy-to-understand lecture on rune divination. SeBastian and DenytEnAmun went shopping and eating while I spent time with Adept Pandora and Magister AruXet. Later in the evening DenytEnAmun had a meeting with Magister Webb in his hotel room: "the subjects ranging from the new Pylon I've founded, the Priesthood of Set, and the importance of the concept of imagination for sex magical Initiation". The High Priest's reception (without the High Priest) was great time to meet people while eating well. Lots of photographs were taken.

I and DenytEnAmun took part in the Order of Shuti's Working, which took place at Magister Menschel's hotel room. After that I continued talks with Pandora. DenytEnAmun had still some Order of the Trapezoid Work ahead in Magister

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128 See Dr. Aquino's Commentary on the Seal of the Nine Angles from the Temple of Set's Order of the Trapezoid website.
"[...] The Conclave's Grand Work for me was the Order of the Trapezoid Working that took place after the Order of Shuti Working. As Magistra Hardy remarked, this was a Work that could only be done here in Europe. It was very impressive to hear all the participants recount their experiences of the British Museum, and the way they had implemented these into their initiatory process. Personally I took an Oath connected with the vision I had experienced on October the 11th, and began to wear the Amn ring as a reminder of that promise. But the main part in the Working was played by myself and Magister AruXet together. We sent forth our Wills so that the Order of the Trapezoid would endure in Europe for all time. This was one of those moments in eternity. Myself and Magister AruXet holding together a stone that had seen many a beginning, gazing into each other's eyes, or rather beyond them, into the Dark brilliance of the Æon of Set. Personally I conceived this Working as my Æonic reason for being in London and attending Set XV Conclave.

When I and Magister AruXet came down to the lobby to meet Adepti Kotkavuori and Pandora, they could see we were more than we seemed – the atmosphere around us was all electricity and consciousness. In spite of all the resistance of the animal/human in our psychosomatic complex, we will forever strive for the Highest of Life. No guarantees of success, but an eternal dedication to take the Challenge, to undergo the Ordeals. That's what the O.Tr. is about. To crown the evening I and Magister AruXet very appropriate had a beer and discussed women."

Priest Michael Kelly was one of those who were not members of the Order of the Trapezoid, but were invited to the Working. Among other things he recalled this from the Working:

"Don had brought with him from the U.S.A. the SS-dagger that had been used at the founding of the Order of the Trapezoid as the symbol of the evil of the world which we must stand vigil against. This was passed around the Order members present, that they might remember their Oaths and the significance of the Order."

For anyone with half a brain this speaks volumes about the accusations that the Order has sometimes got for its supposed "nazi-sympathies". Later during my Priesthood years I needed to defend against such accusations to Harri Heino, then head of the research center of the Evangelical Lutheran Church of Finland.

There were lots of other Workings done in private hotel rooms. One of them took place outside the hotel. Priest Kelly was there, and he later wrote about it:

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130 See the second part of this trilogy.

"There was one more particularly evocative magical Working held during the course of this Conclave. It too was staged at David's home at Ryecroft Road, but it didn't appear on any Conclave schedule. It was very much a private and unofficial Working. Basically, in the time leading up to Conclave, a group of us had decided to stage a specialized version of a Black Mass.

This had been in planning for a long time. It was to be a Black Mass which was specifically a celebration of gay male sexuality. I considered myself bisexual at this time, and the rite was attended by myself, David, James, R.L., one of the Finnish Initiates and a recently joined Setian I° from the London area.

The script was written by myself. The intention of a Black Mass is always to celebrate the different by subverting the conventional. Thus the traditional Satanic Black Mass champions individuality and free thought by outraging and debasing the conventions of Christian ritual."

The ritual had a Sadean approach, with some direct quotes from *120 Days of Sodom*[^132]. There was no Sadean debauchery in the ritual at all, though, but the Mass included a naked "living altar", a part which the Sentinel of the Kalevala Pylon, Adept SeBastian, happily played.

Meanwhile, I was eating with Pandora at Pizza Hut.

October the 15th was the last official day in the Conclave schedule. There was a I° and II°-degree Working (in which I did an invocation of Set), and excellent Order of the Vampyre and Order of the Sepulcher of the Obsidian Masque workshops. Both of the latter were skillfully presided over by Priest James Severson and Magister Webb. I think it was around this time that I realized that one of my power animals was Jack Nicholson. Before the Conclave banquet dinner I gave Pandora a fairy brooch I had bought her earlier that day. The banquet dinner was again a great chance to talk with Setians. DenytEnAmun recalled it thus:

"[...] The highlight of my day was a very abstract discussion with Magistra Hardy. At the Conclave Banquet Dinner we discussed the nature of language and reality, especially as this equation pertains to translating/mediating initiatory concepts from one language to another. I stretched my English further than ever before in an effort to understand what understanding is, to make sense of the signficance of making sense. Magistra Hardy also shared with me many insights regarding what the Temple of Set philosophy may gain from interacting with North European cultures."

Before the main Conclave Working, a Gem of Many Facets, there was still the final general meeting. DenytEnAmun put the atmosphere in the meeting well in words:

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"The final general meeting and open forum saw many a content face. Such deep friendships had been formed that the last days were even more emotionally loaded than those in the beginning. Many Initiates had obviously made ground-breaking advances in their Xeper, found aspects of themselves previously hidden or not Worked upon."

A Gem of Many Facets was done in the main Conclave room in the hotel. Priest Kelly described later the theme of the Working thus:\(^{133}\):

"David had devised the main theme of the Conclave ritual, which was to be a celebration of the Magi of Europe, invoking the Work of such luminaries as Merlin, Dr. John Dee, Faust and Aleister Crowley. David had requested some of the attending Initiates to bring a stone from their native soil so that these could all be used within the ritual."

The Finns had a part in the Working, too. When our turn in the ritual came, we approached the altar and did our part in Finnish. I don't remember what it was that amused us, but for some reason we laughed at one point. All in all, it went well and the whole Working seemed to be a success for all. DenytEnAmun commented on it later:

"The Conclave Working reflected well the state of the Art in Europe. We have fine Initiates in many countries here, but due to our different cultures and the pride we all have in our own ways, we almost seem to be pulling into different directions. Despite the apparent lack of a single focus, the perceptive Initiate could see that Setians of all countries have a clear understanding of what the Temple of Set is about, though they express this with a slightly different flavour. I felt this was very refreshing and enrichening."

It had been an inspiring week. Before getting to bed I met Adept Pandora in the German Setians hotel room and we had a brief private Vampyre Working there: some discreet words and energy exchange. It was clear we had more Work to do together.

The next morning, October the 16\(^{th}\), there was an informal brunch. Instead of going there, the Finnish and German Initiates decided to have a breakfast together. Setians were starting to pack their luggages and return home. It was time for farewells. As we were sitting in the lobby and watched Setians leave, Magister AruXet noted thoughtfully with his delightful German accent: "See, now this hotel is turning back into the shit bunker it is, jaah?"

Something else took place that morning too. Priest Kelly recalled:\(^{134}\):


"[...] A few of us who had not yet departed for home returned to make sure the meeting room had been tidied up and all personal belongings removed before we relinquished it. It was then that we discovered that the Conclave ritual had been bugged and recorded. A cupboard at the back of the room which had been perfectly intact prior to the banquet now had a hole drilled in the front of one of its doors. Looking inside, we could see where camera had been attached.

It was obvious who was responsible. News of the Aquinos' hassles at immigration and their return to the U.S.A. had been leaked. David had recognized a couple of reporters from gutter press rag the News of the World hovering around in the hotel bar throughout the week. Despite warnings to be aware and tight-lipped, alcohol made certain tongues jabber too much. With reporters allegedly wiping down tables and collecting glasses as if they were staff, some people let the side down badly by speaking completely unguarded in public and being eavesdropped. They knew exactly when we were going out to the banquet and entered the meeting room and rigged the camera prior to the main ritual.”

The News of the World contacted Magister Austen later and asked him to visit them. He did that and learned that yes, they had recorded the main Conclave Working. It goes without saying that they had wished to get some scandalous footage of evil satanists doing their terrible rituals in central London. What they got on their tape was complete darkness and people speaking. There were only candles for light in the Working, so they got only audio, that was enough to reveal that no shocking debachery or such took place. They were still all for making something out of it. When Magister Austen told them that he was well aware of them inflicting damage to the hotel property in order to place the camera and that this information could be provided with evidence to the Strand Palace so that legal proceedings could be initiated, the News of the World decided to not publish anything on the Temple of Set's Conclave.

But there was more to the story than that. Prior to the London Conclave someone had leaked the information about the coming Temple of Set Conclave to alt.satanism-group (a veritable sewer of discussion on satanism) in the internet around that time. This naturally raised questions in the Temple. Who did it and why? Suspicions about Magister Austen being the culprit grew as the post leaking the information had Austen's style of writing. There was discussion on the subject among the Magistry and Magister Menschel, the chairman of the Council of Nine at the time, talked about the issue with Austen during the Conclave. Austen apparently claimed that someone had faked him sending the leak. While writing this memoir I talked about the subject with DenytEnAmun, who said that Magister Menschel had clear evidence of Austen being the culprit. The case didn't go anywhere, though. For Austen's defence it needs to be said that it certainly looks odd why he would have done the leak. Too much beer in the local pub? Desire to show off to the internet occult community? What ever is the truth about the case,
the leak happened, Austen was the prime suspect, and in the end he was off the hook.

At 8 p.m. the local time the Finns were 10 km above the U.K. soil with Finnair and heading towards home. Our second International Conclave was over.

I summarized later about my Conclave experience that

"I didn't have great revelations during the Conclave (although it surpassed my expectations), but instead I had incredibly joyful time of fellowship as well as many great magical experiences. For me, going to the Conclave was absolutely worth all the money and effort it took, as it was with my first Conclave also. I think that Conclave is one of the greatest tools for Xeper during a year. If I can do it, I will definitely attend also the next year's Conclave in the U.S.A. I knew from my previous experiences that after the Conclave I will face the task of doing a lot of magical arrangements. Now it was time to start to Work with the magical seeds I had found, collected, and created during the Conclave”.

While the Conclave didn't bring me great revelations, its seeds did. During the next six months I went through the highest peaks of joy to the deepest depths of sorrow. The Death of the Kalevala Pylon and the Hieros Gamos Workings had been paving the way for the Conclave experience and what was right behind the corner. It was time for solve et coagula.
Ragnarök

Ragnarök (Ragnarokr): 'Destruction of the powers'. Term used to describe the end of the world, when the monsters slay the gods, and Midgard and Asgard are destroyed.
– H.R. Ellis Davidson in her Gods and Myths of Northern Europe

I had barely returned home from the London Conclave when I already started to plan a trip to Germany. I had an intense correspondence with Magister AruXet and Adept Pandora, and I managed to get myself the biggest phonebill ever. It was so huge that I could have traveled with that money easily to Germany and back twice. I also sent abundant flowers to Pandora. In my studies I decided to quit my French classes and start studying German instead. My relationship with Pandora was developing pretty quickly into something more serious. I felt that ”everything was possible”.

I was full of inspiration and head over heels in love. This also effectively made me end a fumbling relationship I had had for about three months by then. I had not been very enthusiastic about that relationship from its beginning, to me it was more like ”let’s see if this develops into something” than something evidently really serious. It was missing the magic I ideally wanted to have in a serious relationship. Adept Pandora had that magic. She seemed to be a fylgja, a woman who carried with her a divine inspiration to me. On October the 20th I asked myself in my diary: ”Is this a path to destruction or to a previously unseen splendor?” As we will see, it turned out to be both.

Priest DenytEnAmun and Adept SeBastian were supporting me in my reality defying inspiration and visions, providing also some healthy perspective. It just happened to be that we all had ended dysfunctional relationships soon after the London Conclave, so we were all in the same boat and easily understood each other also in this subject.

Having witnessed how much DenytEnAmun was getting out of the Nine Doors of Midgard -curriculum, both SeBastian and I started the curriculum, too. SeBastian started the curriculum in October and I followed suit in November. Now the runes and the whole Northern approach to magic were speaking to me. This was a crucial time for me in our collective ”Sowilo rising” -phase, where we all found our own angles to Northern approach to magic and cultural context to Initiation. I started to study Magus Flowers' books on the subject passionately. Besides the Nine Doors of Midgard I still continued to use tarot and to think about the ”Pyramid of Being” -scheme of Initiation I had been Working with earlier.

135 You can listen to Ian Dury's song ”Profoundly in love with Pandora” here.
136 See chapter 10: Sowilo rising.
My drawing published in the cover of *Iku-Turso* vol. IV, issue 4.

*Iku-Turso*, vol. IV, issue 4 came out in November. It included Conclave reports from all of us and lots of photos from the event. I provided also a poem, a cover drawing, and an often repeated quote from Adept Pandora: "No risk, no fun". Also the *Scroll of Set* was published in the same month. Among other things it covered news of founding of the Ultima Thule Pylon by Priest DenytEnAmun\(^\text{137}\) and the Order of the Setne Khamuast by Magister Don Webb. The latter was mainly focusing on the magic and philosophy of Graeco-Roman Egypt, but this was not the only field of study for the Order. By founding the Order Magister Webb made real what he had promised during his London Conclave presentation. He provided also an article "Proclaiming the Heb-Sed and Revalorizing the Word", in which he proclaimed that till the next Conclave we were living in Heb-Sed, a festival of Set. Basically, this meant a time to look at the Æonic formula \(\text{Xepera Xeper Xeperu}\)\(^\text{138}\) with new eyes. Of special importance in this was the third section of the papyrus where the formula came from. This section deals with spells of defeating Apep, the *neter* of illusion. Among the spells which gave the magician the power of Set was the *Book of Knowing the Spiral Force of Re and Felling Apep*\(^\text{139}\). Magister Webb closed his article with the words:

\(^{137}\) See chapter 10: Sowilo rising.

\(^{138}\) Which comes from the papyrus Bremner-Rhind held at British Museum. It can be translated "I have Come into Being, and by the Process of my Coming into Being, the Process of Coming into Being Is Established." In his *Mysteries of the Temple of Set* Webb notes that: "[...] French scholars had determined that Hermetic tradition of 'as above, so below' came from this phrase.” [Xepera Xeper Xeperu].

\(^{139}\) This was published later in Magister Webb's book the *Seven Faces of Darkness. Practical Typhonian Magic*. Vol.1, Proceedings of the Order of the Setne Khamuast (1996 CE).
"So consider what it means that the Egyptian use of the formula was to dispel illusion. Consider how your own Xeper enables you to see through things, and in this Festival year of Set, re-enact the action of Set. See clearly, strike down the illusions that oppose you, and rejoice in your descent from He Who First Came Into Being – for like him you hold within YourSelf all the potential for Creation and Change."

The theme of dispelling illusions became a powerful and an important one for me during the Heb-Sed. It was going to be a relatively long process of *solve et coagula*, of dissolving and coagulating myself. In the end of the process I Came into Being as a Priest of Set, III°, in the spring of XXXII ÂES/1997 CE. Appropriately, the *Book of Knowing the Spiral Force of Re and Felling Apep* played a part in it.

On the 7th of November Pandora told me on the phone that he had left his boyfriend. Our plan was that I would visit her in December as already planned and if everything looked good based on that, I would then move to Germany to live with her and her child early next year. Soon after that I got a letter from Magister Webb dated the 22nd of November:

"You are in the midst of discovering the Essential part of your life. The question of "Who am I, really?" never comes to the fore as strongly as when you discover that you are not your home, your language, your job. All of these things not only have passed away, but will pass away. At first in our lives we tend to think that the Objective Universe is the place of stability – after all trees and buildings and cars stay around from day to day – while our thoughts and feelings change every few minutes. But the first step to lifetime Initiation occurs when you discover that the you, the master of your own subjective universe, are far more permanent than anything in the world. The way to make that step – as you well know – is by daring – by plunging into the Unknown. You have entered the Unknown, and as you begin to make it Known to your psyche, you are discovering a second Unknown within.

The Temple itself is undergoing a similar process – with each new Initiate, each new Priest, each new Pylon, each new country we expand into – we are entering that Unknown. We discover that many things we thought were essential, are but details – but more importantly we are discovering many essentials about ourselves that we had not known. And that Knowing is the key to power – a power which must be fed back into the cycles of expansion for the Temple and Xeper as the Setian.

The Vampyre of fiction often faces this problem. Imagine a Vampyre who woke up in his coffin every ten years for a period of a couple of months of intense activity. He or she must not only learn the patterns of the ever-changing world to survive. He or she must learn them in order to Live and be Reborn. Live and be Reborn is the third Runic imperative.

Seek that which is Unknown (*Reyn til Rûna!*)
Give self to Self (*Gef sjalf sjalfum ser!*)
Live and be Reborn (*Vertu a liff ok vertu aprborinn!*)
Carve these Runes and sing them well.

As you achieve the unification and realization of your self in your new home, you will likewise
Become an evolutionary catalyst to the Initiation of those around you. It is from this Mystery of Giving that the Temple grows from its vast foundation on the Red Plain. Feel free to share this letter with any Setian you feel may be interested. Please give my best to mein Bruder AruXet and to Adept Pandora.

*Xeper and Remanifest,*  
[signed]  
Don Webb, IV*”

Also other interesting correspondence took place around this time. I was writing with Priest James Severson about sex in Initiation, a subject that was dear also to him. He had written about sex magic two fine articles to the Order of the Sepulcher of the Obsidian Mask's newsletter the *Sepulchral Voice*¹⁴⁰, which I thoroughly enjoyed. In his letter dated the 17th of November, he made some very perceptive basic points:

"I enjoyed the sex magic talk the Kalevala Pylon gave during Set XV. I think it gave the Initiates involved a chance to explore (in discussion) this seldom mentioned magical area within the Temple of Set (in an open forum) […] I am sincerely interested in the power and beauty of this form of Self-Love. Power in the sense of physical health and mental vitality. Beauty in the sense of self-glorification and the expansion of the *psyche* – pushing the boundaries of the magical experience via the use of sexual energy – exploring higher states of ecstatic consciousness. This can become a Greater Black Magical operative or illustrative Working with the right set of criteria (depending on one's desires, goals). I conceive these concepts of power and beauty to be very Vampyric. They tap deep into the emotional/intuitive elements of the *psyche*. As stated in *Her-Bak*, the language of the Heart.

Sex magic does not have to be a purely physical act. It can involve more of the commonly known sensual aspects of erotica. The "seduction". This can take many forms. As we say in America, there is more than one way to "probe" a woman or a man. I would classify this as the stylistic Lesser Black Magic of the Order of the Vampyre. A feeding of sorts, off the sexual/sensual energy given quite freely by any average person. This is not an exclusive physical interaction, but more a psychic one. Example: If I am talking to Ms. or Mr. X and I feel they are attractive in any number of ways I can draw upon that. Thus indulging in my perception of them, or them of me. This type of encounter can engender a greater perception of human interaction as well as a deeper sense of beauty – a great mystery within the human equation (as well as a good exercise in Lesser Black Magic if need be – depending on the situation).”

My correspondence with Priest Severson gave some extra depth to my practices of sex magic and Lesser Black Magic, the latter in which I was at that

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¹⁴⁰ The *Sepulchral Voice*, Vol. 1, Numbers 2 and 5: *A Black Magical Sex Magic Primer* and *Sex Magic*. 
time studying and utilizing especially techniques of neuro-linguistic programming\textsuperscript{141}.

Meanwhile, DenytEnAmun was busy with his Order of the Trapezoid and Ultima Thule Pylon Work. The first official meeting of the new Pylon was held in Sweden, Stockholm, on November the 12\textsuperscript{th}. It was attended by Priest DenytEnAmun, Adept SeBastian and a Swedish Setian Hagal, whom DenytEnAmun had been in correspondence with for almost two years. The main reason of the meeting was Setian Hagal's formal Recognition to the degree of Adept, II\textsuperscript{o}, but the three Setians had also plenty of time to explore Stockholm and talk about Initiation. During the same meeting Adept Hagal also shifted his membership from the Kalevala to the Ultima Thule Pylon. I later received a postcard signed by them all, with DenytEnAmun's note that ”Hagal is a good guy”.

The Temple was finally getting more members also from Sweden. In addition to Adept Hagal, there were now two new Swedish Setians: Peribsen and C.L. The former had ”a wide experience” with contemporary branches of occultism, owned a book store, worked as a part time journalist and played bass in a rock band. Setian C.L.'s magical interests included runes, the Chinese concept of chi, prana, and he practised martial arts and powerlifting. He worked as a locksmith and security advisor and had ”a sincere interest in health food and healthy living in general”. Priest DenytEnAmun's magical intuition had been right, there was a Need for the Ultima Thule Pylon and it had a good start.

Soon after DenytEnAmun had moved to Turku he started a relationship with Lady Twilight, also a student at the University of Turku. Because DenytEnAmun spent most of his time at Twilight's apartment his own ”student cell” home was basically unused. I was the last one of the Dynamic Trio to still live with my parents, so DenytEnAmun kindly offered me keys to his own apartment. I used that opportunity and spent lots of time there.

On January the 17\textsuperscript{th} my first trip alone outside of Finland started at 7.35 a.m from Turku airport. I arrived safely to Stuttgart via Copenhagen with SAS around 10 a.m. Adept Pandora picked me from the airport and we drove straight to her home at Esslingen, some 20 minutes away from Stuttgart, in Baden-Württemberg area of southern Germany. It was wonderful to see her again.

During the five days I spent with Pandora we managed to do a lot. It was a Christmas season and the weather was really nice. There were Christmas trees, decorations, light snowing, smell of food in the air. We made many walks along the

Neckar river and one to the Esslingen castle, which I really liked. I was in love with Pandora already, but during the trip I really fell in love with Esslingen and Germany in general too. People were nice, well cultured, food was good, and it was so amazingly beautiful everywhere. It was like walking in a fairytale. Because the city had suffered very little damage during the World War II, most of its medieval appearance was well preserved. I loved it. The city and the nature around it reminded me of the Grimm brothers' tales that I had enjoyed as a child. The area was famous for its wines. Paracelsus had lived there in 1531. It felt like a home.

Memorial of Paracelsus on the wall of the house where he lived in Esslingen in 1531 CE.
I met Pandora's child who was still then a little boy. We had fun playing together and we got well along. I also met Pandora's business partner Sylvia who was a local artist. We talked about art, painting, and culture. She and Pandora had a frame business together. During our meeting we came up with the following definition of art: “Art is about going into the Essence, keeping its parts consciously in movement”. Meeting Pandora's grandmother was exciting, for I of course wanted to give a good impression of myself. She lived in a very nice old house that was filled with art and antiques.

One evening Magister AruXet and Adept I.U. paid us a visit. We drank wine, ate and talked. AruXet was one big smile, making jokes and laughing, happy for me and Pandora. ”When you'll have a wedding, the next Conclave, jaah?”, ”When do you move to Germany?” they were asking us cheerfully. We talked about the next Conclave that was going to be in Las Vegas. Pandora and I were planning to attend it and to share a hotel room.

Adept I.U. was just visiting her family for Christmas. She had moved to the States soon after the Salem Conclave, where she and Magister Robinson, the Grand Master of the Order of the Sepulcher of the Obsidian Masque, fell in love with each other and started a relationship. We also talked about Nietzsche and Lesser Black Magic, of which Pandora was definitely a master. She knew perfectly how to use her femininity to get what she wanted, she always knew how to pull the right strings in any given situation. I witnessed this in her company numerous times. We naturally shared also our thoughts on Vampyric Being. This was timely, as also Pandora was about to become a member of the Order of the Vampyre\textsuperscript{142}.

Before my trip was over we managed to visit Magister AruXet's home in Stuttgart. It was great to see the address where all my letters had arrived during our correspondence, what the home of the Master of the Temple was like. AruXet's home was on the hills, in a peaceful and beautiful area of the city. It was filled with books and wonderfully weird art objects and paintings. There were many prints of Paul Wunderlich's surrealistic paintings on walls. The Madonna calendar I had sent him was in the hallway. In the restroom there was a thick pile of Playboy magazines, piled up with a touch of German precision. AruXet was an enthusiastic pipe smoker and he proudly presented me his pipe collection and told me about the fine art of pipe smoking. He also told me about the symbolism of his home altar and we talked more about his ARI-principle\textsuperscript{143} and the philosophy of Nietzsche, whose music he also gave me on a c-tape to take with me home.

\textsuperscript{142} Incidentally, she had taken her magical name, Pandora, from Anne Rice's novel the Queen of the Damned.

\textsuperscript{143} See chapter 11: The London Conclave.
Magister AruXet's home altar in Stuttgart, XXIX ÆS/1994 CE.

Some objects on top of a shelf in Magister AruXet's home in Stuttgart, XXIX ÆS/1994 CE.
On December the 22nd the joyous trip, that was a success in all possible ways, was over and it was time for me to return to Finland. We arrived at the airport too late and I missed my flight. It was not officially possible to change my ticket for another ticket, but Pandora put her Lesser Black Magic skills in use and against all odds I was soon holding a ticket in my hand for the next Finnair flight to Helsinki. Appropriately, the number of the flight was 666. Instead of going straight home to Naantali I spent the Christmas eve at DenytEnAmun's parents place in Helsinki, the place that I had visited many times while DenytEnAmun was still living there. In addition to me there were DenytEnAmun, his girlfriend Twilight, his parents, sister and grandmother. It was great time in a great company and the food was excellent. I remember well how DenytEnAmun's mother was happy for me about what I was doing, and she enthusiastically reminded me of the motto carpe diem.

It must have been a very interesting time for DenytEnAmun to visit his family and friends in Helsinki again, as he had been through a very intense rite of passage involving, among other things, moving to Turku. After the Death of the Kalevala Pylon Working he had set himself to achieve Initiatory goals with very objective manifestations and a "full-contact" with people. Reading his Reaktorhaus hyperlodge of the Order of the Trapezoid report to Sir Rudra, IV°, from the 21st of December, gives one an astonishing look at how profoundly DenytEnAmun had transformed his life during the year. Before moving to Turku he had broken up with his girlfriend (the relationship had been dying for some time), made harmonizing deeds with friends and places in Helsinki, and then in Turku started to study a new major (from theoretical philosophy to translation), found a new girlfriend, and basically turned himself from an introvert to a total extrovert whom everybody liked. He started to practise different kinds of martial arts, went to Afro dancing class, and conscientiously practised the Nine Doors of Midgard curriculum. In his report he recounted why he had chosen to undertake the Nine Doors:

"I've held tight to the 9Doors program, doing all the prescribed exercises every single day. I've been so "overfaithful" partly due to "Gurdjieffian" considerations (do something Willed and aware every day in order to remain a continuous Being), partly because I feel a Knight of the Trapezoid should be disciplined enough to manage much more demanding things without fail. The most important reason is, however, that I truly want to learn at least one traditional system of inter-reality communication as soon and as thoroughly as possible. That the system I chose is the runes is due to the facts that (1) Finnish mythology is so deeply messed with Teutonic (and other) overlays and modifications that there is no chance understanding it without knowing the Teutonic mind-set as well, (2) Magus Flowers' reawakening of the Teutonic psycho-cosmology and magical practice is in a way a function of his general method of reawakening traditional systems – so learning from his books will help me look at Finnish
material in a more useful (initiatory) way, (3) as Magus of the Temple of Set, the leading LHP School on Earth, Dr. Flowers is one of the first to construct an actual restoration of a REAL LHP tradition – now here is a chance to be a pioneer and be a slight aid in this great awakening, (4) the runic system is the most internally coherent and applicable of the traditional systems I've yet met – certainly in part due to Magus Flowers' own coherence of thought and Understanding, (5) the runes are the traditional system of the O.Tr., a Knight of which I am, explores, (6) the Word Rûna was Uttered as a result of exploration into the runes, and so studying them will obviously be an aid in comprehending that very Word, or at least some of its mechanics.”

DenytEnAmun had joined the Reaktorhaus hyperlodge, a house within the Order of the Trapezoid, just recently. Reaktorhaus, that was founded as a result of the Shub Niggurath Working144, was run by Magister R.L.B., IV°, a.k.a Sir Rudra, whom we had met during the Salem Conclave two years yearlier. Rudra was a rising star in the O.Tr. who was to become its next Grand Master after Magus Flowers, V°, a.k.a. Sir Polaris. In addition to Reaktorhaus Rudra was running his own, alchemy themed Drosophila Element within the Temple, which published its own newsletter the Crucible. He talked a lot about ”resonance” in one's Work – a resonance between one's future or ascendant self and the present self. He was a first aid nurse and an anthropologist, who had done some work in India with the aghori and leprosy patients. His stories were wild and he was a wild card, a trickster, himself. We will return to Sir Rudra and the Reaktorhaus more closely later.

I spent the new year's eve with DenytEnAmun and his girlfriend Twilight at her home in Turku. We ate, drank, shot some fireworks, talked and in general had a good time. DenytEnAmun gave me some magical advice for my coming move to Germany. I had been preparing for my move for some time now: done all kinds of official paperworks, sold quite a bit of books I didn't need, stored some of my stuff, met many friends I wanted to meet before moving, and so on. I was not anymore fully in my mind in Finland, but not yet there in Germany. I was anxious to go. I was in a limbo.

The seventh national KalevalaClave took place on the 6th of January, XXX ÆS/1995 CE, at SeBastian's Red Grotto in Raisio. Activities included opening a Rûna-workshop in North Europe and Finlandia-Working145 which SeBastian had written. The latter was a direct result from Awakening of the Black Magus Working that the Pylon had done in August the previous year.146 In the Rûna-workshop

144 For the Shub Niggurath Working, see chapter 5: The Salem Conclave, for Reaktorhaus Hyperlodge, see Codex Trapezoedicus of the Order of the Trapezoid from 1999/2000 CE.
145 See appendix 53.
146 See chapter 10: Sowilo rising.
DenytEnAmun talked about the teutonic myth of the beginning of the world, the structure of Yggdrasill the world-tree, and the teutonic concept of soul. Also the concept of *fylgja* was discussed.

After this I told about my recent trip to Germany and showed some pictures I had taken there. We also talked about romantic relationships with Setians and non-Setians, how they may differ from each other, and so on. The consensus was that while romantic relationships with Setians seemed categorically more likely to work better (due to individuals sharing the same philosophical and magical approach to life) there was still no guarantee that such relationships actually worked out better than relationships with non-Setians. Alchemy of relationships is just way too complicated to make such simplifications based on the main philosophy or philosophies of life the couples have. I was about to learn this the hard way myself.

While talking about the state of the Pylon we came to the conclusion that the meeting signified “the second death of the Kalevala Pylon”. The first had been the death Working we did the previous year. The Kalevala Pylon had consisted of the Dynamic Trio alone for some time now. Each of us was a member of one of the biggest Orders of the Temple (Trapezoid, Leviathan and Vampyre). We were all II°+ Initiates and our individual Works were more or less Order specific. SeBastian was now the Sentinel of the Kalevala Pylon and DenytEnAmun the Sentinel of the Ultima Thule Pylon. I was about to move to Germany. When you add to the mix the fact that a Pylon is first of all a geographical unit, a portal of the Temple for new I° Setians, it becomes evident that the Kalevala Pylon was facing an important change in the nature of its operation. DenytEnAmun later appropriately called this new phase (lasting till December of the year) “death/sleep”.

In addition to his *Finlandia* project, SeBastian was working on many articles for the Order of Leviathan's the *Trail of the Serpent*. In October and December the previous year there was published “High Intelligence” and “Getting International”, and in January “Forever Young?” saw the light of the day. In addition to these he contributed “On continuing the work of a previous sentinel” to *Sentinel's Trident*, a publication dedicated to the Pylon Sentinels of the Temple, in January.

I kept on spending time in “a magical isolation” at DenytEnAmun's apartment. I was doing the *Nine Doors of Midgard* exercises, studying Gurdjieff's ideas and German, and so on. Based on my diary entries I was getting a lot out of it all. New kinds of ideas were surfacing and I had some insights on the nature of consciousness. On the 13th of January I made a prognostic note: “It is now

147 See chapter 10: Sowilo rising.
148 Appendix 54.
important to tear me to pieces, to look at how I am composed, what are my ideals and how things will probably be in Germany (inner and outer alchemy)”.

The Order of Shuti made a Creation Working between the 6-8\textsuperscript{th} of February. The Order, which focuses on dualities of all kinds, had made it possible for any Setian around the world to take part in this Working. The Finns found the Working interesting and we took part in it simultaneously, each on our own. SeBastian summarized later:

"Our Working series took place on the 6\textsuperscript{th}, 7\textsuperscript{th}, and 8\textsuperscript{th} of February, XXX ÆS. Our main objectives were the same as in Creation I (to create a Universe, to enter into this Universe, and to attempt to communicate with each other while being in this Universe). In addition we agreed on two things: (1) The Workings would be performed between 10 and 11 p.m. each evening, and (2) the common element in the individual Universes would be a pillar of some sort, to act as a 'communication device'. All other features and preferences were at the discretion of the participants.”

It was an interesting experiment with some intriguing similarities in our creations and in the processes involved. Some interesting links were made to our previous Working experiences and some challenges received. Regardless of rich visualizations involved in the Working, it was a rather abstract concept to deal with. I felt that the aim of the Working matched well with the process I was going through, and accordingly it had a special meaning for me. After all, I was in the process of creating my Universe anew, all the way from changing my physical surroundings. The Kalevala Pylon members' reports of the Working were later published in the Order of Shuti's newsletter \textit{Dialogues}\textsuperscript{149}.

The big day arrived. All the paperwork was done, lots of my stuff was stored, some sold, some sent to Germany to my new address. Many friends were met and bid farewells. Lots of mental preparation for the move had been done in this big rite of passage.

I was happy to go and leave "the grey, colorless, depressing and ugly Finland” behind. There was a beautiful Setian woman I loved waiting for me in a beautiful little city in Germany. Sure, there were many dear things in Finland for me: my family, friends, and my Setian Brothers DenytEnAmun and SeBastian. But I was doing my Will, pursuing my own life and Initiation, and it had led me to this point. I felt I was if not a god at least a semi-god of sorts, and everything felt possible. What I was doing seemed just crazy for some, but realities of this planet in the vastness of the universe seemed to me like something to just adjust to my

\textsuperscript{149} \textit{Dialogues}, II.3, July, XXX ÆS/1995 CE.
Vision. Moving to another country felt like no big deal. For me it was the perfect way to move away from my childhood home. While young people's first home outside of their parents' home is usually in the same country, I was doing it differently.

In the process I had idealized Germany big time and painted Finland with ugly and depressing colours, which was charmingly naïve when I think of it now. In my attitude I was a bit like my childhood Finnish rock heroes Hanoi Rocks, who were happy to leave the boring and backwards country of some close-minded rednecks, and who created their own reality of sorts and lived their dreams come true. Like them, I wasn't interested in any juntisäpinät\textsuperscript{150} of Finland either. I was going to live an exciting and magical life with the woman I loved in beautiful Germany.

On February the 10\textsuperscript{th} I flew from Turku to Stuttgart. I was picked from the airport by Pandora, who was cheerfully in good moods. Meeting her was exciting, but already there on our way to our home I felt that something was wrong. Some pieces in the big puzzle just didn't feel right. It felt like my radar had detected a massive meteorite approaching in a distant distance along an alarming trajectory. I analyzed this as just a passing irrational feeling in completely new conditions and left it at that, not expressing my feeling in any way outwardly. And there it stayed in my unconscious mind for a good while, because everything seemed to be settling nicely for the coming days. We were happy with our life at Olgastraße in Esslingen.

The view from our kitchen was a big hill behind old German buildings. I got familiar with the city. I checked with the local Arbeitsamt, an employment agency, and started to search for a job. Because my name sounded feminine to Germans, I got some official letters from them with the title Frau. I was entitled to Finnish unemployment benefit for three months no matter that I lived in Germany, so I was able to not stress about finances that much for the start. I started a German class for immigrants. It was twice a week and I enjoyed it a lot, making rapid progress. In addition to that I was naturally studying German on my own and Pandora helped me a lot in this. I used German more and more every day and got eventually so fluent in everyday German that I was f.e. able to handle calls all fine with people. I was motivated and I really liked the language.

Meeting Magister AruXet in Stuttgart at his home on a weekly basis was lots of fun and very inspiring. We talked a lot, drank local wine and ate gummibears. Occasionally we also met at some cafeterias, and the one at Altes Schloss, the old castle on Schillerplatz in the center of Stuttgart, become our regular place.

\textsuperscript{150} An expression used by Hanoi Rocks' guitarist Andy McCoy in the 80's, translating roughly as "a redneck bustle".
AruXet was heavily working on his *ARI*-formula and he wrote the "Eye in the Triangle"-article about it for the February issue of the Order of Leviathan's *The Trail of the Serpent*. It was clear and to the point, as always. Hearing him talk about his concept face to face made me pretty well to understand what he meant by *ARI*, and I appreciated his formula for its straightforwardness and very German practical approach. I tried to see my own Initiation through the concept quite a bit.

My meetings with AruXet were very important to me. In addition to Pandora, he was the only person who I was able to have very personal in-depth discussions with. He listened patiently to my views and experiences and gave many good pieces of advice on the way. As weeks passed by these meetings with him became more and more important.
One morning a big brown envelope was dropped into our mailbox. It was the first issue of *Hyperborean Codex*, the newsletter of the Ultima Thule Pylon that DenytEnAmun had founded late the previous year. Most of the articles were written by DenytEnAmun, but there were also ”Rûna-Workshop” by SeBastian (a report of the workshop DenytEnAmun had given us during the 7th national Kalevala clave in January), and a ”Note on New Beginnings” by Magister Don Webb. DenytEnAmun had written for the issue the ”Story” (about how the new Pylon Came into Being), ”Stones of Foundation (UT-I): Set in Stockholm” (the first official meeting of the Pylon), ”Reflections at Urthr's Well or Who am I and Why am I Doing this?”¹⁵¹ (a personal reflection on the nature of Setian Initiation), ”Carrying Lucifer's Torch to the North”¹⁵², and ”Ultima Thule: Some Hyperborean Mysteries”¹⁵³. In addition to these he had edited the current North European Setians membership roster for the issue. There were six members in the Pylon: The Dynamic Trio and the before mentioned three swedes.

The first issue of *Hyperborean Codex* was pure dynamite and it showed again the substance and skill of DenytEnAmun as the senior North European Initiate that he was. *Hyperborean Codex* got very positive feedback from Magus Flowers among other Setians.

On the new year's eve I had got from DenytEnAmun an advice to create my magical self every day in Germany. This I did, but things nevertheless started to develop into a more stressful direction. My relationship with Pandora started to crack. My Nine Doors of Midgard exercises got frozen and I stopped doing them. Little by little I started to seriously doubt if things were going to work out with Pandora after all. Dark clouds started to gather upon Esslingen.

On one of those distressing days I had a powerful experience while walking at a local cemetery and pondering what I was going through. I had an insight about the relationship of Subjective and Objective universe. I found it impossible to put the experience satisfactorily into words, so I did my best to put the experience into a drawing somehow. In the drawing I found echoes of Magister Webb's advice to me prior to my move to Germany (”But the first step to lifetime Initiation occurs when you discover that the you, the master of your own subjective universe, are far more permanent than anything in the world...”) and my ideas about the Pyramid of Being, an Initiatory map of the totality of my existence, that I had been Working with especially during the previous year. But there was something more in it, something that came straight from my psyche, my Heart of Being. There was a

¹⁵¹ Appendix 32.
¹⁵² Appendix 33.
¹⁵³ Appendix 34.
deep link into the dimension that I had also previously experienced every now and then, but this time I felt that something was established on a new level. It was more powerful. It was later, when I had entered the Priesthood of Set, that I knew this link better. I also put the experience conceptually into the Devil's Fist ”map” then, to which we will return in the second part of this trilogy.

The Esslingen cemetery experience:
The relationship of Subjective and Objective universe.
March XXX ÆS/1995 CE.

New issue of *Iku-Turso*\(^{154}\) was published in March. The Sentinel of the Pylon, SeBastian, wrote a report ”Transformations” of the recent doings and developments in the Pylon, ”Finlandia, the roots of our culture”, and ”More sex, magic and rock 'n' roll”, which consisted of his book reviews of some novels related to the subject\(^{155}\). There was also *Finlandia-Working* that SeBastian had written and which the Pylon had done on January the 6\(^{th}\). From me there was the nameless cover

\(^{154}\) Vol. V, issue 1, March XXX ÆS/1995 CE.
\(^{155}\) Pauline Réage: *Story of O*, The *New Story of O*, and Neil Bartlett: *Ready to catch him should he fall*. 
drawing, "Eine Reise nach Deutschland" report about my last December trip to Germany, and an interview I had conducted with Magister R.N., the co-Grand Master of the Order of the Vampyre

My efforts to get work had not been successful. I had been with Pandora and a bunch of other people in one photosession for some Christian church or such, for which they paid. They basically took photos of people walking in an idyllic nature. We got the job from some people Pandora knew. Besides of that one time cosmic joke, I had not found a job.

On the 21st of March I decided to go and ask work from a vegetarian restaurant called Iden in Stuttgart. To my surprise, they asked me when I could start. I started immediately. It was only a part time job, something that did not match my education, and it was not glamorous – but at least I had found something. I was occasionally doing some customer service, but most of the time I spent washing dishes with two other guys in a very small room. Another of them was a young black American guy who said he had previously worked for the U.S. Army. He was rude, talked non-stop about things that didn't interest me at all, made all the time bad jokes and was all over a pain in the ass. I tried my best to ignore him. The other guy didn't luckily speak anything at all.

I got some new hope with the job – maybe things would start to turn better with Pandora now that I had made at least a little step in work life. I told her the news in the evening but it didn't seem to make her happy. On the contrary, she seemed sad. The little hope I had gained that afternoon flew away like sand from between my fingers.

I started to be desparate. I still went to my German classes and work at Iden, and took care of our home. One day before my work I went to Pandora's and Sylvia's studio where they had the headquarters for their business. I helped Sylvia with some stuff. She looked at me sadly. As I left the place I decided to take a look at an odd Mexican bar that was right next to the studio. I had not visited it before. It was a weird place, like straight out of an Alejandro Jodorowsky movie. There was no one besides me, not even a bartender, but the door was open. There were all kinds of Christian kitsch and a huge cross behind the bar counter. Jesus was in perfect elhaz-rune posture – the last rune I had been Working with before stopping the Nine Doors of Midgard curriculum. Elhaz is the rune associated with fylgja, the contrasexual entity that carries the divine Flame of inspiration. In a weird way this was a very magical experience that made perfect sense to me.

156 See appendix 19.
157 You might want to think about the old English rune poem on elhaz-rune here: "[Elk's] sedge has its home / most often in the fen, / it waxes in the water / and grimly wounds / and reddens ["burns"] with blood / any man / who, in any way, / tries to grasp it.” (From Edred Thorsson:
On the 29th of March Pandora told me the obvious. She wanted to finish our relationship. I started to sleep in another room. My universe was shattered.

The very next day I made my last shift at Iden. It was a rainy and lonely day. I observed people in Stuttgart and thought what I should do with my life. I decided to put an advertisement to Stuttgarter Zeitung and look for an au pair work, for which there seemed to be some demand. Maybe I could stay in Germany, develop my language skills further and make the best out of my stay in the country somehow, I thought. I got two work offers few days later, but the conditions offered were not what I was looking for.

I was psychologically in pieces. I played with the idea of shooting or hanging myself, or jumping in front of a truck and finishing my misery once and for all. So this was what it all had come to: My love was lost, my universe was in

Runelore).
ruins, and I needed to go back to Finland and start my life there all over again. The thought was not pleasant. But even in my darkest hour I was not seriously considering destroying my physical Temple. Curiously, deep within me there was something that was pretty calm and even happy. It was as if something told me that this served a Greater Purpose. This was Good for me. I Needed this. And once I would have finished the whole solve et coagula-process, I would know myself better, I would be stronger, I would be happier. Deep within I had a confidence that I was searching for Truth, following the voice of my Heart and doing my Will. I remembered the words of Aleister Crowley to one of his student: ”To advance – that means Work. Patient, exhausting, thankless, often bewildering Work […] Work blindly, foolishly, misguidedly, it doesn't matter in the end: Work in itself has absolute virtue."158” The old man had been absolutely right.

In early April I turned 23 years old. It was the worst birthday I had ever had. I spent it wandering around, thinking and observing things alone. For the first time in my life I had also started to smoke – I easily consumed a whole package of cigarettes in a day. That ended completely later, when I returned to Finland. My diary entry for the birthday was one word: ”Disaster”.

On the 3rd of April I wrote to my Setian brothers in Finland a lengthy analysis and a rant of the situation. Among other things I wrote:

"[…] I and Pandora had a wonderful connection in London and also here in Germany the last year. But when we moved from experiences "beyond space and time" to everyday life, things changed.

I arrived in Germany. I started to do what I saw the best course of action. I continued to study the language (on my own and in an evening class), to seek a job (dozens of letters, countless phone calls, talking with consulates of Finland and the U.S.A., and with employment agencies, etc.), to do all I could for our home (90% of my money has been spent on food and other such necessities, and I've also done all the household work), and to do my best to integrate into my new status the best I can (for D., Pandora's child, I was first of all a father figure, and then there was of course Pandora's and mine relationship). Among other things this included intentional daily creation of my magical personality that I talked about with DenytEnAmun before my move here. I liked all new things and I embraced their challenges. I didn't have a problem to find perspectives to our situation; where we were, where we were going, and what kind of efforts it would demand from me. Regardless of this, Pandora started to become more and more stressed and irritated about me.

For the last half a year Pandora and Sylvia have invested considerably into their frame business without much income, and it seems likely that there will be not enough income in any near future either (it looks like establishing one's own business and starting to get good regular income from it takes 2-5 years here). In addition to that Pandora and Sylvia need to work long days for their business at this point. In addition to the frame business Pandora has old real

158 Aleister Crowley: Magick without Tears. Preface.
estate debt on her shoulders and of course she needs to take care of her son D. too.

My inexperience and student-boy touch to all of that started to irritate Pandora (who is a ”workaholic” as AruXet once noted to me). She started to become more distant towards me, which I felt unfair, because I was doing the best I could do in the situation. Knowing her, I understand her reaction though. To her, it would suffice if I did my best on the same level in the objective world as her. While I am studying the language of the country and trying to find myself work that would match my education (which would not be conquering the world either) instead of doing dishes at a local restaurant, she is doing her best to spread her frame business all over Europe, thinking of her next goal to buy a Victorian era villa from South-England. While I am concentrating in getting little pieces of everyday life together, she is concentrating in big business.

We both knew well of the risk of ending up in this situation in which we are now, but I am still completely shattered. It is much easier for Pandora to dismantle the situation than for me. When I'm gone, she has all the pieces of her life still in their place. To me it is another story. Anyway, ”no risk, no fun”, to quote Pandora's motto. I as a magician am ”cursed” to do and try things that are according to my Will. I take risks and continue to have my self and my life as my laboratory. I came here with the spirit of carpe diem and reyn til Rûna, where ever it would take me. I knew that I might end up in the biggest pit in my life, but I was anyway doing my Will, daring into unknown, desiring to Come into Being.

[...] To summarize: We had a great physical/mental/metaphysical connection ”beyond space and time” (Conclave and my holiday here). We thought that this connection could work also in everyday life, but it didn't (a curiosity: I was the first man who she thought she could live with under the same roof). I think that there is substance behind the idea of living together with her, but we had a wrong time and space for this magical act. There was too big difference in our link to the objective universe. She is trying to run a big business and she is a mother for a young child. She has survived some amazing hardships in the past and is still carrying their burden on her shoulders. I can't come close to her approach and experience even by doing my best in these conditions. All of her previous partners have had a wealth. Big house, great income, all of that (all of them have also been 10-20 years older than her, while I am way younger than her). I had something they didn't: a Setian consciousness and perspective to life, a personal piece of a puzzle that fit in her puzzle. But that was not enough. Pandora wants a partner who is equal with her also in objective world, in wealth. Based on that she thinks it best that she keeps on living alone. She has felt that men always take from her more energy than they give. What a lovely strong woman.

As you can imagine, also I have lost my nerves a few times here. I move away from my parents' home to another country, straight into these amazing conditions, and even before I have really adjusted to my new environment it is already disappearing from under my feet. I just need to accept the anticlimax of returning to Finland with scars of a cosmic crater in my heart.

You do what you can, even overcome youself in conditions beyond your comfort zone, and you get negative feedback. I've felt many times that I'm about to lose my mind. Sometimes I have felt that I am stronger than ever, sometimes I feel that my life is a story by Edgar Allan Poe where a black mass descends upon oneself, blurring all rational thinking, dragging one to the bottom of death asking what ultimately is that something that keeps you holding on to life.
After the death Workings of the Order of the Sepulcher of the Obsidian Masque and the Kalevala Pylon, this has been the third real death Working for me.

There has been suffering. Conscious suffering too, but often too much altogether. P.D. Ouspensky rattles to me from his grave: "only conscious suffering has any value!" and I thank him for this consolation. There has also been too much coffee, gummibears, even cigarettes. Doch nicht Brantwein! I've got some insights into the nature of humour. The harder the conditions of life, the harder the humour.

When all things where one can forget oneself in daily life, big and small (music, books, television, magazines, food, drink, friends, work, study, all known and "safe") has been taken away from your hands one can find the Self that is at the bottom of it all. It is a very thin but powerful link into the objective universe. One can find out how you want to spend your time, what you want to achieve in your life, what kind of things are important to you. Simply: who are you, really. One can find out the core that keeps on pulsing and keeps you alive, when all else has been taken away. I, the master of my own subjective universe, the Flame, am much more stable in the Universe than anything else. That which is for me noble, beautiful, dear, eternal, is there and stays: the things that really make Me.

[...] It seems to make sense to return to Finland. To move to my own apartment there, to finish high school, and see what comes next. Now that the original plan here is cancelled there is no way I would stay here to wash some dishes at a local vegetarian restaurant. Anyway, returning to Finland sucks! It is an ugly and grim country (do you hear Monty Python's Finland here?), a Northern periphery, the last corner of the world, that offers endless clay fields, flatness after flatness, dark forests, coldness, scarce sunlight, rain and sleet, mosquitoes. People without vision, but with hard elbows. Gray shopping malls and ugly architecture. The general mentality. The way things are done. I think I know now better the link between a climate and a mentality, why the Finnish midsummer is what it is and why we have those ferries that operate between Finland and Sweden. I am not living my life through others but I would still rather live in Germany or in some similar place. I have felt to be at home here. I just have to eat all the shit that comes to me with moving back to Finland. All in all, these two months have been very instructive, both "mundanely" and magically. Xepera creates itself by continual rolling of the dung ball.

I had considered to still stay in the country, but I could not find a full-time job to support myself. Pandora's and Sylvia's business could not afford to hire me, otherwise we would have used that card already in the beginning of my move. Some au pair work was available, but the conditions were not what I was looking for.

Moving to another country is not really that big deal as such, lots of people do it every year, but how I had done it was reality defying and very risky. I had spent only eleven days with Pandora prior to my move, basically in holiday conditions. Intense correspondence and phone calls can't compensate for sharing daily life and seeing if a relationship works. I was young, pretty inexperienced and overtly idealistic. One could think that I would have learned from this experience
to know better, but I still did pretty much the same thing all over again later during my Priesthood years.¹⁵⁹

So there I was again, packing my stuff, sending it away, doing all the paperwork needed, and buying a one way flight ticket. I had many meetings with Magister AruXet, who I had great conversations with again. At this point he was the only person who I could really talk about what I was going through. I am eternally grateful for how much he helped me during those hard days. I went the last time to my German class. One of the teachers was visibly tearful when I told her that I was finishing the class. She knew what it meant without me needing to tell everything.

Before my return to Finland there was still one thing to do. On Wednesday, April the 26th of April, I made a pilgrimage to the Hohenzollern castle. The whole trip was about contemplating the experiences I had had in Germany, what I had possibly learned from it all, and about marking a new beginning. I named the Working the New Dawn.

I first traveled some 52 km from Esslingen to Stuttgart and from there to Tübingen by train. The city seemed to be quiet. I had some 25 km still to my destination. Once I stepped out of the train at Hechingen, I was almost there. I took a taxi to get

¹⁵⁹ See the second and the third part of this trilogy.
to the castle itself. I thanked the driver at the feet of Berg Hohenzollern, and started to walk up the hill. It was quiet and very foggy. There was something archetypal in what I was doing, I felt I was living a myth. There were not too many tourists around because it was not a tourist season and because it was in the middle of the week. I preferred it that way.

The castle, that originates from the 11th century, is stunningly beautiful. It is rather isolated, standing on top of the 855 m promontory on the western side of the Swabian alps.

I walked around quietly, reflecting on the beauty and the history of the place, and the reason why I had decided to come to the castle. I was, again, doing a rite of passage.

Two very intense months were behind. In the beginning of them I was full of optimism, energy, inspiration and love. At the end of them, I was in the middle of a personal Ragnarök, destruction of powers. In the process I had given my best trying to make it all work, even overcoming myself in a number of things. I had stretched my psychological boundaries in many ways and finally under an enormous stress broken some of them big time. I had learned some important things of myself, some painful truths.

As I walked in and around the foggy castle, the experience I had had at the Esslingen cemetery was with me, reminding me of my path, of the virtue of doing my Will. Deep within I knew, that just like in the myth, the world would resurface anew with vitality and the surviving and returning gods would rule again. To quote Nietzsche: ”What does not kill me makes me stronger"\textsuperscript{160}.

The castle itself stood like a majestic symbol of my Self and my Will. It was separated from the cities below it, standing on the top of the mountain above the massive fields of fog. During hundreds of years of its history it had stood there, while the cities had dramatically changed. The castle itself had changed during that time, too, but it still \textit{was} there. I remembered the letter Magister Webb had sent me before my move to Germany: ”The first step to \textit{lifetime} Initiation occurs when you discover that the you, the master of your own subjective universe, are far more permanent than anything in the world...”

I closed the Working in the chain of Workings, and returned to Esslingen. Three days later, on April the 29\textsuperscript{th}, I flew back to Finland. It was time to start the New Dawn.

\textsuperscript{160} Friedrich Nietzsche: \textit{Twilight of the Idols or how to philosophize with a hammer}. 
Hohenzollern castle. April 26th, XXX ÆS/1995 CE.
"Perkele!" was the first word I said as I stepped on the soil of Finland at Helsinki-Vantaa airport on the 29th of April. My days in Germany had been tumultuous and they ended up painfully. I reluctantly moved back to my parents' place and started to build my life little by little anew. I continued my studies and started to plan to move away to my own apartment. Slowly but steadily I started to analyze deeper what had happened and to think about what I could learn from it all. I was in pieces, but determined to make the best out of my experiences Initiatorily.

My studies provided me an important piece to the puzzle. I felt stronger than ever how wonderful it was to study. I really enjoyed doing it and the school became a real life ritual chamber for me once again. I started to dream what I would really want to achieve through them, where I would like to be with my life in some near future. At one point I found an old picture of a relative who had been dead for a long time. She had been a teacher in the beginning of the 20th century. Something in her determined eyes seemed to say to me "you will become a teacher too!" and to my surprise her "message" felt right, although I found this at first an unlikely direction for me.

This was a time when I still dreamed of going to some art school after finishing my evening high school. This never happened. Instead, I took the signal of my dead relative from beyond space and time to my heart and eventually, many years later, I completed pedagogic studies at the Turku University. My artistic expression still found its channels here and there throughout the years, in music and especially in writing and translating. I've continued to Remanifest (as they say in the Temple) in this, whenever "the stars have been right".

In my subjective universe I started to dream my future and I started to Work towards it. I started to make sumbles in the beginning and end of my study phases, boosting my efforts. In the process, step by step, I also started to see my home country in a new light. It was like an echo from the Finlandia-Working that the Kalevala Pylon had done on the 6th of January the same year. I started to appreciate Finland more than ever before.

The Sentinel of the Kalevala Pylon, Adept SeBastian, who I had been studying with in the same evening high school, did his matriculation exams in March. I was very happy for him and his example inspired me in my own studies. I still remember his speech at his graduation ceremony. In the end of his speech he said something about doing one's Will, then looked at me in the audience and said: "as Elvis Presley sang, it's NOW or never!" As applauses filled the room, I knew I was on the right path. Its fruits were objective, its magic real.
SeBastian's victories continued. He wrote in Iku-Turso later:

"It took me three years to complete my evening high school courses. This time was filled with many challenges, learning and growth. Then, in the late March of this year XXX, I took part in the demanding matriculation exams which mark the end of high school in Finland. I performed very well in them, and finally graduated on the 2nd of June with excellent grades.

In June I also took part in the university admission exams. I had decided to apply for admission into the education program of psychology. There were over 300 applicants and only 25 finally got in – and I was among them! This was a great personal victory.

These events have been a real initiatory booster. As the matriculation exams began, I felt like being sucked into a tunnel. During my roller-coaster ride in this tunnel I managed to tap into some Hidden source of energy within, and many black magical secrets revealed themselves to me. When I heard that I was accepted to the Turku University at the beginning of July, I emerged from the tunnel as a completely new Being filled with happiness and lust for life."

In addition to his exams, SeBastian had been writing also other things. He had written earlier that year to the Order of Leviathan's the Trail of the Serpent an article "Satanism and me". The subject was still a pretty hot topic in the Temple and it continued to be discussed in Pylon newsletters and in the Scroll of Set. SeBastian had not had a "satanic background" prior to joining the Temple, so ÆS Working II was for him personally a relatively simple transition in the Temple's Xeper. I followed the discussion with interest and in the process re-read the Satanic Bible.

Adept A.B., a member of the Order of the Sepulcher of the Obsidian Masque from California, approached me on the subject. In his letter dated May the 7th XXX ÆS, he wrote:

"I am writing with a question that perhaps you can answer. I am spending a fair amount of time in contemplation of the Satanism element within the Temple of Set and I was wondering how Satanism in general and Setianism in specific are viewed in the Scandinavian countries.

I live in the North Bay area of California, close to San Francisco. As far as tolerance of LHP religions in my area goes, I think it borders on apathy almost. You could walk around with your pentagram in full view and you don't get much more than an arched eyebrow. However, a couple of weeks ago I got another perspective when I went to the MidWest Conclave in Texas. It is a very religiously conservative state and the looks that the people were giving us reminded me of a "peasants with torches and pitchforks" scene out of an old horror movie. If they saw the pentagrams it probably would've been big trouble. I'm thinking that if we are going to assess what to do with Satanism within the Temple, we should view it from the international standpoint and not just the American. If you have any views or opinions on this topic, I would

161 Vol. V, iss. 2.
162 Appendix 55.
be interested to know them.”

I replied to Adept A.B. on the 20th of May:

”[...] We don't identify ourselves as Satanists, we are definitely and proudly, Setians. As Magister N. stated so well in Kalevala Pylon's newsletter *Iku-Turso* the last year, "Satanism, while justifiably occupying an Age, allowed Set to call upon his Majesty once more in an unadulterated fashion. I wish no dishonour on my Satanic heritage; nor to those blazers and brave Nobles who made possible my chance to experience it. But Satanism alone does not possess the mechanisms, nor foster an environment, for everlasting Being”.

[...] The profane approach to Satanism in Scandinavia is what it is like everywhere in the world, but in a milder form. We don't have so many religious conservatives that can be found f.e. in Southern America. Maybe the reason for this is that Scandinavia was the last area for Christian crusaders to violently enter, and that they really didn't win the souls of the men of North for their religion. Our ancient pagan heritage is still within us.

Setianism is an almost unknown concept to the profane here (at least in Finland, and I guess it is only a little bit more known in Sweden). The Temple of Set has been mentioned only once in a mass media here, about a year ago, and in very short and neutral way. Few students of comparative religion in Finnish Universities have made short studies about the Temple, and that has been done in a balanced way.

I think that the general approach towards this “Satanism element within the Temple of Set” should be, on an international scale, that we are Setians, not Satanists. I think that the main reason for discussions about the topic in the Temple have been questions related to how to represent ourselves to our Western/Judaeo-Christian-educated societies.”

Our discussion on the topic continued, but we slipped quickly to talk more about ”things vampyric” and the Order of the Vampyre, which Adept A.B. was thinking about to affiliate with. It was a fruitful correspondence for both of us and Adept A.B. joined also the Order of the Vampyre fairly soon. For one reason or another, our correspondence dried before the end of the year. I met Adept A.B. in person five years later in San Francisco and I got to know him then better.

Soon after returning to Finland I continued correspondence with Adept Pandora from Germany. We didn't make any more phone calls to each other and I didn't send her anymore flowers. We talked mostly about our daily lives and what we had gone through together. It was painful, but the wounds were slowly healing and I learned some important things in the process. We were on good terms with each other and we understood each other's points of view to our brief but intense time together. When we had processed through what we had to process through, our correspondence became more and more sparse. By the end of the year our correspondence finished altogether. I met her the last time during a Conclave in Münich in XXXII ÆS/1997 CE.

On May the 10th I started to continue my *Nine Doors of Midgard* program that I had
stopped during my Ragnarök days in Germany. I was diligent and felt my practices had received some meaningful extra dimension due to my previous hardships. I did the exercises, wrote my personal analysis diary, studied Flowers' works and practised galdr by listening to Flowers' Rune Song c-tape endless times incantating along, as well as on my own and with my Finnish Setian Brothers. I made a set of runes from a branch of an oak that stood on our backyard.

One of the lessons I gained from my Germany days dealt with the mystery of the elhaz-rune. I had projected some of my own ideals to Adept Pandora that didn't meet the reality. Sure, she had been an exceptionally inspiring woman to me. I had considered her to be a fylgja to me. That projection combined with my mistake of not looking strongly enough for the energy of fylgja within me was disastrous. Flowers, a.k.a. Thorsson, wrote in his At the Well of Wyrd about this pithily:

"Except for the experienced athling or runester, this runestave can bode danger. For those who know not to 'grasp' the elhaz but to 'become' it, however, divine realizations await. Do not barge in like a warrior, but rather approach with the craft of an Odian. This craft or awakening is foreshadowed. Divine communication is indicated."

I thought a lot about similarities and differences between the Rune-Gild and the Temple of Set. While the cultural context, theory and practise of the Gild appealed to me a lot, it was too strictly Teutonic for all of my Work. I learned to respect the Gild a lot for its coherence, holistic approach, practicality and high standards. My "Egyptian touch" to magic started to lessen little by little, no matter that I used also the Egyptian context in my Work every now and then (I did that till I resigned from the Temple in XLII ÀES/2007 CE).

One insight that I got from pondering the difference between the Rune-Gild and the Temple was about the depth of a challenge that an Adept of the Temple has on his shoulders. Because the Temple offers a metacultural context and methods for Initiation, an Adept needs to find more specific contexts and methods within that main context that work for him – and then really use them in his Work. It is fairly easy for an Adept to "be a squirrel"; to jump "from tree to tree", to read and experiment a bit with this and that, and never really stick to some particular system and by doing so to gain some real depth to his Work and Being. Without sticking to some particular system an Adept can form a very subjective mishmash of meanings, methods and inspiration taken from Star Wars movies, egyptology, and

163 Edred Thorsson: Futhark: "Galdr: pl. galdrar (old Norse). Originally "incantation" (the verb gala is also used for "to crow"); later meant magic in general."
164 If you are interested in this subject, one particularly good article on it is Contra Templum, which can be found from Edred Thorsson: Red Rûna (Rûna-Raven Press, 2001).
million other things, all interpreted and seen through the metacultural lenses of the Temple. This can work all fine for an Initiate, but if one seeks a holistic, coherent system that takes into account one's genes, culture, and everything else built upon physical foundations of one's life, it can be another story.

The Gild offered a very good, coherent and holistic, culture specific context for one's Work. The Orders of the Temple do offer an Adept a specific context within the main context of the Temple, of course, but one can still find oneself pretty easily "stuck" in one's Work with the freedom of what you really want to do with these tools in your hand, how you can meaningfully make your Work deeper. This was, and I guess still is, a very typical challenge for Adepts, especially freshly Recognized ones. I certainly had found myself facing this challenge the previous year, when I felt that my Work was stuck. The Order of the Vampyre offered me a meaningful basic approach to my Initiation, but somehow I felt it wasn't offering me enough theoretical and practical tools I needed. Sure, one needs to cut the way to the jungle oneself and sure, I was in correspondence with the Orders Initiates and doing my own Order Work, but I was still stuck. The Nine Doors of Midgard offered me a very good tool in this time and place.

I was thinking heavily how much I myself was "a squirrel", what were the pros and cons of the Temple and the Gild, how these new insights were effecting my perspective on my Work. I did not think even for a split second about resigning from the Temple as I firmly felt that I was first and foremost a Setian. Even Stephen Flowers, the founder of the Rune-Gild, was a Setian, and a Magus of the Temple on top of that. The Temple of Set was my Initiatory home, there was no doubt about it. Joining the Rune-Gild was at this point out of question for I was busy with things I already had on my Initiatory plate. I decided to Work through the Nine Doors of Midgard curriculum and think about the Gild again after that.

My Initiatory interest in Finnish cultural matrix started to emerge with new energy and I was happy to Work with DenytEnAmun, who was a true pioneer in it. He had joined the Rune-Gild in March that year and he was held in high esteem by Dr. Flowers himself, as becomes evident from the following quote from his e-mail to DenytEnAmun from the 6th of March XXX ÆS/1995 CE:

"The time is indeed come, the signs are now right for your entry into the Rune-Gild, which you spoke of before Yule. Your Work in the HYPERBOREAN CODEX makes it clear that your evolution has reached another plateau. Your role in the development of the RG in Scandinavia will be that of the Great Pioneer. It was therefore Necessary (nauthiz) that your level of

165 I eventually joined the Rune-Gild on 1st of February, 2006 CE, for about two years.
166 You might want to re-read his reasons for doing the Nine Doors of Midgard from the previous chapter.
"testing" be much higher than it will have to be for subsequent members. This means that you will not just be a member of the Gild, but at once one of its leaders. Your initial role will be that of *Steward of the Baltic* (Finland, Sweden, etc.) You will also be Steward of your Runa-Workshop, of course. This now becomes *official*.

We were living in interesting times, indeed. While we were using the universal, metacultural approach of the Temple of Set to Initiation, we were at the same time starting to delve deeper into very culture specific contexts of Initiation, too. DenytEnAmun took the next big step towards the Finnish mysteries. He wrote about it in *Iku-Turso*:

"My interest in the Finnish tradition has accumulated for a long time, Remanifesting when I have taken steps upward on the ladder of my overall initiation. But during the Year XXX ÆS this interest has Become a burning Need – I MUST find out more about Finno-Ugrian cultures as a whole. It seems that there is something Essential in store for me, something that is intimately connected to my very own Sense of Beauty and Meaning. And it also seems that while pursuing this interest, a huge amount of extra energy and clarity Becomes available (just as in managing the Ultima Thule Pylon, etc.).

This much uncovered I have decided to give this thread my full attention for at least a year and see what I come up with. I will begin studying Finno-Ugrian traditions (languages, history, beliefs) at the Turku University this autumn, and go where ever this will take me."

The Ultima Thule Pylon II Conclave took place in the summery Turku, Finland, on 16th-19th of June XXX ÆS. The historical event was arranged by Priest DenytEnAmun. It was the first multinational Setian meeting in Finland. The event took place at DenytEnAmun's girlfriend's, Lady Twilight's place, which she kindly let us use. She also provided tons of most excellent food that she and DenytEnAmun prepared for us during the occasion. One couldn't have hoped for better hosts.

Setian Peribsen arrived from Sweden on Wednesday the 14th, two days before the official program begun. He spent lots of time with DenytEnAmun and SeBastian talking about Setian Initiation. On Friday the 16th Setian C.L. arrived with his girlfriend from Sweden. C.L. was like a friendly giant. SeBastian observed that he was "bigger than Arnold Schwarzenegger". Both of the Swedes were great guys from the start and we were in good spirits. Funnily enough, we used English in our conversations although Finns learn more or less Swedish at school. We picked up the always happy Dark German Lord, Magister AruXet, from Turku airport and went to DenytEnAmun's girlfriend's apartment.

Much of the day was spent in sightseeing and getting to know each other,

but there were also lots of discussions relevant to Setian Initiation. The first scheduled topic in the program was a talk about “what is the Temple of Set, what do I want from it; how can I get it?”

Official opening of the Conclave took place the next morning, Saturday the 17th at 10 a.m. This was followed by SeBastian's workshop on black magic, that dealt with the basics of Setian Initiation as presented in the *Crystal Tablet of Set*. SeBastian remarked later that "Setian Peribsen was not afraid of making questions, and I thought that was exemplary. I was also very impressed by Adept L.'s strong and unapologizing way of stating his opinions which were clearly a product of personal experience and reflection."

Ultima Thule Pylon symbol I drew for *Hyperborean Codex*, vol. II, iss. 1.

Later in the afternoon at 2 p.m. there was a workshop about the Orders of the Temple. Members of the Orders of Trapezoid, Leviathan and Vampyre (DenytEnAmun, SeBastian and I) talked about the Orders and answered some questions presented. Magister AruXet talked a bit about his Order of Nietzsche. He also handed to everyone his Order's publication *Die ARI-Papiere. The ARI-papers, No. 1*. In addition to AruXet, the bi-lingual collection included articles on the *ARI*-principle also from me, Magister Webb, and Adept P.H. We talked also about the other Orders of the Temple.

After a break and a great barbeque there were preparations for a Vampyre

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Working\textsuperscript{169} that I had written. I gave some context for the Working and we talked about it further. The Working started at 10 p.m. after the sunset and it was the last thing in the program for the day. Based on the comments the Working was a great experience for everyone. Setian Peribsen called it the highlight of the day for him.

The Working was done also by Adepti A.B. and B.W. later in early September in San Francisco. It was the first time that Setians from another country had used the Working I had written. I was glad to hear from Adept A.B. that

“it was an incredible experience for mySelf at least. The relationship between the Bestial and Noble aspects of the Vampyric Essence is a constant source of fascination and inspiration for me and I enjoy Workings that offer the opportunity for further exploration and Understanding of the duality”\textsuperscript{170}.

The mysterious other Adept who had done the Working with Adept A.B. became well known to me later – she also eventually became my first wife.

Sunday the 18\textsuperscript{th} DenytEnAmun started the day with a \textit{Rûna}-workshop at 10 a.m. ”What does the Rune-Gild curriculum offer to the Setian?” and ”what other approaches to the runes are Setians familiar with?” were among the main questions covered. There was also discussion on Magus Flowers' books on the subject.

Next DenytEnAmun gave us a presentation on the ideas and methods of G.I. Gurdjieff. There was a question and answer session, talk about the Temple's reading list books on the subject, and we were given some hints on how to understand and use the ”Fourth Way” exercises.

After preparations for the main Conclave Working we headed for sauna. Because we were in Finland, this was a must thing to do. The experience was complete with birch-twig whips and sauna honey. The heat (somewhere around 80-100\degree\textdegree Celsius/176-212\degree\textdegree Fahrenheit) was a bit too much for AruXet's heart, so he went outdoors to cool with DenytEnAmun. Luckily nothing more serious happened. Setian Peribsen recalled of his sauna experience: “It felt refreshing to rub one's body with honey and then use the whips (yes, this could sound odd to those who have never seen or tried it – but it is not a perverted action).”

The next day happened to be AruXet's birthday. DenytEnAmun and Lady Twilight had prepared him a great cake and we sang him a happy birthday. This clearly made the Dark German Lord happy. He had brought some German champagne with him for us for the occasion and we had a nice little birthday party. AruXet was also named the second Honorary member of the Kalevala Pylon as a

\textsuperscript{169} See Appendix 20 for the Working and the commentaries by participants.

\textsuperscript{170} A letter from Adept A.B. dated September 27\textsuperscript{th}, XXX ÆS/1995 CE.
little gesture for all his continuing help and inspiration for the members of the Pylon.

The main Conclave Working, written by SeBastian, focused on the \textit{Xepera Xepera Xeperu} -formula and the Heb-Sed year, as explained by Magister Don Webb\textsuperscript{171}.

During the Working Magister AruXet Recognized C.L. an Adept, II°. The Recognition was talked about for the first time after sauna between AruXet and Setian C.L. Everyone was surprised – including C.L. himself. I have been earlier in this memoir critical about “surprise Recognitions” done by past Magister Austen, who I was critical about regarding many other things, too. It was a bit odd to see AruXet, a genuinely good man, to do this. All I can think of it is that he honestly, without any political or friendship reasons, thought that C.F. was an Adept and deserved a formal Recognition.

Setian Peribsen was quite upset about C.F.’s Recognition, but kept his feelings pretty well to himself. He felt that if one of the two I°’s present deserved the Recognition, it should have been him. Neither of them was in my eyes a II°, but I thought that Peribsen was better on his way towards it. This turned out to be a good growing experience, a gurdjieffian exercise if you will, for Setian Peribsen. He needed to process through some very basic human emotions about recognition (not a Recognition), status, and what Initiation really is all about. When P.A. was eventually Recognized an Adept, he was a very good one – and an important one for the Temple of Set in Sweden.

Monday the 19\textsuperscript{th} was the last Ultima Thule II Conclave day. The official program for the day consisted of talking on the following questions: ”How could the Ultima Thule Pylon best serve OUR initiation? What experiments would we like to do together (simultaneous Workings, study groups...)? What would we like to see in the Hyperborean Codex? How was UT-2; what did we get from it; what could be improved? Any ideas for UT-3?” It was decided later, that the Ultima Thule III Conclave would be held in Stockholm, Sweden, in January the next year.

There was still time to visit all local bookstores, visit the close-by city of Naantali (where Adept C.F. didn't want to go inside the church because it was ”against his troth”) and later in the evening to eat at a Mexican restaurant. One by one the guests left the city and returned to their homes with inspiration gained from the event. New friends were made and there was new Work ahead for everyone.

It was great to see AruXet again. It had been a tough time for me processing my Germany days and in the process I had lost some 10 kg (22 pounds) due to

\textsuperscript{171} See the previous chapter and appendix 56.
lack of appetite. AruXet correctly noted about me to DenytEnAmun during their private talks that "he has seen better days". In my private talks with AruXet he gave me some good advice and encouraging words on my path. He knew how to help me. One little gesture that spoke of his fine psychological eye was a CD single he gave to me: Vangelis' *Conquest of Paradise*. He knew me well enough to know that I would take it as his sonic magical Wish for me without saying it. It was a powerful gesture from a Brother and I listened to the song many times, using it also in some of my Workings.

The Ultima Thule II Conclave was a success. Setian Peribsen mentioned later that:

"I think all of us who attended to UT-II can agree with me that it was a really inspiring and energetic event, as well as a lot of fun. Not to forget the hospitality given by Priest DenytEnAmun and his girlfriend. So this was my first Conclave, and my first meeting with other Setians. For the first time I really realized why everyone keeps saying – You have to go to a Conclave to really see what the T/S is all about."

Magister AruXet wrote about the meeting later:

"[...] Let me say that all my expectations have been exceeded. Just as we have experienced at former great, annual Conclaves, the "Northern Current" is a deeply magical, intellectual, humanistic, humoristical, and an essential one too (and as such is in the best tradition of the Temple of Set). Every attendant contributed to this meeting. We all learned from each other; we all enjoyed each other. Sometimes it is told that individual work is 50% and Conclaves the other 50%. But the sum of ULTIMA THULE II certainly was more than 100%, as the sum sometimes, under special conditions, is more than its parts."

Priest DenytEnAmun observed:

"This meeting well reflected the kind of Temple of Set I would like to see grow in the North: very honest and serious in initiatory matters (substantial workshops, newsletters etc. are being produced), eager to translate theory into practical Work (group Workings, experiments), yet enjoying a relaxed and friendly general atmosphere."

I started to get back to full force also physically. I gained my normal weight back, I started to exercise a lot again. I took part in the Order of Vampyre's simultaneous the Search for Essence -Working. I studied Finnish shamanism and thought about Vampyric approach to Initiation in relation to shamanism. That might sound funny, but there are quite many similar themes between the two: importance of embodied

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172 Especially works by Anna-Leena Siikala, such as *Suomalainen Shamanismi*. 
essences, work with energies, shapeshifting, respect for non-human animals, and so on. I contemplated a lot about my Esslingen cemetery experience. This started to further open "the hidden dimension", as it was called in the Order of Amon. This was about certain kind of ability to draw energy, inspiration and vision directly from the Heart of Being, and courageously live it real.

I had always loved reading and thinking, but deep within I was – and am – more a person of "the Heart" than of intellect. Putting myself back to school was good for exercising my intellect, ability to think of things more abstractly and logically, and for getting better in written communication. This challenge was very gurdjieffian, as the past master had always challenged individuals to Work especially on their weaker sides in order to become more complete and balanced human beings. My Order of the Vampyre Work was based on my innate strengths and emphasis ("the Heart", emotion), while my school work was good for my intellect. The *Nine Doors of Midgard* was a middle ground where the Heart and the intellect met well. It was evident that my Work on intellectual challenges strengthened also the Heart. I was able to use it with better receptivity, precision and strength. This started to result in the before mentioned gradual opening of the Ammonian "hidden dimension".

I learned a lot from my *Nine Doors of Midgard* Work. *Uruz*-rune\(^{173}\) was of particular importance in this, as I managed to understand the importance of doing things in a new light. I felt I had been previously too much a planner with too high immediate expectations for myself. This had many times effectively killed my ability to truly enjoy what I was doing, or even to start some things at all. I had for example thrown many of my drawings and paintings to thrash because I was not happy with what I was creating or what I had created.

Now I opened myself for the process of doing in a new way. I did my best but allowed myself to fail more or less in the process. I opened myself for the joy of doing things and for different kinds of outcomes of my actions than I had initially expected. I realized that this was an important key of going forward and learning. When you do what you Will to do and enjoy the process, you move forward, no matter that everything in the process does not turn out perfect. But the bigger picture is being processed like a piece of art and one's skills in doing it

\(^{173}\) In *Futhark, a handbook of rune magic*, Edred Thorsson notes about the rune f.e. the following: "The U-rune is the mother of manifestation […], Uruz is the patterning and formulating power in the multiverse, the source of the ordering principles that lead to the final formulation of the world. […], It contains the mystery of the formulation of the self […], Uruz is the forming force, not the form itself […], The U-rune is the shaping power that defines the origin and destiny of all things."
become better in the process. It is not only the destination, but also the process of getting there, that matters. This sounds intellectually rather self-evident and a cliché, but living it real might not be so easy. This was a very important lesson I learned right in the beginning of my Nine Doors exercises. In the Temple context one could think here of the neter Xepera who endlessly rolls a ball of shit forward. In the process he is doing a divine cosmic act and creating something important.

The synchronicity of the Dynamic Trio manifested again in August. We all moved to a new home during that month. DenytEnAmun moved together with his girlfriend Lady Twilight in the Turku student village, SeBastian moved to a new apartment in the city of Turku, and I moved to SeBastian's old home, ”the Red Grotto” in Raisio.

The third Rûna-Workshop run by DenytEnAmun (now officially the Steward of the Baltic of the Rune-Gild) was held on the 13th of August at DenytEnAmun's and Lady Twilight's home. In addition to them there were I and SeBastian present. There were two topics for discussion: 1) The nature of the runes (are they archetypes, symbols, signs, images...), and 2) how could the curious resonance between the subjective and objective universes be explained. As always, we covered much more than what was on the menu.

SeBastian was that year the only Finnish Setian who attended Set XVI, the international Conclave, in Las Vegas. He left Finland in late August, and after arriving to San Francisco he spent some time there with Ipsissimus Lewis, the Grand Master of the Order of Leviathan. Among the highlights of the days in the city were a dinner with the Aquinos and a visit to their beautiful home filled with Setian art. Dr. Aquino gave SeBastian some gifts: Tom Wolfe's *Electric Kool-Aid Acid Test* and Hunter S. Thompson's *Fear and Loathing in Las Vegas*, plus City Lights Bookstore t-shirt.

Las Vegas is in its own way a unique place, as SeBastian later recalled:

"Las Vegas... There seemed to be everything, yet there was really NOTHING. The Las Vegas Boulevard was the main street, along which all the major hotel/casino complexes were situated. Was there life outside the Boulevard? I don't honestly know; we never left it! The weather was extremely HOT and dry; for the whole week the temperature was about 45°C. To me it was a shock, and I was glad that we did most of the sightseeing before the Conclave began. We continued our walking tradition, which was really crazy thing to do in such a hot weather. We could have died! Anyway, the hotel/casino complexes (note: every hotel in Las Vegas is at the

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174 See appendix 36 for Priest DenytEnAmun's report of the meeting.
175 Adept SeBastian: *A Journey of my life*. A report of SeBastian's Conclave experience, shared privately with a handful of Setians in October XXX AES/1995 CE.
same time a casino) looked really cool. Each of them had a peculiar theme, around which all the decorations etc. had been based. There was the Treasure Island (pirate-theme), the Excalibur (King Arthur/Knights of the Round Table -theme), and of course: the Luxor, which was a replica of the great pyramid of Giza. There was also the sphinx, although it was hollow inside. Hmm... in fact everything in Las Vegas was like the sphinx: beautiful cover, but nothing inside. Those crazy Americans! (Ipsissimus Lewis said more than a one time while observing some peculiar trait of mine: ”Those crazy Finns!”)

The Conclave opened officially the 5th of September at the Imperial Palace. There were 135 Setians present, and as such it was apparently the biggest Conclave ever. During the day Adept SeBastian had a chance to talk with lots of Setians, including Magister Robinson, the Grand Master of the Order of the Sepulcher of the Obsidian Masque. SeBastian also attended the Order's meeting and took part in its Working with Magister AruXet from Germany.

Wednesday, the 6th of September was again a busy day. AruXet gave a talk on ”Magic in Daily Life”, which was about the ARI-principle which he had presented to us at our Ultima Thule II Conclave just recently. AruXet was very excited about the response. He later wrote to me 176 that ”this [the ARI-principle] has become a trigger for many attendants. We will see, what will come out of it the next months.” I think he was hoping to become Recognized for a new Word. Ipsissimus Aquino talked about a new Order: the Order of Horus. SeBastian noted that ”[...] the emergence of the Order of Horus seemed to be one of the central issues at this Conclave.” To simplify, the Order was about a balance and harmony in an antinomian, Left-Hand Path Initiation. It was about principles of opposition and harmony that alternatively ”dominate the relationship between the Set principle and Horus principle177” in Initiatory dialectical movement. There was the Order of Scarab talk and Magister Webb talked about his Order of the Setne Khamuast and the Heb-Sed year. Lots of other presentations and talks took place. Also many Workings were done.

Thursday, the 7th was another busy day. SeBastian listened to Magistra Hardy's ”Dark Mysteries” lecture about ”astronomy and stuff like that”, took part in runic studies group workshop, and did many other things. There was also the High Priest's reception and the Conclave Working, in which SeBastian had a small part: ”I said – in Finnish - 'we will grow in Memory and Wealth'”.

Friday the 8th started with Sentinel's meeting. In the afternoon Magister R.L.B. delivered ”an enjoyable presentation on his trip to India. He also showed some pictures.”

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176   Letter from Magister AruXet, dated 25th of September, XXX ÆS/1995 CE.
This was also the day when SeBastian met Zeena and Nikolas Schreck, who were as guests at the High Priest's reception and the banquet dinner. "I had a brief talk with them; they were quite nice people – although their 'presences' were definitely not as impressive as you might think." This was a curious time indeed, as Zeena and Nikolas had previously been fierce critics of the Temple of Set. Slowly, through some correspondence with Dr. Aquino, they had started to become more positive about the Temple. During the Las Vegas Conclave they had come to the point when they seriously considered joining the Temple. This did indeed happen and the rest is history to which I will return in the second and the third part of this trilogy.

The last thing in the program for the day was the Order of the Trapezoid Working. SeBastian recalled:

"The Working was an authentic Die Electrischen Vorspiele\textsuperscript{178} – with all that weird electrical equipment! It was quite an experience for me (very 'energizing'...!) At the end of the Working each initiate present was given two tokens for the slot-machines ("let's beat the house!"). I went playing, but didn't win anything. However, when I got back home my financial situation has been VERY good, so apparently the energy I projected into the Objective Universe during D.E.V. was effective!"

It was rumoured that all the "weird electrical equipment" mentioned had apparently been brought there all the way from the Berkeley university. There were all kinds of "mad lab" electric generators creating a completely special kind of atmosphere. Magister R.L.B., a.k.a. Sir Rudra, did lead the Working. In the beginning he had been put into some sort of a coffin to meditate almost naked, and after rising from the coffin he took all kinds of different "kung fu -postures", reciting at the same time the text of the Working with a voice that was close to growling.

The Conclave was soon over and our Sentinel returned to Finland. In his previously mentioned privately shared report of the trip he summarized:

"As I have noted earlier, for me this Journey was one Major Working: it was a real act of Self-Creation. I became aware of the direction to which I want to start developing my essence. When I got back to Finland I saw a very intense dream, in which I confronted my future Self that I Will to actualize – or rather it was that in the dream I WAS that future Self. It was inspiring, and I have hence dedicated my efforts towards the actualization of this goal.

Another important thing was to see myself more clearly as a Finnish Setian – and to realize what it means. I think we really need to create our own 'thing' here in Scandinavia ("the Scandinavian personalization of the Temple") – and of course we have been doing that for a long time already. Our exposure to the ways of the Setians of other countries has been crucial.

\textsuperscript{178} See Anton LaVey: The \textit{Satanic Rituals}.\[]
to our *Xeper*, but ultimately our task is to take that Spark and re-Create it here anew (again, this is not a new insight, but rather a re-affirmation of the importance of it). As Ipsissimus Lewis so often says: "Take the ball and run with it!"

An aspect of the aforementioned was that I learned to respect the Finnish culture in a new, deeper way (as if 'from the outside') – and also the American culture ('from the inside'). I realized that my home is – and possibly will always be – in Finland, but I Will to travel around the world as much as possible.

This time my interactions with other Setians were wholly different than at earlier Conclaves. I developed inspiring connections with several Setians (and deepened some already existing ones). I think it was mostly due to there being no other Finns around – there was no possibility to 'escape'. However, there was also an authentic – much stronger than before – need to reach out and communicate with others."

SeBastian took with him the original print of *Iku-Turso*, vol. V, issue 2, to the States, where he copied it and shared it with other Setians. The issue included from me on its cover a charcoal drawing "Trump XVI: The Tower" with a short note of the fruits of my Germany days, and a review of Aldous Huxley's classic *Brave New World*, which had made a huge impact on me. DenytEnAmun contributed with "Väinämöinen Rises Again, part I" in which he told about his Work with Finnish tradition. SeBastian wrote the editorial, provided some quotes from C.G. Jung's the *Archetypes and the Collective Unconscious*, and made a review of Mark Beyer's hilarious cartoon *Agony*, which displays "a certain destructive state of mind which is in direct opposition to Xeper-enhancing attitudes." SeBastian wrote also a short piece called "Phase I", in which he stated that the Kalevala Pylon as a portal of the Æon was temporarily asleep, until new 1° Setians would join the Temple in Finland. This didn't mean that the dynamic trio was asleep – on the contrary.

In addition to attending the Las Vegas Conclave and his studies SeBastian had been busy also writing articles, especially to the Order of Leviathan's the *Trail of the Serpent*. He was also well presented in the Order's post-Conclave issue's photographs.

DenytEnAmun published the second issue of *Hyperborean Codex*, the Ultima Thule Pylon's newsletter in September. Like the new *Iku-Turso*, it also was a Conclave issue, as most of the articles dealt with the past Ultima Thule II Conclave that was fresh in all attendants' memory. There were lots of pictures from the occasion, the Sentinel statement, schedule of events of the Conclave, reports of the event from Setian Peribsen, Adept SeBastian, Magister AruXet and me. The Vampyre Working and the main Conclave Working were presented with commentaries from the previously mentioned Initiates. There were also reports of doing the *Nine Doors of Midgard* curriculum by SeBastian (first two doors) and

179 Appendix 21.
DenytEnAmun (first three doors). DenytEnAmun contributed also a report of the third meeting of the Rûna-Workshop and Adept Hagal from Sweden sent in his little article on the "dark side of runes". I also contributed the cover for the issue and some other illustrations.

Moving to my own apartment was a very good move. It started to effect positively everything. I started to meditate regularly on the pentagram of Set and I started a series of illustrative Workings that were focused on the lessons of my Germany days and how I wanted to Remanifest myself after them. Regular sumbles tied to my school work were part of the latter. In the process I started to have glimpses of some deeper reality, similar to my Esslingen cemetery experience. Things in my life started to become in a certain peculiar way more meaningful and symbolic, and there were lots of synchronicities as a sign that I was doing something right.

The Ragnarök I had gone through had given me some very good material about myself to Work with. I remembered well an aphorism from Gurdjieff: "The worse the conditions of life the more productive the work, always provided you remember the work." I had remembered the Work throughout the Ragnarök, and I remembered it very well after it. Now that things were more settled and I had got myself back to Life, it was a perfect time to coagulate my pieces together in a new fashion. As a symbol of my "rebirth" I started to wear a Kalevala jewelry snake-ring.

New important people entered my life. I started a new relationship with a non-Setian woman and I got a new important teacher, Tapio Vikatmaa. He taught philosophy at the evening high school I was attending and he was completely outside of the box. His face looked a bit like that of Socrates (based on the classic portraits of him). He was full of passion for the subject he was teaching. He immersed himself completely in the topics at hand and moved wildly in the room. Some students found him a bit scary for his energy and questions that he could throw at anyone in the room. He also had a wonderfully smart and wicked sense of humour. He became my favorite school teacher of all time on the spot and I was soon his most enthusiastic – and the best – student. We talked a lot at school before and after his classes and he succeeded to boost my love for philosophy a lot. I started to think that I should try to get myself to study philosophy as my major at the University after finishing the high school.

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180  Appendix 42.
Trump XVI: The Tower.

My charcoal work that was published in the cover of *Iku-Turso*, vol. V., issue 2.
DenytEnAmun and Lady Twilight hosted three Full Moon Workings during the late XXX ÆS/1995 CE. These were done in October, November and December and they were part of DenytEnAmun's Work in the Rune-Gild. They were considered "the most important regular, or "nature-bound", workings performed by Gild-Runers." I took part in all of them, and they contributed nicely to my overall rune-Work.

DenytEnAmun was busy with his studies and his own Work, which included also writing two articles for a book that Magister R.L.B., a.k.a. Sir Rudra was planning to get published. It was called the Book of Heroes. The plan was that several Knights and Dames of the Temple's Order of the Trapezoid would write chapters about their heroes, and the book would be available for the general public. DenytEnAmun, a.k.a. Sir Hassein, wrote two articles, the first being "Georgi Ivanovich Gurdjieff – Knight of the Supremacy of the Will" and the second being an article "Kristian Ganander – Knight of Preserving the Way of one's Ancestors". The book was never published for an unknown reason. DenytEnAmun was also helping Mrs. Minna Rikkinen in her studies again, as she had decided to continue studying the Temple of Set. The result of this came out in October in the form of her seminarium study the Temple of Set in the light of the definitions of New Religions.

Although the Kalevala Pylon was formally asleep now, the Dynamic Trio had a Pylon meeting on the 6th of December XXX ÆS/1995 CE. Around the same time a massive 120-page Iku-Turso: Phase I was published. It was a collection of the best of our articles from the 15 issues of the Pylon magazine thus far. There were also some extra materials, like SeBastian's interview by DenytEnAmun. The next issue of our Pylon magazine was published after several months, in August the next year.

It had been quite a year in many ways. All of us of the dynamic trio had Remanifested ourselves in many ways and kept the dungball of Xepera rolling. The next year many fruits of this year's seeds started to surface and new Mysteries unfolded themselves to us.

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182 For further details see Gildisbòk of the Rune-Gild.
183 See appendix 37.
184 See appendix 38.
Sowilo Rising II

The year XXXI ÆS/1996 CE was going to be one of bloom. It was going to be that on many levels – to me personally and to the Temple of Set in the North. Significant changes took place in the Temple also worldwide. It seemed like we were under some beneficial cosmic influence, so much positive change took place that year. Thinking of the Kalevala Pylon, Priest DenytEnAmun strikingly called this ”the year of awakening”.

If the previous year had been very hard for me, this was the total opposite: it was about rebirth, awakening and Life. I proved that I was an Adept, capable of learning from hardships, turning them to my strengths, and directing my life according to my Will. In the process I also started to open the Onyx Realm in my consciousness, to Come into Being as a Priest of Set.

The third Ultima Thule Pylon Conclave took place in Stockholm, Sweden, on January the 13th-14th. It was going to be historical, for it was the first fully planned and scheduled Conclave in Sweden. Four Finnish Setians took a ferry across the Baltic: I, Adept SeBastian, Priest DenytEnAmun and his girlfriend Setian Twilight, who had joined the Temple officially on the 1st of January. ”The butterflies started building up in my stomach a week before we were meant to leave. I was very excited to meet everybody now that I too had joined the Temple”, she remembered185. The trip was pretty hysterical. Setian Twilight recalled: ”We bought some cheap tax-free alcohol, consumed it, took loads of silly photographs and as the evening began to turn to night SeBastian and I went to the disco on board and danced like maniacs.”

The ferry arrived to beautiful wintry Stockholm the early next morning. We were picked up by Setian Peribsen, who was the host of the Conclave, and his wife C.L. After a breakfast and some rest we went to check many bookstores and to eat at a very good Italian restaurant.

Friday the 12th we went to do more shopping at bookstores. After that I wanted to see Mårten Eskil Winge's masterpiece Thors strid med jättarna (”Thor's fight with the giants”) that is kept at the Stockholm National Gallery, and all the others joined me for the visit to the museum. Unfortunately, the painting was not on show. It was still time well spent, as the place is full of artistic treasures, such as Carl Larsson's huge Midwinterblot (”Midwinter sacrifice”), to name just one among the many.

Some ice skating in Kungsträdgården followed, after which we returned to

185 Hyperborean Codex, Disting/Thing-tide, XXXI ÆS/1996 CE.
our headquarters for a chili dinner prepared by C.L. We watched Frank Heimans' the *Occult Experience* documentary and Benjamin Christensen's *Häxan* from 1922 CE (a great Swedish classic about witchcraft), and talked a lot about Temple related matters. At some point Adept C.L. arrived with her girlfriend L., declaring "I have seen the light!" Everybody attending the Conclave had arrived and we were ready to start. The atmosphere was really good, as Setian Peribsen remarked later\textsuperscript{186}:

"I had no expectations what so ever about this Conclave, I just wanted to see what the gathering could bring – if it would have proved to be a waste of time I was convinced that I would resign. As soon as I met Priest DenytEnAmun, Adept SeBastian, Adept Tapio Kotkavuori and the newly sprung rose of Lady Twilight on Thursday morning at the Silja Line ferry terminal I had a special feeling of 'unity' – a sort of 'home coming' – if you know what I mean. I was at that specific second convinced that this would prove to be a valuable event."

The connection between the Finns and Setian Peribsen and also his wife C.L. was tangible. We got along really well. This was a foundation of some very good friendships.

Saturday the 13\textsuperscript{th} the Conclave was officially opened by Priest DenytEnAmun and Setian Peribsen. This was followed by a *Rûna*-workshop (by DenytEnAmun), talk about Göktürk-alphabet (Setian Peribsen), and presentation on a Grail Quest (by Adept C.L.). In his presentation Adept C.L. talked about similarities between ways of peoples deriving from the Indo-European root.

Plato's *Republic* was requested to be studied for Setian Peribsen's lectures on Plato, but not everyone had had time to do that. Setian Peribsen explained the basics of Plato's philosophy and drew some connections between Plato's forms and Jung's archetypes. The *Rûna*-workshop was open also for Setian Peribsen's wife C.L. and Adept C.L.'s girlfriend L. as the workshop was not strictly speaking a Temple of Set workshop, but that of the Rune-Gild. DenytEnAmun remarked on it later\textsuperscript{187}:

"Explaining ourselves to non-members can often be quite "liberating" for them (no skeletons in the closet after all), and a good exercise for us in trying to make sense of our ideas without resorting to special terms (if you can't do this, perhaps you should wonder what you think you are doing – in spite of using quaint words, of course)."

Two Workings were left for the day's program. The first of them was a Vampyre Working. I had decided to use the same Working text we used at Ultima

\textsuperscript{186} *Hyperborean Codex*, Disting/Thing-tide, XXXI ÆS/1996 CE.

\textsuperscript{187} *Hyperborean Codex*, Disting/Thing-tide, XXXI ÆS/1996 CE.
Thule II Conclave in Turku the previous year, but this time the Working was done in French. Everyone present was familiar with the text and the structure of the Working, so doing it in French was like experimenting with magical languages like Enochian or H.P. Lovecraft's Yuggoth. I thought that French, in its beauty, would poetically bring some appropriate dimension to the Vampyre Working, no matter if not everyone understood the language itself. In addition to me, Sebastian and Lady Twilight had some skills in French and if my memory serves me right, it was me and SeBastian who did read the Working text, which was kindly translated into proper French by a Setian P.L.C.

Doing the Working in French was an interesting experiment, but I felt that it didn't work out so well as I had wished for. It was the first and the last Working I did in French ever. It still was a good experience and everyone present seemed to get something useful out of it.

The second Working for the night was Setian Twilight's Induction Ceremony (written by DenytEnAmun), in which she, the first female Setian in the North, officially became a member of the Ultima Thule Pylon and symbolically started her path in the Temple. She wrote of the experience later:

"At the beginning of it I was totally in a different world. But I 'woke up' to the situation as Adept C.L. took my hand and forcefully placed a big handful of moist earth in it. When Priest DenytEnAmun put the white medallion on me I felt an aura of Being fall upon me. I was born."

Setian Peribsen woke us up the next morning at 9 a.m. for breakfast. SeBastian, who was given a nickname "the pet of Set" during the Conclave, gave us a talk about the basic concepts of C.G. Jung's psychology: the collective unconscious and the archetypes. He also drew connections from them to runic psychology. "A fun part of Adept SeBastian's lecture was when he introduced Jung's table of different characters and we all placed ourselves on this table and found that we were all different in our way of thinking", Setian Twilight noted later.

DenytEnAmun, his fingers on the pulse of the Æon, talked next about Horus and Set, and the recently formed Order of Horus. This was very interesting presentation and it gave us a good context for the recent developments within the Temple.

The main Ultima Thule Conclave III Working, Sowhilo, was written by Setian Peribsen. It focused on using the Sowilo-rune both in operative and illustrative ways. The operative side was about creating the rune as a beacon upon

188 Hyperborean Codex, Disting/Thing-tide, XXXI ÆS/1996 CE.
189 See appendix 59: C.G. Jung and Initiation.
190 See appendix 39: Reflections on Horus.
the North to attract other Initiates to the Temple, the illustrative side was about opening ourselves to gain deeper understanding of the rune and its meaning for us on a personal level. We all had found the Sowilo-rune to have a special meaning for us, on our own, well before the Working. We also felt that the rune, pretty much a Northern equivalent of the idea of the *neter* Xepera, was very much about the Temple in the North; the Northern cultural emphasis in *Xeper*. This current had been growing in our Work throughout the years and doing this Working was a meaningful milestone in it.

The attendees of the Ultima Thule Pylon Conclave III after its main Conclave Working *Sowhilo*.

In the fourth part of the Working Setian Peribsen uttered the following words¹⁹¹:

"We are great seekers of secret knowledge with Wills burning as the fiercest fires. We have accepted guidance upon our paths of Becoming; we have seen and followed our guiding beacon – Sowhilo; the pathway and the goal. With the Eyes of Set we will see the genius of this creation and create new mysteries on the dark path of *Xeper*; because when we have attained one 'Sun' there will always be another.

We have Become, and it is time to send the power of the lightning bolt further – enabling others in the North to stride upon the path of Becoming. We are the Elect to carry Lucifer's torch in the North. As we send forth our magical Wills we will be guided to success and all within will become possible – the Sun will illuminate the secrets we hid even from

¹⁹¹ *Hyperborean Codex*, Disting/Thing-tide, XXXI ÆS/1996 CE.
ourselves, and what we have seen as impossible becomes possible since what we are striving to be we already are.”

After the Working Priest DenytEnAmun, who had been in correspondence with Setian Peribsen for a long time, Recognized him an Adept, II°. DenytEnAmun wrote about Adept Peribsen's Coming into Being later:

"The single most impressive thing at UT-III was, of course, Mr. Peribsen. He had really CHANGED since I first met him at UT-II in Finland. It seemed to me that he had 'full-stopped' himself, taken all the advice we gave to him at UT-II, and 'superevolved' into quite another person. Great Work! And indeed, a great wave of success in the World of Horrors had followed him likewise.”

The official Conclave program was over and I and Adept C.L. needed to leave. The rest of the Finns still stayed in Stockholm, spending time with freshly Recognized Adept Peribsen and his wife C.L. Once again, our meeting was a success.

After the Conclave I did fasting the first time in my life in order to see how it would effect my psycho-physical complex. My rune-Work had boosted also my Order of the Vampyre Work and things were going really well. I excelled in my studies. I continued the series of Workings focused on Remanifesting myself. I started to train for a marathon and I seriously started to do yoga again.

Around this time e-mails started to become the norm in communication. I continued the old-fashioned correspondence because I didn't have an internet-connection yet. On the 26th of April I mused in a letter to Magister AruXet:

"The Temple is nowadays very much in the internet. What do you think, how soon it will be absolutely necessary for Setians to have an access to it? When will letters be out of question as a valid form of communication? I would like to be in the internet already too. It is so much quicker to communicate through it, and so much interesting information would be at hand all the time. The latest things would be available immediately. Now all I get is the Scroll of Set and there are summed up only the most important topics that have been in the air lately, and some other writings. But 'the hottest stuff' seems to be in the internet now.”

I stayed off-line for less than a year. The old-fashioned letters reduced dramatically in numbers then, but they didn't end dropping to the letter boxes altogether. Like the rest of the Western world, so also the Temple of Set was going through a big change in the world of communication. Many Setians, like DenytEnAmun, had been surfing the cyber waves from their start, using not only e-mail, but also the Temple's computer database and bulletin-board Glinda regularly.

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192 Hyperborean Codex, Disting/Thing-tide, XXXI æs/1996 CE.
I always heard the latest news about the Temple from DenytEnAmun.

My Work had been steadily developing in its emphasis of objective manifestations of subjective operations. The *Nine Doors of Midgard* curriculum that I was still pursuing and my growing interest in Finnish mysteries had given to this their own touch. The Rune-Gild was still an appealing tool in this situation, but as before, it felt too strictly Teutonic in its approach to me. After many long talks with DenytEnAmun, a knight of the Order of the Trapezoid, it started to seem more and more appealing for me to apply for admission into the O.Tr. Finally, on the 7th of April, I wrote about a possible dual-membership in Orders of Vampyre and Trapezoid to Magistra Lilith Aquino, the co-Grand Master of the Order of the Vampyre. In her reply of the 24th of the same month she wrote of having no objections to the dual-membership.

Some significant Recognitions took place. Don Webb, the Grand Master of the Order of Setne Khamuast, was Recognized on March the 22nd to the degree of Magus, V°, and Robert Robinson, the Grand Master of the Order of the Sepulcher of the Obsidian Masque was Recognized to the same degree on April the 29th XXXI ÆS/1996. These Recognitions were big news as the Temple had Recognized only five V° since its founding in X ÆS/1975 CE. Now, almost at once, we had two new Magi among us. What follows next is an extremely brief overview of the Words of these new Magi. They themselves had written, spoken, taught and manifested their teaching extensively – and they continued to do so. In a memoir like this it is not my intention to go into full depths and nuances of something as deep as Æonic Words. They would easily cover books dedicated just to that end.

Magus Webb's Word is *Xeper* – the same Word that Dr. Aquino uttered in X ÆS/1975 CE. This was the first time in the Temple's history that another Magus uttered the same Word as someone before him. To me, and I guess to many others, this was at first a bit confusing. How the same Word can be uttered more than once? Magus Webb had, however, through his egyptological studies and Work in

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194 During XXXI ÆS/1996 CE the two new Magi wrote about their Words for example in these publications and forums: Magus Don Webb: “*Xeper*” (The *Scroll of Set*, Vol. XXII, No. 3, May/June XXXI ÆS), "*Xeper – The Eternal Word of Set*” (Xepera-I mailing list for general public), Magus Robinson: "Essent into Essence – A Brief Overview” (The *Scroll of Set*, Vol. XXII, No. 3, May/June XXXI ÆS), "the Yellow-Brick Road. And Exploration of Essent into Essence” (Completed on Winter Solstice XXXI, written under the auspices of the Order of Setne Khamuast).
general brought so profound extra understanding to the Word, that this Recognition made sense to the Council of Nine and the High Priest. He had deepened our understanding of the Initiatory process in the light of the Word so much that his Recognition was warranted.

Magus Robinson's Word was *Essent* and he also had a formula for it: *Essent into Essence*. In the *Scroll of Set* following his Recognition Magus Robinson explained his Word and its formula with a brief overview:

"From the beginning *Essent into Essence* dealt with the process of experiencing Essence – merging with and activating the eternal potential that lies as the core of all sentient beings. Essence is our 'first form', the unnatural aspect of our being that extends beyond body and brain and is unlimited by time and space. We experience Essence when our activities are directed by a system of philosophical inquiry and enlightenment of the self based on direct knowledge and experience of Being.

[...] To finalize: Essent = Being, and Being is the source as well as the planned activation of the energy that lies at the heart of all existence [the inherent urge 'to be']."

The formula *Essent into Essence* was a ninefold "key". The keys were life, death (or non-being), love, fear, immersion, embodied Essence, spontaneity, self-examination, and energy.

Dedication Magus Webb wrote to my copy of the *Seven Faces of Darkness*.

Soon after his Recognition as a Magus, Don Webb became also the Temple's third High Priest. Dr. Aquino wrote his last the Black Pyramid column, "a Passing-by", as the High Priest in the *Scroll of Set* May/June-issue. Magus Webb

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195The *Scroll of Set*, Vol. XXII, No. 5, September/October XXXI ÂŠ1996 CE.  
196The *Scroll of Set*, Vol. XXII, No.3, May/June XXXI ÂŠ1996 CE.
started his High Priest column *Notes from Neheh* immediately in the next issue. Rûna-Raven Press, run by Magus Flowers, published the same year Magus Webb's groundbreaking book the *Seven Faces of Darkness. Practical Typhonian Magic*. It was a very inspiring time in the Temple.

Things were cooking in the North, too. Mr. Dosetheus from North of Finland, who had resigned and rejoined the Temple twice, joined the Temple the third time in May. He went through the process he had done before: talked extensively with Priest DenytEnAmun (and Adept SeBastian) about his previous reasons to resign, why he wanted to affiliate with the Temple again, why things would be different this time, and so on. DenytEnAmun evaluated the situation and decided to sponsor Dosetheus again. None of the rest of us Finnish Setians or those from abroad had anything to say against DenytEnAmun's decision. Accordingly, there was a "new" Setian in the Temple in Finland.

I had a very good cooperation with Setian Dosetheus during that year. He had developed an interest in the Order of the Vampyre and I started to Work with him on a Vampyric approach to Initiation. We undertook several one month projects together, in which we explored various facets of the Vampyric Being and its practice through body. We explored and Worked with Vampyric presence, moving, speaking, gaze, and so on. We boosted all of this with *sumbles*, dedicating ourselves to our shared Work. Some results of our shared efforts ended in the Order of the Vampyre's newsletter *Nightwing* the next year.

The KalevalaClave VIII took place on the 13th of May at DenytEnAmun's and Lady Twilight's home at Turku. In addition to the hosts I and SeBastian attended the event. This was the first official meeting of the Pylon in almost one and a half years. Now that there were new I° Setians in Finland again, it was time for resurrection of the Pylon's activities. The Sentinel of the Pylon summarized the meeting later:

197 *Neheh* (pronounced Neheck) is the Eternal Future waiting to be filled with deeds of *Xeper*. It is the great Darkness ruled by Set-Heh, the Eternal Set, and those who manifest His essence by deed and thought."

198 The *Scroll of Set*, Vol. XXII, No.4, July/August XXXI ÆS/1996 CE. Fourteen of Magus Webb's columns have later been published for the general public in his *Mysteries of the Temple of Set. Inner teachings of the Left-Hand Path*.


200 *Iku-Turso*, Vol. VI, issue 1, August XXXI ÆS/1996 CE.
"We had a Rûna-workshop and a discussion on Jesus Christ (!) on the basis of my short talk. Then Setian Twilight presented questions that we pondered together, and the meeting was concluded with the performance of a sumble in which we energized our individual plans for the upcoming summer."

In his original plans for the meeting, SeBastian had also envisioned us doing a "Jesus Working", but that didn't take place. In the sumble that followed the Rûna-workshop I drank for Friedrich Nietzsche, among other things. I promised to make my presentation on his philosophy at my evening high school philosophy class as well as I could.

I gave my presentation on the 22nd of May. I was the only one of the class who was willing to complete the course by giving a 1,5 hour presentation of some philosopher's thinking that the course covered. The alternative to a presentation was a regular examination. I wanted my teacher Tapio Vikatmaa to be proud of me and I wanted to "overcome myself", to use the expression of Nietzsche. In my schooling I had previously been rather reserved and nervous of speaking in front of others. There was also the challenge of presenting Nietzsche's life and philosophy in a compact and clear way in only 1.5 hours – which on the other hand sounded to me like a really long time to talk in front of the class. But I did it. I did not only survive it, but I excelled and got inspired while doing it. I enjoyed it throughout. I had done lots of work to make the presentation as good as possible and it paid off. Mr. Vikatmaa was thrilled, praising my presentation, and the students joined him in this.

KalevalaClave IX took place only about a month after the previous KalevalaClave, on June the 30th. The place and the participants were the same as before. SeBastian summarized:

"We again had a short Rûna-workshop. Then Adept Kotkavuori delivered an excellent presentation on Friedrich Nietzsche, and we had an inspiring discussion on the re-Uttered Word Xeper. Finally we performed two Workings: "the Synthesizer" and an improvised version of Die Electrischen Vorspiele."

SeBastian continued to be busy with his own Work, which resulted again also in various articles to the Order of Leviathan's newsletter the Trail of the Serpent. He also wrote "the Two Brothers" article about Horus and Set -principles.

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201 For SeBastian's thoughts on the subject, see Appendix 60: Jesus Christ, the Black Magician. You might also want to take a look at Stephen Flowers' The Lords of the Left-Hand Path (Chapter four: The first millenium / Was Jesus a Lord of the Left-Hand Path?)

202 For DenytEnAmun's report of the workshop, see appendix 40.

203 Iku-Turso, Vol. VI, issue 1, August XXXI ÃES/1996 CE.
for the *Scroll of Set*\(^{204}\). DenytEnAmun's Work with Finno-Ugrian tradition started to bring new fruits.

On July the 11\(^{th}\) DenytEnAmun had a revelation of sorts, which resulted from all of his previous Work on the Finnish tradition. He founded Noitapiiri (he translated this into English as the “Shaman circle”) and the Working Epäjumalain nostatus marking its founding took place just two days after that, on July the 13\(^{th}\), which happens to be the traditional Finnish day for midsummer and also the original day of the biannual bear ceremonies. There started to be meetings also for this new project and it also got its own Finnish-language publication *Väinämöisen virret*\(^{205}\).

The dynamic experience that took place between July the 11\(^{th}\)-13\(^{th}\) was summarized by DenytEnAmun in an article ”Väinämöinen rises again, part II”\(^{206}\). I took part in this process in my own small way and I was very inspired about what DenytEnAmun was doing. It was interesting, that his new project started around the same time as the Kalevala Pylon had its ”resurrection”.

The new issue of *Iku-Turso*, vol. VI, issue 1, was published in August. The Sentinel wrote its front-page editorial in which he noticed:

”This 'resurrection' has taken place so fast that I cannot but watch it with great respect and awe. Along with the greater changes in the Temple as a whole (two new Magi and the new High Priest), the ramifications of the Heb-Sed year XXX have gripped our Pylon with ferocious force as well.”

In addition to the editorial, SeBastian contributed an article ”Jesus Christ, the Black Magician”. Setian Twilight wrote an introduction of herself, ”Synthesizer Working” (that was done during the previous KalevalaClave) and an article ”Doing the Work – Essent into Essence”. The latter was about her fear of singing in front of an audience, which at the same time was one of her dreams. She had really taken the bull by its horns, for she participated in a national singing contest (she was loved by the audience, but wasn't unfortunately chosen for the semi-final).

Setian Dosetheus sent in his introduction, articles ”Khonsu” (which he had taken as his magical name), ”Wilderness Magic with Horus and Set” (ponderings about Horus and Set -principles), ”Reflections on HarWer, Set and brain physiology”, and two poems. DenytEnAmun contributed with a short comment on my Nietzsche presentation and with the before mentioned article ”Väinämöinen rises again, part II”. He wrote also about Die Electrischen Vorspiele\(^{207}\) that the

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\(^{204}\) The *Scroll of Set*, Vol. XXII, No.4, July/August XXXI ÆS/1996 CE.

\(^{205}\) Three issues of the newsletter came out that year; in July, September and December.

\(^{206}\) See appendix 41.

\(^{207}\) See Anton LaVey: *The Satanic Rituals.*
Pylon had done during KalevalaClave IX. The article included commentary from all those who took part in the Working\textsuperscript{208}.

My studies continued after a little break in September. I started to prepare for the next spring's matriculation examinations and I dreamed of starting to study philosophy as my major at the university. I continued my Remanifestation Workings, the Nine Doors of Midgard curriculum (I was now in its fourth door), and regular yoga exercises (at this time I also studied ”rune yoga”, as presented especially by the early 20\textsuperscript{th} century runesters F.B. Marby, S.A. Kummer and Karl Spiesberger). I was also busier than ever in my Order of the Vampyre Work. Sowilo-rune and its ”path of the serpent” had become an important concept in my Initiation and it popped up regularly in my diary entries.

All the Finnish Setians missed the international Conclave in San Francisco that year, but we were determined to make it the next year, when the Conclave was to be held in München, Germany. I needed some extra income to do it. I somehow knew that this would be arranged all fine, but in addition to searching for a job I did a little Working in order to get a job that would be really meaningful for me. The magic worked more than well.

I had moved back to my hometown Naantali with my new girlfriend a little earlier that year. We had a nice apartment at the very center, close to the idyllic old town, its church and shore. One morning I got a phone call. The man who I had been talking with in person at the local job center offered me a job of a school helper in the local elementary school. I had a meeting with him soon. It turned out that being a ”school helper” actually meant being a teacher of computer science for half a year. My job would be to teach all kinds of basics about using computers for all the kids of the school. I felt perplexed because this really was not my area of expertise and because I didn't have (yet) an education of a teacher. I talked about the matter with the man, who just mysteriously smiled and said that he was sure I would be able to do the job all fine. I took the job.

I had two weeks to prepare myself, to become familiar with the computers of the school, what I was exactly supposed to teach, and to familiarize myself with the school and its other teachers. The school of Kuparivuori was just 10 minutes walking distance from us. I got really well along with other teachers and I managed to learn all that I needed to learn for the job in those two weeks. It sure was a ”gurdjieffian super-effort” for someone technically so inept as me, but I did it.

I really enjoyed that time. I was good at the job and the kids and the teachers liked me. I got a good salary, for the first time ever I got a regular access

\textsuperscript{208} See appendix 43.
to e-mail and the internet, and my attendance at the next year's Conclave was ensured. I was especially proud of myself in that I did not only teach the kids how to use computers, but I succeeded in teaching them how to enjoy learning, how to learn to learn. The feedback I got from other teachers was really good. One of them told me that I was a natural talent in teaching and encouraged me to get a formal education for the profession.

This all had, of course, a magical link to my Initiation, to my *Xeper*. It was a concrete proof that I had Come into Being since the days I had joined the Temple. I directed my life with my Will, my life was ultimately not directed by the whims of the universe. I was an Adept in magic; it had also objective results when needed and everything linked meaningfully to my subjective process of *Xeper*. The teaching job was not only about obtaining the money needed for the next year's Conclave, it was also a magical link towards my future schooling, and it was also about "being like Set": giving conscious nudges to students here and there, helping them to learn to learn and to enjoy it, using their individual potential for their lives. It was the best job experience I had ever had.

My Esslingen cemetery experience and the reoccurring magical links to the dimension that it had opened to me had developed. On the 3rd of September I had a "gigantic insight" regarding it; it was as if I saw with a deeper understanding "the world I had created" through my efforts to *Xeper*. In a moment I saw the chain of my Becoming; how one change, one decision, one effort, had lead me to another, all the way to where I was. This also opened some noetic understanding, an insight and an experience, on what Set was all about. Filled with divine inspiration I picked up my phone and called DenytEnAmun to share all of this with him. We had a long talk.

*KalevalaClave X* took place in an exceptional place – over the Gulf of Bothnia on a Silja Europa ferry between Turku and Stockholm, on the 12th-13th of September. In addition to me, SeBastian, DenytEnAmun, and Lady Twilight, there was a new Setian M.S. from Helsinki with us. He was a student of social psychology at the Helsinki University and he had joined the Temple just in the beginning of the month.

The program started almost immediately with the Shopping Mall Working after the ferry had left the harbour. The Working, which was Setian Twilight's idea, was basically about consciously walking around the crowded ferry and its stores, using its energies in ways one saw appropriate. I had a Vampyric approach to the experience. "I did one of my favorite Vampyric practices; I observed people without them knowing. I looked to the presence that was in them as they moved and did what they did", I remembered. The main benefit of the Working for me was
that it worked as a strong reminder for why we were on that ferry.

Next SeBastian did a very personal and bold Fear Dromenon, where he talked about certain fears he had had for a long time, and Worked with them. DenytEnAmun commented on this later:\footnote{Iku-Turso, vol. VI, issue 2, November XXXI ÆS/1996 CE.}

"Adept SeBastian's Dromenon was total dynamite. He really made his personality transparent for himself and for us. I fully Realized that this sort of work does not directly reveal what we ultimately ARE. The Masques we have can convey something of the Essence (which is Eternally Unknowable in the sense that its expressions can never be exhausted) within, but not all. Yet in the act of revealing ourselves we can Sense the eternal Mystery within – and learn to get more in tune with that Deeper Self.

As Adept SeBastian splendidly demonstrated, we should not hide behind unfitting Masques: neither out of the fear that others won't approve of it if we let go of the fetters nor because it is so human to fear that we'll lose ourselves if we dare to change. Rather we should expose and explode the falsities in our Masques, and thus give our true Selves room to grow and shine."

This was followed with Setian M.S.'s Induction Ceremony to the Temple. SeBastian observed our ritual chamber setting for this:\footnote{Iku-Turso, vol. VI, issue 2, November XXXI ÆS/1996 CE.}

"I must say that our 'cabin-as-a-ritual-chamber' was one of the best ritual settings I have ever experienced. In a very real sense we were 'outside of time', since we were traveling between two time zones. Furthermore, the cabin had no windows and the movements of the ship gave the impression of floating in a rectangular box in space. And finally, we illuminated the chamber by the TV 'snowfall' (i.e. when there is no channel) and used Priest R.W.'s angular music. All this together resulted in a very stimulating and 'electrified' atmosphere."

The last thing in our program for the night was the Will to Power Working\footnote{The Working can also be found in a slightly different form from my book the Left-Hand Path.} that I had written. I had decided to make a Working out of the key points of Nietzsche's philosophy, on which I had given talks in a philosophy class and during the previous KalevalaClave. As the ferry continued to penetrate further above the dark sea into the night, we started the Working by playing Gustav Holst's Mars aloud in a cabin that we had turned all black by putting black plastic bags on the walls. This was a very important Working for me, for in a symbolic way it was a culmination of my rebirth after the previous year's Ragnarök, or death. Solve et coagula-process was in its basic elements completed.

I described the Will to Power Working to those taking part in it thus:
"The purpose of the Working is to invoke the great Xeper-affirming spirit of Nietzsche's philosophy. This spirit is the Will to Power, t.i. the Will of the unique Self to explore the Universe within and without, and the Will to create the Universe according to one's own undefiled vision of the order of things. Thus, the Will to Power is pursuit of Knowledge, Power and Understanding, and its pure meaning is the Will to Come Into Being.”

Due to its comically hilarious pompousness and the importance of this Working for me, it deserves to be quoted here entirely:

0. Preparation of the Chamber, dressing and concentration on the Working.
1. Bell x 9, turning counter-clockwise (Setian M.S.)

2. Lighting the Black Flame (Setian Twilight): I now light the Black Flame of Set, which burns fiercely within our Selves. (The Working music is put on with repeat – Gustav Holst: Mars).

3. Invocation of Set (Adept Kotkavuori): In the name of Set, the Prince of Darkness, we enter into the Realm of Creation to Work our Wills upon the Universe. O Majesty of Set, hear us, look upon us, and go with us upon this journey. Enfold us with the Powers of Darkness; let them become as One with us as we are become One with the Eternal Set. As we send forth our most exalted and sublime Selves, arm them with the Pentagram of Set that they may defy all constraints, dismay all challengers and cast down all that is moved to appear against them. Let then our eyes become the Eyes of Set, our strength become the Strength of Set, our wills become the Will of Set. As Fire in the Darkness we are become; as Air in the sky we are Become; as Earth in Space we are Become; as Water in the Desert we are Become. Time bows before our Wills, and we are Lords of Life, Death, and Life in Death. Hear now our Declaration of the Will to Power, our Declaration of the Sacred War against the forces of sleep.

4. Invocation of the metaphysics of Übermensch (Setian Twilight):

Behold! I Invoke the Übermensch!

I see the naked existence without the lies of the sheep; I see that it is everyone's innate intention to create and to control the reality of one's environment, and one's relationships with other beings. I see that by the Will to Power are values created, and that its ultimate form is the Self-Mastery.

Here rises the cosmic cross-road where one must choose between the conscious and heroic existence of the Left-Hand Path and the unconscious sheep-existence of the Right-Hand Path. In the middle of the marketplace of existence, I declare that God is Dead!

Thus, I deny all the ready-made models and I proclaim to hold by mySelf the role of the creator! I embrace the self-conscious existence from my very Heart, all its pleasures and pains, its unique state of Fierce Joy, Freedom, and Responsibility.

Man is something that must be Overcome! The Übermensch is the meaning of the earth! Let your Will say: the Übermensch is the meaning of the earth!

Behold, for the Will to Power is of Life! It is your telos, it is your True Will, it is of practising your unique and undefiled Self!
Setian Twilight: *God is Dead!*
All: *God is Dead!*
Setian Twilight: *Hail Übermensch!*
All: *Hail Übermensch!*

5. Invocation of the ethics of Übermensch (Setian M.S.):

Behold! I Invoke the Übermensch!

No people could live without evaluating: but if it wishes to maintain itself it must not evaluate as its neighbour evaluates.

Much that seemed good to one people seemed shame and disgrace to another: thus I found. I found much that was called evil in one place was in another decked with purple honours. One neighbour never understood another: his soul was always amazed at his neighbour's madness and wickedness.

A table of values hangs over every people. Behold, it is the table of its overcomings; behold, it is the voice of its Will to Power! (*)

Thus I declare that I have my priority in Will to Power, and that my ethics aim at it. My values are created by how they serve me and my fellow Seekers' Becoming, and the survival of the Flame in humankind. Thus, I do my philosophy with a hammer! I create values by mySelf! I undertake the re-evaluation of all the values, which is my method for the Übermensch!

Behold! What is good? - All that heightens the feeling of power, the Will to Power, power itself in man. What is bad? - All that proceeds from weakness.

What is happiness? – The feeling that power increases - that a resistance is overcome!

(*)

Setian M.S.: *We are the Heroes of the ethics!*
All: *We are the Heroes of the ethics!*
Setian M.S.: *Hail Übermensch!*
All: *Hail Übermensch!*

6. Invocation of the theory of knowledge of the Übermensch (Adept SeBastian):

Behold! I invoke the Übermensch!

With my hammer I also crush the scientific form of the Right-Hand Path, for neither it can give utterly objective knowledge! I do not deny the science, but I want to build upon it and show its limits. I do not want to submit my Will to Power to it, but I want that it serves it. Mere rationality is not enough, also Will is Needed!

I, the subject, will always define the frames of knowledge and knowing. I create the Universe mySelf. World is my Vision! I harness the knowledge to serve my Will to Power, for after all, what else is knowledge, than one tool among others for my Will to Power? I recognize that, and I use the myriads of those masks for my Becoming, instead of taking them as goals per se! Truths are beliefs that have been useful in some reality!

Behold the Übermensch; his knowledge is creating, his creating is adjusting the law, his will to truth is Will to Power! (*)
Adept SeBastian: *We are the Heroes of the Knowledge!*
All: *We are the Heroes of the Knowledge!*
Adept SeBastian: *Hail Übermensch!*
All: *Hail Übermensch!*

7. Graal (Priest DenytEnAmun): Here is the Knowledge, Power, and Understanding that you seek. Here is the undefiled Wisdom and the Will to Power. Only the Initiate of the Left-Hand Path can drink from it without being destroyed, and only he can get it in front of him whenever he so desires.

8. Closing formula:

Priest DenytEnAmun: *God is Dead!*
All: *God is Dead!*
Priest DenytEnAmun: *Wir sind Übermenschen, the Heroes of the Universe!*
All: *Wir sind Übermenschen, the Heroes of the Universe!*
Priest DenytEnAmun: *Hail ourselves!*
All: *Hail ourselves!*
Priest DenytEnAmun: *Hail Set, the Prince of Darkness!*
All: *Hail Set, the Prince of Darkness!*

9. Bell x 9, turning clockwise (Setian M.S.)
10. So it is Done! (all).

[All passages marked with (*) are straight quotes from Nietzsche's works].

A spontaneous Vampyre Working followed immediately after the Working. I noted later:

"I had not written so forceful Workings like this one since the days I had just joined the Temple. However, I felt that the subject at hand demanded some 'Force and Fire' because of its nature.

At the end of the Working we did some Vampyric energy-rising and circulating. As usual, this was highly vitalizing, but at some point the Force rose in such a way that there was a danger of losing full control of it. Accordingly, I focused to calm it down and keep it under control after this point. All went fine, I just wonder what Wilhelm Reich's orgone-measurer would have said about the atmosphere of our cabin at this point!"

SeBastian commented:

"It was about 2:00 or 3:00 in the morning when we began the Will to Power Working, which was written by Adept Kotkavuori. After having gone through my Fear Dromenon I was so full of newly found vitality that tapping into the ideas of Master Nietzsche was a truly orgastic
experience. In this rite I had a very 'Knightly' feeling: I was compelled to stand upright and indeed, in my mind I saw myself as a medieval Knight – courageous and willful, pledging loyalty to his Essence and to the honest Quest for the Grail.”

Lady Twilight recalled:

"WOW! We began the last scheduled Working way after midnight. Adept Kotkavuori's Will to Power swept over me like a hurricane! Literally. As the Working began with its powerful music and Adept Kotkavuori spoke the Word of Set I felt like a fierce wind hurling from the altar or more like from above it from the Pentagram. It might have been the winds outside on the sea swaying the ferry that produced this WEIRD sensation but this fierce swaying could not have started at a better time! I felt like I was forced to hold on really tight to the situation to be able to keep up with it. When it was my turn to read a piece of text I realised that my mood was really 'out of this planet'. My speech seemed to have a speed of its own, the words wanted to come out of my mouth much faster than was physically possible. I really had to work hard to keep my self on the track. What a ride!"

DenytEnAmun commented:

"The Will to Power was unlike any of our previous Workings. The moment it set on, the music and the readings began, I felt curiously 'upright'. Almost as if I should have put on long leather boots and stayed in a rigid and proud posture for the duration of the Working (!). Fierce Joy entered me right away, and I think I was able to contribute some no-shit attitude to this Working. I shouted my parts with pride, and the overall atmosphere was inspiringly strong in Black Magic. Now, this was very Germanic, if anything. Vikings, Knights, Warriors, all must have felt their Spirit was being rejuvenated."

Friday the 13th started with DenytEnAmun's talk about shamanism. He gave us a good intellectual context and some history about Finnish and Siberian shamanism. After that we had a shamanistic session, in which each of us played the drum one after another. We had had one shamanistic session previously during our third Pylon meeting in XXVIII ÆS/1993 CE, but this this time we were better prepared. It was an inspiring experience.

The program for the KalevalaClave X ended with our improvised version of the Ceremony of the Nine Angles\textsuperscript{212}, which we did completely in Yuggothian language, which produced "a strange atmosphere", as SeBastian recalled. This was very much an Order of the Trapezoid Working in its theme and as such it fit perfectly to my Initiation in that time and space. I had the role of Shub-Niggurath/Amon in the Working. Curiously, four days after that I had a strikingly "trapezoidal" dream. KalevalaClave X ended appropriately with a sumble, and we

\textsuperscript{212} See Anton LaVey: The \textit{Satanic Rituals}. 
left the ferry.

After the weekend I talked with DenytEnAmun a lot about the Order of the Trapezoid and things related. I continued the *Nine Doors of Midgard* curriculum and added some extra rune yoga into it. During some of these rune yoga exercises I had ”religious” experiences, which were linked to the dimension I had experienced at the Esslingen cemetery and to my Coming into Being and Set-experience on the 3rd of the same month. I felt ecstatic and very Knightly. I felt like I was riding the forces of the Universe.

The third and the fourth issue of the Ultima Thule Pylon's *Hyperborean Codex* came out as a combo-issue in September. The thick issue, which had on its cover Winge's *Thors strid med jättarna*, was edited by Setian Twilight. There were five new members in the Pylon now: Setians M.S., Twilight, and Dosetheus from Finland, and Setians E.P. from France and S.J.S. from Spain. Altogether there were now 11 members in the Ultima Thule Pylon.

DenytEnAmun, the Sentinel of the Pylon, wrote to the issue ”Hyperborean news” and Lady Twilight the editorial. There were reports of the Ultima Thule III Conclave in Stockholm from Setian Twilight, Adepti Peribsen, SeBastian, I, and Priest DenytEnAmun. Several papers presented at the occasion were published in the issue, too, as well as the induction ceremony, French translation of the Vampyre Working, and the main Conclave Working ”Sowhilo”. Adept Peribsen wrote also an essay about what Sowilo rune meant to him and what kind of experiences he had had with it.

There were introductory letters from Setians E.P., S.J.S., and M.S. While the new Finnish and the Spanish Setian gave an alright first impression, there was something rather restless and odd about the French one. He sounded like an occultnik who was 99% of mystical emotion and 1% of rational thinking. He had apparently checked quite many groups before coming to knock on the Temple's door. He was young and enthusiastic about the use of sexual energies in magic. The level of how much he was a moonwalker became explodingly evident from his ”Vampyre essay”. I couldn't believe my eyes as I continued to read what he had written:

”Mysterious and troubling presences in the dark of night, women-vampires occupy a position of the highest importance among the fantasies of the collective unconscious. This might be due to the belief that these vampires exercise a strong, albeit morbid attraction on normal human beings, regardless of their sex, and in spite of the moon-like whiteness of their bodies, and the cadaverous pallor of their complexions.

213 *Hyperborean Codex*, Disting/Thing-tide, XXXI AE/1996 CE.
Human and changeable in form, a creature of "middle European" popular superstition, the vampire can change itself into a bat, or a dark skinned animal, or even make itself totally impalpable like the fog. In this guise, it can pass through walls, doors and windows. Lord of the elements, as well as of several animal species, the vampire, who is not dead, will usually awaken as night falls, and leave its grove to go out in search of human blood, which it will suck by using its special canine teeth, which are "long and thin, and as pointed as on owl."

Her capacity to seduce by making use of her hypnotic magnetism, characterizes the vampire as a metaphor for the transgressing woman, and raises her high above all that is obvious and conformist in matters of love. The seductive creature who comes in from the darkness removes the pleasure of procreation, both in her heterosexual conquests, and obviously, in her homosexual conquests as well. At one and the same time, however, she is able to reproduce in both cases by contagion, thus passing on her non-life to another human being. The topical action of the woman-vampire summons up both the erotic function of the bite, as a stimulating method for exciting one's sexual partner during intercourse, as well as the final action of oral coitus, inasmuch as she takes pleasure in the taste of the hot blood as it courses down her throat, in exactly the same manner that a woman performing fellatio takes pleasure in the taste of the sperm she swallows. It is interesting, in this regard, to turn our attention to LILITH, whose name is possibly derived from that of the Oriental female demon LILITU (LULU or LULTI, signifying "lasciviousness"), or from the Hebrew word LAILAH, which signifies "night". Lilith, who sucks the blood from small children, and who reigns as queen over an entire class of demons, is most certainly connected to the archetypical mythology of the NOSFERATU. The reason for this is, that inasmuch as she has her vagina on her forehead, her orthodox sexual act gives the impression of a blow job.

The impressed vampire woman, who, while sucking the blood from the lover she has chosen, also sucks his life out with it, is a sort of human mantis who kills the male after the act of copulation. It is for this reason that in the typology of the vampire woman we can include those necrophiliacs who kill their lovers (of either sex) while they are carrying out sexual intercourse, either in the moments that immediately precede, or follow the sex act. It is only by doing this that they can achieve the state of ecstasy, and thereby overcome their gloomy outlook on death and life.

Consequently it should not be difficult to understand why in the Temple of Set, the vampire represents the image of Set, the inhuman, the egocentric, who accomplishes its Xeper by sucking out of his lovers their vital essence, as well as their individual will.”

I think I had never laughed so hard about any article published in any Setian publication. This was so absurd nonsense, that I wondered how he had become accepted into the Temple and why DenyEnAmun published the text in the Hyperborean Codex at all – maybe for its humour value? In any case, DenyEnAmun felt obliged to comment on the young wildly imaginative French Setian's essay with the following words:

"A Note from ye Sentinel. In discussing his perception of the Vampyre with Setian P., he assured me that he fully understands the Setian perception to be somewhat deeper and
broader. Nevertheless, by the above text he wished to explore the Vampyre as a sexual metaphor for an LBM Magician (sucking means control etc.). We also realized that the apparent difference in view (between myself and Setian P.) regarding Set was due to semantics. When Setian P. wrote that Set is "inhuman", he meant "non-human", and by "egocentric" he meant to denote "Self-centered." Misunderstandings of this type are "bound to abound" in the strongly multi-cultural UT Pylon, but often a simple question can clarify what was really meant. I hope we'll all have the patience to keep asking and practising to understand each other's writing.”

Our northernmost Setian, Mr. Dosetheus, was very productive and contributed to the issue plentifully. There were "Satanism of Setianism", "Some thoughts on Vampyric Being", and "Presence and the Essence; the Vampyre Working". The Spanish Setian J.S. sent in an article "Set and old European serpent cults". Setian Hagal from Sweden had visited Karl Maria Wiligut's grave and sent an article "Karl Wiligut – Himmler's Rasputin". The article was published with a picture of him at Wiligut's grave. From DenytEnAmun we got a report of one of our Rúna-workshops. From me there were "My first three Doors of Midgard", a review of *Trainspotting* the movie, and reports of two Workings dealing with my *solve et coagula*-process.

Everything was going really well in my Initiation. I was good at my work and studies, and I was doing several projects (the *Nine Doors of Midgard*, yoga, and Vampyric practices with Setian Dosetheus), as well as immersing myself into the Order of the Trapezoid Work. I guess doing all of this without any signs of a burn-out was possible only because I succeeded in doing it all in a state of flow. It was easy and enjoyable, although it of course meant a lot of work. On top of all of that I started for the first time a Temple-wide project of my own. The Black Lotus project, that was officially opened on October the 8th, focused on using yoga in the Left-Hand Path Initiation. In addition to yoga that I had been doing at home, I also restarted going to the Yoga Federation of Finland's courses and I joined the organization. The first issue of the *Black Petals*, the newsletter of the project, came out in November. The eight-page issue included my editorial, some history and theory of yoga, some notes about the practice of yoga, and some notes about the coming workshop I aimed to give at the next Ultima Thule Pylon Conclave.

The Black Lotus project was the first of its kind in the Temple. There had not been projects dedicated to the use of yoga in Initiation in the Temple of Set before. I sent the first issue of the *Black Petals* to many senior Setians and to others who I thought would be interested in it. The feedback was positive, and I started to

214 See appendix 22.
216 See appendix 23.
correspond and exchange e-mails about the subject with a handful of Setians, most notably with Priest James Severson, who I was already familiar with and who had an impressive yoga background. James had an important role in the Black Lotus project and when he became Recognized as a Magister Templi, IV°, the next year, he founded the first Order of the Temple dedicated to the Left-Hand Path yoga.

The next issue of Iku-Turso was published in November. The Sentinel of the Pylon welcomed Setian M.S. from Helsinki to the Pylon and noted that we had started to publish also a Finnish-language newsletter Tursanturpa for the Pylon. SeBastian had done this occasionally also earlier, but now there was a new kind of need to do this regularly. While Iku-Turso was more our ”face to the world”, Tursanturpa had become the ”working forum” where ideas and thoughts were circulated and exchanged more informally and freely. The issue had also English summaries of the Finnish-language newsletters that were produced by the Pylon members (Tursanturpa, Väinämöisen virret and Karnak). We were producing newsletters like never before!

The northernmost Setian Dosetheus wrote about ”Set – the indwelling Essence”, ”the Fear of Initiation (’My Fear Dromenon’)”, ”Death, resurrection and Metamorphosis (Essent into Essence Working)”, comments on these texts, and he also got two poems in the issue. The southern Setian M.S. contributed with ”the impossibility of the Right-Hand Path or the Greater Black Music of Master Giacinto Scelsi” and ”the Romance of my Life: An Introduction”. Setian Twilight shared ”My magical Self Working” and I provided a quote from Aleister Crowley. In addition to these articles there were reports about the KalevalaClave X and the Will to Power Working.

The issue was received well throughout the Setian world again. Ipsissimus Aquino commented on it to Setian M.S. from Helsinki on the 16th of December:

”It [Iku-Turso] has been a marvelous newsletter throughout its entire publication – one which has not only enriched the magical knowledge of its readers, but has taught Setians everywhere so many insightful things concerning the culture of your beautiful and historic nation. Our best wishes to you and Kalevala for a joyful Winter Soltice and Happy New Year!”

On the 29th of October I sent a letter to Magister R.L.B., a.k.a. Sir Rudra, the Grand Master of the Order of the Trapezoid about my reasons to seek affiliation with the Order. I had already on June the 30th approached him about the subject, but this time I had made up my mind and I was ready. DenytEnAmun a.k.a. Sir Hassein was my sponsor in this, as every candidate for the Order needs to have at least one sponsor. In my letter to Sir Rudra I told him about my Work in general and with runes in particular. The Nordic or Germanic tradition and the spirit of the
knighthood of the Prince of Darkness felt my own. Ipsissimus Aquino, a.k.a. Sir Michael, had written about the knighthood in the *Crystal Tablet of Set*:

"The O.Tr. is an Order of knighthood characterized by strict personal honor and faithfulness to the quest for the Grail. The Order is a knighthood in that its members are pledged to the traditional chivalric virtues as appropriate to each situation encountered. By honor is meant a sense of justice, ethics, and responsibility prior to personal comfort, convenience, or advantage. This honor is known by one's faithfulness to the Quest for the Grail, which is the self, soul, or psyche made perfect through conscious refinement and exercise of the Will. Attainment of the Grail results in transformation of the individual into a state of dynamic existence energized by the psyche, not by the physical body derived from the objective universe. Hence the O.Tr. is the gate to psychecentric immortality beyond physical death."

The official acceptance for my membership in the O.Tr. came on December the 13th from the acting Grand Master, Dame Patricia. In addition to being an Initiate of the Order of the Vampyre I was now also – almost – a Knight, Sir Tapio, in the Order of the Trapezoid. The final touch to my Knighthood was my Oath to the Order that I took on the 3rd of January the next year.

One of the original Order of the Trapezoid patches.
I got this one as a present from Maga Lilith Aquino in San Francisco in 2004 CE.

DenytEnAmun and Lady Twilight got engaged in November. Like me, also DenytEnAmun had his hands full of Work. He was running his Noitapiiri dedicated to Finnish mysteries (and writing to its publication *Väinämöisen virret*), doing the *Nine Doors of Midgard* and making efforts also in the Order of the Trapezoid and

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217 She was an acting Grand Master at this time because Sir Rudra was in India and not well reachable.
its Reaktorhaus hyperlodge, that was run by Sir Rudra. DenytEnAmun had also started Beelzebubin työpaja (Beelzebub's workshop), a project dedicated to the utilization of the teachings of G.I. Gurdjieff in Initiation. This project too, of course, had its own publication, *Karnak*. On the 13\textsuperscript{th} of November DenytEnAmun took an important step into the "hidden dimension" and wrote an email\textsuperscript{218} to Magistra Hardy. He noted about this later:

"This is the email that led me to the Order of Amon under the mentorship of Priestess Mut and Honorary Setian DeCecco. At this point in my Initiation I felt an irresistible pull to contact the few remaining Ammonians within the Temple and to receive the tutoring I was destined for. To my luck I was able to do just that and this teaching relationship continued well into 2001. It was this interaction that pushed me to the IV\textsuperscript{o}".

I shared DenytEnAmun's interest in the Order of Amon and through many steps I eventually ended up in communication with Priestess Mut and Honorary Setian DeCecco, too. There were many things in this equation, most notably that of the Heart and the "religious" dimension of Initiation. This will be covered more closely in the second and the third parts of this trilogy.

The next big step in my Initiation took place on December the 9\textsuperscript{th} when DenytEnAmun named me the second Sentinel of the Ultima Thule Pylon. As symbols of my new post I got from DenytEnAmun a Sowilo-rune necklace and the Pylon's graal. I sent my first Pylon letter, the *Serpent's Skin*, to the Pylon members on the 21\textsuperscript{st} of the same month. With Adept Peribsen Priest DenytEnAmun was talking about founding the first Swedish Pylon, that was going to become reality the next year.

On the 18\textsuperscript{th} of December Magus Webb wrote to setian-l, the e-mail list open for all Setians, about the South Solstice (generally known as "Christmas"). Among other things he wrote that:

"On the South Solstice the Order of the Trapezoid is partaking of a deeper and more meaningful Initiation through the Work of its Grandmaster in Benares. This is the magical ending of the year, and its effect will change the Order, and any event which changes any Order will change the Temple.

I suggest that each of you spend some time on December 21\textsuperscript{st} doing three things:

1) Look up on map where Benares is. If you don't have a world map of some sort, you might want to consider giving yourself one for Mithra's birthday, they are great magical tools.

2) Ask yourself to let your human part, your divine part and your animal part to talk with one another to form your goals for the next few years. The Will that keeps those parts

\textsuperscript{218} See appendix 44.
3) Consider what things you might wish to sacrifice to your Self for the sake of your greater goals.”

To state the obvious, with “sacrifice” Magus Webb referred to things like stopping smoking, not taking the lives of any living things: “for example, let's say you sacrifice cigarette smoking. It is hard to do, and the energy that is realized (money, health, etc.) changes your world. 219

Sir Rudra was on the 21st of December in Benares, India, where he did cast a new vision of the Order of the Trapezoid into the Universe. This included making the Order an autonomous legal entity with its own by-laws, etc., while still remaining connected to the Temple of Set 220. The next day I did my own ”Benares Working” in which I uttered my Will upon the Universe for the next year. Among other things I envisioned completing my evening high school studies and entering the university, as well as Working towards the Priesthood of Set.

As I envisioned, all of these things took place the next year.

Happy holidays greeting I received from the Aquinos in XXXI ÆS/1996 CE.

219 “Sacrifice” in the Left-Hand Path is about sacrificing some personal habits, etc. in order to change things in one's life to better serve one's Xeper. It is about giving self to Self.
220 Sir Rudra: An Open Letter to the Knighthood. Runes, the newsletter of the Order of the Trapezoid. Vol. XIV, No. 4, November XXXI Æ/1996 CE.
Towards the Onyx Realm

Let none who fears the spear of Wotan adventure across this fire!
– Richard Wagner, Die Walküre

Friday, the 3rd of January, XXXII ÆS/1997 CE, 5 p.m. The sun had set in Turku at 3.36 p.m. and it was slightly windy, some minus Celcius degrees outdoors. The atmosphere inside Sir Hassein's home was solemn. He had prepared his living room ready. I was about to take my Oath as a knight of the Order of the Trapezoid.

The proceedings from the evening tell of a one hour long rite that consisted of nine parts: 1) Rûna was uttered nine times, 2) Invocation to Ódhinn was done, 3) Hávamál's stanzas 138-139 were read, 4) I uttered my Oath of the Order in Finnish, 5) Sir Hassein stroke me as a knight of the O.Tr. with a sword, 6) we drank from the graal, 7) a sumble was drank for principles, heroes, boasts and promises, 8) Rûna was uttered nine times, and 9) the rite was closed with traditional words "so it is Done". In my report of the rite I wrote:

"In the sumble I drank for the principle of Xeper, for heroes Sir Polaris, V°, and Sir Hassein, III°. I boasted with my accomplishments in all areas of my life that I did the previous year and I promised in my physical realm to run a marathon for the first time and to try ice swimming this year. In my social realm I promised to graduate from evening high school this year, and in the realm of psyche I promised to act conscientiously as the Sentinel of the Ultima Thule Pylon, to continue my Nine Doors of Midgard Work and the Black Lotus project (with rune-yoga), to participate in this year's international Conclave, and to do my personal 25 years Working.

Concerning my Order name: Tapio is the name of an old Finnish pagan god, "the god of the forest". The god has been first time mentioned in writing in Mikael Agricola's (a pioneer in creating standard Finnish) Psalttari of David; the list of "unholy gods" of pagan Finland that dates from 1551 CE. Tapio is also my second name and because I have felt resonance with the name within the rune context, I decided to take this as my Order name too."

My official entry into the Order came in a perfect time. It did not only offer me a great forum for my Initiatory interests in Nordic magic, but its concept of the knighthood also resonated perfectly with my Coming into Being as a Priest of Set.

The first issue of the Black Petals, the newsletter of the Black Lotus project that I had founded for utilizing yoga in Initiation late the previous year, was received well in the Temple. Messages on the subject continued to pour into my mailbox. Priest Severson and I started to talk about giving together a Black Lotus
workshop and Working in the coming München Conclave. Meanwhile, I was preparing for a Black Lotus workshop and a Working for the next Ultima Thule Pylon Conclave that was right behind the corner and James was preparing a black meditation workshop for Midwest regional Conclave in the States that was set for April. I talked about the Left-Hand Path yoga also with Setian E.B. from Japan, Priest R.M. and Priestess S.P. from the States. Magisters R.N. from Canada and Michael Kelly from the Isle of Man sent me some material for the next issue of the *Black Petals*. Later, on the 3rd of February Magister Kelly sent me also a letter with some observations on yoga, which I completely agreed with:

"Before I joined the Temple of Set, I spent a few years studying Aleister Crowley's system, and practising the Yoga exercises that he described in his writings. It taught me much more about self-discipline and mental focus than the purely ritualistic type of magic ever could."

The personal bindrune (:Tapio:) I created for myself as a knight of the Order of the Trapezoid.

The Ultima Thule Pylon's IV Conclave took place on the 8th-12th of January in Oulu, North of Finland. It was hosted by Setian Dosetheus from Oulu, and in addition to him it was attented by me, Setians Twilight, M.S., Adepti SeBastian and Peribsen and Priest DenytEnAmun. It was the first meeting I had as the Pylon Sentinel. The days were packed with program, as usual. I noted about preparing for this Conclave later:

"I started to prepare myself for the Conclave well beforehand. It was in the beginning of 222 *Hyperborean Codex*, Vol. III, Issue 1, March, XXXII ÆS/1997.
November XXXII when I started to fathom what I wanted to contribute for the occasion. Indeed, this was easy. Since the transition-rite the New Dawn that I went through around XXIX/XXX in Germany and Finland, I have attained a profound link to my Self, and things have accordingly started to reflect my Will in all areas of Life on a whole new level. Work I do nowadays is definitely linked to my previous Work. In the hidden dimension that is within, I have got a firm grasp of Self and I have made it a real source in my Life. I ride my Will, I can transform my Universe with the overpowering Essence of that source.

When I thought about the UT IV I started to feel what I Needed in my Initiation and how I could best inspire other members of the Pylon in their Xeper. And so I started to do what I Needed to Do in that time and space. Time was well in my use. It is always inspiring to ride one's own Will and to perceive how it charges and changes the Universe, and to experience attaining consciously created goals. Such are the true Joyrides of Essence in the process of Xeper.”

The South-Finnish Setians took an eight-hour train ride to Oulu on the 8th of January. The trip was spent by telling absurd jokes, discussing metaphysics, eating box lunches, listening to music, and reading texts that were written for the Conclave workshops and Workings. The closer we traveled to our destination, the colder it got outdoors. After arriving to Oulu in -30°C (-22°F) we went to pizzeria Mussolini and took a taxi to the headquarters.

After getting some rest we went to pick Adept Peribsen from the airport. While waiting for his plane Setian Dosetheus' girlfriend S. asked us questions about the Temple and its philosophy; what makes us different from other religions? What is "nonnatural"? What is noetic apprehension? Who or what is Set? S. had quite sharp Occam's razor and I enjoyed the discussion.

It was great to meet Adept Peribsen again. He had truly Become an Adept. He was probably the first Setian who brought with him the Bible to a Setian Conclave! This wasn't because he would have turned into a Christian but because of his comparative religious studies at the University of Uppsala. If Adept Peribsen was the first Setian to bring the Bible to a Conclave, then I was the first Setian who slept his Conclave nights in a sauna. The reason for this was our hosts' dog who effected my allergies and mild asthma a bit. I noticed:

"By the way, if any of you are going to follow my example of sleeping in a sauna, then take heed of this advice: Do not warm a sauna up if you want to wake up the following morning. If you sleep in a fully warmed sauna, you’ll die in about three hours. That’s a hot fact.”

The first day went in getting to know each other and in general socialization. The official Conclave started the next morning, on the 9th of January, 223 The place might have had a different name, but according to the myth it was named after Mussolini.
Thursday. I opened the Conclave at 10 a.m., and the schedule of events and some practical matters were discussed. After this DenytEnAmun started with the Beelzebub's workshop. I wrote about it later:

"When I joined the Temple about six years ago I practised Gurdjieffian practices very much and in a very dedicated fashion (according to P.D. Ouspensky's descriptions of the practices). Since those days I have always had this kind of flavor present in my approach to my Initiation. So, I was just enthusiastic when Priest DenytEnAmun started Beelzebub's Workshop in the fall of XXXI. Before the Clave we had Worked on the first theme of the workshop; our many selves. Now the second theme that we started to focus on was the different centers of one's being as described by Gurdjieff. We analyzed each other in the context of Gurdjieffian centers, and I found this very illuminating. Certain "self-evident" character of my Being became known to me in a new light. This was highly fruitful workshop for me. The Gurdjieffian fingerpractices that Priest DenytEnAmun also offered to us were challenging and funny too. "For certain folk these exercises can be their only hope", as it was."

Next SeBastian gave us a presentation about "I and my proximal forms 226". It was about his very personal Initiatory approach and tools, but because there are always some general themes and experiences involved in one's Initiation, it was easy for everyone to understand and to relate to his Work. One theme that was easy for everyone to relate to was the idea of samtani, the harmonious relationship between the Horus and Set principles. This topic had been well in the air in the Temple since founding of the Order of Horus late the previous year.

DenytEnAmun offered us next his latest explorations into the Finnish mysteries. I observed:

"What is Finno-Ugrian? Interesting material concerning our Finns' roots was next offered by Priest DenytEnAmun. Now this was heavy scientific material, feet on the ground; "a must" material for building reliable views on old Finnish world-view, for searching reliably our cultural roots. As such Priest DenytEnAmun's presentation was a total opposite to Ior Bock-type semen-drinkers' fancy mystical views about the same things. It was interesting to hear the latest academic views on the subject, and to hear that no one really knows where did we Finns come from. Indeed, Finns seems to be a kind of "megamix"; our culture has got many kinds of influences from many directions."

SeBastian, the Sentinel of the Kalevala Pylon, led next a discussion on the Pylon and its future. Also the egregore of the Pylon, Iku-Turso, was discussed. This was followed by the Iku-Turso Working. "To me the highlight of the day was the

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225 See Gurdjieff's Life is Real only then, when 'I am'.
226 Appendix 61.
Kalevala Pylon workshop and Iku-Turso-Working. I felt I again became an active part of the Pylon as our egregore energized my Being”, our host Dosetheus told later. Setian Twilight recalled:

"We had purchased a beautiful piece of Kalevala Jewellery, a bracelet called *Iki-Turso*. It was to be the Symbol of the Kalevala Pylon egregore. Adept SeBastian and Setian Dosetheus had formulated a Working to load the bracelet with the egregore's energy. Adept Peribsen did not take part in this Working, instead he stayed in the apartment's bedroom reading the *Bible*! (He studies theology in the University of Uppsala in Sweden.)

The Working was filled with Iku-Turso's primal energy. Sibelius' *Finlandia* was blasting at the background and as we gazed into the Well of Kalevala through the bracelet I could see Iku-Turso rising with fierce energy through the waters and as *Finlandia* reached its peak I could see Iku-Turso surface like an underwater nuclear missile! The light of the candle turned into a magic link of energy through times. I was truly in touch with the Kalevala energy, it floated from the candlelight into me and from me back to the Realm of Kalevala. It became alive!"

The last Working for the day was the Call to Cthulhu from the *Satanic Rituals*. This, as well as the Ceremony of the Nine Angles and adult baptism in the book were written by Ipsissimus Aquino, although he has never been credited for it in the book. DenytEnAmun opened the meaning of the Working for us:

"Before the performance of the Call to Cthulhu I gave a short account of how I understood the idea of the Working. I noted that Cthulhu has come from Yuggoth ("in the planetary sense", i.e. from the stars) to rule here forever. Cthulhu communicates via a messenger (Nyarlathotep). Cthulhu first taught and then began to sleep the Dream of the Ruler in Rlyeh.

Cthulhu brought the Consciousness that has slept (during the times of Jehova and Osiris) – and now this Working is about to re-awaken that consciousness. Consciousness (the Essence of the Black Flame) has been preserved in the depths of "racial" memory, and from there the Deep Ones (expounders of consciousness, Initiates) have Come Into Being. This Working summons more Initiates to Awaken. Those who have already been awakened can now consciously invoke the bringer of Consciousness – Cthulhu.

Via this Working we are come to know the Ancient Ones. We can "leave the sea" and fully awaken. So, essentially I see this Working as a call to the Higher Self (the Higher Self within, the Higher Selves of people still asleep, and that very Bringer of the potential for a Higher Self)."

Setian Twilight wrote about her experience of the Working:

"The Call to Cthulhu was the most unusual Working I've ever taken part in. We had decided to perform the Working outdoors where the conditions were perfect! Freezing cold temperature enhanced with a strong North Wind that froze our fingers and made us battle for the papers in our hands. The surroundings Setian Dosetheus had chosen were perfect as well. A lonely small hill top from where you could see the frozen over Gulf of Bothnia (and Sweden if you looked very hard..). The sky was partially cloudy with the clouds moving fast like in a good horror movie, the stars were flickering. Behind us the strangely shaped industrial buildings added to the unreality of the surroundings. I felt like I was on a different planet."

Setian M.S. from Helsinki remembered:

"Confronting Cthulhu is frightening... Just imagine what it would be like if such a being really would rise from the sea when you call him! I had decided to have the right terror in my mind when we were doing the ritual. The terror, however, became very real during our magic. The weather was freezing, with the wind it was certainly something what minus 50 degrees Celsius without wind would be. There we stood on the hill, nearby the northernmost point of the Baltic Sea in the middle of the coldest Finnish Winter – what else would it feel like but deadly freezing. For more than an hour after the ritual I was absolutely sure I would get really sick from it. Only the next morning did I know for sure that I had survived, but before that I was really afraid that I would have a bad fever very soon."

Adept SeBastian found some interesting links between Cthulhu and Iku-Turso:

"The Call to Cthulhu – or perhaps we should say "The Ultima Cthulhu" for the Working was performed in a raging wind in the midst of snow dunes – resonated strongly with the Iku-Turso Working performed earlier. I sensed that here was a very similar "type" of Entity – and indeed, in the mythological context both Iku-Turso and Cthulhu have been portrayed as mighty monsters living in the sea. It was also a Wyrd coincidence that I used Cthulhu (not dead, but sleeping on the bottom of the sea) as an analogy of the state that the Kalevala Pylon as a whole had entered after the completion of "Phase I" (see the back issues of Hyperborean Codex). Now it was quite apparent that we were not sleeping anymore! I'a Cthulhu!"

Friday, the 10th of January started with DenytEnAmun's Rûna workshop, in which we discussed the 24-rune Futhark, compared our experiences of doing the Nine Doors of Midgard, and lastly we did a rune consultation to Setian M.S.

The Black Lotus workshop was the first of its kind for the project. We made some groundwork for the next day's full exercise and I told about some theory for it. "The main idea of the workshop was to offer to my fellow Seekers a taste of the many-faceted tool that yoga is – to let them see how it may fit to their magical

arsenal”, I wrote later\textsuperscript{233}.

Adept Peribsen from Sweden talked next about C.G. Jung and his ideas on archetypes. He made a clear presentation in which he told f.e. about the sequence of the main archetypes in the process of individuation.

Setian M.S. from Helsinki asked at this point some questions about the current state of the Ultima Thule Pylon and we had an unplanned talk, which covered many things about the Pylon. This was good background for the Ultima Thule Pylon Working which followed. It was a very compact Working which had a \textit{sumble} as its main part. In addition to this all sang Sowilo-galdr and I uttered the following words\textsuperscript{234}:

"As a new Sentinel of this Pylon of the Temple of Set, I pledge to the Prince of Darkness to protect the Sacred Black Flame, the current of the Æon within this Pylon, and to guide the Initiates of this Pylon with my best Knowledge and Understanding.

I greet all the Initiates of this Pylon in the Hall of the Ultima Thule. May we Work wonders beyond wonders, and may we prosper in our Work this year. May Sowilo guide us in our Work!"

In the Ultima Thule Pylon Working SeBastian gave me the stone that the Dynamic Trio had used in the main Conclave Working of Set XV in London in XXIX ÆS/1994 CE. "It [the stone] is a symbol of that great challenge that [Adept Kotkavuori] has accepted as he assumed the Sentinelship”, SeBastian wrote.

The Vampyre workshop was the result of my and our host's, Setian Dosetheus', shared Work on Vampyric approach to Initiation. We talked especially about a Vampyric way of moving and "the command to look”. We explained how we had Worked with these subjects, and let the discussion broaden to other topics that others found interesting, such as general roles of men and women, differences between sensuality and sexuality, Vampyric way to play with different kinds of roles, etc. I also put people on the stage, each in turn, to dig out the Vampyric way of moving. I wrote later\textsuperscript{235}:

"I suggested people to think about their favourite animal(s) for help in getting in tune with their body in needed fashion. After some training the competition began – who was to be voted as the most Vampyric in his/her moving? This was a lot of fun.

As the main judge I withdrew myself from the competition and just gave a short presentation on how I did the Vampyric way of moving. Setian Twilight moved like a Noble Vampyre. She had "light and little" movements, like a pixie. Adept SeBastian was playful, a

\textsuperscript{233} Hyperborean Codex, vol. III, issue 1, March, XXXII ÆS/1997.
\textsuperscript{234} Hyperborean Codex, vol. III, issue 1, March, XXXII ÆS/1997.
\textsuperscript{235} Hyperborean Codex, vol. III, issue 1, March, XXXII ÆS/1997.
real trickster Vamyre. He reminded me of Priest P.R., the Master of the Order of Vamyre, in his movements and Presence. Priest DenytEnAmun was a Vamyre who had just woken up from a 500-years sleep. Setian M.S. from Helsinki moved like a Vamyre who had been without blood for one week. Adept Peribsen was "a rock 'n roll Vamyre", he was Present and he moved like Jim Morrison who had become a Vamyre. The winner was our host, Setian Dosetheus, who impressively moved and was Present as a classic gothic Vamyre. He won an original copy of the *Island of Dr. Moureau*-video that I had settled as a reward for the winner.”

After all of this our discussion turned into werewolves and I was asked to demonstrate a transformation into that state of being. After a bit of hesitation, I did it. I recalled:

"I have done this kind of sessions every now and then, but I had always thought that the experience of this state of being (or mind) was mostly subjective without "genuine werewolf perception" by possible eye-witnesses. I thought that at best my transformation would be an entertaining piece for the others, but apparently there was more to it than that. This was highly interesting and gave some truly important light to some of my previous werewolf transformations. If you try this kind of stuff, then do it on your own without profane eye-witnesses or do it with your Setian fellows. Common sense and ethics emphasized!"

Setian Twilight observed my transformation into a werewolf:

"This blew my socks off! As he began his attempt to transform into a werewolf I tried to turn off all my emotions and expectations. I deliberately went into watching him with a nonchalant attitude of "this is not going to affect me at all". As I watched him his face suddenly got surrounded by a "mist", his features got blurred, the shape of his being changed and no matter how hard I tried to blink my eyes to get rid of this "illusion" he was changing into a Beast! I thought "hey, this is a bit scary" and as I thought this he suddenly "attacked" one of my fellow Setians and I jumped some distance on my seat. This was Impressive and obviously a very objective change.”

Before we did the Vamyre Working I had written, I talked about the bestial and noble -aspects of the Vampyric Being. I had remarked that in our previous Vamyre Workings the bestial side had been very strong, which is quite natural for those who have not Worked with the Vampyric Being that much. My own Vamyre Workings were seldom like that anymore. This time we were not doing some straightforward bestial-based power raising, but we were focusing more on the Noble side. Accordingly, the energy exchange and the Presence of everyone was quite different from our previous Vamyre Workings.

On Saturday the 11th I started the program with part two of the Black Lotus

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workshop. This time we did some classic yoga, combined with guided visualization of sorts. I had practised the *asana*-sequence used in this for about two months almost on a daily basis at this point. I had been in instructed yoga classes myself quite a bit, but this was the first time I led a yoga-session. This was very rewarding in many ways. Apparently also others got something out of it. Adept Peribsen recalled: “This well prepared and well though out event proved to be one of the best happenings of this Clave for me.”

Discussion on Æons was something that I felt challenged to do at this meeting. I had got the idea for the discussion in November the last year. It was a heavy subject and I had not made anything quite like this previously in our meetings. The Æons of Horus and Set and the Age of Satan in between them was covered, as well as the Æonic Words. DenytEnAmun and SeBastian contributed to the discussion splendidly.

The last thing in the Conclave program was Essent into Essence/Magical Dance Working. This was planned by our host Dosetheus and Lady Twilight. As the name of the Working suggests, it got lots of its inspiration from Magus Robinson and his teaching; the nine "keys" of the formula Essent into Essence. The Essent into Essence part of the Working was more traditionally ritualistic, the second part was about magical dance. Setian Twilight recalled later:

"As the Dance Working began in spite of my advice everybody "went crazy" from the start. As if the start of the music had suddenly changed the gear of this whole Working. I saw the Working for a split second turning into another "testosterone feast" like the Die Electricen Vorspiele I had witnessed previously. After just a few minutes everybody had taken their shirts off, the air was steaming from body heat, the windows were steamy (it was still -30°C outside). But then Adept SeBastian and I started "feminizing" and "saved" the situation. The Working was very tantalizing, I was "lost" in the movements of my body and felt very alive. Blood was rushing through my veins like never before, I WAS THERE.

It turned out that we decided to do the Essent *Dag-Ken-Tyr* Work in between the Dance. Everybody went to the Altar when they felt right for it and did personal Work. As I approached the altar and visualized the bind rune I could feel it in me and truly saw myself Essent. When the music stopped and the Dance Working ended I felt totally together, body and mind, I was in charge of my Being. The act of Essent had enhanced the understanding of the concept itself. I felt stronger than ever as I took the beautiful Key of Essent, which Setian Dosetheus drew and I cut out of yellow cardboard. I began the Essent discussion, the atmosphere was electric and "solid". We all talked about our personal views of Essent, how we had used the Facets in our Initiation, about our personal Dromenons and about our ideas on The Order of the Sepulcher of the Obsidian Masque in general. For some of us the Essent Into Essence & The Magical Dance Working and the Discussion turned out to be a succesful Dromenon in itself. We shared a lot of inspiring thoughts and at least I felt more connected to

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238 See the previous chapter, Sowilo Rising II.
my fellow Pylon members than ever before. We truly shared something Magical.”

Our host, Setian Dosetheus wrote:\(^{239}\):

”We danced like Hell and invoked the God(dess)s from within. I started my dance as a Vampyre and ended it as a Finno-Ugrian shaman!”

Regardless of this rather exhausting grand finale for the day, we managed to stay up very late, talking, laughing and making jokes. At this point it is appropriate to mention that DenytEnAmun called the period from January to April XXXII ÆS/1997 CE ”a Remanifestation of the philosophy of Embodiment – Remember yourself as Ancient!”

Sunday the 12\(^{th}\) consisted of general socialization before South-Finnish Setians packed their luggage and took a long train ride back home. The Conclave was, once again, a big success. It was a huge boost to me in my own Xeper. I wrote summarisingly:\(^{240}\):

”The Conclave was super intense, and one day more would have been too much to digest. This was the first Ultima Thule Conclave where I acted as the Sentinel. I have taken this position in our Pylon to my Heart and I see how great tool it is for me in my current state of Becoming. The whole picture of my Self, of my Initiation and in general of the Setian way (both philosophical and religious) has noticeably deepened through this position and through the Ultima Thule IV.

The profound Beauty of the Gift is beyond the grasp of my words, but I will do my best to support the Flame within the Ultima Thule Pylon so that the sense of that Beauty could be enhanced more and more by those who live under the light of the Seven Stars. May we Work Wonders beyond Wonders! Hail Set, the first among the separate Intelligences!”

I was glad that the first Ultima Thule Pylon Conclave where I acted as its Sentinel went very well and that I was able to contribute to it. I got plenty of positive feedback, so I guess I had done something right.

In addition to all the great things that were going on, there surfaced also something really ugly from Sweden to deal with. We had little by little started to notice that there was something really odd about Adept Hagal from Göteborg. More pieces found their places in the puzzle and in January the situation escalated to the point that I, as a Sentinel of the Ultima Thule Pylon of which Adept Hagal was a member of, felt a need to consult Magus Webb about the matter. I wrote to him on January the 15\(^{th}\):

”As a new Sentinel of the Ultima Thule Pylon I am concerned about Adept Hagal from


Sweden. I am not the only one who is concerned – Priest DenytEnAmun, and Adept SeBastian from Finland and Adepti Peribsen and C.L. from Sweden are concerned about him too. I think we have been concerned about him for a year now.

Adept Hagal's contacts with other Setians are rare and various factors give us an impression that he is in contact with Swedish neo-Nazis and that he uses his Temple membership to just get material for his other projects.

There is a mess of many uncertain factors that lead one to suppose that everything is probably not ok with Adept Hagal's membership. Adept Peribsen is doing some research concerning this recently and we hope to get some new information soon.

Some background:

Before joining the Temple Adept Hagal was involved (with some of his friends) in a fight that led them to the court. Apparently Hagal was not sentenced but his friend was. Now, later, during his membership in the Temple, I have heard that he has again been involved in some similar case and that this time he got some kind of sentence. We know very little about the case.

Adept Hagal lives in Göteborg and in the same city there is an address for [the name] Order, which deals with runes and neo-Nazism. Info concerning the Order can be found from the net and it begins with the same quote as the O.Tr. info in the Crystal Tablet. This is of course just a quote of a quote, but it makes one think how he could have used the Temple materials for his political projects.

Adept Hagal's name can be found from the net from ”Svenska Nazipressen” where he is mentioned as one of the most involved in neo-Nazism in Göteborg. He and his friend have a neo-Nazi newsletter called [the name]. We have not got our hands on it yet.

When Priest DenytEnAmun asked in a telephone conversation if he [Adept Hagal] was involved with the [the name] Order, Adept Hagal answered he isn't, but that some of his friends were. However, there are things that point that he is directly involved with [the name] Order; his address is apparently the same as the Order's, and after he visited Wewelsburg in Germany (Priest DenytEnAmun got a card), there appeared in the New Zealand "LHP"-newsletter Heretic an article about [the name] Order in Wewelsburg.

Adept Hagal speaks seldom of his personal Initiation. Almost all of the articles he has written for the newsletter of the Ultima Thule Pylon have been of general nature ("Dark side of the runes", "Wiligut, Himmler's Rasputin"). I remember only one article that has something more personal in it ("Hagalaz Working"). As a sidenote, in a photograph attached to that Working (published in Iku-Turso) he posed with SS-dagger and a Ku Klux Klan -style "headcone". Just personal aesthetics?

Adept Hagal has appeared in only one Conclave, Ultima Thule I in Stockholm, where he was Recognized to the Second Degree. After this he has said he has no money to travel to the Ultima Thule Conclaves.

When we have talked about the idea of founding a Pylon in Sweden, Adept Hagal has not been very interested. I think this is a bit unacceptable from an Adept who does not have a Pylon in his country.

Swedish and Finnish television have aired two programs where Adept Hagal may have been in. The first was about Swedish neo-Nazis and [the name] Order was talked about among
other nazi-groups. A man with a black cloth upon his face discussed the Order. I was the only one of us who saw this program. I haven't met Adept Hagal or seen a clear picture of him, so I was not able to recognize whether the man in the program was Hagal or not. The other program was about Satanism in Sweden, and again a man with a black cloth upon his face was present. He spoke about Set and did wear the II°-degree Pentagram of Set. Adept Peribsen told us that the man in the program didn't mention the Temple of Set. The other people in the program were lowest of the low devil-worshippers according to Adept Peribsen. Not a good program to be in.

I have presented here some vague pieces why Adept Hagal does concern me and the other Finnish and Swedish Setians. The groups we can expect he is in contact with are definitely acting against the laws of the country. There may be trouble coming from his direction to the Temple.

The new First Degree Setians I have heard of are also living in Göteborg, the same city where Hagal Lives, and on top of that two of them have the same address. I do not know if they are involved with [the name] Order or some similar groups.

I am sorry that the information I have presented here is so vague (too much "I've heard of's", etc...) but this is all we have currently; only little pieces that put Adept Hagal under many question marks.

What do you think would be the wise next move?"

Magus Webb replied to me the next day:

"If you can verify that Adept Hagal did represent the Temple, then let Priest DenytEnAmun know and he can terminate his membership. The job of a spokesperson for the Temple is a III°+ job – if a II° is approached by the media and if he doesn't contact a III°+ for advice, he can (and should) be dismissed.

Setians can be a part of any legal political group they choose, despite how distasteful we may find such groups. They can't however use the Temple's name to further their political cause.

What you or Priest DenytEnAmun may do is to ask Adept Hagal to write an article about the difference between the radical Right-Hand Path approach of National Socialism and the Left-Hand Path. If someone identifies first with the folk, then they are just as Right-Hand Path as someone who identifies with God. Priest DenytEnAmun might tell him that this is a good time to decide whether he wishes to pursue the path of radical individuality or his volkish politics.

Mining the Temple for magic won't work so well, since most of our techniques won't work for the volkish Right-Hand Path.

Since he has shown no interest in the Swedish Pylon, don't invite him to join.

Continue your investigations, if Priest DenytEnAmun feels that Hagal should be expelled, then Priest DenytEnAmun can expel him. The only recommendation I have is, be sure you are throwing him out for anti-Setian activities – not for political dislike. Priest DenytEnAmun has my total vote of confidence in whatever needs to be done."

Adept Peribsen got more information about Adept Hagal quite soon. Hagal had done all kinds of alarming things in the past: He been a member of Nordiska
Rikspartiet ("Nordic Right-party"), he and his friend D. were considered to be a part of the Riksfronten ("Right-front") network, he had been suspected for a robbery, and in 1995 CE the Danish police had captured them for illegal possession of a weapon, and so on. He was running the before mentioned Order of his own. According to one journalist who Peribsen got in touch with, Hagal "is a nazi and many describe him as a psychopath". The worst found was this: In 1990 CE Hagal and his friend D. had killed a homosexual man in Göteborg. Hagal was sentenced to 3,5 years and his friend for six years in prison. This meant that Hagal had joined the Temple pretty soon after he got out of jail and that D. had done the same too. Now they both were members of the Temple, as also D. had recently been accepted as a I° Setian by the Executive Director of the Temple.

Adept Hagal did never mention anything about his prison sentence or political activities on his own to Priest DenytEnAmun or any other of us. Setian D. didn't do that either. Around the same time there appeared another new Swedish Setian, L., who lived very close to Hagal. and D. We were wondering if the three were connected. Priest DenytEnAmun needed to talk with Hagal and D. about their prison sentences and why they had not told us about them on their own earlier. Priest DenytEnAmun wrote very similar letters to Adept Hagal and Setian D. In his letter from February the 5th Priest DenytEnAmun wrote for example the following:

"I think it would be a good idea if you could write a little summary of when and why you have been to jail. This would clear the air for future work. It is good for us to know of our members' past beforehand – so that no "sensations" will have to be dealt with if a facet of the past would f.e. be unfavourably/improperly represented in the media (or the like). I would appreciate if it you could send this summary directly to Adept Kotkavuori since he is the Sentinel [of the Ultima Thule Pylon].

Having been to jail in the past is no reason for not being able to be a member of the Temple of Set, but unethical behaviour while being a member of the Temple of Set is another matter."

As Magus Webb had noted to me, members of the Temple were (and are) free to be members of any political party in their country as long as they don't break the laws of their country. What had come to our attention about Hagal and D. needed to be commented by them, though. The crimes we had heard and read about were serious, no matter that they had served their sentences. We needed to be sure that there was nothing illegal in their present activities, and that they were in the Temple for the right reasons.

The situation developed in July the same year to the expulsion of all of the three before mentioned Swedish Setians. This also resulted in a more tight screening process for the new future Setians in the North – all new candidates were
directed to contact us through our Post Box address and then go through interviews with us before being (possibly) accepted as I° Setians. This will be dealt with more closely in the second part of this trilogy.

Because the change of the Sentinelship in the Ultima Thule Pylon was still a fairly recent matter, Priest DenytEnAmun needed to remind many foreign members of the Pylon in a private correspondence about starting to be in contact with me regarding the Pylon activities. The first letter to me regarding the Pylon came from France. Setian E.P. sent me a chicken scratch hand-written letter, which included his statement about his current Initiatory interests to be included in the next issue of the *Hyperborean Codex*. He wrote, in his distinctive style241:

"Since August XXXI Æon of Set, I've been practising regressive hypnotism (past lives regressions), Enochian magic and Setian magic, since 21/12/96 e.v. I've come into being. In the winter solstice, Set, appeared to me! I saw HIM! I hadn't taken any drug! I have found my Scarlet Woman in the name of SAMANTHA and since 3/01/97 (XXXII ÆS) I (We) am (are) practising Setian Sexual Magic and everyday XEPER means another thing!! In the Name of our great God Set the Mighty; XEPER AND REMANIFEST TILL RUNA."

It was clear that Setian E.P. had lots to improve if he was to become formally Recognized an Adept. That never happened, as he got himself an expulsion from the Temple soon after that for copying the *Crystal Tablet of Set* and selling it for interested persons for a pretty good price. Luckily, Mr. E.P. was one of the rare exceptions among new Setians.

DenytEnAmun had been busy also with other things than answering the Pylon members' letters. The first issue of *Karnak*, Beelzebub's workshop's newsletter came out in January. He also founded for Finnish Setians "Menestyspiiri" ("a Success Circle") which focused on practical help for each of us to make our dreams come true in "real life". I guess it was because the rest of our projects already basically dealt with this subject that the project didn't live very long. But at that time and space it gave a good nudge for each of us. This was a time when DenytEnAmun and I were seriously starting to think about founding our own Setian publishing company in Finland. In addition to his Order of the Trapezoid Work and studies on the Finnish mysteries, DenytEnAmun got also more and more into the Work of the Order of Amon. This was, of course, in its own way linked with the rest of his Work. On the 26th of January he did a simultaneous Induction Working with Priestess Mut into the Order of Amon242.

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241 Letter from Setian E.P. dated 28th of January XXXII ÆS/1997 CE.
242 See appendix 45.
As January turned into February I was busy with my matriculation examinations. I started the 5th Door of the *Nine Doors of Midgard*. I started to correspond with a new Danish Setian P.N. and on the 7th I sent the next Ultima Thule Pylon membership letter, the *Serpent's Skin*, to the Pylon members. Correspondence on the Black Lotus project was very active and the second issue of the *Black Petals* was building up.

KalevalaClave XI took place in Turku. DenytEnAmun reported about it later\(^2\):

"Kalevala XI took place in Turku, February 21\(^{st}\) at Adept SeBastian's apartment. This was the last Conclave that Adept SeBastian hosted and planned. The main function of this meeting was to gather to perform the Xepera Mundi Working. This Conclave was very relaxed and unstructured, though it did include the second meeting of Beelzebub's Workshop (introducing the third theme: essence and personality). Other participants were Adept Kotkavuori, Setian Twilight, Setian S., and myself."

At the time of the meeting we didn't know about SeBastian's coming resignation from the Temple. It wasn't going to be his final departure from the Temple though, for he returned back after about two years break. But during KalevalaClave XI SeBastian was still pursuing his Initiation within the Temple, editing and sending issues of the Finnish-language Pylon newsletter *Tursanturpa* to Finnish Setians in February and March, and he was even planning an Iku-Turso dance Working for the coming München Conclave. When SeBastian sent his “Crisis letter” on March the 11\(^{th}\) for the Finnish Setians, it didn't come as a surprise to the rest of us of the Dynamic Trio. We had talked about the subject with each other by then. SeBastian left the Temple temporarily in the early April and he made an observation about it later in his Temple memoir\(^3\):

"[My] diary quotations catch very well the state of mind in which I was at the time of my resignation from the Temple: hilariously confused but determined. During February and March 1997 CE I became increasingly aware that I had 'reached a stage in my Initiation where it was necessary to leave my initiatory School – the Temple of Set – behind and continue the journey alone. 'I have an intuitive feeling that there is some kind of Magical Necessity behind this move, and I want to test whether this is really so." My feelings at that time were quite clear and straightforward: I knew I had to make this move if I wanted to continue my Initiation.”

The main reason for the KalevalaClave XI, the Xepera Mundi Working, was explained by Priest A.B. in the *Scroll of Set*\(^4\) thus:


\(^4\) The *Scroll of Set*, Vol. XXIII, No. 4, July/August XXXII ÂES/1997 CE.
"The purpose of this Working was to recalibrate the various Pylon egregores with the re-Utterance of Xeper by Magus Webb. As Xeper has evolved an octave to deeper levels of meaning and qualification, so did it stand to reason that the Pylons of the Temple of Set, in achieving resonance with that octave, could further evolve through the Word that is the cornerstone of who and what we are as a Temple. The Work had contributions from all Pylons involved, hence it was truly a Work of, by and for the Temple of Set. The Xepera Mundi was celebrated and manifested in ways beyond its initial conception."

The Working took place between November XXXI ÆS/1996 CE and March XXXII ÆS/1997 CE. Sixteen Pylons and over eighty Setians took part in it. In the process Adept A.B., who I had been previously in correspondence with, Came into Being as a Priest of Set. While the Working’s main idea was the same throughout the world, there were some variations in its structure as was appropriate to each Pylon. The Kalevala and the Ultima Thule Pylon brought to the Working their own special flavor.

February turned out to be historical also because Adept Peribsen founded (with Priest DenytEnAmun's sponsorship) The Black Rûna Pylon, which was the first Swedish Pylon in the Temple. As with the Ultima Thule Pylon, also the Black Rûna Pylon had Sowilo-rune as its egregore, or "group spirit." Around the same time the new Swedish Pylon and the Ultima Thule Pylon got also their first webpages for the general public.

Based on my diaries, I was pondering in early March a lot about theoretical differences between the rune-yoga and the classic Indian yoga. All in all, yoga was working for me very well in its holistic approach to Initiation and I started to experience the core of the practice deeper and deeper. I wrote in my diary on the 1st of March:

"Yoga fits perfectly to this year's Work. Yoga is like a diamond with many facets. Also my coming marathon Working and ice swimming is part of this – both are about the same thing as yoga: I challenge also my body in the Work; I win the restrictions of the body and stretch its boundaries so that my Essence can flow free, really free. Ultimately, all actions are about yoga, union of different levels of consciousness."

In the same month there appeared my article the Black Petals in the Scroll of Set. The second issue of the Black Petals came out the same month.

The 22-page issue contained material from several Initiates. There was my

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246 This was announced to all Setians in the Scroll of Set, Vol. XXIII, No. 3, May/June XXXII ÆS/1997 CE.
247 The Scroll of Set, Vol. XXIII, No. 2, March/April XXXII ÆS/1997 CE.
editorial\textsuperscript{248}, the ”Black Lotus workshop I”\textsuperscript{249} (from Ultima Thule Conclave IV), ”Notes on many selves”, ”On asana, pranayama and pratyahara”, and ”an introduction to my rune-yoga practises”. Priest James Severson sent in ”Raising of the Black Tower” essay, Adept P.B. contributed with articles ”How to master own destiny” and ”the Essence of raja yoga”, Magister Michael Kelly had written ”an Art worth the practice” and Magister R.N. had written some feedback.

In addition to the new issue of the Black Petals I had edited also the new issue of the Hyperborean Codex that also had just seen the light of the day. This was a thick issue with lots of good articles in it again. Magister Michael Kelly commented on it in his letter to me, dated the 8\textsuperscript{th} of April: ”If all Temple newsletters were this large and impressive, I would be buried by paper!”

As a new Sentinel of the Pylon, I wrote quite a bit to the issue. There was my editorial, ”the Ultima Thule Pylon today”, ”Some notes on Sowilo”\textsuperscript{250}, and a welcome to the new Setians into the Pylon (G.S. from Spain and D. from Sweden). I had also edited the membership roster of the Pylon members into the issue. There were also reports about the Ultima Thule Conclave IV from me, Adepti Peribsen and SeBastian, Setians Twilight, Dosetheus and M.S., and Priest DenytEnAmun.

Many papers presented and Workings done at the Ultima Thule Conclave IV were also published. SeBastian sent in also his ”Sensitivity training – an experience”, which was a report of his experiences of a course that was part of his psychology studies at the Turku university. Dosetheus sent in ”Notes about the 'Command to look’”, which was about one facet of his and mine shared Vampyric Work. Lady Twilight shared with us ”My first three Doors of Midgard” report and DenytEnAmun reflected on the change of the Pylon's Sentinelship in his ”Another cycle of Sowilo is Come into Being!”\textsuperscript{251}

The Order of the Vampyre's newsletter Nightwing was published also in March\textsuperscript{252}. I had penned for it a tongue-in-cheek text ”Yoga for Vampyres” and a little tribute for my Brother SeBastian, who had decided to leave the Temple. I had never been good at writing poems, but I did write them every now and then anyway. My tribute to SeBastian went like this:

\textsuperscript{248} See appendix 23.
\textsuperscript{249} See appendix 24.
\textsuperscript{250} See appendix 25.
\textsuperscript{251} See appendix 46.
\textsuperscript{252} Nightwing, Volume XXXII, Number 1, March XXXII ÆS/1997CE.
For SeBastian

O' Vampyre SeBastian
how hushed tones these mythical
violins doth play
from this shore
in this calm night
where the sky pulses
ruby red
sound of a horny cat
burning desire of a soul to live
like a volcano just a moment before
a hissing snake lava.

I remembered you
as I watched that noble and bestial
dance of eternal forms
from one world to another
where even little and gentle touch
can be strong
if the flame is free.

Here I touch the ancient tree
from roots to its heights
I slide to the open sea of
the naked stomach of Rûna
like a feather in the space
and I listen to the black stringed violins
which soul has tuned
to eternal tunes of eternal forms.

The new issue of *Runes*\(^{253}\), the Order of the Trapezoid's newsletter, came out in March. It was significant especially for the Grand Master Sir Rudra's article the "Constellation of the Trapezoid" in which he told about his trip to Benares, India, to cast his new vision of the Order and the results which followed. It was a long and rather complex text with an academic touch and some truly mind-bending diagrams. I got the general idea, but much of the article went way over my head.

In March Sir Rudra wrote also a new statement of the Reaktorhaus Hyperlodge, a unit within the O.Tr., which he ran. I had followed DenytEnAmun's, a.k.a. Sir Hassein's impressive Work within the Reaktorhaus for quite some time now and I joined the hyperlodge, too. At the heart of the hyperlodge was a regular

\(^{253}\) *Runes*, Volume XV, Number 1, March XXXII ÆS/1997 CE.
use of *sumble* with specific emphasis. In addition to the regular rounds of principles, heroes, boasts and oaths, there were dimensions of rites of passages, ethnography, body work and art of matter. I entered the Reaktorhaus in March by doing *sumble* with these emphases.

My 25th birthday was approaching and I had decided to do a Working on the night of my birthday in early April. Like all of us in the Dynamic Trio, also I felt that there was something special in turning 25 years old. We all felt that at that age we would have a special experience and understanding on who we really are and what is our mission on this Planet. I was studying my life in order to gain a deeper understanding of myself and my path. I did read my diaries and reflected on my Initiation. Something really big was cooking. It was clear that I was in a III° process, Coming into Being as a Priest of Set. I had discussed this with DenytEnAmun for months now, and Magisters AruXet from Germany, Michael Kelly from the Isle of Man, and the High Priest, Magus Don Webb, became part in this discussion, too. It started to look likely that I would be formally Recognized to the Priesthood during the coming München Conclave. This was something that also some I° and II° Degrees in the Temple were starting to expect, like Setian Dosetheus from Oulu, who noted to me during a phonecall in March that ”I think you will be Recognized to the Priesthood this year”.

AruXet was the first of the three before mentioned Masters who approached me about the subject. In his e-mail to me on the 18th of March he wrote:

"I am very happy, your *Xeper* has done such great steps; please keep me informed, what are your plans and doings next time... What's your (at moment) relationship to Set? Definitely your stay here in Germany has been a heavy initiatory step in itself. Sometimes in life we have to do such jumps into cold water... blessed are those, who have learned to swim!"

My birthday arrived and around midnight between April the 2nd and 3rd I did the Working of the 25 Cycles on top of a hill in Naantali, far away from the city under the stars. The comet Hale-Bopp, one of the most viewed comets in history, that had appeared about 4200 years earlier the last time (around 2200 BCE), and that will reappear on our skies after about 1000 years, was in its full glory on the night sky to mark the Working. The last time the comet was seen on the nightsky of the Earth was a time when the original Priesthood of Set was still around in ancient Egypt. This felt meaningful. I uttered the *Book of knowing the spiral force of Re and the felling of Apep* and a new chapter in my Initiation began.

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254 The original Priesthood of Set survived for twenty-five recorded dynasties (ca. 3200-700 BCE).

255 See Don Webb's *The Seven Faces of Darkness. Practical Typhonian Magic*. 

Appendices by Tapio Kotkavuori
Appendix 1

The Right-Hand Path and The Left-Hand Path

Published in the Left-Hand Path

Considered historically, the terms Left and Right-Hand Path appeared for the first time in the context of Hindu tantrism in India, where they referred to different methods of spiritual aspirations\(^{256}\). It is largely thanks to H.P. Blavatsky, the most famous founder of the Theosophical Society, that these concepts have gained such general moral connotations that they have today. In this book I will not take this strict historically framed and restricted approach to the paths. Instead, I aim to focus on the metacultural core of the paths, that is something that in the final analysis is based on the nature of psyche and universal characteristics of its manifestation. I will leave the many possible culture specific manifestations of the Left-Hand Path for the reader to further explore. In this I suggest one to look to Dr. Stephen Flower's the Lords of the Left-Hand Path, which gives a good general overview and a strong basic theoretical approach to the subject.

Subjective and Objective Universes

We will begin from the most profound categories of fathoming the universe. Without these categories all the other concepts relevant to our discussion will not have their full and proper context. The first important basic concepts are subjective and objective universes. These concepts also form the central dualistic setting inherent in the Left-Hand Path – instead of human being vs. God or good vs. evil – the dualism that is typical of the Right-Hand Path.

Existence, the universe as a whole, can be framed into subjective and objective universes. By the objective universe we refer to the mechanistic universe that obeys the laws of nature. In a certain sense this universe is very predictable – its functioning is possible to predict and it certainly does not manifest such signs and levels of singular, individual, free agency apart from that of subjective universes. Generally speaking the objective universe is very much the same as the natural universe; it obeys the laws of nature, it is scientifically provable, it is the universe of measurable three dimensions and ”ticking” linear time.

The subjective universe refers to individual forms of consciousness that the

\(^{256}\) The terms Right and Left-Hand Path come from the concepts vamachara and dakshinahara. In the history of Hinduism these concepts are fairly young, around 1000-1500 years old.
totality of the universe contains. These subjective forms of consciousness are inherently free from the mechanical universe – and because of that they are non-natural. It is important to note that the term non-natural does not imply any moral connotations. It simply refers to something that is other than “natural”: it does not refer to negative moral attributes. In considering the manifestations of non-natural consciousness one can think of such things as various languages, mathematics, architecture, humour, quantum physics, space exploration, computer technology, ethics, fantasy universes, opera, medical science, definitions of time, to name just a few examples. All of these things are possible because of non-natural consciousness that at its core is free of natural laws, that furnishes us with a separate perspective on things and gives us the status of a potential free agent in the universe.

It is also worth noting that although the core of the subjective universe is free from the objective universe the human being, and thus also an Initiate of the Left-Hand Path, is an alchemical meeting point of these dimensions of the universe. Although we have the non-natural spark and potential of self-consciousness, at the same time we are still bound to the natural universe through our body. An Initiate of the Left-Hand Path does not disdain the objective universe, but ascribes to it a place of respect and care. Because of this an Initiate seeks to keep her body as good a temple as possible for her psyche and to keep her relationship to other sentient beings cultivated.

The subjective universe, especially its central element self-consciousness, is essential for individuals who are on the Left-Hand Path. This is the essential starting point for those on the path regarding existence in general. This central element has been called many different things throughout history. In the Western world this element has generally been called soul, which for the most part has unconsciously contained the Christian conception of soul.

There have been many other concepts and definitions involved concerning this element of the universe. As different reflections of the spark of the isolate consciousness they are all worthy of study. In this book I have referred to this element of the universe with the concept psyche in the sense that it has been used in Plato's dialogues Phaedo and Timaeus as well as with the concept essence in

257 For further reading, see Eric Hoffer: The Ordeal of Change. Chapter 15: The unnaturalness of Human Nature.
258 See e.g. Aristotle's concept of powersoul, ancient Egyptian's ba, ka, akh, ab, Hinduism's atman, buddhi, citta, Hebraic neshama, ruach, neplesh, yechida, and Germanic tradition's odhr, hugr; minni, önd, lik, hamr; hamingja; fylgja.
259 From Greek psyche, which is most of the time translated as soul, self or mind.
260 From Latin essentia, esse, which is meant to refer to 1) a permanent element of being as opposed to changeable aspects of being, 2) a thing's most profound nature, and 3) those
the sense it has been used in several books about the Fourth Way. These two different concepts can be seen as two different sides of the same coin. The platonic world of ideas emphasizes the immortality and stability of those ideas, the psyche included, and accordingly philosophy is seen as a way to come to understand and to remember these ideas. The Fourth Way approach, on the other hand, emphasizes that without conscious work an individual does not actually have (actualized) essence but one needs to create it or actualize it in order to really have it. From an Initiatory perspective both approaches can be seen to be valid. They emphasize different angles in relation to the most real Self. The most common terms that are used on the Left-Hand Path for this element of the universe are the Black Flame or the Gift of the Prince of Darkness. Both of these terms refer to the non-natural consciousness that was discussed earlier in this chapter.

This non-natural Self is the essential source of one's existence as an individual agent separate from the rest of the universe. An initiate of the Left-Hand Path recognizes this and does not try to project this source into any authority outside of herself, into god or gods, or any other imagined perennial authority and "reality", material or supposedly divine. From this starting point an Initiate searches for answers to such perennial questions as "what is the place of a human being in the universe?"; "how can we have knowledge and how can we gain it?"; "on what should we base our ethics and philosophy in our orientation towards existence and action?" The Left-Hand Path has essentially a positive approach to all these questions – it emphasizes individual consciousness, which is able to create much more out of our space and time bound existence than the natural universe can ever offer to us. As such the Left-Hand Path also differs from a materialistic or typical religious Right-Hand Path approach in its relative freedom from typical angst that the reality of death brings to the latter – be it the idea of the complete destruction of self or final judgment day by God or gods.

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characteristics and attributes that are used when a thing is categorized as part of existence.

261 For further study, see Eric Hoffer: The True Believer.
Appendix 2

The Black Flame

Published in the Left-Hand Path

From the Left-Hand Path point of view the self-consciousness, that which is also poetically called the Black Flame or the Gift of the Prince of Darkness, is at the core of humanity. All human beings have a subtle and complex physical and central nervous system for consciousness to reach through it in a certain kind of profoundly free and reflective state of manifestation. Because of this gift of consciousness human beings have a freedom and responsibility for their conscious existence. They alone need to create cosmos out of chaos; they alone need to create a multitude of contexts and symbolic systems to create meaning and control over their existence. The typical Right-Hand Path approach to this freedom can be found e.g. in the Bible's story of ”falling from grace” – paradoxically, that which from the Left-Hand Path point of view truly makes human beings noble is seen from the Right-Hand Path as a profound source of spiritual decadence. From the Left-Hand Path perspective many apt and poetic expressions of a ”fall from grace” can be found e.g. in John Milton's Paradise Lost or Arthur C. Clarke's 2001: A Space Odyssey.

Regardless of my critical perspectives towards the Right-Hand Path, it is worth noting that it is not a normatively or absolutely worthless approach towards existence. Living proof is its exemplary representative (e.g. Martin Luther King or Gandhi), no matter that in general the Right-Hand Path seems to attract many less enlightened individuals\(^\text{262}\). Right and Left-Hand Paths are first of all paths, which means more or less different and coherent philosophical, methodological and aesthetic pathways to seek understanding of what it really means to be a human being.

Initiates on the Left-Hand Path may say that the bottom line is seeking to both understand the Black Flame of self-consciousness and bring forth its influence into the world, although the Right-Hand Path certainly does not seem to understand it in this way. From a certain perspective it could be said that both paths represent different types of spiritual needs; different ”rational resolutions” towards the profound questions of existence; different methods; and also different aesthetic contexts that are used in efforts to bring forth the influence of the Black Flame. If

\(^{262}\) Not all religious individuals can be categorized as homo religiosus intelligens. Glossolalia is just a manifestation that speaks of it.
we consider the nature of self-consciousness and its optimally rich manifestations in the world, we can say that both paths represent cosmic meaning for existence amongst humanity\textsuperscript{263} and that the situation serves the goals of the Prince of Darkness.

\textsuperscript{263} For further study, see Plato: Republic.
Appendix 3

**Broad Contextual Definitions of the Paths**

Published in the *Left-Hand Path*  

Next I will present a general broad contextual view and definition of the paths. These definitions do not deal with any specific, particular manifestations of the paths and their philosophical, methodological or aesthetic contexts. Instead, I seek to give a certain kind of *meta-cultural* view on the subject.

Each human being grows up in a certain time and place – that is, in a certain culture. Growing up in a certain culture involves a rich process of internalising that culture's general approach to the questions of "what is?" (metaphysics), "what can be known?" (epistemology), "how one should act?" (ethics), and perhaps more importantly "what is the nature of a human being?" All of the above occurs, of course, heavily in the sphere of collective, unconscious magic (this can be labelled as a type of white magic, as will be defined later).

Each human being also typically learns at least one language (a symbolic, conceptual tool to make sense of and control the universe) to communicate with other human beings. If we consider what kinds of other complex multi-layered things human beings have learned in their subjective and objective universes by the time they have reached adulthood, we can be very impressed, both positively and negatively, in facing the mystery of humanity.

Each culture has developed its own ways to take some kind of control of its existence, both subjectively and objectively. Each culture has managed to offer some answers to the profound questions of existence and human existence in particular, and to bring some kind of order out of chaos based on that in both subjective and objective universes. This is due to the spark of the self-consciousness that each human being has, in one or another context, with more or less awareness of its very own essence.

We can generally consider years of childhood as years of Right-Hand Path initiation. During that time one has natural, physical growth that leads to a physically developed *homo sapiens* and one learns one's culture's collective ways to look at existence and ways to deal with it. You can term these collective ways to deal with existence as white magic in their methodology and as Right-Hand Path in their context (whether they are called "spiritual", "materialistic", "humanistic", "agnostic", etc.)

Crucially when a person starts to reach adulthood she becomes more able to
look at the questions of existence with her own reason and experience as an adult who is responsible for her own actions (legally and optimally as a mature and ethical individual) and the possibility of the Left-Hand Path and black magic begins. While Right-Hand Path initiation, as I have approached it above, is about natural growth as a human being and “automatic” learning of collective human ways to deal with existence in general and one's own existence in particular, the Left-Hand Path Initiation is not such a development, strictly speaking. However, one can use, to a certain degree, the Right-Hand Path's collective contexts and means for one's individual Left-Hand Path goals.

Left-Hand Path Initiation is emphatically Initiation of an individual, of the conscious Self. Left-Hand Path Initiation is not “automatic” or “natural”, it is completely up to an individual's own inner non-natural need to seek after the mysteries of existence and one's own being with one's own conscious efforts.

I think that it is important to be aware that as one enters the Left-Hand Path as an adult, potentially able to learn the dark fire of Self with “tools that have higher resolution” than those of the collective Right-Hand Path, one does not completely leave the world of collective white magic and its context as a human being, a magician. One has years of useful Right-Hand Path initiation behind oneself (abilities and knowledge regarding how to live as a member of a human society in a meaningful way).

Next I will present a broad general definition of the paths.

The Right-Hand Path -

1) refers to natural, biological, ”automatic”, collective, cultural growth that leads one to be biologically, socially, mentally and legally recognized as an adult human being by the culture in which one grows up and lives. Further, it

2) offers collective means to order, to run, to maintain, to adjust, and to develop living as a human being in a shared culture with shared basic values and laws. Lastly, it

3) refers to more or less systematic ways (such as ideologies, philosophies, religions, but also just definitions – of time, space, and so on) to orientate oneself in time and space as a human being, to bring order, value, meaning and purpose to one's subjective and objective universes based on authorities other than the individual herself, or emphatically based on more collective definitions.

Emily Durkheim summarized this well in his classic the *Elementary forms of Religious Life*: ”We speak a language we did not make: we use instruments we did not invent; we invoke rights that we did not found; a treasury of knowledge is transmitted to each generation that it did not gather itself”.

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experiences and needs of / in those things.

**The Left-Hand Path** -

1) refers to non-natural, individual development that is based on individual need and efforts to Come into Being as a more conscious, truthful, good, beautiful and capable Self based on one's Will, reason, heart and the central principles of Self-Initiation. Further, it

2) refers to individually selected effective and ethical means to bring change to one's subjective and objective universes according to principles of Self-Initiation, one's Will, reason, and heart in one's efforts to Come into Being. Lastly, it

3) refers to more or less systematic ways (emphatically Initiatory – in forms of philosophy, magic, and religion) to orientate oneself individually into time and space as an Initiate, to bring a perennial sense of meaning, value and purpose to collective and especially to individual human existence in one's subjective and objective universes based on principles of Self-Initiation, Will, reason, and heart – the experience of the innate meaning, value and purpose that there is in the Gift of the Prince of Darkness.

Considering the above definitions, every individual is of course a unique combination of both paths, collective and individual, natural and non-natural. From our point of view, though, what matters here is where the emphasis of one's intention and active approach to existence is placed. Based on this emphasis then, we can say that an individual is one the Left or Right-Hand Path.

The Right-Hand Path is not just natural growth into adulthood as a full member of one's society. It is also about intentionally using the Right-Hand Path in its many forms to give meaning to an adult human life. This includes developing and experiencing various things in one's life, as defined before. From the Left-Hand Path's point of view the Right-Hand Path seems to be way too inaccurate in its “resolution” and perspective in answering the profound questions of existence. Whilst the Right-Hand Path projects the power of self-consciousness outside of oneself to various gods, goddesses and other such authorities, the Left-Hand Path perspective is that one needs to recognize that self-consciousness as the ultimate source of one's meaningful life. The Left-Hand Path point is that this core of existence is to be practiced and developed, not to be subordinated to any authority outside of oneself.
Appendix 4

Central Characteristics of the Paths

Published in the *Left-Hand Path*

If the core of the paths is summarized, we can say as Don Webb said in his book *Uncle Setnakt's Essential Guide to the Left-Hand Path* that the Left-Hand Path is about sovereignty and the Right-Hand Path is about submission. We can further elaborate that on the Left-Hand Path one seeks to separate one's non-natural consciousness carefully from the rest of the universe, while on the Right-Hand Path one seeks somehow to become one with the rest of the universe (this can be called various names, God, goddesses, etc.) and to harmonize one's will with it.

It is important to note, that the aim of separating one's self-consciousness from the rest of the universe does not mean an effort to separate oneself from the rest of society; to become an antisocial misanthrophic misfit or such. What is meant by the effort of seeking to separate one's self-consciousness from the rest of the universe is enquiring and refining who one really is as an individual on an abstract level. Practically this kind of self-knowledge and understanding often actually leads one to become more involved in one's society as one develops a greater knowledge of the kind of things that are really important to oneself in life and how one's Will is optimally manifested in the world. A typical Initiate of the Left-Hand Path is an active and responsible member of her society.

Dr. Stephen Flowers summarizes the nature of the paths in his work the *Lords of the Left-Hand Path* in this way:

"Essentially, the left-hand path is the path of non-union with the objective universe. It is the way of isolating consciousness within the subjective universe and, in a state of self-imposed psychic solitude, refining the soul or psyche to ever more perfect levels. The objective universe is then made to harmonize itself with the will of the individual psyche instead of the other way around. Where the right-hand path is theocentric (or certainly aleocentric- "other-centered"), the left-hand path is psychecentric, or soul/self-centered. Those within the left-hand path may argue over the nature of this self/ego/soul, but that the individual is the epicenter of the path itself seems undisputed. An eternal separation of the individual intelligence from the objective

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265 Sigmund Freud described this submission well in his *Civilization and its Discontents*: "its technique consists in depressing the value of life and distorting the picture of the real world in a delusional manner – which presupposes an intimidation of the intelligence. At this price... religion succeeds in sparing many people an individual neurosis. But hardly anything more."
universe is sought in the left-hand path. This amounts to an immortality of the independent self-consciousness moving within the objective universe and interacting with it at will”.

The essential elements of the Left-Hand Path can be said to be philosophy and magic. The concept that binds these two together is that of Initiation. This concept refers to the Initiation of the conscious Self of an individual; to intentional conscious self-development. From the Left-Hand Path point of view no one other than an individual herself can Initiate herself into the mysteries, riches, powers, understanding, and happiness of existence. As a concept of comparative religions, initiation (as used e.g. by Arnold van Gennep and Victor Turner266) usually emphasizes an individual's rites of passage from one collectively signified status to another. This is initiation, a definition of one's identity, from the point of view of the Right-Hand Path. It can be said that in these cases society essentially initiates an individual, not the individual herself. From the Left-Hand Path point of view Initiation refers first of all to the process that begins from one's psyche and also returns there in one's search for personal knowledge, power, and understanding.

Philosophy emphasizes rationality and the use of critical abstract thinking in building understanding of oneself and the universe. The general ethos of philosophy in the Left-Hand Path can be said to be close to that of classical antiquity, of a "love of wisdom" in the spirit of Plato's writings267. Emphasis on rationality, on Occam's razor, is one of the things that generally clearly separates the Left-Hand Path practitioner from a spiritual practitioner of the Right-Hand Path. Whilst the Left-Hand Path emphasizes philosophy in relation to the profound questions of existence, the spiritual Right-Hand Path approach emphasizes belief or other foggy explanations (it should be noted, though, that atheistic Right-Hand Path practitioners do not, as a general rule, do this).

From a purely materialistic viewpoint the transcendental Left-Hand Path view about the human being also strays into "foggy areas", because of its strong


267 There have been, of course, philosophers throughout history who have provided useful conceptual tools for Initiates of the Left-Hand Path. When it comes to the ethos of the path, another (and in many aspects very different) philosopher worth mentioning here is Friedrich Nietzsche. He well summarized in his the Gay Science the difference between a philosophy of an initiate and that of a non-initiate academic philosopher in the modern era: "It makes all the difference whether a thinker stands in a personal relationship to his problems, so that he possesses in them his destiny, his necessity and also his greatest happiness, or whether this relationship is 'impersonal'; that is, he knows how to feel and grasp them only with the tentacles of cold, inquisitive thought. In the latter case nothing will result, so much is certain: for the grand problems, even if they let themselves be grasped, refuse to let themselves be retained by frogs and weaklings, that has been their taste from all eternity.”
metaphysical view about the nature of a human being. Still, this metaphysical view is backed up with the best possible scientific arguments. In general, Left-Hand Path philosophy is not seen as set in stone, but one that is developing. From the point of view of the path, both physical and metaphysical views, intuitions – *noesis* – must be based on the strongest possible rational grounds.

Black magic is the central name for the general method of the path, of directing one's Will in the universe in a conscious effort to achieve Self-Initiation. This effort can manifest in multitudes of contexts and methods. These contexts and methods do not necessarily look magical for outsiders; most of the time they are tied to an individual's everyday life and its elements, like profession, studies, relationships, hobbies, and so forth.

The Left-Hand Path is often erroneously associated with a certain political emphasis. As such, there is no special ideology (that is, political orientation) that could be said to be innate to the path. The central goals of the path are focused on an individual consciousness and because of that they are philosophical and magical by their nature, not political. What the pursuit of Initiatory philosophy and magic may ethically and politically bring to one's life can vary considerably throughout the world in different times and conditions. Also within the same culture there are typically different political viewpoints among practitioners of the Left-Hand Path. Based on this we can say that there is no innate "ism" for the Left-Hand Path. The path is about a certain metaphysical philosophy and its practice via its central methodology that is magic. Politics are subordinate to the concept of Initiation and the philosophy and magic that serves it.

Instead of political characteristics we can note two other factors that are typical for a practitioner of the path. Dr. Stephen Flowers has called these factors *antinomianism* and *self-deification*. According to Dr. Flowers there are four central elements that belong to the latter factor. He defines them in this way\(^\text{268}\):

"Self-deification – attainment of an enlightened (or awakened), independently existing intellect and its relative immortality.

Individualism – the enlightened intellect is that of a given individual, not a collective body.

Initiation – the enlightenment and strength of essence necessary for the desired state of evolution of self are attained by means of stages created by the will of the magician, not because he or she was "divine" to begin with.

Magic – practitioners of the left-hand path see themselves as using their own wills in a rationally intuited system or spiritual technology designed to cause the universe around them to conform to their self-willed patterns."

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\(^{268}\) Flowers, Stephen: *The Lords of the Left-Hand Path.*
Of these two concepts mentioned above, antinomianism is generally less well known. Etymologically it refers to something that is "against law"\footnote{Latin antinomy means "conflict of laws".}. This does not mean a law written in books, but all kinds of normative and prejudiced socialization and its "laws". These kinds of laws are not based on reason but fixed and established cultural habits.

Practitioners of the Left-Hand Path are characteristically in a certain profound way "against the grain", against all ready-made answers and views. They are noble cosmic rebels of spirit, pretty much like Satan in John Milton's \textit{Paradise Lost}. Practitioners of the Left-Hand Path are thirsty for such meaning and purpose that they have found with their own reason and efforts. Because of this orientation they often identify themselves with concepts, symbols and aesthetics that are generally shunned and often feared in their cultures. This helps them to create such a space where they can also culturally experience the profoundly separate nature of their self-consciousness from the rest of the universe. This kind of relationship with the surrounding society is one kind of science and art, and it is not always easy to do. It is typical that a society is somewhat suspicious of individuals who take this kind of stance. To a greater extent this is due to suspicions about an antinomian person's ethics. Paradoxically, a Left-Hand Path practitioner seeks to find a certain kind of "higher law" with his or her antinomian approach – a "law" that is based on reason, ethics, and individually meaningful habits, not blind norms and cultural habits.

I have mentioned already in this book that there are different schools within the path, which can define the path or the ontological status of the Prince of Darkness differently. Regardless of differences, it is a shared view that an individual is the centre of the path. Antinomy is one angle to the question defining the path. Generally speaking, there can be said to be two main schools within the path. Dr. Flowers names these \textit{transcendental} and \textit{immanent}.

The immanent school emphasizes an objective, materialistic universe, and typically this school is purely materialistic in its view. This school also emphasizes antinomy in a special way, because according to this school there is no metaphysical dimension to the path whatsoever. Because of this the school emphasizes one's persona-level \textit{ego} and aesthetics and imagery. It is accordingly only logical that the most famous representative of this path, Anton LaVey, is poetic rather than discursive in his writings. This school's key philosophical concept could be said to be \textit{Indulgence}\footnote{The central concept of the \textit{Satanic Bible}.} as put forth by LaVey.

The transcendental school, on the other hand, emphasizes a \textit{psyche/soul}-centred approach towards existence. This is more philosophically oriented than the
immanent school and accordingly also emphasizes philosophy more than antinomy in its social form. The focus of the transcendental school is in an individual's subjective universe, and the school can be said to be based on eternal forms or archetypes. The best-known representative of this school is the founder of the Temple of Set, Dr. Michael A. Aquino. His Setian philosophy can be summarized by the concept of *Xeper*, which means Coming into Being.
Appendix 5

Black Magic

Published in the Left-Hand Path

The Left-Hand Path is the main concept for an individual-emphasizing Initiatory-philosophical worldview, and black magic is that worldview's main methodological concept. Black magic refers to such practice of conscious Will that is derived from one's individual psyche and intention to strengthen it. Practicing one's Will in this way is an essential part of black magic, and as such it is innately linked with one's psyche and its intentional separation from the rest of the universe. Next, we will observe this method and its elements.

Ethics and Black Magic

Against usual stereotypes, cultivating one's ethics is an essential part of practising black magic. This is so because in seeking to strengthen one's individual consciousness one also is dealing with an understanding of the effects of one's deeds and thus of responsibility for one's deeds. This is essential regarding the innate structure of the integrity of consciousness in our human form. An individual who seeks to strengthen his potential to freedom must also, from the Left-Hand Path point of view, seek to strengthen his ability to take responsibility for his actions and their effects. It is in the nature of strengthening one's psyche on the individual human level to take into consideration how the possibility to strengthen that self-consciousness can be enabled for other individual's in a meaningful way. The phenomena can be seen to be an ethical-duty in a certain way and is based on an individual experience of the Black Flame and its nobility, as well as on a responsibility for its potential to prosper in the world. It is because of these basic starting points that it is not genuinely possible to practice black magic without cultivating one's ethics at the same time. Trying to practice black magic without cultivating one's ethics would be as smart as trying to climb K2 or Mount Everest without the proper training and equipment.

271 For further study see Immanuel Kant: Critique of Pure Reason, and from there the concept categorical imperative.
Different forms of Black Magic

There are two different kinds of black magic, lesser and greater. Greater black magic is at the core of what magic is all about. It begins from the depths of psyche and it is ultimately directed towards itself. It aims to strengthen the non-natural Self that is separate from the rest of the universe – it aims to strengthen an experience and understanding of the ultimate identity of an individual, the most profound and authentic Self there can be. Greater black magic operates essentially on the level of the psyche and because of this its focus and operations are relatively seldom directly observable in the world of senses.

Lesser black magic, on the other hand, is a certain kind of operation that prepares conditions in one's everyday life so that possibilities for practicing greater black magic are optimal for a magician. One could say that lesser black magic is based to a large extent on psychological know-how concerning how to affect other people according to one's wishes. It is also based on other kinds of knowledge of how to bring forth changes according to one's Will in the world of senses. The reason why lesser black magic is not just everyday psychology, neuro-linguistic programming or a common sense of knowing how to get things done in the ”real world” is the context of practice. Both greater and lesser black magic serve one's Initiation, and it is in the context of Initiation that the concepts also gain their significance. Practicing magic is part of Initiation.

Looking at the picture more closely, the two types of magic blend with each other in various ways. The same applies also to the two subtypes of black magic, sending and receptive forms of magical operations. Sending magic is purposeful effort to bring forth change according to one's Will either in one's subjective or objective universe. Mastering sending magic is an essential skill for an Initiate in her efforts to become a more sovereign being. This type of magic has a clear focus. Receptive magic, then, is subtle and sensitive openness to both the subjective and objective universe. Mastering receptive forms of magic is essential in trying to receive those signals that the most potent self is sending to oneself via the magical link. Usually one needs to become skillful in sending magic before any real possibility for receptive magic opens up.

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272 Neuro-linguistic programming gives very useful methods and views to be used in lesser black magic. For further study, see: O'Connor and Seymore: Introducing Neuro-Linguistic Programming: Psychological Skills for Understanding and Influencing People.
Appendix 6

The Magical Link

Published in the *Left-Hand Path*  

When a person starts to get familiar with magic and begins on the path of Initiation the sending form of magic is typically emphasized in magical operations, both in greater and lesser black magic. It is a time of seeking to strengthen one's being and life with clearly focused acts of Will. It is a time of having relatively clear goals in magical operations: a magician seeks to change this or that aspect of her character; she seeks to gain understanding of some clearly defined things; she processes clearly defined aspects of her relationships; and she seeks to improve herself in her studies and work, and so forth. She has gained a vision of herself as something better, something more real, something more significant and a more satisfying manifestation of her most potent Self. And it is with these visions that she starts to seek to change herself within and without.

In her efforts she will gain both victories and defeats. Some kind of excessive action may take place, for it is not unheard of that a freshly boosted *psyche* can make one believe more of one's skills and capabilities than is currently possible. This is a phase where an initiate starts to freshly fathom her *psyche* and its general traits, its magical link between the inner and the outer world of a person. When an initiate has continued to make conscious efforts to work magic, a potential to truly operate receptive magic starts to surface. A typical sign of this is that the universe seems to start to send you things that you seem to need right at that time. These things may be pleasant or not, but if one recognizes them with one's magical link, they always have the potential to offer lessons in one's Initiation, and thus increase personal strength. C.G. Jung, the founder of analytical psychology, called this phenomena *synchronicity*.273

A magical link is a very subtle and multifaceted relationship between one's inner and outer world. Everyone has some sort of magical link between their subjective and objective universe, whether they know it or not. Selective observation describes the nature of the link well; one is likely to observe such things from one's inner and outer world that one has learned to pay attention to. Because of this multifaceted orientation towards inner and outer realities to a greater degree one really creates the ultimate reality of one's experienced world. If a person wants, or just tends, to see life to be just a series of personal disasters and

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273 For further study, see C.G. Jung: *Synchronicity, an Acausal Connecting Principle*. 
disappointments, one's magical link certainly starts to make this real outwardly. The better one studies the nature of the magical link, the better one can learn to harmonize the objective universe with one's Will – the preferences one's subjective universe. This is a characteristic of the Left-Hand Path point of view as to the nature and use of the magical link. In white magic it works the other way around – a person seeks to become sensitive to the link, but to harmonize one's subjective universe and will with the world and imagined gods and goddesses outside of oneself.

In seeking to gain an optimal control over one's magical link some kind of psychological model (useful from an Initiatory standpoint) and its systematic study and use is needed. Regarding such models one may look for the psychological ideas put forth by G.I. Gurdjieff and other persons associated with the Fourth Way movement, the psychological ideas of the aforementioned C.G. Jung, and Mihaly Csikszentmihaly's studies on the psychology of optimal experience, also known as flow.

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274 For further study, see C.G. Jung: *Personality Types*. 
Appendix 7

The Nature and Definitions of Magic

Published in the Left-Hand Path

There is no consensus definition of magic among magicians any more than there is among academics. Perhaps the most famous definition of magic was given by the British magician Aleister Crowley. His definition of magic was:

"Magick is the Science and Art of causing Change to occur in conformity with Will."[275]

Dr. Stephen Flowers has put forward the following definition of magic, useful for us here, in his Lords of the Left-Hand Path:

"Magic is the willed application of symbolic methods to cause or prevent changes in the universe by means of symbolic acts of communication with paranormal factors. These factors could be inside or outside the subjective universe of the operator. Magic is a way to make things happen that ordinarily would not happen."

Common to all Left-Hand Path definitions of magic is the centrality of an individual and her ability to bring forth change according to her Will in the universe. To summarize this it could be said that at its very core magic is an intentional act of Will in the universe. I would elaborate these definitions by saying that magic is the practice of Will that originates from one's most potent Self and that such Will aims to bring cosmos out of chaos, to perfectly separate that Self from the rest of the universe and thus bring forth self-deification.

Will, here, then, is not to be associated with short-term whims or desires, but with a much broader span of time – it could be said that Will in the Initiatory sense covers one's whole life-span and things of importance from this point of view. The magician that I quoted before, Aleister Crowley, gave a specific concept for this kind of Will. It also summarizes his own initiatory philosophy: *Thelema*. Crowley's concept and its central formula "Do what thou wilt" is often misunderstood as if it were a kind of mandate for practicing what ever personal whims one may have. It probably comes as no surprise to readers that such a view is completely off the rails. In the context of the Left-Hand Path Initiation Will is essentially akin to Crowley's concept *Thelema*. More elaborately, this Will can be

275 Aleister Crowley: Magick in Theory and Practice.
276 Greek for will.
said to be the Will to Come into Being. It is Will that originates from an individual psyche and that seeks to strengthen itself. Pursuing Will of this sort requires discipline and dedication. The philosopher Friedrich Nietzsche poetically described this kind of Will and its potential to ”create new horizons” in several of his works.

At this point it is evident that on the Left-Hand Path an individual has de facto free will. Certainly this will has several degrees, as philosophers all the way from Plato to Harry Frankfurt have well observed. Free will is not a static concept from the Left-Hand Path point of view. It requires lots of practice to really be free and strong. It can even be said, from the path's transcendental perspective, that psychologically speaking human beings are asleep most of the time, as P.D. Ouspensky has described in his the Psychology of Man's possible Evolution. Although we are seemingly able to act freely all of the time, our actions are still subject to routine and habit and as such semi-conscious at best. Such a state of consciousness does not operate on the highest level and strongest capacity of one's consciousness. It is only through conscious effort to bring this highest potential of one's consciousness into being that it an also be experienced and utilized. As human beings we are most of the time ”asleep” from this point of view, but at the same time we do have the potential for much more.

This brings us to another common myth about magic. It is not easy, no matter how many various new-age sources may tell you otherwise. As Don Webb has so well noted, magic is probably the most difficult thing that human beings can be capable of. The source of magic is ultimately one's psyche, and to work magic means to operate with the very frames of one's cognition, mind, and everything that they contain. It is also for this very same reason that black magic is not suitable for psychologically unstable individuals.

The difficulty of working magic is closely related to these themes. Operating on psychological depths of this kind and trying to process one's psyche requires a specific kind of burning desire and need. Without a special kind of Initiatory need the dimensions of Initiatory understanding and real magical powers do not open to an individual. It requires lots of conscious effort and the challenging of old ways of thinking and acting before one's psyche can start to become truly magically activated. For comparison's sake you may want to think how much work it took to graduate from some school, to learn a language or mathematics on an advanced level. If it can be said that it took lots of work, it can be said that it requires even more if one seeks to work with one's psyche and the very frames of one's mind. Such a work is Initiation and its central goal echoes the lesson of the Oracle of Delphi: Know Thyself. This, in a nutshell, is the Great Work.

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277 For further study, see Harry Frankfurt: Freedom of the Will and concept of a Person.
Appendix 8

**Ritual Magic**

Published in the *Left-Hand Path*

When people usually think of magic they think of the ritual magic that is typical of the Western magical tradition. This tradition has become known e.g. through the Golden Dawn, Ordo Templi Orientis, Church of Satan, or Fraternitas Saturni. The Western tradition of ritual magic is one possible cultural structure and aesthetic way to work magic, but considering what magic is at its core, it is not at all the only way to do magic. Considering the definitions given for magic previously, it can be said that any act of an individual can be defined as magic if it is an intentional act of an individual Will in her pursuit of Self-Initiation. From this point of view it could be further said that one's life as a whole can potentially be considered as one great magical act, and that it contains a huge number of smaller magical acts. These can be yoga-sessions, graduations from schools, a proposal of marriage, a first foreign trip alone, an important job-interview, moving to a new home, going to a grandparent's funeral, and so on.

Traditional ritual magic with all of its ready-written structures, incantations, invocations, and concrete symbolic tools like capes, candles, bells, swords, incense, and so forth, can help the beginning magician to create a magical link between her inner and outer world. They help her to become familiar with inner and outer elements of working magic. All these outer tools help the beginning magician to find a state of mind where the sense of mystery speaks to her, where she can escape the socialized and encultured mind to the extent needed in order to link with her most potential Self. In a certain sense all the props usually used in ritual magic serve only as certain kinds of cognitive crutches. As an Initiate learns the basics of working magic, she doesn't necessarily need those crutches anymore. Magic is something that an individual does considering all of one's life and one's dreams in life. It is not an escape into a fantasy world within the ritual chamber.

Next, after some small preliminary notes, we will go through a simple example of what a frame of a black magical ritual, or Working, can be like. The purpose of this basic frame is to give a general idea about what kind of elements black magical Workings contain; what kind of symbols they use; what those symbols mean and how they are used. The frame that will follow is emphatically just a general model, and the reader is free to shape it to better meet her personal aesthetics and Working foci. Optimally, Workings are always personal creations,
because as such they are meaningful and effective for the magician's subjective universe. As a general rule, black magicians are not very fond of any kind of "masses". Due to the individual nature of black magic, Workings are usually at the zenith of their power when they are performed alone. Most Workings are performed alone, but Workings in a group can serve their own purposes.

For someone who is just becoming familiar with Workings, it is far more important to first become familiar with Workings that are performed alone than with those that are performed in a group. There are a number of reasons for this. First of all, someone who is relative new to doing Workings will most likely find the company of other individuals disturbing in such a setting. In a Working state of mind a new magician has not yet become used to being so open, in a certain sense, in the company of other individuals. This is especially so if she does not know the other participants very well in person. After getting familiar enough with the elements of Workings and their basic psychological dimensions an initiate is more socially ready to truly benefit from group Workings. For beginners, though, the presence of other individuals in a Working setting is most likely only disturbing. The presence of others will disturb one's ability to focus and to operate first of all in one's subjective universe. In conditions like these one's attention is easily focused on outer factors, not on one's inner world, where magic originates.

Secondly, the previous notes are of course directly linked with one's possibilities to become familiar with the basic elements of magic. This process can be compared to the breadth and depth of the mystery that a small child has in front of him as he learns to know, to move, and to communicate with the surrounding world, as well as to know himself within it. Getting familiar with the basic elements of magic is like creating a huge subtle web in the darkness of a completely new territory. Because magic by its nature stems from one's own psyche, it is in its very core something that only a person herself can Initiate herself into. Other persons can teach what they have learned in their respective paths and guide others based on that, but the real secrets of magic are only won with one's own efforts, errors and victories.

The magician needs to start from somewhere, she needs to grasp some context, theme, method, writer, whatever leads her towards the general right direction – the direction that will help her gain magical inspiration in her effort to gain knowledge, power, and understanding in her inner and outer world. If any such thread leads to a dead end, she just needs to start again from somewhere else. Step by step an Initiate learns how various things relevant to magic work for her. She finds what kind of aesthetic, what kind of magical context, methods, etc. are useful and meaningful for her.

It is important to remember that perennially it is only you yourself who can
teach you magic. It is also important to remember that magic is ultimately a means for Initiation. Keeping these basic things in mind and making efforts accordingly one will rarely go astray in one's efforts. It is also important to remember that without a genuine desire to make something greater out of yourself, to Initiate yourself into the mysteries of your own potential, there are no real possibilities for magic. Then efforts to do magic will stay on the same level as some kind of ritual theatre. A burning inner need to seek out the mysteries of existence is a necessary starting point for the potential magician. Without it the magical powers latent within you will not be activated. It is similar to lacking hunger – you then have no desire to get food to satisfy your hunger. Water does not reach a boiling point on its own, one needs to prepare conditions for it. And once this inner ”boiling point” has been reached, it is also necessary to keep it there. One needs to remanifest oneself again and again in one's search after the mysteries of existence. There is no point when you would have ”reached it all”.

After these short notes on the necessary conditions for beginning magic, we can now go to an example of what a Working can be like. Next, I will present to you an example of a structure for a Working.

1. Prepare the Working space
2. Dress for the Working
3. Concentrate on the Working
4. Ring the Working bell nine times
5. Light the Black Flame
6. Call the Prince of Darkness
7. Do the magical operation you aim to do
8. Drink from the Grail
9. Ring the Working bell nine times
10. Extinguish the Black Flame
11. Close the Working

Next we will go over these points one by one.

The Working space needs to support the aimed atmosphere of the Working. A magician needs to be able to do her Will in the Working space in the way she wants to. Most of the time this means a peaceful closed space, but also outdoors Workings are often supportive for this. Traditionally the best places for black magical Workings are ritual chambers that are dedicated to this purpose. Most traditionally such a space is painted black, if possible. Black is, of course, the traditional colour of black magic.
Traditionally the ritual chamber contains an altar. On the altar a magician holds tools and other objects needed in her magical operations. On the altar there is also a candle or other such light-source to symbolize the non-natural Black Flame of consciousness. In addition to the main light source other candles can be used as required and as may be symbolically meaningful.

On the altar there is also [to be held] a ready-written text for the Working at hand, as well as cup or Graal and possibly also a sword, wand, incense, and other such tools for magical operations. The cup or Graal represents undefiled wisdom; which the Black Flame also represents. The Graal cup is closely connected to the general Western magical tradition, inclusive of its black magical heritage. The sword traditionally symbolizes the Will of the magician, as does the wand or dagger, or other such magical weapon. These tools are traditionally used (by simply holding them in a raised position towards the altar) as the magician utters her will upon the universe.

In front of an altar, or at any meaningful central position, there should be an inverted pentagram, the most traditional symbol of black magic. This symbol, which is found from around the world, is also one for the oldest symbols of humankind. This symbol manifests the gold mean, representing perfectly the non-natural psyche in its manifestation via the senses. 

For Pythagoras and his school the pentagram meant perfection and the ultimate essence of a human being. Also Plato's thought about dodekaedron, the fifth platonic solid, that contains 12 pentagonal sides, is worth mentioning here. According to Plato, the dodecahedron is a "symbol of heavens". There are several different versions of the pentagram. Its geometrical power is best manifested in its pure form, without any additions. This simplified form is also favoured among the transcendental school of the Left-Hand Path.

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278 The golden cut represents the most harmonious and in general universally the most aesthetically pleasing relations to human sight. The golden cut is of course an abstact concept, and as such it represents the nature of the Black Flame through our senses.
In general many traditional grimoires and magical guides recommend very exact tools, formulas, times of a month, etc. for magical Workings. The mentality in these texts is that a certain kind of exact preparation will somehow hold some kind of objective key to wonderful magical powers. This is right hand path thinking *par excellence*. This kind of thinking gives an imaginary objective status of power to things outside of one's Self. From the point of view of black magic there is no magical power whatsoever in magical tools, rooms, symbols, etc., in themselves. Instead it is seen that an individual *psyche* signifies all of these things with different powers, and according to this, they also work. The fact that this is so does not take any magical power away from these things or their authenticity, on the contrary. All true magic ultimately returns to an individual *psyche*, is derived from it. It is most important that the magical space and tools speak to and touch you, giving you a sense of mystery and magical inspiration that links you with your most noble and inspired, conscious Self.

One needs to dress for a Working (or to undress, if proper) according to the nature and dignity of the Working. The more formal the Working, the more formal the dress if needed. It is worth noting that dressing is a very strong social sign and as such a factor to be considered for Workings. Traditionally, black robes or capes are worn for black magical Workings. Black as a colour is a traditional choise but not the only option. Although magic at its very core is an act of an individual Will in the universe, and although formalities as such do not really matter in Workings, it is still important to take into consideration the time and place used for Workings, and in those conditions to do the highest possible honour to the powers of darkness symbolically. In addition to clothing the magician can also put on meaningful symbolic jewelry and so forth. When it comes to jewelry, the most traditional choise is of course the inverted pentagram, as mentioned before.

When a Working has been prepared and one has dressed or undressed for a
Working, it is time to start to process it. The first step here is to focus on the Working. This can happen either in the ritual chamber or outside of it. The most essential thing is that a magician starts to focus on the magical operation at hand. This means shutting everyday thoughts and events out of one's mind to focus on the magical operation. It also means to connect as deeply as possible with the meaning of the given Working. This part of the Working usually takes from a few minutes to ten minutes, sometimes more.

Ringing the ritual bell (which can be a sound bowl, a gong, or any such item) begins the Working and opens the process of separating the Working space from mundane space\(^{279}\). Traditionally the ritual bell is rung nine times whilst turning counterclockwise. The number nine is symbolically a number that reflects the non-nature of the psyche – mathematically there is plenty of symbolism in the number's nature to return to itself\(^{280}\).

Lighting the Black Flame symbolizes linking to the Black Flame of the subjective universe, to the Prince of Darkness and his Gift to humanity. The invocation of the Prince of Darkness after this is the natural next step in the process. The invocation can be e.g. like the following:

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\text{In the name of the Prince of Darkness, I, N.N., who have taken his name as part of myself, now step beyond time and space to work my Will upon the universe. Here, in this most sacred of all places, I utter my Will in my search for the Graal, understanding and power that flows from my most conscious Self. May the Black Flame of consciousness touch my most noble Self, may it inspire and inform me with its Truth. May it flow from the depths of my soul into all dimensions of my existence. Here, in front of the altar of the universe, I call the Prince of Darkness to strengthen me in my Work and to witness this black magic that I now utter to the universe.}
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After this the magician focuses her mind on the purpose of the Working, to the specific operation that she wants to do. This can be sending or receptive magic or a combination of the two. The magician symbolizes the focus of the Working so that the personal meaning is maximized in verbal and non-verbal ways. This part of the Working can be done in a myriad of ways, due to the individual nature of black magic.

\(^{279}\) For further study on concepts relevant to this, see Mircea Eliade: The Myth of the Eternal Return and the Sacred and the Profane.

\(^{280}\) Those readers who are interested in reading more about this are encouraged to see the texts of Pythagoras and Plato. Also the words of Anton LaVey in his Satanic Rituals are worth mentioning here (see the chapter Nine Unknown).
The Graal represents everything that the magician seeks for. It stands for understanding of one's Self and the power that flows from that. As the magician drinks from the Graal, she is focusing in various ways on her aims related to increasing Self-understanding and personal power. As such, drinking from the Graal is a strong symbolic act dealing with one's subjective universe. If the magician successfully operates magic in her subjective universe, it is most likely that her will then also affects the objective universe in one meaningful way or another. The success depends largely on the magician's knowledge of the dynamics of her personal magical link, as discussed elsewhere in this book.

A magician is free to use any liquid she wants in the Graal, but it is worth noting that alcohol is not recommended. It should also go without saying that blood is absolutely in no way used in the Graal. One may see blood used in the rituals of Hollywood movies but one does not see it in real black magical Workings, nor does one see harm done to any life form. This goes strictly hand in hand with the connection of cultivating ethics in black magic as discussed earlier.

As the magician is about to drink from the Graal she can mark that part of the Working e.g. with the following words:

This is the Graal, which contains the Truth and the Beauty of the Black Flame. This cup contains everything that an initiate of the Left-Hand Path is searching after. This cup contains all that I Work my Will towards. I drink from this Graal in honour of my most noble Self and the Prince of Darkness.

After this the Working is closed by ringing the bell nine times and by extinguishing the candle (or other light source). Finally, the Working is closed with the traditional words: "So it is Done!" These closing words have a history in the Western magical tradition that goes back to the days of the Golden Dawn, O.T.O., and Aleister Crowley's A.'.A.'. in the beginnings of the 20th century.

Depending on the nature of the Working one can either meditatively continue to reflect on the Working after that point, or do something completely unrelated. In order to maximize the effect of the Working in one's subjective universe it is sometimes best to do something totally different after the Working (leaving the "seeds" of the Working to nurture in various layers of one's consciousness), but sometimes it is useful to continue with some type of reflection on the Working. Experimentation and growing knowledge of how the magical link works will teach the magician what works best for the willed goals in different situations.
Appendix 9

White Magic

Published in the Left-Hand Path

At this point it is contextually meaningful to say a few words about white magic as well. Just as black magic is the central general method of the Left-Hand Path, so white magic is the central general method of the Right-Hand Path. Also, white magic does not require any specific structural form and aesthetics in order to be white magic, just as black magic does not need them to be black magic. What counts is the function of magic – everything else is the personal use of aesthetics and other contextual preferences in achieving one's goals.

The central feature of white magic is its aim to try to appeal to, or in other ways to subordinate oneself to, an entity or entities that are outside of oneself. This is done in order to try to gain favours for oneself or others in various matters. In the Western world the most renowned form of white magic is probably that of praying, as well as all the collective rites of passage that Christian churches do to their members. All of these (baptism, wedding, and funeral) are essentially white magic. They all are contextualized and signified according to the goals of white magic – as operations that ultimately serve ”God's will” in the universe and are accordingly ”blessed by him”.

One of the most typical stereotypes about white magic and black magic is that black magic is ”selfish and evil” and that white magic is ”altruistic and good”. As the reader knows at this point such comparisons are naïve and have no basis in reality. The perspective and context accounts for much. In some sense the Left-Hand Path can be seen to be an extremely selfish path – at its very centre is the individual, not any collective, God or other entity outside of an individual. This does not mean, though, that individuals on the Left-Hand Path would be strikingly narcissistic, hedonistic, and predatory in their approach to people around them. Paradoxically, it is not uncommon that outsiders often see individuals on the Left-Hand Path as rather altruistic individuals who not only respect themselves but also extend that same respect for others. This reflects the high emphasis on ethics that the Left-Hand Path has, as discussed earlier in the book. It may be worth mentioning the obvious here that I am writing most of all from the transcendental point of view of the Left-Hand Path and that the immanent branch of the path is clearly different in its views on many issues.

Love is a good theme to ponder in regards to altruism and its
manifestations. From the Left-Hand Path point of view, as a general rule of a thumb, in order to be truly able to love someone else you need to be able to love yourself first. It is all too often that we see Right-Hand Path "love" and "altruism" to be only weak self-knowledge, fear, desire to control the lives of others, and hypocrisy dressed up in the clothes of sanctimony.

We may also take a wider perspective on the Right-Hand Path and its forms of magic in the spirit of the chapter on the broader definition of the paths. Because the paths are first of all about certain profound approaches towards existence and seeking certain types of goals in life, we can note that it is not only various religions that express marks of the Right-Hand Path. We could also label the general indifference towards the profound questions of one's existence and passive secular humanism as essentially Right-Hand Path. In those approaches to existence an individual contextualizes and signifies herself in a certain profound sense from outside of herself. It does not matter what formal aesthetics are involved, or that secular humanism is more open-minded than traditional Christianity. A member of an ice-hockey team's fan club or a university student can essentially seek her identity outside of herself in the same way as a devout Christian or a Muslim. What counts is a certain kind of passivity in trying to draw answers from without, not within, to seek identity emphatically from without, not within. As mentioned earlier, within and without blend strongly in every individual's life, and the point here is a certain emphasis on an active approach and attitude towards one's existence.

The Left-Hand Path and the Right-Hand Path are conceptual tools that an individual can use in her search for the mysteries of the universe. They are concepts created with the non-natural gift of self-consciousness. Those concepts are not objective and clear-cut measurements for answers to all of the profound questions that human beings have. But they can serve as general landmarks, useful frames, in looking at human existence. Certainly there can be said to be plenty of grey areas between the two conceptual poles as the concepts have been defined in a certain space and time, a certain culture. These definitions are meaningful from a certain point of view in these conditions. Concepts can change over time and often they do mean very different things at the same time for individuals in different conditions. The concepts of the Right and Left-Hand Path are accordingly, from a certain standpoint, useful perspectives in looking at human beings and in creating a willed cosmos out of chaos.
Appendix 10

Invocation of the Young Beast

Published in *Iku-Turso*, vol. II, iss. 2
the newsletter of the Kalevala Pylon in April XXVII ÄES/1992 CE.

[Part of a poem entitled the *Prologue of the Unborn*
by Aleister Crowley here in the original text].

The goal of the following ritual was to arouse in me the same enthusiasm, joy and energy that breathed of me in my early childhood (this doesn't mean that I would lack these presently, but the subjective image of my childhood 'vigour' was so enormous that it suited very well to being utilized in a ritual).

I called back to my mind mental images, looked photographs and things, and otherwise refreshed my memory of those times. My being was two-edged: On one hand creative, eager and sensual, on the other quite chaotic. I equated that self of mine with the Greek god Pan. In Greek mythology Pan is not very chaotic, but in lonely places he could cause sudden panic ('pan-like panic').

Because of the dangerous aspect of this two-edgedness, I invoked in my ritual the Egyptian *neteru* (gods or first principles) Ma'at and Thoth.

Ma'at so that my life in Ma'at would be strong, that Truth and Justice would be in balance and in proportion in me. As we *Xeper* we cannot avoid coming face to face with Ma'at; we must face the Truth, 'weight the Truth in ourselves by ourselves', be sincere, or we'll betray ourselves and will not evolve in our state of Being. As Setians we live in Ma'at (*anx m Ma'at*), the Truth. Ma'at did not only represent Truth and Justice, but was also the principle that the Egyptians used as a symbol for a way of living, of Being.

Thoth, the scribe of the gods, I invoked to support Ma'at, to give me great wisdom, so that all ignorance would be crushed, and so that living in Ma'at, which includes the harmony of the soul, would be possible. Plato had the idea, that a good harmony of the soul presupposes certain knowledge (and this one can have only of the first principles, the *neteru*).

In the focus of influence, the key event in the ritual, were Will and Joy. Thru them a chain reaction will take place, producing creativity, ardour, etc.

A bomb shelter served as the ritual chamber, in the misty March of Naantali.
0. Preparations in the ritual chamber

On the altar, draped with a black cloth, are a sword, the Graal, main light source, two smaller light sources (black candles), incense, and a selection of pictures from my childhood. In the wall behind the altar is a large pentagram of Set, silver on black cloth. A black robe and the Setian I° pendant are worn. Then follows many minutes of concentration on the ritual.

1. Shamanic drum x 9, turning counter-clockwise.

2. Richard Strauss' *Also Sprach Zarathustra* (theme from *2001: A Space Odyssey*) is played from the tape. In the zenith the Black Flame is lit. After this Priest R.W.'s *Hell on Earth: Musick for Conscious Beings/rune march* (designed for maximum angular atmospherization) begins, and keeps going on the backgroud for the rest of the ritual.

3. Invocation

A neb kekui, Set! Ami pert em kher! (Hail Prince of Darkness, Set! Who comest forth by night!) I, Tapio Kotkavuori, who have taken thy name as part of myself, do now call upon thou, giver of the Gift, the Highest of Life.

Enfold me with the powers of Darkness, and let them become as one with me as I am become one with the Eternal Set. Let my strength become your Strength, my eyes the Eyes of Set, and let my will be as strong as is the Will of Set as I strive towards the inner Temple, towards that which I Will Become.

O Majesty of Set, who art non-natural in the cosmic order, who fashioned thyself out of thyself like Khepri, look upon me, touch my mind, go with me upon this journey, and arm my highest Self with the great pentagram of Set and the sceptre of tcham that it might defy all constraints and crush all that is made to appear against it.

I have Become as Fire in the darkness, as Air in the Sky, as Earth in Space, and as Water in the Desert. I am the lord of Life, the creator of my way on the Left-Hand Path, which no one else can be.

I destroy my old form that I may take a new one, for my Joy is to Come into Being. I breathe the magic of the great pentagram of Set, and step beyond time which bows before my Will, into the realm of creation, to Work my Will upon the Universe.
4. Calling the elements with the sword/incense lit

Time has bown to my Will, and I have met a child, who now pushes himself forward like an unstoppable gale, like Pan, a young Beast of the field who cannot be held back.

He breathes energy, Will, curiosity and Joy. His essence breaches ancientness.

As I call forth those elements and take their form, be Ma'at strong in me, and may Thoth give me great wisdom that all ignorance would be abolished before my Will.

5. Graal

I raised the graal (contents wine) with both hands, and concentrated intensively on the qualities in it. After this the ba has been transferred to the medium of ka. After having drunk of the graal, the ka began to fulfill my Will in my subjective universe.

Ma'at and Thoth walked with me to the place in which I dived into my childhood and in which I took its form. I relived the experiences of my choice, using all my senses. I breathed quickly. Full of Joy and Will!

Having taken the qualities I desired and having gone thru the experiences I desired, I transferred the ba back to my body and disintegrated the ka.

6. Word of Set\textsuperscript{281} part 16 in Enochian and Finnish.

7. Extinguishing the Black Flame / closing the gate.

8. Shamanic drum x 9, turning counter-clockwise.

9. So it is Done.

[In the original article: Feeling afterwards / a tarot interpretation (Crowley's Thoth deck). Edited out here].

\textsuperscript{281} See Michael A. Aquino: \textit{The Temple of Set}, Vol. II. Appendix 4: The Word of Set.
Appendix 11

A Magical Name

Published in the *Left-Hand Path*

Magicians have taken magical names throughout history. This practice is not limited to Western magicians for it can be found in different forms from many different cultures throughout the world. The phenomenon of being able to name things is profound from the point of view of the Left-Hand Path as it manifests the core of our beings, our self-conscious ability to separate things from each other as different entities, and to name those entities, to signify them. To be able to give name to things in general and to oneself in particular is great magic. With a name one's identity has a certain foundation to further form a cosmos out of the chaos within one's universe. The saying “in the beginning was the word” is very true. When thinking of the power of a word it is interesting to think about how words and names can (and often do) attach to themselves certain kinds of meanings, connotations, or “auras”. Because of these dimensions, various names also have a real transpersonal power that can affect a person’s life. *Nomen est omen* is often true.

From the point of the Left-Hand Path, a magical name's function is to support an individual's efforts to Come into Being, to actualize her inner potential. A magical name refers to one's magical identity, to an individual's deepest inspired experience of her Being and the nature of her Work. It often refers to a particular challenge that an individual has in her Initiation – this can be a periodic challenge or a general challenge in everything that she does in the longer term.

A magical name can be a combination of a mythological being's name and of your personal attachments to it. If a magician decides to use a mythological being's name as her magical name, it might be meaningful to personalize it somehow.

A magical name can also be some very “normal” name. What ever the magical name the main thing is that it succeeds in crystallizing to you a sense of your being as an Initiate, your identity, your nature, your challenges as such.

It is not necessary to have a magical name, but many Initiates feel that such

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282 This can be seen e.g. in the way that native Americans and North Europeans have given names to children and how they have magically signified those names.

283 For more, see George Lakoff: *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind.*
a name is meaningful and works for them. If an Initiate decides to take a magical name, finding one is usually the sum of two things. First, an Initiate needs to find out from what context she wants to get her name be it magical, cultural, or some other such context that is meaningful. After finding such a context an Initiate can seek what kind of entities within that context most resonate with her being and Work. Secondly, a magical name cannot be forced onto oneself, just as you cannot force someone to love you. After all the exploration and pondering in one's search for the magical name, an authentic name ”just comes” to an Initiate when the time is right. When this happens, one just knows that ”that's the name”. This is a phenomenon of the magical link, as discussed earlier.

Due to their nature, magical names can change every now and then. As an Initiate goes forward, enters new phases in her Initiation, faces new categorical challenges, she might grow out of the old name and find a new one. Those who have been longer on an Initiatory path and have achieved certain inner things more frequently possess permanent magical names than those who are relatively new on the path.

To take or give a name implies an important rite of passage. Even without any purposeful magical or religious intentions to give a name to a child is for example a huge cosmic act upon the subjective universe of the child who receives the name. After receiving a name that child is in a certain way more profoundly ”someone” – she has an identity that is named. To get some perspective on this subject you can think about the different names that your parents possibly thought of for you.

We all have received our first, ”secular”, ”official” names without the possibility of our own choise. It is of course possible to change one's name in later life but basically the name we have received as a child is not of our choosing and as such it can be seen as part of Right-Hand Path initiation into the universe. A magical name, on the other hand, is something that an individual has chosen herself, as part of a conscious process to search for one's ultimate identity.

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284 See more on rites of passage from Arnold van Gennep: *Rites of Passage* and Victor Turner: *The Ritual Process: Structure and Anti-Structure*. 
Appendix 12

Ptah

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A short survey concerning the historico-mythological background of the Ptah-neter

In the first dynasty (ca. 4400-3100 BCE), Menes, the first pharaoh, united lower and upper Egypt, and built a new capital, Memphis, near the apex of the Nile delta. One of the most common names for Memphis was HE-T KA PTAH, 'House of the ka of Ptah', for the whole city was considered to be the temple of Ptah, of one of the greatest creator-gods in Egypt.

Ptah, 'the opener', may have been the oldest god of Egypt. The cosmology of Memphis made Ptah the very ground of all creation, the greatest god of their triad (Ptah-Sekhmet-Nefertum).

He was called the high god of Memphis, exceedingly great god, the beginning of being, the father of fathers and power of powers, the primordial corporified fire, lord of Ma'at, lord of eternity, master of destiny, eternal mind/heart, he who created his own image, who fashioned his own body, who manifested himself as heart and tongue (the Egyptians thought that the heart and the tongue have power over all other limbs since tongue describes what the heart says. Ptah created things by an act of his mind, the desire of his heart and the word of his tongue, being thus exceptional amongst creator-gods, for his creations were rather spiritual than physical. The heart and the tongue were generally considered by Egyptians to be the seats of the mind or intelligence and of commands of power).

He was mainly a god of fertility, but in the later times he was also considered a god of the dead (Ptah-Seker was believed to fashion the new bodies in which the souls of the dead were to live in the underworld). He had among his many other forms also a solar form, and as such he was 'Ptah, the disk of heaven, who illuminates the world with the fire of his eyes'.

As a lord of creation, Ptah was considered to be a great magician and lord of serpents and fish.

He was said to have taken the form of the ram of Mendes in order to father Ramses II and to fashion him as the lord of the two lands (a title given to pharaohs, which was also used in connection with Ptah signifying the founder of the political order of Egypt).
It seems that Ptah functioned as a lord of Truth, for he was accompanied everywhere by Thoth, the god of wisdom, and his works were the works of truth (e.g. in the character of an architect of the universe he partakes of the being of Thoth; and especially under the title 'lord of Ma'at').

Ptah's highly philosophical character was unknown outside the priesthood of Memphis, and for the ordinary Egyptian he represented the great smith, 'the greatest of craftsmen', divine artificer, a skilled engineer, metalworker, stonemason, and patron of the fine arts.

Ptah was most often represented as a mummitied man with a shaved head and puntile beard. As he stands on the base of Ma'at, the menat of virility, pleasure and happiness hang behind his neck, and he holds a symbol of power, a sceptre tipped with tet, a symbol of stability (or Presence as I interpret), and ankh, a symbol of manifested life. Often he was also pictured with the fetish tree trunk of tetu, which was associated with the idea of new life and creative energy.

Because the philosophical essence of Ptah, the 'cause of causes -theorising', was unknown to ordinary Egyptians, the cult of Ptah began to lose ground for the cult of Ra, which was successfully spreading from Heliopolis in the IV dynasty, and during the VI dynasty, when the cult of Osiris started to raise its head, the cult of Ptah eventually vanished.

The purpose of the ritual

For quite a long time, I had been deeply affected by Ptah-neter's mythological background, its essence in general, and its suitability for my own quest for the grail. It was time to harness it for my use.

Ptah, 'the opener', 'the active primordial fire', awakens in me a feeling of the constantly Self-Remanifesting creativity, wisdom, Self-consciousness, the mighty non-natural Presence of Self.

I decided to raise Ptah in me as a tool for my Xeper; to reflect Ptah through me, and myself through Ptah, to find new angles and mysteries in the subjective and objective universes, to widen my understanding of them, and thus to enhance the Presence of the non-natural Self, the divine essence dwelling within me.

The ancient egyptians thought, that in relation to ba, the true Self, ka is the individualization of consciousness, through which ba, the animating spirit, can become fixed ('found' or 'recognized').

In Her-Bak (part II, p. 362) we can read that

"Ancient Egypt insistently offers men this aim: to achieve consciousness of both ka so as to awaken the higher human reason and allow intuitive knowledge to be connected with ideas."
"The divine element of man can then become fixed. The divine ba, his Horian soul, when attracted by the fulfilled total ka, forms a union that is the ultimate promise of immortality."

Accompanying the ba and ka -concepts of the ancient Egyptians, I created a meaningful existence for a lower (a physical self belonging to the inertia of the mechanical universe – 'my own HarWer) and a higher ka (a non-natural indwelling divine essence, potential), to represent my self: Mydyk and Ptah. With the help of these concepts, I can more easily define myself, and handle these aspects of my Being in my quest.

To shortly comment on de Lubicz: The divine element of a human being is consciousness, the Black Flame, which is not of the natural order to which according to the ancient Egyptians Horus belonged. Set, the giver of the Gift of independent consciousness, on the other hand, represents everything that tends to oppose the natural order. The meta-model of a human being is essentially Set and reflects our potential for spiritual, physical and intellectual development. The de Lubicz view becomes understandable with an eye for the ideal of merger with 'the great one' that she cultivates in her books.

So, Mydyk and Ptah, I raised in myself as tools for my Xeper, to do the same deed against the natural order that Set did.

From the Book of Coming Forth by Night:

"I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true Creation could take form as Set."

It was time to use Belial's gift, and to raise Ptah in me.

The Ritual

0. Preparations.

I went to sauna and took a shower, which served well as a transition to the Working. I got dressed in a black robe and my Setian I° pendant medallion. Then followed concentration to the ritual. After this, I walked solemnly through my darkened home to the living room, where I had prepared the ritual chamber. On the altar draped in a black cloth was a sword, grail, a black candle, incence, my drawing of Ptah, and ritual papers. Beside the altar was a small table draped in black cloth, upon which I had placed a large dark-green old bottle, which served in
the ritual as a canopis jar (canopis jars were used in ancient Egypt for preserving entrails of dead pharaohs). In front of the altar, on the wall, was the great pentagram of Set, silver on a black cloth.

1. Shamanic drum x 9, turning counter-clockwise.

2. Edward Grieg's *Peer Gynt*, *suite I Op. 46, 4th part, In the Hall of the Mountain King*, is played from the tape. In the zenith the Black Flame is lit, and the five-fold Gate is opened.

3. Invocation to Set with the sword:

"A neb kekui, Set! Ami pert em kher! (Hail Prince of Darkness, Set! Who Comest Forth by Night!) On this great night, in this secret place of Power, I, Tapio Kotkavuori, call upon you, O Set, Giver of the Gift, the Highest of Life.

O Majesty of Set, who art non-natural in the cosmic order, who ordered yourself out of yourself by yourself; hear me, look at me, touch my mind, walk with me upon this journey, and arm my noblest Self with the great pentagram of Set and the sceptre of Tcham, so that it may defy all constraints and destroy everything that is made to appear against it.

Arm me with the Powers of Darkness, let them Become One with me, as I am Become One with the Eternal Set.

Let my eyes Become the Eyes of Set, my strength the Strength of Set, my will the Will of Set; thru my quest towards the inner Temple, towards that, which I am to Become.

I have Become as Fire in Darkness, as Air in the Sky, as Earth in Space, as Water in the Desert. I am the lord of life, death, and Life in death.

Time bows before my Will as I enter now the Realm of Creation to Work my Will upon the Universe"

4. Actualizing Ptah in me. Incense is lit. Hands raised I stated:

"The time has come.
On this great night, here and now,
Ptah,
you will Come into Being in my Being,
as I search for the deepest depths of my soul.
I raise your form in me, so that I can Remanifest my Will
to ever higher states of Being.
May the fire of your eyes enlighten me in my quest.
*Quna em ááui her enti ám-á*
('I embrace with both hands that, which dwells within me').”

5. Grail

Feeling great solemnity and dignity, I drank from the Grail and concentrated in the
pentagram of Set and the picture of Ptah I had drawn. I closed my eyes and felt
strongly the Presence of my non-natural Self. I felt myself Ptah, a strong Presence,
and as I felt myself being more of an 'easily flowing creative energy-entity' than a
physical being, I extended my hands forth as if holding the sceptre of Tcham.

Feeling great, I continued:

”I am Tapio Kotkavuori. I am Ptah, who creates himSelf through himself. I am
more than a mortal human being. My *sa* is mighty (*sa* = magical might). Nuk Ptah”
(I am Ptah).

6. The burial of my old self and exaltation of the new:

”Behold, my old self is dead. I will never be the same as before. I am new in my
Being, and I bury my old form in this canopis jar.”

I took a small paper fold where I had closed my moustache which I had shaved
before the ritual, kindled it aflame, and dropped into the canopis jar. After this, I
closed the jar, placed a scarab-pendant around its neck to represent my new Being
which had risen from the ashes, and uttered the formula of the Æon and a praise to
my new Being:

”Xepera Xeper Xeperu. I have Come into Being and Created that which has Come
into Being. Hail Tapio! Hail Ptah! Hail Set, the Highest of Life!”

7. Extinguishing the Black Flame/closing the Gate
8. Shamanic drum of Ptah x 9, turning counter-clockwise.
9. Hands raised, feeling excellent, I stated the closing words of the ritual:

So it is Done, and so it will be!
Feeling afterwards

I was quite tired after the ritual, and went to sleep after having gathered the ritual equipment. In the next few days I realized I was conscious and present in a new way. I noticed I did some daily activities in a new way, and had left out some old needless attitudes and behavioural patterns, which I had previously analyzed. In addition to all this, there emerged more new mysteries than I had expected. The canopis jar is in my room in a visible place, and it works for me as a fetish, as a ritually charged sigil does. Ptah has become a 'homeplace' for my higher Self, and through which – by reflecting, comparing and proportioning – I can build my Becoming without it dissolving in every direction.

A picture taken from the ritual chamber and the drawing of Ptah I did for the Working.
Appendix 13

Pilgrimage

Published in the Left-Hand Path

A pilgrimage means intentional travel to a place where the sacred has good potential to manifest for a pilgrim. This kind of travel is a practice that can be found in almost every religion. Accordingly, the world is full of various sites of pilgrimage for different kinds of groups. These places offer to a pilgrim a multilayered possibility to link with whatever it is that she holds sacred. Pilgrimages are also important rites of passage, travels to separate oneself from one's ordinary environment, of linking with the sacred, and of returning to one's ordinary environment with a fresh inspiration received from the sacred. Considered from a certain meta-level, pilgrimage is not just a religious practice. It is a universal human activity to link oneself with things that are dear to oneself and that one considers somehow important in relation to one's sense of identity. When admirers of Elvis Presley go to Graceland or those of Salvador Dali to Catalonia they are also making a kind of pilgrimage. Maybe it is not meaningful to contextualize their travels as "religious" by nature, but the previously mentioned metal-level meaning of those trips to one's identity still holds true.

"Sacred" seems to be something that is "set apart". This description fits well with that which can be considered sacred from the perspective of the Left-Hand Path – the principle of isolate intelligence, and its manifestations of self-consciousness. Based on this it could be said that pilgrimage is about traveling in such ways and to such places that give a pilgrim the possibility to experience the sacred, to freshly experience one's self-consciousness and its potential.

Because of its nature, traveling can be considered to be an important magical method of the Left-Hand Path. The Prince of Darkness has always been an entity of borderlands both in the subjective and objective universes. It follows that those who seek to cultivate the Prince of Darkness' gift of self-consciousness, seek to travel to all kinds of borderlands in the objective universe.

Our everyday lives reflect things that are symbolically in the realm of "light"; they are things that we know best or at least think we know best. We are so used to these environments that we can act in them completely semi-consciously, taking for granted all manner of things. The world outside of this everyday environment is symbolically in "darkness". That world is full of the power of potential change, the potential to shed new light on the universe, and the power to
broaden our consciousness. It is because of this that traveling to places that are outside of our everyday environments is potentially also traveling into our inner darkness and its potential. An initiate of the Left-Hand Path uses pilgrimages in this spirit to gain fresh understanding of herself and the universe.

Traveling is one of the best ways to get perspective on our encultured human level identity and to learn about the richness of manifestations of the black flame of consciousness throughout the world. When you place yourself in a cultural context where language, customs, manners, the structure of society, values, nature, and so forth differ from those of your own, you are potentially able to travel into personal terra incognita, areas as yet unmapped in your subjective universe. If you really open yourself to the possibilities to learn from such environments, you are at the core of that universal human experience where the cliché ”traveling can open new horizons” gets its infernal roots. It was due to the nature of these roots that ancient Southern Europeans drew sea monsters, dragons, shamans, and other such magical beings in the uncharted Northern extremes of the world in their maps. Those areas were not yet explored and in their liminality and darkness they represented the unknown and the chaotic forces of change. Nowadays we can see other kinds of manifestations of these same infernal roots, the romance of unknown regions of the universe and space exploration – to ”boldly go where no man has gone before” has its spell on us.

Initiates of the Left-Hand Path do not have collectively established places of pilgrimage, like Mecca for Muslims, Lumbidi for Buddhists, or so called ”holy land” for Christians. Instead, possible places of pilgrimage are more individual by their nature. This might mean an annual travel to distant relatives, travel to some place of special importance to you, be it Death Valley, Neuschwenstein Castle, or Lapland. To Initiates of the Temple of Set this might also mean an annual international Conclave of the Temple. It should also be noted here that the places and times of a Left-Hand Path pilgrimage do not need to be the same from year to year, although this might be the case.

Because of the individual nature of a Left-Hand Path pilgrimage, preparations for such travels, as well as the specific aims of those travels, and so on, are very personal. Even if you don't think about going on to a strictly magical pilgrimage in some future, you may still want to consider any trips you undertake outside of your everyday environment in the light of a pilgrimage.
Appendix 14

Initiatory Diagram

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Published later in the *Ruby Tablet of Set*.

Describing all kinds of abstractions is probably most efficient when done via diagrams. Through them we can describe the parts, relationships, and wholes in a manner which provides illuminating complementary perspectives to written and oral information.

A while ago I decided to describe the Initiatory process in the form of a diagram, and the result is this article, which by no means covers all the ground or purports to be perfect. Rather it represents my present level basic scheme of the Initiatory process, its structure and scope. As such it is one among many sketchy tools in my *Xeper*.

Although the diagram has been heavily influenced by Ouspensky’s Fourth Way ideas, I haven't – due to the broadness of the subject – raised but a few ideas and dealt with them rather superficially. For those with greater interest in the subject I recommend the works mentioned in the end, as well as the references cited – all of which have had ample influence on my diagram.
Ad rem.

I. 'The total composition of human nature', including the natural as well as the nonnatural side

Physical and psychic life (including physical birth and death), and subjective and objective time and universe.

The pyramid shape describes the hierarchy of the parts. Men whom Ouspensky called men nro 1-3 do not really possess a distinct, independent and free consciousness. In other words, they stay on the two lowest levels of consciousness, namely sleep and the waking state. They live in the World of Horrors, Plato's cave – the 'life' of the inhabitants of which almost entirely consists of reacting to outer stimuli, misunderstanding the shadows on the wall as their true selves. Even their natural centres function badly f.e. because of trying to shift the tasks of one to another.

The interests and activities of men nro 1-3 are restricted to such phenomena which one inevitably encounters in life, such as health, security, fame, amusement, etc.

According to Ouspensky people are in normal circumstances under two kinds of influences. Influences (A) are in line with the mentioned man nro 1-3 example, i.e. of mechanical origin, though their present manifestation may not be conscious (that is, they come from the esoteric schools of all ages; from the 'inner circle of humanity'). Influences (B) reach man f.e. in the forms of literature and philosophy.

If a person tunes into influences (B), a strong and right kind of 'magnetic centre' (a group of interests which begin to help him as a controlling, guiding and mirroring focus in his awakening) may be formed. Gradually he may begin to evaluate himself a bit more objectively (to be conscious of oneself, one must also be conscious of something else) and rise from his sleeping state to higher states of awareness. This means also that one better understands the functions of centres d-g (the functioning of these centres doesn't require consciousness, but as the level of consciousness is elevated, one may begin to use the higher parts of the centres and receive 'higher influences').

In this phase the student can recognize an important tool for evolution of his psychecentric consciousness: an Initiatory school which is conscious both as to its origin and manifestation (influence C). Of the importance of such a school for the development of consciousness Ouspensky wrote allegorically in his book the Fourth Way:
"As I said, man is in prison. If he realizes that he is in prison, he may wish to run away. But he may be afraid that if he runs away he may find himself in a worse position than before, and so he may reconcile himself to staying in prison. If he decides to run away, he must understand that two conditions are necessary: he must be one of a number of people who wish to run away, for they have to dig a tunnel, and one man cannot do it alone, and secondly, they must have help from those who ran away before them. So first he must realize he is in prison; second, he must wish to run away, third, he must have friends who also wish to run away; fourth, he must have help from outside; fifth, he must work to dig the tunnel. No amount of faith or prayer can dig the tunnel for him."

And touching upon this subject in *Black Magic in Theory and Practice*:

"In the Temple the psyche became the acknowledged focus of the Setian's initiatory quest. The logical mind and the fleshly body were not disdained, but seen rather as interpretative and communicative devices both between the psyche and its existence in a material universe, and between various psyches (i.e. between individual initiates)."

I'm sure that every honest and serious Black Magician understands the significance of such an environment for his own Initiation.

Now, when an individual is capable of transforming the experiences within his material interface (the five senses), and when he comes into contact with centres b and c, seeking one's True Self and Xeper really become possible.

(a) *Psyche* with the Xeper potential/the Black Flame.
(b) Higher intellectual centre/objective consciousness/noesis/the 6th sense.
(c) Higher emotional centre/self-consciousness/noesis/the 6th sense/dianoia.
(d) Intellectual centre, including all mental processes, such as forming concepts and words, reasoning, comparison, realization of impressions, affirmation, negation, imagination, and so on.
(e) Instinctive centre (all inner functions of the organism). Digestion, blood circulation, breathing, cell production, etc.
   The five senses
(f) Moving centre (all external work of the organism). Walking, writing, speaking, etc. The difference between the instinctive and the moving centre lies simply in it that all instinctive functions are innate and require no learning like all moving functions such as walking and writing.
(g) Emotional centre. Joy, sadness, fear, excitement, etc.

In addition to these one could mark the sexual centre, which Ouspensky didn't do. According to him studying it becomes useful only when the functions of the four basic centres (d-g) – which develop before the sexual centre and thus to a
large degree determine it – have been understood in all their manifestations.

I have divided the centres in the 'Ouspenskian way': every centre has its positive and negative part (the binarity of the human being). These parts have further been divided into three subparts: the mechanical, emotional and intellectual.

As listing all the parts of the centres and their right and wrong functions would require undue attention at the cost of understanding the whole, I'll be content with slightly touching on the exceptional negative part of the emotional centre.

As Ouspensky himself said and as I have from experience presumed, the emotional centre contains no natural 'negative' part as do the instinctive, moving and intellectual centres. The negative side of the emotional centre is an artificial, childhood creation, which has since been encouraged and sustained – as if it were something natural, inevitable and justified as a part of human nature. In the intellectual, moving and instinctive centre the 'negative' part is not really negative in the proper sense of the word. In them it serves the useful function of rejecting things inimical to life (f.e. a negative attitude about walking under a car).

Ouspensky doesn't link the centres to the brain but rather says that they permeate the whole body [In Kathleen Speeth's book the Gurdjieff Work, in the chapter Our three brains is given an allegorical scheme of the division of centres in the human body. On top, the head level, is the normal and higher intellectual centre, in the middle, about stomach height is the normal and higher emotional centre, and in the lower inferno story are found the sexual, instinctive and moving centres. (Cf. Plato's pyramid of thought)].

In placing dianoia and noesis to the diagram there is the difficulty that no exact one to one correspondences are found. While Ouspensky speaks of changing one's level of Being and of the better quality of the knowledge so gathered, Plato only asserts a certain way of gaining correct knowledge [To really be capable of reasoning (dianoia) or even intuition (noesis), one must combine practical knowledge (episteme), emotional knowledge (pathesis) and logical knowledge (mathesis)].

On the other hand, to formulate correct knowledge in the Platonic fashion, one must have a well-trained consciousness, and so I think my placement of dianoia and noesis are quite reasonable. Pistis (belief) and eikasia (imagination) can be thought of as within the sphere of centres d-g – according to the description of the already defined 'men nr. 1-3'.

In to the 6th sense or paranormal (PSI) phenomena can be counted among other things ESP (extra sensory perception), PK (psycho kinesis) and telepathy. These can be thought of as the prerogatives of an evolved consciousness, or capacities residing in the instinctive centre and accessible for all (racial memory, collective unconscious), or both. I have chosen the first alternative, for my
presumption is that access to such phenomena is possible only for an evolved consciousness.

The lower part of the diagram (part I) includes 'normal' physical growth and along with it the average mental growth to 'maturity'. With this the individual either 'gets static and lives day by day', or then the latent Xeper potential begins to take a more recognizable form, and thus we come to part II.

II. The Xeper & Remanifest process / The Great Work / Understanding subjective and objective time and universe / Physical and psychic life / The Will Remanifesting beyond physical death / Immortality.

Pole I included the 'the total composition of human nature', the natural and nonnatural side of a human being, plus the idea of Initiation; pole II focuses on describing the nonnatural side of humanity and Initiation (which is Worked through the objective/physical reality of pole I).

"If a man could understand all the horror of the lives of ordinary people who are turning round in a circle of insignificant interests and insignificant aims, if he could understand what they are losing, he would understand that there can be only one thing that is serious for him – to escape from the general law, to be free. What can be serious for a man in prison who is condemned to death? Only one thing: How to save himself, how to escape, nothing else is serious" - G.I. Gurdjieff

1. The Thelemic Current or 'one's proper star course'. In my opinion Priest P.M. defined this concept so well in his article an Anubian Initiatory Diagram that I will quote it:

"The Thelemic Current is what the Initiate centers his Work around and balances the universe in reference to. While our path of Initiation may dart back and forth over the Thelemic Current a number of times, it does tend to move in the general direction of our True Will and most significantly and less, until perhaps we become one with it, i.e. The Red Magus, and existence becomes synonymous with the Will."

2. A gradually more harmonizing relation between the subjective and objective universe, knowledge and essence, theory and practice. Remanifestations delving all the deeper within the Self lead – via the conscious connecting, changing, weighing and evaluating of the building blocks of existence – into more real building blocks, which gradually begin to form within their own dark mysteries (the red smoke!) an ever clearer path in one's Quest for the inner Temple.

This is the road of Ma'at. As Ma'at's name refers primarily to 'that which is
straight', and as it was probably the name which was given to an instrument by which the work of handicraftsman of every kind was kept straight, so we can with the help of Ma'at have an ever better balance and straight line with respect to our Thelemic Current, our True Will.

The goddess, neter Ma'at is the personification of physical and moral law, and order and truth. As seekers of the Grail we must live in Ma'at, to behold her black mirror and live consistently so that we would really Xeper and endure the Initiatory crises which we sometimes face. Priest P.M. spoke in his an Anubian Initiatory Diagram of Initiatory crises occurring both in the objective and subjective world. I'd like to add the idea that an Initiatory crisis can occur also 'in the middle', the situation which Ouspensky called 'double crystallization', and which is a far more serious crisis than one in the subjective or objective universe. Double crystallization is a static state which gets worse like a pearl which eventually stops in the bottom of a basin. To avoid crises in the subjective and objective universes, one must work on both essence and knowledge. Work on the Essence must not be forgotten, for it is the Will. If one cultivates one's understanding but not one's Will, one eventually ends up in double crystallization – a situation in which one understands and possesses knowledge yet cannot work on his Will. This may stop the Xeper process.

For the sake of comparison, Crowley's formula 'Love unver Will' comes to mind. From Magick without Tears:

"The Great Work is the uniting of opposites. It may mean the uniting of the soul with God, of the microcosm with the macrocosm, of the female with the male, of the ego with the non-ego – or what not. By 'Love under Will' one refers to the fact that the method in every case is love, by which is meant the uniting of opposites as above stated, such as hydrogen and chlorine, sodium and oxygen, and so on. Any reaction whatever, any phenomenon, is a phenomenon of 'love', as you will understand when I come to explain to you the meaning of the word 'point-event'. But love has to be 'under Will' if it's to be properly directed. You must find your True Will, and make all your actions subservient to one great purpose."

As 'tools' in our Quest for the Grail are Greater and Lesser Black Magic, by the first of which the magical link is formed. The growing Presence and understanding of the nonnatural self.

3. This describes the same thing, though from a different angle. The idea is that in Initiation we are in principle exercising the same thing, yet we become better at it. (i.e. in understanding our own Self, true Will, black magic, Xeper.) Section 2 described the 'within' aspect of Rûna, while this section 3 describes the 'without'. As Initiation goes on, 'concentration' to the essence becomes greater and deeper, and at the same time one understands wider and more complex patterns in
external life.

4. The ever-widening sphere of Rûna. It extends to the past, present and the future, to the unknown within and without, as has been mentioned in parts 2 and 3.

The sphere of Rûna touches also the profane. As black magicians we can work with both of the above and become aware of the true Self behind the past, present and future.


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Appendix 15

On Aggression and its Manifestations in Human Beings

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Two months ago an extraordinary year-period in my life began: conscription. On ethical grounds I decided to fulfill my conscription in the form of 'civil service', which is the only legal alternative to ordinary military service in Finland.

On duty many new fascinating questions on the nature of the aggressivity of the human being were brought to my mind. Especially what comes to the sociobiological view, which (though it often consists of rather contradictory doctrines) is held high by such Left-Hand Path -imagery utilizing groups as the Church of Satan, Abraxas foundation, O.N.A. and O.L.H.P.

The purpose of this article is to discuss aggression in human beings from the sociobiological vantage point and in general.

The sociobiological view of human nature

All in all most modern scientists are of the opinion that if man were composed only of adaptivity, capacity for learning and desire for satisfaction, these (and any others) would have to be hereditary qualities typical for the species, based on some anatomico-physiological structures.

When mechanistic modern science, which drifts farther and farther away from the phenomenon of life, has focused on the self-conscious man who goes beyond the material interface, consciousness has been attempted to be explained away as purely a product of the central nervous system. This has not at all succeeded satisfactorily, and so the problem has remained unsolved.

Throughout history concepts of the essential nature of man have been misused to defend many kinds of political ideologies and worldviews (among others the inquisition, dialectical materialism, Third Reich, religious wars).

After Darwin's *Origin of Species* arose one such named sociobiology. This doctrine tries to prove and justify it that "man is in essence a war-like animal". Sociobiology maintains that the origin of militancy and nationalistic feelings is biological, which I think may be so. There is a flaw in the materialistic interpretation of the fundamental nature of the human being, though. Throughout this article I have sprinkled comments on sociobiology, both for and against,
depending on the context.

The inference pattern of sociobiology is a simple one: “Because there has always been wars at every stage in history, that's how it must be in the future, too. It is in accordance with man's herediation that he fulfills his essential nature, that he fights.”

Such claims as this contain at least two fallible holes:

A) It can be questioned whether man needs to realize something that is 'biologically natural' for him. A mediocre man may be said to be lazy, but one cannot ban work on the basis of it that ”it is against our biological nature”.

With some justification it can be claimed that the tendency to preserve the species is more ”natural and biological” than destroying it.

To change the present destructive direction of our cultural evolution, revealed already by the first report of the Club of Rome, man must use his non-nature for the preservation of his species. Such uses would include stopping warfare, which is one of the five changes that are necessary in order to stop the destructive current (the others being stopping population growth, switching to a durable energy economy, ecologically sane production, and ensuring balanced use of natural resources).

Stopping warfare should be considered one of the most central efforts of modern times. Twenty generations ago commitment to warfare dominated the forerunners of our cultural evolution. To protect our living conditions we should try to disengage from warfare. In contradistinction our parents attempted to strengthen their living conditions by fortifying the state to be a warmachine.

B) Sociobiologists use loose arguments when they pronounce judgements on what is a part of man's herediation. Sociobiological studies do not fulfill the normal critical demands of science. There should be more explicit theoretical and empirical work, rather than general statements based more on the opinions of the writer than on scientific findings (see chapter III).

It can also be pointed out that even though the social conditions which engender wars are created by human beings, wars occur only in certain circumstances, i.e. when there is a lot of inequality and oppression. And even though there was always a war going on in some place in the world, this wouldn't confirm that all people do it, or that they do it all the time (see chapter III).

When an etologist describes the behavior of a species of animals, he bases his description on his observations on specimens and groups of the species in question. From this emerges the conception of what is normal and natural.

In comparison with animals, man behaves very irregularly. Montaigne once wrote that ”there is as much difference between us and ourselves as between us and others”, and we all do remember Crowley's formula ”every man and every woman
is a star”. If an etologist were to describe man's behaviour, his description would not focus on hereditary characters, rather on socially generated modes of conduct.

**Aggression as an instinct**

Next I will consider the sociobiological statement that man's war-like tendencies are biologically induced. I will do this by seeing whether aggression meets the five criteria of an instinct (or drive).

1. The so called storage or accumulation theory claims that when a certain level of drive energy has accumulated, it will leak over. No physiological indicators have been found for aggression. In no studies has it been proved that aggression energy would diminish after ”discharge”. More likely it is the opposite way around: it has been noted to further later aggressive behaviour. Aggression is always a reaction to some situation or problem, it is a social course of action.

2. Catharsis theory claims that aggressive outbursts are followed by a relieved feeling. But this is no proof. Of course it is easier to express one's feelings as they are, and not fake being happy. Another enlightening example: Mrs X has been promised to be invited to a party. When she doesn't receive the invitation at the appointed time, she gets mad. Immediately after this she gets the invitation and the need to discharge disappears.

3. One traditional criterion for an instinct is that if behaviour is determined by the instinct, the reaction must not be learned, rather the organism should have it as its birth right. In this respect aggression has a double nature. Everyone has it as a potentiality. Anatomical structures and functions connected to them have been 'genetically' programmed into us. On the other hand learning has a decisive role.

The future disposition to be aggressive is closely related to the following upbringing conditions: The use of corporal punishment, lack of warmth and love, incomplete identification with parents, carelessness and irrationality.

"Life's appearance as ”meaningless” stems basically from man's materialistic concept of himself. If his innermost nature were merely biological, complete fulfillment of his appetites and the acquiring of wealth would satisfy his longing for happiness. Since they do not, an atmosphere of hopelessness is enveloping our generation, especially our youth.

Happiness, love and compassion are spiritual faculties that during centuries of neglect and misunderstanding have withered and grown weak. Unless they are nursed back to health, man will despair of life and eventually throw it away in a mass suicide by nuclear destruction. But how can we care for what we no longer comprehend? Modern science, admirable in its achievements on a material plane, has proven ineffectual in the understanding of intangible values.” (1)

4. Sociobiologists suggest that genes determine the level of aggressiveness.
This is not easy to accept on the light of scientific facts. Genetic inheritance gives an individual full possibilities to develop into an aggressive person, but as was pointed out in the previous section, learning has a crucial role in the genesis of aggression. On the other hand I consider it quite possible that we still have genetic imprints from the time when we "ran hunting, killed the prey, and felt satisfaction and pride because of it”.

5. The last criterion is that following its instinct should be a primary sanction to an organism; an organism should strive after this form of behaviour for its own sake, not in order to reach some other objectives via it. The behaviour in question should then be satisfactory per se. Hunger, thirst and sexual intercourse fulfill this criterion; aggression doesn't.

**Human qualities that lead to war**

Although aggression is one element in social relations of human beings, it cannot be said to be the power leading to war. Intelligence, handicraft, and speech/language have been decisive in our cultural evolution and at the same time in generating war-like qualities. These characteristics have enabled among other things better communications and military technology.

If we take into account as a criterion an inner state of aggression, it is found that war, for the most part, happens without aggression. Politicians and common soldiers are rather seldom aggressive, and even when they are, their aggression is not in proportion to the destruction they cause.

The politicians that decide on war, do it on the basis of political, economical and common interests, not on the basis of aggression. If man were "just another animal”, he would be rather curious in the sense that within other species there is probably no violence without aggressive inner state.

War depends on the politics preceding war, and according to Clausewitzian thinking is the natural extension of politics to achieve certain aims. War arises from structural violence, and therefore weapons and soldiers cannot be said to cause war in themselves, although they are no good in preventing it either. Army and its guns is a vehicle of political leadership, and it is used to achieve political aims when suitable. In other words, politics is action, a natural part of which is the possibility of military action. Arms are manufactured and armies sustained in order to back ”normal” politics.

Politicians have a greater responsibility for wars, for the political leadership does make the decision to begin a war.

Because wars are product of politics, prevention of war depends on changing the policies. The aims that have seemed self-evident must be altered if
they have led to war. In this respect even an ordinary citizen can make a difference (f.e. civil service as comment to support politics less prone to warfare).

The reason why decision-makers decide to start wars and why other citizens agree to take part in arms race and warfare is economical and depends also on structural conflicts.

Men take part in designing and making weapons for the simple reason that it provides work. Scientists have in addition to this the motive to further their career.

Most human beings are passive and lack judgment. And without docileness, suggestibility, and fear of the enemy, wars wouldn't be possible. Fear is a more common emotion in war than aggression. In addition to thousands of years of tradition, war-like mentality is supported by fear of unknown conditions and customs, suggestibility, inability to thwart feelings of guilt, and most importantly the tendency of inner conflicts to turn into violence.

To the rise of inner conflicts contribute for example modern man's trivial spiritual level, communication disability, the fact that cultural evolution has neglected the spiritual, the greater pace of living rhythm and change in "social buffers" (families), their growing inability to resist blows, the result being that individual suffers all the more little "shocks" all the way to the Future Shock of Alvin Toffler.

Altruism, which began as the product of the natural order, and which still lingers in us, is now being misused by politicians, many religions and mass movements. Man's social nature is an old thing, and the core family, which was so important already in the days of the herd-like dawning self-consciousness, has been the basis of human relations during all the existence of the cultural man.

"As the group's cooperation developed along with hunting, it served man well. But now it has turned against us. Strong instinct for mutual helping may imperceptibly be excited also in aggression situations within the species. Faithfulness in hunting has become faithfulness in battle, and war has started. The deeply rooted development of the instinct to help one's comrades has ironically been the reason for the greatest horrors of all wars." (2)

From the vantage point of information sciences an interesting observation about aggression is that the so called destruction component is visible in the product of the behaviour, but is not seen in the state of the individual. The individual is always more or less programmed by a purely informational state (f.e. one needs to fell a tree). The point is that the means of transferring information are varied. Aggression is then more the product of a means of communication than a property of the message to be communicated. A child whose method of communication has not developed far, screams, waves and drops things in order to
get attention or nutrition. An adult, who has learned the basics of information transfer is tempted to use primitive methods when he doesn't understand or is not in control of the prevailing situation.

"Most people are locked on the persona level. The persona can be understood as an impoverished self-image, which has been created when the individual has denied some of his characteristics, such as hate, joy or sexuality. But characteristics won't disappear if they are neglected/denied, only the understanding that they are a part of one's self is dimmed. Thus is formed the shadow, a conglomeration of forbidden qualities, and over the line created begins the battle between the persona and the shadow.

After the line has been drawn, the properties of the shadow are conceived of as part of the outside world, they are projected there. The impulse that is formed within the individual is felt to come from the environment and be directed towards the person. Projection has two results. On the one hand the individual feels that he lacks a certain component that he has projected outside. On the other hand the characteristic now seems to be in the world outside, most often in other people. Most people have a strong resistance against recognizing that distorted self-image. Resistance has in fact originally been one of the central reasons for projection. The most significant examples of the projection of the shadow Wilber finds from the witch hunts, the raid of the jews by the nazis and the Ku Klux Klan. He also reminds of the fear that prevailed during the cold war that 'there is a communist under every bed." (3)

I think that projecting the genetical memory of the core family/group in to a larger framework plus a many sided propaganda make for so called nationalistic feelings.

In all societies there is much more peaceful activity than military actions. Social faculties, taking care of others, rational endeavours and other qualities that sustain and improve a peaceful society are typical for human beings in particular, as are setting values and goals and striving after them.

**Aggression and self-consciousness**

Scientifically aggression is defined as 'behaviour deliberately hurting or disturbing another individual or the environment'. Can our self-consciousness, which is capable of all the above-mentioned, be considered inherently aggressive?

The path of finding oneself begins from the Will to Become, which manifests as dissatisfaction with one's prevailing level of being. The present level of our being we can observe, test, train and manifest (Initiate) through our body in the objective universe, where society provides many good tools for our Xeper. The main point is that "the physical body provides a vehicle in which the psyche can become aware of itself and then reach out toward the limitlessness of its conscious existence." (4)

Self-consciousness is not aggressive in itself. I don't think it is passive or
active, its essence is "neutral" and unbound by matter. It is entirely up to the individual Will to Become and dependent on it, whether a given individual achieves dynamic enlargement of his consciousness. I think that in our souls, and maybe in our genes as well, is an ancient "rough, cruel, beastly" component. It is an urge, a force, which, I suppose, was formed at the dawn of our self-consciousness, and which, if repressed, misunderstood or mischanneled can have aggressive, violent manifestations.

We must be aware of it, keep it under control, and with our most exalted Self guide and use it as an energy through which to achieve true knowledge, altered successive states of consciousness. These will allow us to gradually enter deeper into the mysteries of our Self, our dynamic Becoming.

According to my present understanding one can find in the formula ”Blood is Life” some literal and allegorical dimensions to the above.

As we Setians Xeper, we Become more and more conscious of ourselves, the objective universe and the patchwork quilt of subjective components that covers it. We create ourselves more and more real, free and effective. As consciousness is enhanced, also our responsibility streches further and further and to more delicate matters than before in all that we do. Because a self-conscious human being is not "just another animal", his freedom is essentially tinged with responsibility.

On Morality

By supporting and trying to justify "man's basically violent animal nature" sociobiology supports the idea that "strong survive and weak perish". They claim this is as it should be, if "natural balance and cosmic dialectic" is to occur (One could remark to sociobiologist that weapon technology and manufacture have followed their own evolution, and that the havoc wrought by weapons no longer in any way depends on man's aggressiveness. The present mass destruction weapons neither choose "biologically strong" or "weak", which nullifies the expectations of a better race held high by social darwinists. Moreover it can be shown that man's "biological evolution" has for the most been degeneration, physical weakening, whereas intellectual evolution has been real). Here we drift out of the reach of one of a conscious human being's central concerns, morality. I am of the opinion that "satanists" singing their gospel to sociobiology and supporting its ideology raise their voices to favour cosmic dialectic. This is paradoxical, because at the same time they slander Christians and those of other religions about their global missionary enterprises, and consider them a hindrance to the cosmic dialectic. Thus they neglect that these also have their useful place in society "for organizing and
maintaining natural structures in society, in the objective universe, and within those segments of the subjective universe of the believers which still may be dependent on organic models.” (5)

It is easy to put sociobiological views to the same sledge with the philosophies of Hegel and Marx. The point of departure is that history has a mind of its own distinct from the individuals who give him it. Individuals can either mould themselves to suit the natural flow of history or go against it. A progressive aim means simply furthering and following a certain direction, the direction of history. Even if history had an aim, who would decide on it? To Marx this was no problem. The aim of history was seen by the political party, the political front, which had a prerogative to historical truth.

For Marx the struggle of the classes was a route, collective journey, where the units were not individuals, but classes. Individuals were defined solely on the basis of their class. Marx had a theory on morality which claimed that morality was an ideology, false consciousness. He claimed that morality meant only rationalizing what was advantageous to the ruling classes. This is why morality was to be demystified.

The same elements are to be found with other names from the ideas of ”satanists” who support sociobiological ideologies. A couple of direct quotations from an article by Kerry Bolton of O.L.H.P:

"God, the cosmic, creative energy, a pervasive force. 'Force', 'Satan': the cosmic principle or mechanism which activates that 'god-force', to cause change, evolution, destruction, creation."

"The cosmos, because of this satanic element, is NOT passive; it is dynamic. Whether that dynamism is reflected as evolution or destruction and degeneration is something that man can actively determine by his own intervention, through the satanic spark of self-will that was bequeathed to him."

"When man misuses his satanic or promethean gift as the result of corruption by Christianity and other such moral slush, the fine balance of this world is disrupted."

"Famine, and often war, are the satanic mechanisms activated to restore the balance. This is the mechanism the humanitarians seek to overcome through their moral conceit. What is the satanist answer to problems such as famine and overpopulation? To let things take their natural course. Let Satan and his grim reaper to ravage a land with war and famine until balance is restored."

"But nature is self-correcting, impersonal, amoral, and what we have called the 'satanic mechanism' intervenes to restore balance, which may take either creative or destructive forms."

With good reason we can ask where were left an individual ethic created within the framework of society's laws, choice, and most of all the basic concepts of choosing one's Self. This way the role of the moral reason so peculiar to human beings is nullified what comes to choices, behaviour and evaluation.
On Patriotism

"To the Satanist, martyrdom and non-personalized heroism is to be associated not with integrity, but with stupidity... to give one's life for something as impersonal as a political or religious issue is the ultimate in masochism." (6)

The central concept of modern national ideology is the people, not being under the rule of a certain ruler or living in a certain geographical area. I think the ”right” kind of patriotism means valuing one's own ethnic culture, cultural tradition and its freedom.

I have noted that when I'm asked by the profane of military service, the question is almost always narrowed down into the issue of non-violence. The question is rather about the effects of various abstractions, such as native country, nationalism, political leadership, power, obligations and rights, life and so on. As a social being man has, depending on his place in society, some responsibilities in addition to his rights. In my view my responsibilities do not include, in the case of war that occurs for reasons not having anything to do with myself, risking my life for the country which I happen to live in.

On the future of mankind

Being better equipped to live at a biological level is a concept that doesn't depend on values, while progress is a value-laden concept. If humanity wished to pull itself up regarding its environment and its own spiritual down fall, it should recheck its values.

"I seek my Elect and none other, for mankind how hastens towards an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure” - the Book of Coming Forth by Night.

References:

(1) Black Magic in Theory and Practise (BMTP), the Crystal Tablet, a quote from Winkler.
(2) According to Desmond Morris.
(3) A.J. Wihuri's summary of Ken Wilber's book No boundary: Eastern and Western approaches to personal growth.
(4) BMTP.
(5) Ibid.
(6) The Satanic Bible.
Other sources:

Matti Bergström: *Aivojen fysiologiasta ja psyykestä* ['On brain physiology and the psyche']
Kirsti Lagerspetz: *Psykologia, järjen ja tunteen tiede* ['Psychology, the science of reason and emotion']
F. Alberoni & S. Veca: *Hyvä ja Paha* ['Good and Evil'].
Appendix 16

Working of the 21st Full Circle

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Purposes of the Working

A) To have a look at my twenty-one-years journey in the objective universe thus far (the Working was done on my birthday) in order to attain some new angles to my understanding of my psyche, which partakes of the Gift of Set; of my physical journey thus far in general, and generally to get through them some new intuitive ideas to my Quest for the Grail in frame of the freshly emerging individual year within the objective universe.

In order to attain some new angles to my understanding of my physical roots heritage, I made e.g. a genealogy reaching back to the 17th century CE as a part of the preparation for the Working.

B) To travel beyond the veils of time into my baptismal ceremony in order to touch with my Higher Self that which then was the child's mind of mine, and to mythologize my physical birth as the manifestation of the sacred Ptah for strengthening the awakened true knowledge that I am beyond physical circumstances and history (the idea of mythologizing one's birth was taken from one of those Priest Webb's great 'Uncle Setnakt Says' articles).

C) Via old self-made mythologizing to strengthen and to raise the Vampyric Being within, and to get a clearer idea of its double nature: the bestial and noble
The Working took place outdoors, under the nightsky, in the midst of the woods of spring.

I. At the grave of the Vampyre

In dark, cool, still night a pale fullmoon lights my journey in the woods amidst shadows. I move, breathe, and sense, indulging in the experience. I see clearly how, where, when, why and what I am to Work. I am strong in the force of my Essence, Being one without master. And I feel the sense of life pulsating in my veins.

In the years of my early teens my Quest was in confusion, yet evolving. When as a child I ran and played here, I faced the slumbering Presence of my Being's supressed part, which I loved although I also feared and mythologized it; this mound was the feared grave of the Vampyre.

But although thru time the grave has been filled only with the dust of the earth, the Vampyre rose from its sleep. I realized that I mySelf have been and am this ancient Being, the child of the night.

II. At the mountains

0. Dressed in my cape I leave 'the grave' and take a walk to the 'mountains', to the diabolical site of my childhood.

1. Bell x 9
2. The Black Flame is kindled and the Gate is opened.

3. Invocation to Set: "I call you, o Highest of Life. As I now step beyond time and space into the Realm of Creation, touch my most noble Self, strengthen my Essence's force, fill my whole soul with the overwhelming Force and Wisdom of Set, join me thru the angles of your great pentagram, and witness this Working of the 21st full circle.

   "O Prince of Darkness, Set, my dark friend, be with me upon this journey, as I now look upon the genius of my creation and create new mysteries on my dark path of Xeper."

4. Concentration to my ancestors, family, and the main periods of my life.

(Operative part, baptise: It is Year VII, and my baptizing day. My little body rests relaxed, dressed in white. My Higher Self is present. First part of the Word of
Set is read, and from the waters of my baptismal font a black obsidian is raised as the symbol of my true Self. [In the altar are my original baptismal font and the black obsidian]).

5. Grail: ”Being touched by past and the genius of my Being's creation, I now turn my gaze towards future. May it bring me new mysteries, new great experiences, and may it and this second Working Year of the Æon of Set be so great in success as were the preceeding ones.
   I raise this Grail for mySelf and my fresh individual year, for the Prince of Darkness, and for the second Working Year of the Æon of Set.” (Music: Albinoni's Adagio, played to the tape by Adept SeBastian).

III Closing the Circle

Twenty-one full circles of nature have closed during the physical journey in this body. The seeker of Truth, who has found a key of Joy in pursuing his true Will, intuitively feels his immortal Being beyond the mortal body, which offers a vehicle for attaining dark enlightenment of soul, for indulging in experience, for experiencing death through which the initiated soul Wills to Remanifest, and for manifesting the Essence of the sacred conscious dynamic Life, the embodiment of the power and beauty of which are the Elect of Set. Here is eternity within every moment of NOW when I AM.

”From his sacred place of power, I, Ptah, thus command my mighty magic upon my new individual year, which will be marked by my Being which shares the spark of true and eternal Life, in my eternal and Willed desire to Xeper and Remanifest.”

6. Bell x 9
7. Extinguishing the Black Flame.
8. So it is Done.

IV Commentary

The Working which I had placed into a very large frame, and which contained both operative and illustrative elements, was strongly coloured by a beautiful and solemn magical atmosphere, an emphasized feeling of the uniqueness, power and freedom of my Essence.

I served myself in a nutshell the adventure I had to this date gone through my physical shell (which naturally called for a lot of preparatory work), taking
from here and there experiences I felt important, both on the basis of my preparations and spontaneously.

From my timeless angle I saw freshly what 'basic phases' I have gone through in my life, where I was, and what I was basically striving after, both on a mundane level, and initiatorily as a result of this Working (the aforementioned sides not being mutually exclusive).

The formation of my perspective on my whole physical life span has probably been influenced by my present civil service work in an old people's house, where I have concretely faced the end part of man's life span with its many sides. It has given me a true grasp and understanding of the fact that ”just a little time ago all these people were in full health and joyous about life, but now most of them manifest agony and distress of a life unlived and the approaching unknown death.” I don't want to leave my Life unlived, I want to Live, to Become.

The Working opened my consciousness also about some of the 'roughnesses' of my 'everyday life basic awareness', which I had neglected. I had previously thought about these, but not dwelled on them in depth, until now when they showed up in a new light with respect to my continued Xeper. These 'roughnesses' were not so much a matter of some habits in themselves, but rather of the non-consciously adopted attitudes that manifested through them. Through them certain states of consciousness manifest especially in certain regions of my Initiation.

I also realized the pros and cons of indoors and outdoors Workings. Especially important I feel is in an outdoor Working to take the balance factor into account: one must consider factors whose potential interruption can be fully eliminated indoors. Such factors are among other things peace, weather and wild animals.

Of the good sides of an outdoor Working, it will do to mention just 'that something', which comes along with Workings conducted under a starry bright sky. ”But speak to me at night, for the sky then becomes an entrance and not a barrier.”
- the Book of Coming Forth by Night.

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Appendix 17

Schools

Published in the *Left-Hand Path*
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Initiates of the Left-Hand Path consider themselves students of life. This often manifests in a high-level of education, as Initiates are enthusiastic partakers of the fruits of knowledge. Judeo-Christian mythology, that associates knowledge with Satan in the famous apple-eating action in the Garden of Eden\(^\text{285}\), can be considered to be correct in that Initiates of the Left-Hand Path also see a link between the ability to gain knowledge and the Prince of Darkness. Whereas the ability to gain knowledge is seen as a profoundly rotten quality in the Right-Hand Path myth, on the Left-Hand Path that ability is seen quite differently. It is because of our self-consciousness that we are able to gain knowledge of things, and it is because of this self-consciousness that we have freedom and responsibility as individuals with divine potential. The use of reason and ability to gain knowledge through our own efforts is one of the hallmarks of the path. As you know by now, the Left-Hand Path is not based on faith, but on reason in its approach to the mysteries of existence.

Although education is highly valued and seen in many ways as useful on the path\(^\text{286}\), it is never directly proportional to the amount of wisdom that a person might have. Knowledge as such is not the ultimate goal of an Initiate, but wisdom. Different schools – the various ways to formally educate oneself – can offer knowledge and possibilities that an Initiate can use in her search after knowledge, power, happiness – and ultimately wisdom. Various schools offer Initiates possibilities to practice their strengths and challenge their weaker sides as well. "Mundane" schools are thus highly valuable as one navigates one's Devil's Fist in the universe.

Magic, as understood in this book, and science have both always been interested in the borderlands of existence and seeking and acquiring knowledge from that source. Accordingly, it comes as no surprise that magic and science have blended with each other in different ways throughout history. Maybe the most famous example is how magic has affected the natural sciences through the practice of alchemy. Some disciplines, such as philosophy and mathematics are often correctly associated with magicians, emphasizing practice of skills in abstract

\(^{285}\) The *Bible*, Genesis.

\(^{286}\) In the Temple of Set this can be seen e.g. in its Guild of the University Students.
thinking as they do.

The study of languages is something that could often be more emphasized when talking about magicians and their relationships to academic pursuits. To be able to fluently enough to use two or more different languages and to experience existence through their structures and total environments (cultures) will allow a magician to gain valuable keys to encultured human existence. It will help her to see how consciousness binds itself to various symbols and mental structures, how those structures are partly formed through languages and how these affect people's understanding of things on a very deep level. Studying languages can be a beneficial Initiatory practice, offering one a good angle in seeking to understand the divine human animal. You might also want to reflect here on the power of the word.

An Initiate is often willing to attend a school because of the meaningful Work she has to do, whatever the specific area. Different "mundane" schools are important not only in relation to the possibilities of a generally meaningful and happy life, but also because schools are important tools for an Initiate in her pursuits of initiatory knowledge, power and understanding.
Appendix 18

An Interview with Magister AruXet, Germany
Grand Master of the Order of Nietzsche

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On this planet of ours is a place we all know well – Germany, where along the riverside of Neckar exists a town of about 600,000 inhabitants called Stuttgart. There lives our well-known Magister AruXet. Being touched by the black diamonds of his Wisdom and his very energetic and joyful Being through correspondence and once in person, I got an idea that it would be interesting to hear his views about the Setian philosophy – its success and history in Germany – via an interview. And here it is for all of you dear readers.

Tapio Kotkavuori (T.K.): Why and when did you join the Temple of Set? What did you do before that?

AruXet: I was a member of the (in)famous Church of Scientology for over nine years. Despite the notoriety of this organization (which hadn't really penetrated Germany at the time), I was able to use several of its concepts for personal advancement. One of Hubbard's statements caught my particular attention: ”One of the control mechanisms which has been used on Thetans (Note: from the greek θ; Thetan = the being itself, the 'soul', not the mind or body) is that when they rise in potential, they are led to believe themselves one with the universe. This is distinctly untrue. Thetans are individuals. As they rise up the scale, they do not merge with other individualities” Nevertheless, I became wary of the organization at the time of 1982 exposes concerning it, and resigned my affiliation. This time I wrote a documentation on the sources of Hubbard's ideas, and I found out his connection with the O.T.O. And after a year of discussion with these honest and patient senior members of the German O.T.O., I got my Minerval-Initiation at Aachen. During a visit in Aachen I found on the desk of a brother an ”Open letter to the Ladies and Gentlemen of the O.T.O.”, a paper written by Dr. Aquino where I discovered a lot of my thoughts which I had never discussed with anyone. At this time I had the idea that there must be something wrong with my thoughts, and in the Open Letter the 'real thing' was discussed clearly for the first time. The time of my self-invalidation had come to an end. The rest of my story is well known.
T.K.: How would you describe the evolving of Setianism in Germany and the most important events in the history of German Setianism?

AruXet: It's slow, but the 'quality' of some of our Adepts – their success in life and influence on their environment – makes me really proud and happy, and I am looking in a bright future. I remember the motto "Two steps ahead, one step back. Two steps ahead..." The time I started the Black Diamond Pylon there were only a few persons. Fortunately, if you are bringing up a new concept or idea, there is a chance you are attracting some highly intelligent people. But on the other hand you may attract some crackpots or weak people too. There are some who don't understand that 'Satanism' is something totally different from what you can read in the Christian literature. And sometimes there are applications to the T/S who have a non-spoken 'hidden standard' in the back of their heads. If you don't have the possibility to supervise the situation 'around the clock', you cannot exclude some failures (but this cannot be the purpose; the T/S gives everybody a chance – who wastes it is 'away from the window'). Certainly the most important thing in Germany was the founding of the Black Diamond Pylon. For my Xeper it was entering the Temple and some years later my III° and IV° Recognitions. This October we found the 2nd Pylon, the Prometheus Pylon, in the northern part of our Vaterland.

T.K.: How would you describe the German approach towards Initiation? Are there any special emphases or mutual interests?

AruXet: Perhaps it's something other. The German approach doesn't exist. It's more a phenomenon in general. The quest for 'Runa' makes everyone search/explore in strange/foreign places. It was no accident (and not only because of the 50 past years of the history of Germany) that, for example, an American citizen (Magus Flowers) has done research in Germanic/Teutonic studies. I myself looked over the Atlantic for many years (Scientology, American O.T.O. and some other whims). Many Europeans are interested in meditation from India and the people there are looking back to Europe (Christian missionaries and religion). There may be a factor of 'mentality' what makes the German approach, but generally there is only Left-Hand Path or Right-Hand Path. These are suprarational principles.

T.K.: What do you most like in the Temple of Set? What do you think are the most crucial points in Initiation (what are the things Setians should especially focus their attention on; what to be wary of, etc.)?
AruXet: It's the only group in the world I know, whose members (most of them) are living what they are speaking. And more than any other group they have proven that Initiation and *Xeper* do not exclude humour. As Magister DeCecco put it: ”If you don't have fun, it's not the Temple of Set.” That is a greater truth.

There may not be crucial points in Initiation in general. Everyone has to enter his own borderlands. But (speaking for myself) it is important to keep ethics in and to keep one's eyes and senses open during the work. And it requires a great amount of **confronting** (i.e. Facing) the changes one is undergoing. Past the *Xeper*-process you will never be the same again.

In addition I have always stressed (*ad nauseam*) that the simplest things are the most difficult ones. We have the *Black Magic in Theory and Practice*, this fantastic handbook written by our High Priest. It's all that is needed for successful magic. Every failure I have seen in my own or another Initiate's work was the ignoring and/or misunderstanding of one of BMTP's principles. If in doubt, please re-read the *Crystal Tablet*.

Another most important thing is that magic 'without heart' is a dead horse. Never, never forget this.

T.K.: Your view on the ÆS Working II?

AruXet: 'Working II' has exactly the same meaning for me than what Dr. Aquino has written in the *Scroll of Set*. My (not proven) additional theory about it is that I am a bit reminded of the successful handling of a funeral (I hope it doesn't sound too macabre). The old Church of Satan is now buried. We are not 'Satanists', we are Setians and dealing with 'Setianism'. After this funeral we see these (typically) rising emotions – feast of life, of Becoming (especially this was my impression at Set XIV Conclave). ”The king is dead. Long live the king!” This has never come so clearly out before. My other thoughts concerning 'Working II' can be read in my ”Any News? A comment to the ÆS Working II” discussion in the *Trail of the Serpent*, May XXVIII.

T.K.: How did you come up to found the Order of Nietzsche? How did the idea of the Order develop in your mind? How is the Order today?

AruXet: The Order of Nietzsche is a very special thing in itself. There are no things a magician cannot use for his own Becoming. Nietzsche, this past master, has given very valuable impulses. Today his work has been given top-priority (after Plato) in the philosophical sciences. His work is pure dynamite, and for some of us a source of inspiration. He was a forethinker who spoke about the Will, the Joy of Life,
compromiseless individualism and even Becoming. I think it's good magical handcraft to draw the forces from the past and the future, and to use them successfully for one's own and for society's Becoming – here and now. Nietzsche has always attracted me and I felt an inner comradeship with this thinker. And – even if you don't see it – we have common parts in our life-styles. Nietzsche was a very good observer, and he is perhaps the only one in the modern philosophers who has written 'application' on their banner: "All the truths are for me bloody one's". Fascinating. The Order of Nietzsche is not a 'full-time job' and its members have enough time to explore a lot of other things. Our studies are additional fine tools for positioning our viewpoints. The greatest barrier for the Order today seems to be the language barrier. Nietzsche is easy to read in German, but it seems to be difficult to translate his writings to foreign languages. But one day we will handle this handicap too.

T.K.: What are the things that make your daily life comfortable?

AruXet: Humour, good discussions, my Setian and non-Setian friends, intelligent and charming women, my some hundred books, my pipe collection and my prints of the artwork of professor Paul Wunderlich (a surrealist), and a really strong cup of coffee.
Appendix 19

An Interview with Magister R.N., Canada
Co-Grandmaster of the Order of the Vampyre

Published in *Iku-Turso*, vol. V, iss. 1
the newsletter of the Kalevala Pylon in March XXX ÆS/1995 CE.

Adept Kotkavuori (T.K.): Why and when did you join the Temple of Set? What kind of background (occult or otherwise) did you have?

Magister R.N. (R.N.): I became a member of the Temple of Set in the Year XII. I had joined the Church of Satan in VII, and remained only marginally active until X ÆS. As X/1975 rolled around, I began to excuse myself or shy away from the assignments I was being asked to do by my Regional Agent. This became somewhat redundant however, as few members, myself among them, were being included in the C of S communications loop. I allowed my affiliation to lapse in the Year X, and did not take up the offer for Temple of Set membership until two years later.

My background prior to the Temple of Set included 10% spiritualism, 20% white magic/the occult in general and approximately 70% paranormal activities. For nine years – the last few sporadically, and the last year or so dovetailing into my Temple of Set membership – I was a member of the Toronto Society for Psychical Research. My first two to three years were spent actively and very earnestly in discussion, working groups and 'psi' experiments of all kinds. This distinguished scientific research society provided me much in the way of exposure to the 'unknown' and at least the framework of sound investigative methodologies.

T.K.: How has Setianism evolved in Canada? What are some of the most important events in Canadian Setian history?

R.N.: For whatever reasons, Canada has a conservative approach to the occult in general, and a slightly less moderate view of Satanism. In fact, to my knowledge 'it' is only marginally aware of Setianism. Our membership, for a country of 25 million inhabitants or so remains infinitesimal. If there is either blame or thanks for this, it falls squarely on my shoulders. Except for a brief period of time during my III° Priesthood, I have never actively promoted the Temple of Set. The evolution of the movement in Canada has perhaps placed inordinate – viz a viz, more than usual – emphasis on the individual. For many years, I was the only Setian in the entire
country, and for many more, the single Priesthood representative. Our small community of Setians continues to evolve in isolated pockets. In retrospect, this has served to strengthen our resolve.

Canada has hosted two Conclaves to date. The first International Conclave (SET-I) took place in Windsor, Ontario (now known for its casino). The latter took place in Toronto, many years later. Two other items stand out for me as landmark events. The first involved my only major attempt to advertise the Temple publicly. I was initially turned down by two major dailies, each having country-wide circulation. I launched appeals in both cases; one was succesful, the other not. The second item, which I would hasten to add involved the help and expertise of many Setians, was the execution of MetaMind XXIV; the last major MetaMind Working.

T.K.: How would you describe the Canadian approach towards Initiation? Are there any special characteristics, or mutual interests, it shares with its global counterparts?

R.N.: As already described, the Canadian approach has been one of relative isolation (of course, Canada is not unique in this regard). What is somewhat unique is that our approach has been more Setian and less Satanic. While our view of the World of Horros is the same as most other Setians, we have had the benefit of being less affected by Satanic abuse hysteria than some other areas. This may have played a role in the 'Canadian' approach to Setianism.

T.K.: What do you like most about the Temple of Set and the Order of the Vampyre?

R.N.: The Temple truly facilitates Self-evolution; it allows and aids the individual's approach to Becoming. Some will eventually attain Self-Mastery. When this happens, the Temple of Set not only Recognizes the same... it sets you free.

The Order of the Vampyre, being a 'product' of the Temple, has evolved to a state where it is largely in the hands of its senior Initiates. I'm especially proud of the fact that many Setians have attained the Priesthood – even the Magistry – under the auspices of our Order. Without the Temple of Set, the OV would never have existed.

T.K.: How did the Order of the Vampyre come into being? What is its relation to other Orders of the Temple? How is the OV today?

R.N.: In the results of the second or third original MetaMind Working, Magistra
Aquino and myself began to see the emergence of certain special characteristics. These were not a collection of 'hits' and 'misses'. They were decidedly vampyric. When (then) new IV° Order system came into effect, she and I formed the Order of the Vampyre.

As they do for it, the Order of the Vampyre compliments all other Orders. Every Order is a symbolic, Working aspect of Set's realm. The Xeper of our Initiates is influenced and affected by things vampyric. It's my belief that any Order could serve as the sole Order because it is chartered by Set. Some Orders lend themselves to informal groups or complimentary networks. With respects to the OV, one could count the Order of Python and the Order of the Sepulcher of the Obsidian Masque as fellow Orders.

Our members are part of the larger global community of Setians. In this, they bring to the Order their own specialities and strengths. One may have knowledge of, or experience with the 'look' or the voice; another is able, through expert use of martial arts, to add substantial focus on the vampyric force. As with other Orders, all members are encouraged to contribute to the OV. This has resulted in many fine articles, Workings and ideas. This has also served to allow members a degree of control over OV affairs.

T.K.: How does the ÆS Working II affect the Order of the Vampyre (through its image, maybe the Temple's 'most Satanic' Order) and its specific lens to Initiation? What are your views about ÆS Working II?

R.N.: I liken ÆS Working II to someone who, having created the structure for various arenas and stages, can now approach or mount them. The Temple has proven to itself and to the world (though in the latter case our hand has been forced) that it possesses a nexus of excellent magical/occult tools and methodologies. Orders have been born and many of those have matured. The Temple itself has suffered tremendous leaps of evolution. As an example of this, look at the Initiates just entering today and you'll see the Adept of ten to fifteen years ago. We erected foundations. Many eroded or crumbled, but almost as many were painstakingly reassembled. The garb we were 'compelled' to consider or wear has turned into the luxury of choice. We have reached a societal state where – as in the beginning years of the Temple – schools of initiatory study endure in earnest.

It is my belief that due in part to ÆS Working II (and due somewhat to my own directions), I have Become redundant in today's Temple of Set. I have died to what was required, but am actively poised to continue the Work in new and different ways, if need be. My contributions are best seen through a lens looking inward toward the nexus. The Work(s) I do, or feel are required of me, are for the
individual Setian Alone. Will s/he in turn affect the Temple?

The momentum of Working II has allowed the more senior members of the Order of the Vampyre to flex their magical and intuitive muscles more than ever. They breathe more freely, and act with more autonomy than before. Some, whether owning the 'Master of the Order' designation or not, effectively and efficiently deal with the machinations of the Order as if born to do so. The lens of OV initiation has changed from White to Red; even red-Black.

T.K.: Last of all, ask yourself a question!

R.N.: What do I dislike most about today's Temple of Set? The number of 'campaigns' launched by otherwise Balanced and productive Initiates. For example, a Setian (pick a Grade and you'll find one) has what might be a great idea. Instead of presenting it for inspection and (constructive) criticism in a healthy and mature fashion, s/he assails the Temple at large – or III°+ specifically – for what seems to me (much-needed?) attention. This sometimes ends disastrously for the Setian in question when s/he does not receive the recognition (in some cases, Recognition) s/he feels is deserved.
Appendix 20

Vampyre Working
Created for the Ultima Thule II Conclave

Published in Hyperborean Codex, vol. I, iss. 2,
the newsletter of the Ultima Thule a Pylon in September XXX ÆS/1995 CE

Concentration to the Working

Bell x 9 (Adept SeBastian)

The Black Flame is ignited (Priest DenytEnAmun): "I now ignite the Black Flame of Set, and open the Gate to communication with the Powers of Darkness."

Invocation of Set (Adept Tapio Kotkavuori): "In the name of Set, the Prince of Darkness, we enter into the Realm of Creation to Work our Wills upon the Universe. O Majesty of Set, hear us, look upon us, and go with us upon this journey. Enfold us with the Powers of Darkness; let them become as One with us as we become one with the Eternal Set. As we send forth our most exalted and sublime Selves, arm them with the Pentagram of Set that they may defy all constraints, dismay all challengers, and cast down all that is moved to appear against them.

Let then our eyes become the Eyes of Set, our strengths the Strength of Set, our Wills become the Will of Set. As a Fire in the Darkness we are Become; as Air in the Sky we are Become, as Earth in Space we are Become; as Water in the Desert we are Become.

Time bows before our Wills as we now enter into the Dark Realm of Creation to embrace the Vampyric Essence."

Invocation of the Bestial One (Setian Peribsen): "I call you the beast, the animal within me. Come from your slumber, from the long-forgotten angles and corners of the mind, where the so called civilized man has buried you in his fear. Come and quicken the dry rivers of archetypal memory, let your intense vitality and strength reach my mind and body, so that I may learn the mysteries of the relationship of the Gift of Set and my carnal existence.

With every breath I take, enter in your essence to my body, to my every cell; to pulse with the acute lust for life."
Invocation of the Noble One (Adept C.L.): "From this Sacred center of the Universe, I call the Noble One from within, to create the Universe anew. Come, the One of conscious communication, the master of the techniques, symbols, and new ways and forms for Becoming.

Inspire us forward to new planes of Rûna, for the perfection and immortality of Being is experienced in the process of Becoming. Let us become one with your Essence, and through it to learn to consciously awaken to those ancient bestial aspects and qualities from within that have long been considered dead, undead, or just plain latent.

Come, and inspire our Black Magic in ways that are special to the Children of the Night."

Face-to-face experience of the Vampyric Essence (all)

Graal (Magister AruXet): "Here is the Truth you seek. Here is the Power, Knowledge, and Understanding. Only the Initiate of the Left-Hand Path can drink from the Graal, and only he shall see it brought forth before him whenever he desires.

Blood is, in essence, the Life. It flows from the Gift of Set."

The First Part of the Word of Set (Adept SeBastian)

Extinguishing the Black Flame (Priest DenytEnAmun)

Bell x 9 (Adept SeBastian)

"So it is Done" (all)

Commentaries

Setian Peribsen:

“This Working was a quite new experience for me, and quite different in many ways. It was an enormous emotional experience with all kinds of feelings involved. Since I haven't conducted Workings with others present for a couple of years I got a bit disturbed during the Working by their presence and actions. Though this was mostly occurring in the beginning, and I became later on more and more comfortable by their presence."
The Vampyre Working was designed to give each participant a feel for the Vampyric current within, the Noble and the Beast. The first that occurred to me during the Working was that I somehow unconsciously were referring to all the other's presences as animals, and were trying to find (see) the animal within them – and I did find out that all had different animal qualities within. These are my experiences during the Working:

When I approached Adept SeBastian I really sensed a some kind of loving personality, a noble emotion, so smooth, calm and filled with warmth. Compassion was present in a way. I had a bit difficulty to find an animal to relate to his presence, but I referred to it as Bird-Snake-Fish. I quite can't see why, it was just a feeling. But if I explain my relation to these animals for reference it could bring some light into it. The bird is free, it has a will. The lazy snake, with calm and soft movements. The fish goes for the same as the snake. This could quite well be Adept SeBastian's favorite animal – a cat (which he stated to me after reading my report).

When I approached Magister AruXet I had quite another feeling, though not that different. I felt love, like love between brothers, and I had a feeling of happiness and sadness at the same time. Though the sadness could derive from an “over-expressed” happiness. I was almost about to cry of happiness. Magister AruXet also felt very calm and made me feel calm, like a father (or elder Brother) who calms his children (or younger brother). The animal-quality I sensed by his presence was like an old friendly bear. It was a pity that I forgot to ask Magister AruXet about his feeling concerning this statement.

When I approached then-Setian L. I felt a big power. Big in the sense of his body (he is a weight lifter). I sensed then-Setian L. as a bear as well, though a bit more angry one than Magister AruXet. But with a bit supressed animalistic power within, like he could not project it outside his body. To make the picture of him a bit easier to understand I could say that it was like a factory without chimneys. Then-Setian L. told me later that he felt like a boiling cauldron with a lid, which were about to blow off any second, and this could be much the same as I experienced.

When I approached Priest DenytEnAmun I also felt the beast, but more like a wolf or some other animal with similar qualities, it could also be that I felt a small wild-cat. Priest DenytEnAmun's presence was strong in another sense, it was more like a sneaking and lurking power. Priest DenytEnAmun later told me (after reading this report) that his favorite animal is the wolverine. He showed me a picture of it and it seemed to be exactly the animal I was referring to.

With Adept Kotkavuori I had the greatest experience. It was quite something. He was like a Beast and a Noble at the same time, while I, when confronting the others just felt one of these qualities. Adept Kotkavuori showed me the “Vamyrp in person” (the core/archetype of the Vampyre). He actually was a Vampyre, to me, and I got a feeling like he actually was expressing himself. The confusing part while confronting Adept Kotkavuori was that I had like a flash of all feelings (like anger, love, hate, compassion, hot, cold, etc.). It would be interesting to hear what Adept Kotkavuori has to say about my experiences with him.

Because of the fact that I was a bit disturbed in the beginning I had a problem releasing my own feeling but I think it was quite expressed when I was approaching Magister AruXet. I do not actually know if the others were feeling “anything” from my presence. If any I would guess it would be something like supressed emotions since I wasn't releasing all my powers. These suppressed emotions could be because I wasn't clear about myself (which quality I would
like to bring forth) when I was receiving the other's “presence”.

I had another experience as well, quite similar to the experience I have conducted on my own. It was like a fog floating around in the room making it look more dim. This could have been some willed act of mine, I really can't tell right now. One amazing thing during this Working was that I did not hear the music during the Working, and as I think about it (the Working) I did not smell the incense either. It was as if all the senses were cut-off from reality.

The summary of this Working for me was that it was a very good emotional experience and that I will have to learn to release my emotions (as well as not being disturbed by others, though I do not think this is a problem after this Working), and I would be happy to conduct a Working like this once again. Just send me an invitation!”

Adept SeBastian:

“During the Invocation of the bestial and noble aspects I awakened my Vampyric essence. The force was welling up in me, and each face-to-face Work that followed intensified and strengthened it. I had a very gentle and sensual encounter with Setian Peribsen. Then I challenged Adept C.L.’s gaze. For a while there was some sort of power struggle between us, which finally led to deeper mutual understanding. In Adept L. I encountered immense power guided by a compassionate and thoughtful Self. Then I had some really wild stuff with Adept Tapio Kotkavuori and Priest DenytEnAmun. We knew each other so well that the exchange was totally spontaneous and uninhibited. With Magister AruXet the experience was more controlled – extremely joyful and warm. For me this Working was definitely the most intense Vampyric experience ever.”

Priest DenytEnAmun:

“While planning the UT-II events I had been a bit worried about putting the very involving and easily misunderstood Vampyre Working before the “safer” and more structured Conclave Working, but wanted to do it anyway. Much to my surprise there proved to be absolutely no cause for concern – unless you count the overwhelmingly powerful and dramatic exposure of the Vampyric “Force” as such. I was quite impressed by everyone's very individualized presence, and my own Bestial and Noble aspects seemed to co-exist in a more freely flowing synthesis than ever before. Some aspects of the wolverine within seemed to take their seat in my noble heart (Essence), and I felt Compleat... hungry for truly conscious Life, yet not as a boring abstraction, rather as a man of flesh and blood. This vitalizing and energizing effect lasted for at least a week.

After the face-to-face experience I said something like “let us join our hands and raise the energy to even higher levels of intensity”. We formed a circle and spontaneously let our hands rise and fall – for me it seemed we were more or less connecting with the acute pulse of (consciously energized) life itself. At every pulse the energy seemed to get more concentrated and manifest; one could clearly feel it. To put it in a Reichian vein, this was no DOR (deadly “orgone” or life energy), but freely pulsating “orgastic potency” (though in Setian energy exchange there is always a distinct flavour of a “black magical extra charge” that no other terminology quite catches). I bathed in this power and did my best to circulate it with the
others.

The notion that the more experience one has with this kind of Work (and in general the more powers of concentration etc. one has built by intentional effort) the easier it is to sustain the experience and direct it at will proved valid once again. For the first times one seems to be able to take in only a little extra energy (though this will be perceived as a great deal) and then for a short while. A more experienced Vampyric magician can actually energize another person (depending on the receiver's capacity to take in energy), draw force from other persons, and sustain his own energized state comfortably for a long time.

I think Setian Peribsen's description of the way he perceived each of us was quite close to my experience, though my perspective made me see some other things as well and perhaps interpret it all slightly differently. But I was very impressed by Setian Peribsen's sensitivity with and accuracy in this “mode” of perception.

Adept Kotkavuori managed to create a Working formula that had remarkable effects. It set us all into the proper mood at once. Excellent work of him!”
Appendix 21

Book Review
Aldous Huxley: *Brave New World*

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*O, wonder!*
*How many goodly creatures are there here!*
*How beauteous mankind is! O brave new world,*
*That has such people int!*

- Shakespeare: *Tempest*

The anti-utopia *Brave New World* was published in 1932 CE, and its story was placed in the future in the year 632 Anno Ford. In this book, his most famous one, Huxley expressed hard criticism on the illusion that the people of this century would be witnessing a time when the well-being of the human race would be in a more beautiful blossom than ever before in the recorded history. Huxley pointed severely at the anxious signs which the industrial revolution brought to us; how industry, science and technology have been changing (if not already changed) from the role of the servant to the one served.

In *BNW* the effectiveness and stability of society have been taken to the extreme. The world controllers have finally created the ideal society. In laboratories worldwide, genetic science has brought the human race to perfection. From Alpha-Plus mandarin class to the Epsilon-Minus Semi Morons, designed to perform menial tasks, man is bred and educated to be blissfully content with his predestined role. Values are made scientific and standardized.

The book saw the daylight in a world that had just survived the first world war, where nations built themselves to be stronger social machineries by means of industry, science and technology. It's no wonder that by addressing so heavy criticism on the prevailing ideals Huxley's book got a bad reception.

Still today, *BNW* offers for its reader a fresh and thought-provoking perspective to our familiar everyday life. From the middle of severe criticism the book also gives a question for its reader, which touches with its timelessness: What is man's Final End? (read: What is the ultimate possible goal of an individual human being?). Happiness is an easy, vague answer. But if it's happiness, then what kind of?

The book offers two alternatives for a savage named John from which to
choose the frame for the happy world. The first one is his own Indian culture, and the second one is the totalitarian society of BNW. Because John's mother is from the latter one, and he has become fascinated by that unknown world also by reading Shakespeare, he decides to move into it, when such a possibility rises.

In the BNW happiness means same things for everybody. Totally harmonious, unharmed effectiveness for the utopia is the highest source of happiness for its inhabitants. Pre-destined feelings, thoughts, abilities, ambitions, desires to consume products, etc. keep the society in total control and peace. Happiness is easiness. Nobody has troublesome feelings or problems, and nobody has to make choices and decisions as individuals, and accordingly, nobody has any real responsibilities. Everything belongs to everybody, bodies and minds included.

It is fascinating (and horrifying) to compare Huxley's utopia and its happiness, which comes from outside of oneself without any efforts to win it, with today's life and its most common type of happiness. Isn't it so, that the easiness linked with happiness is very heavily present in the world of today? It's not difficult for anyone to find from one's own milieu people who have given themselves as slaves to the needs of industry and/or other outer sources of easy happiness, and even started to love their slavery (with easiness I mean easiness in values and goals, which are swallowed with little control and allowed to form and order one's universe). If the reality of those people in its easiness still makes them sometimes feel troublesome about their (meaningless) existence, there is a lot of consolation in the form of new day-dreams from the yellow journalism, TV and so on, just like the Soma-drug in BNW. Stupidity has become a strong counter-force to the growing need to be able to handle an endless information flow of today's society. Beavis and Butt-head are reality.

The Indian society offered the second frame for an ideal, happy world to John. There, happiness was derived from totally different things than in the BNW. There, it was possible to achieve happiness through efforts towards one's own self-determined goals and ideals, although possibilities for those goals and ideals were heavily restricted by the society. However, suffering was a part of happiness there, unlike in the BNW. The savage John, who came from this kind of value-culture to the one of BNW, experienced such a culture shock that it made him commit suicide.

For me the book was an extremely fascinating tool as a social mirror, but in the frames of the novel it didn't offer a satisfying solution to the problem (or, more precisely, the challenge) of happiness and ultimate goal of humankind. The utopia of BNW is a nightmare, and a return to a primitive culture is neither possible nor desirable (despite its more healthy approach to happiness). In the introduction to the book Huxley admits this crack in his book, and notes that if he could write the book anew, he would give a third alternative to John in addition to the two
mentioned above. That would be a society which has escaped from the utopia to its borderline to search spiritual health from free individual wills. There, science and technology would not be rejected, but they would be put to serve man in the creation of a more free human race, in the tasks that humans are not evolved to do by themselves. Religion would be the conscious and intelligent pursuit of man's Final End... the prevailing philosophy of life would be a kind of High Utilitarianism, in which the Greatest Happiness principle would be secondary to the Final End principle – the first question to be asked and answered in every contingency of life being: How will this thought or action contribute to, or interfere with, the achievement, by me and the greatest possible number of other individuals, of man's Final End?

Both mental paradigms, the *BNW* and the Indian society, are Right-Hand Path in their essence; both try to reach a universal oneness, the first by means of science (by perfecting the human with science), and the second by means of RHP religion (what is good and right for me is that for everybody). The third alternative sounds more Left-Hand Path oriented, a place where it is recognized that technical knowledge can be carried from generation to generation, but when it comes to values, such as truth, beauty and love, every individual must invent the wheel anew by one's own efforts, by one's own Self. There it is known that happiness comes from different sources for different individuals. They also seem not to be interested in saving the world, but offering a place for such brave souls who have the need to pursue the mystery of their own Beings.

*BNW* gives an interesting lens to look at the Temple of Set as the unique medium which it is in the world of horrors; the medium that truly facilitates the Self-evolution of those who have the Will and the need to pursue it.

**Aldous Huxley: Brave New World Revisited**

This and the previous book make a good companion to Orwell's *1984*. Here, 28 years after the publication of the *Brave New World*, Huxley looks at how close to his anti-utopia things have evolved in the world. Many enemies of individual freedom are discussed in a witty and insightful way, including propaganda in a democratic society, subconscious and chemical persuasion, brainwashing, over-organization, etc. Also included are interesting comments on why the model of *BNW* is more likely to surface today than that of Orwell's *1984*. 
Appendix 22

My First Three Doors of Midgard

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I became interested in the concept of fylgja, its meaning and use in Initiation, in early XXIX. It was, and still is for me, a thing that manifests the sense of Rûna, and the mysterious way to search after Self. At that time I was Working mainly with topics related to ancient Egypt and the neter Ptah, whose name I had taken as my magical one. Magus Flowers' Runelore did inspire me not only with the concept of fylgja, but also with the holistic system of the runes itself. I still felt, however, it more convenient to use the Egyptian framework as well as the tarot instead of the Germanic framework and the system of runes in my Work. Inspired by the Nine Doors of Midgard curriculum I "translated" its exercises of the first door as well as I could into the context of the tarot (!) and Worked with its first four greater arcana till Set XV. As I have now later made runes my own, I did so too with the arcana's I Worked with. There was similar synchronicity between the ideas under Work and the objective universe as there has been with the runes. From the beginning it was clear that my holistic tarot system was in many ways rather messy to Work with, although I had used Occam's razor abundantly with all the Qabbala stuff involved. It was after Set XV that I found an inner Need to Work with the mysteries in the Germanic fashion of the runes.

The differences between the characteristics of the tarot and the rune system became soon evident. I experience, that in my culture the system of the tarot is more easily "in vacuum" than that of the runes. The metalanguage of the runes embraces more, or at least more clearly for me, than the tarot the whole environment, the whole culture, where I live. The expression of archetypes and elements in the runic framework are more in tune with my way of experiencing them than in the framework of the tarot. I understand the language of the runes better than that of the tarot. Thus I experience that runes are also more practical for me to use as Initiatory tools.

During these first three doors I have been both very disciplined and regular in my exercises and at times I have been doing less exercises, as it has fitted to my schedule. Often small pauses have been indeed for good, for I have felt that on several such times the runes have had time to grow in darkness, and after that to reappear as more clear and strong.

During these first three doors my main literary sources on the runes and
related topics have been several books by Magus Flowers, the *Edda's*, and some other works. I will continue the *Nine Doors of Midgard* curriculum. It has provided me with an excellent and innately very own set of tools for my Work.

The set of runes I made from a branch of an oak I picked during my pilgrimage to Kungshögarna, Old Uppsala in December 2005 CE.

**The First Door**

I started this door the first time in the fall of XXIX and I finished it with Elhaz in the spring XXX in Germany. I restarted the first door on the 10\textsuperscript{th} of May, soon after my return to Finland from my adventure in Germany.

Fehu: During this Rune I saved a great deal of money in an unexpected way. A freight company that had brought my stuff back to Finland did invoice me only a half of the normal expenses, probably because of an error in invoicing. The material chaos and psychic Ragnarök that were just beginning to slowly calm down did make me recognize what kind of Fehu I wished to have physically, socially, and psychically, and how I was in possession or lack of it. At this time I was very drained of bright energies and accordingly I mainly lacked the kind of Fehu I desired.

Fehu is the rune of mobile property in Self and the universe, as well as the rune of a new beginning. I was full of many ideas on how to start to improve my life according to my Will, but paradoxically I think I approached the rune from its opposite rune (Isa). I came to know the rune foremost as an inner one, although it exists in all the worlds. For me, Fehu is first of all the fiery primal element in the Self that expands itself outward from the core Self (Othala). It should be circulated consciously so that this primal pulse of life within could flow freely in all the worlds and lead to a more evolved, Self-centered state of being. If it does not flow
freely, it is more likely to form different kinds of complex barrages for the flow of Self in physical, social, and psychic realms (some expressions of these "barrages" are f.e. "social armours" observed by Wilhelm Reich and many uncontrolled "I's" pointed out by Gurdjieff).

Fehu is the "cosmic, instinctual inner impact" to start some action. It has in this "flash moment" an absolute belief in its ends and its truth (it is like Yang in Taoistic view, Ying being like Isa).

Uruz: During Uruz I started to search for a new home, and in general to set slowly in motion many ideas that I had come up with during Fehu about willed Remanifestations.

Thurisaz: Resistance to my Will was strong, f.e. the situation with free flats for rent was worst in years.

Ansz: Showed me how the previous three runes lead to this one. Fehu gives the primal impact of motion, Uruz starts to give form to the latent structure of the multiverse where from Fehu blows.

Thurisaz is the first opposition on the way of forming the Essence, and from that testing rises an illuminated vision of Ansz. Importance of practise emphasized as a way to make the runes one's own and to prove their objective worthiness, to get a reliable knowledge. I made notes about how much sense impulses affect me and try to resist me from seeing my own inner, undefiled view of things.

Raidho: Emphasis on galdor, on vocalic breathing exercises, on sounds as a part of the runes. Technical matters present, "how to get from point A to B". Speculation about the innate characters of the rune vowels – how valid they are for Finno-Ugrian folk?

I felt I started to see my existence noticeably better within runic categories, understanding the exercises and their "hints" to deeper levels of thought in them became easier. I tried to become more systematic in many fields. Several ongoing subjects of research were checked in order to get more willed outcome of them in the future, and some near past experiences were analyzed.

Kenaz: Here my past (Wyrd) did show me its power in the moment of now. Past must be analyzed and understood if real changes are willed to Come Into Being. Kenaz is the consciously creative torch in this process, it is the re-sent, developed Fehu.

Gebo: During the rune I started to cut, carve and color a set of runestaves for divinatory purpose from the oak that was one of my favorite places in my childhood.

Wunjo is the Joy attained by pursuing true Will, becoming conscious of it and coming to experience the perfection of being in the process by actively pursuing it. Importance of really following one's own red thread of Will, and by so
doing synthesizing experiences and knowledge was emphasized. Joy of Heb-Sed.

Hagalaz begins the second Aett, which was generally marked with opposition to my Will (or more clearly with a "descent" of Will to a realm of time and space where it must be challenged and Worked in order to be kept alive and evolving), while the first Aett was one of birth, of formation.

I came to know the rune mainly intellectually. During Hagalaz there was the Ultima Thule Pylon Clave in Turku. Hagalaz was the most problematic rune thus far. One little feature that manifested was my continual misfortune to spill full mugs of coffee all around the place. Similarly my ferry trip to Sweden went with a magnificent resistance to almost everything I did – the trip was simply bad. Maybe the most successful effort I did during this time was the Vampyre Working I created for the Clave.

Naudhiz: Resistance days of Nauthiz were like walking in a cold and rainy weather without umbrella and warm clothes. Certain old painful experiences were present for many days and they kept me in an extremely low mood, and I also had some health problems.

Isa: I came to know the rune mainly intellectually. Opposite of Fehu, a very concentrated state of being or mind. Crystal of Self formed from the flow of Fehu.

Jera is "a year". During Jera I became more aware of many periods and cycles in my life, and their different phases (expansion, contraction, synthesizing, new expansion...). I again realized the fact of physical death, and I gave some thought to it and the impact it gives to human life here in Midgard (damn you, Sakaki, that the Kundabuffer-effect is still with humankind!) I also did a "Banishment Working" for a certain negative influence factor in my past.

As during Ansuz, I thought of how much the senses give stimuli that can make it difficult to see the red thread of Will. In order to challenge some of my current physical limits, to use that physical stimulus for my conscious efforts, I did sports like hell, took many hot sauna sessions combined with ice-cold showers etc., and felt refreshed and inspired in body and soul. The same spirit of challenge did spread to other realms of being as well after that. During the rune I read Eliade’s the Myth of the Eternal Return.

The Second Door

Eihwaz: I was concerned with my past understanding of the idea behind the rune. Vision of the poles and their meeting point in between; Asgard, Midgard, Hel. The set of my self-made staves became complete. I felt the process of doing them very vitalizing, and it made me feel the runes much more my own. I felt holy.

Perthro: Runecasting exercises and studying of Magus Flowers' At the Well
of Wyrd. Connection to Naudhiz became clear. Our present is mostly what we have
done it to be in past. Shamanistic troth (Raidho) of Finno-Ugrians became
emphasized by the saying I heard during the rune: "When our drums were taken
from us (by Christians), the folk lost its own rhythm". I explored cursorily Siikala's
learned book Suomalainen shamanismi ("Finnish shamanism")

Planning my studies (which were about to continue soon) was more
precisely a Work within the parameters of Perthro. I also made a general review of
my short and long term goals. I felt myself somewhat "magically pregnant"
because of the coming changes; continuing my studies at the evening school and
moving to a new flat.

Elhaz: When it comes to the old english rune-poems and their inner
meanings, the poem for Elhaz is the one I know the best by heart. The most
important issue here is that the vitki, or magician, should search to become his fetch
himself, not to try to grasp it from without. Elhaz manifests the sense of the
Mystery, the way to search after the unmanifested aspects of the full potential of
Self. This sense can be perceived in any realm.

Sowilo is "Elhaz become known and pointing the way to a new
manifestation of Elhaz" ("I have Come Into Being and by the process of my
Coming Into Being, the process of Coming Into Being is Established"). Like the
sun on its daily path, the rune describes the established path of Becoming as well as
a guide in Initiation in general.

Sowilo literally meant for me an ordered and effective daily rhythm. During
this rune I gave much thought to the Germanic map of soul as described in Magus
Flower's Runelore. During the rune I did read the prose Edda and Magus Flowers'
the Book of Troth. I also moved to a new flat, a.k.a. the (in)famous Red Grotto.

Tiwaz is the true Will. All opposites are created by Tiwaz, f.e. Self and not-
Self. Everything "goes around" Tiwaz as it gives a categoric imperative to all
aspects of my life; To fully actualize Self, to become illuminated by Odhinn's
whole eye. During Tiwaz I started to ponder if pursuing of true Will includes a
personal "social mission", that is, "making one's own place" in society. Tiwaz
begins the third Aett, which stands for results of magical work and in general for
divine realms.

During the rune I did a Working which was part of a larger Working. Its
goal is my graduation from the evening school. The Working includes sumbles that
are made at the beginning of each new study period.

Berkano: Connection to Perthro: NOW is the moment to actualize the
unmanifested potential of Self. What ever the time and place, there is the moment
of NOW, the blade-sharp line between the past and the future, the eternal moment
of NOW where forms can be understood and deeds of Need to be done. Berkano is
the unit of Becoming, or more poetically a leaf of it. "I am like a birch with many sides, getting nourishment from my roots, searching towards the light of the day and the darkness of the night. Above me is Tiwaz, showing the Law, according to which I order my limbs".

Whereas Tiwaz originates the set of opposites, Berkano is the rune of birth/death. It nurtures and it destroys. In the process of Becoming aspects that hinder it must be "sacrificed" in order to attain a desired new order, a level of Being, and in order to keep the multiversal energies in balance. Here is a deep link to the mystery of Gebo.

Ehwaz is the rune of teamwork, of any kind of cooperation with different allies for doing one's Will. My body is my first Ehwaz upon the earth, and it is the chariot of my higher Self here in Midgard. My evening school studies started again at this point, and the rune fits this setting very well. During the rune I unexpectedly started an interesting correspondence.

Mannaz is the "god made flesh", consciousness knowing its possibilities and cooperation factors in the objective universe. Mannaz is the use of these cooperation factors with the meaning and inspired vision of Self. During the rune I became very enthusiastic about the idea and the use of "Working dispositions" that touch the whole Self, and I did a Working to establish them in my Initiation.

Laguz is the rune that tests metaphysical theories and magic in the objective universe. However, during the rune there was nothing very special of that sort going on, maybe expect the beginning of a test week in the evening school.

Ingwaz: During Ingwaz I became more sensitive to my ways of thinking and feeling (Odin's ravens Huginn and Muninn). I did more reflective Work upon what I had planned, done, and got through my Work. All aspects of my being seemed to be focused to "keep substances within and to be evaluated and nurtured". For example, I did not listen to music (except Priest W's *Hell on Earth*) and I was even without sex the whole nine days without any special decision to do so.

Ingwaz-days contained the end of the test week in my studies. I had excelled in philosophy and German, for which I raised a glass of Guinness in a pub nearby.

Dagaz: During this rune I explored the physical/social/psychic -division of my psychophysical being. I thought about the way I had been Working with the runes and I expected some "enjoyable revelations" through it, but nothing of the sort came. If there was a "revelation" it was that I found myself dissatisfied with the current order I had created in my universe ("I know that I don't know").

Othala was a true joy ride. I think that with Raidho this is the rune of Troth. My roots are one aspect of my Work that the runes have brought to a greater focus for me. By coming to know my roots better (personal and cultural, magical and
mundane) I come to know better the whole context of my knowledge. During this time I had a fall holiday and I did a trip to East-Finland to my relatives, pondered a lot about my studies, as well as what I wanted "my place in society" to be. This included some very wyrd experiences through exploring my family history. I was very energetic, felt deeply meaningful and happy, I wrote a manifesto of my Will for the near future and re-proclaimed the War against the forces of naturalization. In addition to all of this I fell in love and was extremely energetic.

The Third Door

It was this door which noticeably opened the runes within and during which the resonance between subjective and objective universes did noticeably grow. Also, in the first and second door I had experienced many runes mainly from their murky side which was not the case in the third.

Fehu: Upon Fehu I re-took a certain magical name, started enthusiastically with studies after a holiday, and started a new relationship.

Uruz: I realized again that in order to know something I had to be able to do something, master some objective elements and symbols related to them, and attain something objective with them. After this I am able to master that objective field.

Maybe one of the most murky aspects I found from myself during the first and the second door was connected to Uruz. I felt I did not act enough but just kept on thinking "too much" in proportion to action done. My rune-Work has changed the situation to a better direction.

I realized that one easy way of sliding from a truly holistic Work is to keep on speculating, reading, by "developing" one's articulation about Initiatory things without the right proportion of action in the world out there. This is escaping from the deepest, the most challenging and the most potent experiences for inner transformation. Such a sliding can be temporary, but if communication about Initiatory matters with fellow seekers is lacking, as well as conscious efforts in the world out there, the situation can become more tricky and twisted.

If one feels that there is not such an enormous sense of living enthusiasm of seeking after Self, of magic and wonder of existence as there was in the beginning, and if the existence as "a magician" feels as banally routine as that of any uninitiate next door, something is wrong. Sure, there are times when we do not feel to be ideally in touch with our higher Selves, or we have to periodically give emphasis on important mundane things, f.e. study examinations etc. (which by the way don't have to be separated from one's Work). Anyway, the main thing is that the process
continues and that one's *Xeper* leads to a more willed state of Being. Importance of balance between theory and practice is very important for the Becoming of the whole Self.

For me, Uruz is also the rune of challenging the physical body by exercising it. By doing so, I try to keep myself out of the state of physical stagnation, where the physical stimulus given by/to my body can affect the mind so much that the undefiled vision and inspiration of Self can not be experienced. If you really try something, be it a rune- *stadha* exercise, studying, singing, cooking, or what ever, you should not feel ashamed if the results are not the best ones. The energy to learn and to evolve grows by acts of real trying (that rise from Need). Fighting against the inertia gives more conscious energy. Real efforts lead to an honest perception of one's skills and desires. And just by daring to try without fear of "low results" one gets a good, true sense of dignity by acting in a Right Way. It is more likely through regular efforts that great results come in any field, not by some single acts of trying every now and then.

During Uruz I re-checked my current goals in my Working dispositions in physical (mainly keeping up with doing sport), social (developing LBM/NLP skills), and psychic realms (doing my school and rune-Work). Lots of sexual energies were released. At this time I really felt that "I bathed in the sense of Self, as I realized its Freedom, as I felt its immortal fire within".

*Thurisaz*: Here entered the Need to protect my Work with my studies which had been a bit on the background; the examination week started. I reviewed my Working dispositions again.

*Ansuz*: In the Odinian path it is very important to act and also to articulate, to name, to define and to re-define with words one's Work. The ability to use different symbolic systems (both the verbal ones of Huginn and the non-verbal ones of Muninn alike) is essential for the development of consciousness. As far as I know, Midgard is the only realm where this Work can be done. The runester must search to objectify the subjective. During this period I discussed a lot, tried to translate my philosophy to my friend's model of thinking about things.

The third door emphasized how important it is to first and foremost to follow one's own little but strong red thread of Will, vision of Self (Ansuz). In real Work there is the sense that one's own Work is going on, and the sense that the Work of others is not encountered passively, but in the sense of openness – how Works of others can further your own and your fellow Seekers' *Xeper* (as well as tendencies that are beneficial for the survival of the Flame in humankind).

*Raidho*: I spent these days mostly by myself thinking about "what I really wanted and how I thought to get it". Once again the idea of death was present and from that spot of thinking I searched further towards that which is Right according
to my Will.

Kenaz: I started these days by painting. Although Kenaz is very dear to me, it turned to be a very stressy one at first. I intuited that I needed certain kind of heavy reshaping in my social approaches and I devoted myself to this with full heart, getting the results I wanted.

During Kenaz I also spent a Yuletide with my family. I did my best to make the happening an unforgettable for everyone, and I succeeded in this too. This was a kind of self-overcoming and use of Kenaz' consciously creative fire. I decided to add to everybody's good mood and to use that great social oppurtunity to make it all filled with *Indulgence*. Kenaz days also witnessed a great deal of sex and trance experiences. In general a lot of inspired energy was present; feelings of power, joy, and deep sacredness. During Kenaz there was also the new year's eve of XXXI ÆS/1996 CE.

Gebo: The most remarkable signs of Gebo (the Gift given to me by Odin/Set and my gift given to him through my Work for the survival of the Gift) came to me at this time in Stockholm at Ultima Thule Pylon's III Conclave. My peak experience there was the Vampyre Working which inspired me and succeeded to synthesize many Initiatory things for me. I was also reminded of the Gift by a shooting star I saw with my girlfriend during one dark winter night during these ten Gebo days.

Wunjo days begun during the UT-III at Stockholm and they simply marked the Joy attained from Work. On a social level I had a lot of joy during these Wunjo-days ("I radiated that certain magical presence and made many around me happy too").

Hagalaz days were rather easy. I was "filled with energy that brought me a deep happiness and easiness to see abstract tissues of my Universe". I was thinking about the whole Being and the seeds of Becoming contained in it.

Naudhiz: During the Ehwaz and Mannaz of this door it became evident for me how much the idea of Naudhiz is emphasized in Nietzsche's philosophy. Nietzsche was highly aware of how beneficial it was to encounter a lot of Naudhiz. The more there is resistance, the more fierce use of Will is Needed, and accordingly the sense of Life will be more strong and ecstatic. "By lifting a lot of Naudhiz consciously one can build one's magical muscles". Everybody knows Nietzsche's famous sentence, "that which does not kill me, makes me stronger".

Naudhiz days were difficult (surprise). Lots of little resistance was present but their amount and quality was different than usually. I slept horribly bad, met many people I wouldn't have liked to meet, went several times to wrong classrooms in the evening school, was tending to be in low moods, got a flu, and so on. On the last Naudhiz day (on top of it all) I encountered a person who had a ring with a
perfect :N:-Rune in it!

Isa was time of silence and spiritual solitude.

Jera was easy. During this rune I got an insight that I should write my Nine Doors reports in Finnish (I had earlier written them in English). I think that through the language of my own culture meanings of words can reach in the easiest way the deepest levels of understanding. But how this fits with Jera?

Eihwaz: I focused on how my mind and body were in harmony. Importance of drawing energy from both higher Self and thurs-forces and how to direct the latter by the former to further my Xeper.

Perthro: Rune of orlög, that is, impact of the past on the present and the future. The Need to give meaning to time and its use was underlined. Through meaningfully charged, goal-oriented time-space, inspired by the Self, Xeper occurs. In this way I am not a leaf in the river of time without a purpose. Through goals set in time, time becomes my tool, serves my Will, and I become its master.

Elhaz: I once again thought about my "Working dispositions". I did improvise the physical one by practising yoga.

Sowilo has become the rune I have most affinity with. It is the light of the sun of "daily goals" that leads dynamically to new goals. Sowilo emphasizes the vital touch to one's existence; what is realized as important for one's Xeper is worked with as much as possible in the "here and now".

Tiwaz days were easy. I did rune consultations and continued my exercises. My understanding of the rune deepened but did not change dramatically.

Berkano: continued the "easy days" of Tiwaz.

Ehwaz: I did not start new team works but together with my girlfriend we started to travel our local trips with a tandembike! I got the most powerful lessons of Ehwaz from some seemingly mundane things. I was doing my rune-Work with utter dedication. However, I had a perspective problem and I got extremely irritated by "mundane peoples' mindless doings". I relearned that good old lesson by Gurdjieff that "negative thinking" is most often no good for one's development. Mundane world, being the place with the most resistance to one's Will, is an ideal place for learning. The skill of using "irritating team work" for personal strength emphasized.

Mannaz: This is Odhinn/Set in flesh. A Setian Vampyre is a perfect example of this. I made a painting which through its proportions, colors, angles, and curves portrayed some sense of my "Satanic Self" (or Rûna that is not any of the runes, but all of them and something more together). During this time I started to work for my Nietzsche presentation for the philosophy course in the evening school.

My philosophy teacher gave me a more challenging way to pass the course exam, that is, to give a presentation instead of a regular examination. I was the only
one in the class who was absolutely willing to do it. Being in tune with the Mannaz-principle, I immediately knew that Nietzsche's philosophy was my subject (it emphasizes the idea of Übermench, that is Mannaz). In my teens Nietzsche had been one of the most important philosophers for me and now it was time to reshape that "deep root factor" and its layer within the streams of Perthro. Although I had been in the past rather afraid of public speaking, I decided to go for it (Essent into Essence!). I deeply knew that "it was my thing" to do and that if I would not do it I would not have been doing my Work.

During the Mannaz rune there was also the Kalevala Clave VIII. In general, most aspects of my life prospered and I felt myself highly inspired.

Laguz days witnessed my Nietzsche presentation. Now it was time to bring this Work to other worlds. I did it excellently. At this time I also moved to a new very nice flat with my girlfriend. My summer holiday began.

Ingwaz "was really Ingwaz". I thought a lot about my Work (what I had planned, what had Become, and what I now willed to Become) and I spent several days very isolated from others. Ideas about "the Finnish Way" were strongly present.

Dagaz was easy and deep. I got many insights concerning my rune Work. I was aware of many opposites in self and the importance of keeping a harmonic "Odin's all-eye" perspective to them. At this time I reread Runelore by heart and did a rune casting.

Othala days were satisfying on a deep level. I mostly enjoyed just Being. I made a trip to Helsinki and managed to visit the national museum. I came to see anew how much my rune Work had given to me and how satisfied I was with the system itself. As I was there in the museum, watching to the very Being of an ancient Finnish god's tree figure, I was tuned to sense the flow of time, the strong energy of my own folk, and the importance of keeping the Flame Alive. I felt Rûna calling me for further adventures with eternal Mysteries.

After the Othala rune I took a break from the Nine Doors curriculum. I wanted to read through my Galdr-books (about 300 A4-pages), once more to look at the process, to validate it, simply: to crystallize that Work. I felt it important to look even further back in my life and Initiation and so I took some time to do this. For example, I went through all the previous issues of Iku-Turso (very inspiring and illuminating!) All of this took more time than I expected. After evaluating my Work with the first three doors I decided to continue the curriculum.

Some notes

Very soon during the first door I started to wonder how the resonance of the
ideas of the runes worked between the subjective and objective universes. I had noticed the same phenomena earlier with my Work with the major arcanas of the tarot. What I was doing was trying to get in touch with what the ideas of the runes meant for me within and how they were manifested without. As I plugged my mind to think and see my existence with a certain rune, I surely was more likely to pick up a lot of things that fit the idea of a rune, but that was not the main point in the phenomena of resonance. When I Worked with a rune I came to consciously know what it meant for me, and then to this fresh insight I got oddly meaningful connections from the Universe. The feeling of "it" in the link is unmistakable.

In the beginning of the Nine Doors curriculum I was also thinking of how the runic system was essentially a Germanic one and whether it was only the folk of Germanic languages that would authentically get into the rune work, especially galdors. How well I as a member of the Finno-Ugrian language family was able to get in the runic system? Although I have in my family some Germanic heritage and the Finns in general at large have it, I was not sure if the runic system would be innate to me. In the beginning I almost started to doubt that it was not an innate one for me because I felt that I was "pushing" too much meaning to the runes in proportion to "how much they innately spoke to me". However, with more exercise and time the dry riverbeds of the runic streams started to flow. When it comes to purely Finno-Ugrian tradition, I am happy that DenytEnAum has Worked with it a lot and has now founded Noitapiiri to pursue it. I wish to take part in it as much as my time permits.

Here in the end of my report I'll tell about one fun experience I had during the Naudhiz on the second door: I saw two crows from my window. In some numinous way their appearance on the yard was somewhat wyrd. I looked how they walked on the yard carrying some red object. I started to sing the names of Odhin's ravens (Huginn and Muninn) from the open air passage and the birds started to walk towards my window. Soon they were behind the glass, listening, as if saying "yeah, somebody still remembers our names!" I continued for some time and they listened still. Then "we decided to finish" the communication, and they went to their ways.

Reyn til Riña,
Xeper!
Appendix 23

The Black Petals

Editorial of vol. 1, issue 1 of the *Black Petals*,
the newsletter of the Black Lotus project. November, XXXI ÆS/1996 CE

"The body itself is a complex of various substances such as 'appearance', movement, health or good complexion... the 'substances' of the body are gateways to other aspects of the self, and they are the ultimate receptacles of magical work. Therefore, certain subtle substances in the body become focal points for the development of the self or the person of whole consciousness, aware of all aspects in an exalted ego state”

– Magus Stephen Flowers in *Runelore*

Welcome to the first issue of the *Black Petals*. This is a newsletter that has come into being through my Need to articulate my Work with Yoga, and my Need to share the fruits of this Work with other interested Setians. I have given a special focus for Yoga in my Initiation during the last three months. Now, within these pages I try to give an articulated form for my experiences and perceptions about the Left-Hand Path oriented Yoga.

I became seriously interested in Yoga in XXII ÆS/1987 CE after I had read the *Book of the Law*. The copy, which I did borrow from a certain library in mid-Finland, was some special edition that had short commentary upon the text. I have not seen that commentary later but I remember it did mention Yoga as a technique which was used by Thelemites in their search for ”the knowledge and conversation of the Holy Guardian Angel”. I started to study more Thelema and I decided to give a try for Yoga. I started to study and practice the subject by myself and in the Yoga Federation of Finland's local group. I continued attending the group exercises for half a year and after that I continued alone for some three months. During this period I found the practice, or rather a discipline, a rewarding tool in my Quest. However, my intellectual understanding of the theory behind the discipline was not very deep, and accordingly I wasn't able to articulate my experiences satisfactorily nor to put them in the right context. Yoga became a discipline that periodically surfaced in my life. It was also present in my life at the time I became a first degree Setian in the fall of XXVI ÆS.

In XXIX ÆS I started the *Nine Doors of Midgard* curriculum and it brought Yoga seriously back to my Initiation in the form of runic postures (or *stadhas*) and *galdhr* (or ”runic mantras”). Among countless wonders that my Work with the runes have brought to me, there is also the Remanifestation of Yoga in my Initiation.
After the third door of Midgard I started strongly to sense Rûna in Yoga again. Because Yoga was part of my magical past and it did well fit with my Vampyric and runic Work, I decided to see closer what Yoga had to offer for me. This decided, I started actively to study and practice Yoga again.

In order to keep my basic Yoga-techniques sounds, to be in communication with some people who master the subject, I restarted my group exercises with Yoga Federation of Finland and I joined the organization. Magically I started the project by promising in a sumble to search out what there still was for me to learn from Yoga, and to go for it. Thus I started the Black Lotus project. Lotus is a flower which was symbolically held high f.e. by ancient Egyptians and Indians. The name of the project; the Black Lotus, does not refer to a natural plant, but to one's whole Being that is ordered and maintained by one's conscious Self.

I have not strictly defined how long this project will last. I will continue my Work and go where the sense of Rûna leads me. I welcome every Setian who might have some interest in the subject of LHP-oriented Yoga to share her or his views on the subject with me, as well as to contribute to the future issues of the Petals. The purpose of this first issue is to give a general outline of LHP-oriented Yoga as I understand it, and act as a ground for further exploration.

May your Black Lotus blossom through your Xeper. Reyn til Rûna.
Tapio Kotkavuori, II°
Appendix 24

The Black Lotus Workshop I

Published in the Hyperborean Codex, vol. III, iss. 1, the newsletter of the Ultima Thule Pylon in March, XXXII ÆS/1997 CE

Created for the Ultima Thule Pylon Conclave IV held at Oulu, Finland, the 10th and the 11th of January, XXXII Æon of Set.

Program of the 1st day

Theory: as presented in the first issue of the project's newsletter the Black Petals.

Exercises: Upon a towel in a relaxed clothing (paving the way for the next day's full Yoga exercise). Room well aired.

Getting familiar with the posture (asana) sequence of the next day's full-exercise.

Breathing (pranayama). Checking the four types of breathing (diaphragm-, chest-, breastbone-, and full Yoga breathing) and how breathing is present in the next days full exercise.

Control of mind (pratyahara). Exercises: A) Don’t think about ”anything”. Can you do it? If you can't why you can't? Discussion on this. B) Focus on your magical name. If you don't have one at the moment, you can focus on your common name. Note what kind of thinking your mind does. Discussion on this. C) Visualize a circle. Change its size, colour, material. Visualize the pentagram of Set upon that circle. D) Visualize a wintry cemetery that is familiar to you. What do you see, smell, feel, hear? Enter that view without hurry, walk and make the place known with your mind’s eye. E) Visualize your magical Self perfectly manifested in flesh. How does it feel, smell, sound, move, dress like? How does that entity think? What kind of virtues it has? Other characteristics? F) Mantra/galdr-exercise: Sowilo.

Program of the 2nd day

Full Yoga Exercise (Done upon a towel in a relaxed clothing in an aired room. Adept Kotkavuori is in front of others and leads the exercise).
Preparation/Stretching; neck, feet, hands, tongue, eyes, etc. (ca. 10 min)

1. Corpse-posture (Savasana): Relaxation: Relax yourself from feet to head. Let every inhalation grow your relaxation. Relax your chin, tongue and forehead. Do not try to do anything else than to relax. Close your eyes (ca. 10 min).

   Focus on your breathing: Become conscious of your breathing. Do nine in- and exhales with full Yoga breathing. Return to breathing rhythm that is familiar to you. Become spontaneously open to your body and mind (ca. 5 min)

   Return to the cemetery: What do you see, hear, smell? Enter the space you created yesterday and do it without hurry. In the cemetery you see a new grave. Go to see it. Crouch in front of the grave. Look at the flowers that people have left there. Look at the waterdrops upon flowers. Touch them. You understand that the grave is yours.

   Lay yourself on your back upon the grave, in the midst of its flowers. Note that your breathing doesn't produce any mist. You are dead. With your breathing you sink deeper and deeper into the grave. At some point you may feel that you are sinking into an endless abyss or that your body weight is one thousand kilograms or nothing at all. Your body is in the process of decaying. Now the sinking stops. Stay a moment here. After a short time you start lightly to rise back. With your breathing you rise lightly as a feather, fast upwards. Finally you have risen back to the ground level of the grave. Your body does not bind your Being.

   Rise to the height of ten meters above the earth. Look around you, sense the view. Know how your lifeless body lies in the grave below you. Know that your subjective experience through your body is finished.

   Now rise to fifty meters above the earth. See how the sun rises and sets down. See how the seasons change. See how people are born and die. All this happens fast to your eyes for you are in the timeless point. Experience what is the relation of your psyche to your body. Be conscious of time that you can perceive because of the Gift of Set. Understand that mortality is bound to linear time, to its constancy. You are beyond space and time, you are immortal. You are the master of time. Time is one of your tools.

   Now rise above the atmosphere. You are on the surface of the Moon and you look at the Earth, that miraculous living spot in the Milky Way, in the Universe. Experience the enormous space around you. Experience its incredible silence.

   You understand that in the Universe where there is life inhabiting it there can be purpose. You understand that with consciousness which with that life can be perceived there can be meaning. You understand that with purpose and meaning the Universe can have value. You Remember who you really Are. The undefiled
Vision of yourSelf and your own order of things rises. Utter your Name to the Universe, break its silence and “hear” how your Name echoes through the Universe.

Hear the *Word of Set*: "Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same – I who am the Highest of Life".

With your own speed, descend with the red glow in your Being back to the earth, all the way back into the grave. In the grave you see the red glow. Feel that glow within you. Experience its burning, its Essence within you. See in that red glow the Pentagram of Set. Do full Yoga breathing and with every inhale draw the Essence of the red glow to your body. Experience how it fills your body and your whole Being, experience how it says: Come Into Being! Remember yourSelf! (ca. 25 min).

2. Adapted Palm-posture on lying on back (*Supta Tadasana*):

Focus on your left hand. Life has flown back to your body and the first sign of life will become manifested in your left hand. Now, after many years, your hand will rise. Focus carefully on this movement, for from that conscious movement the creation of the whole Universe begins, and all of your movements are in direct proportion to it. To drop a pin would make earthquakes.

By inhaling raise your left hand above your head in a focused fashion. Move your hand all the way to the earth behind your head. Let your hand rest there. Do the same with the right hand. By inhaling bend carefully your feet, first left, then right. After this move your left hand back beside your body by exhaling, and at the same time stretch your right foot back to its previous position. Do the same with right hand and left foot. Be aware of your body (ca. 10 min).

3. Standing position (*Samasthiti*):

Now it is the time to rise back to Life from death to Work your Will, to Work the Vision of your true Self real. Rise slowly to sit, and then, rise slowly to stand. You rise from the grave back to the cover of earth. You are here and NOW, in flesh, in your body that is your first ally in the dimension of time and space in your war against the forces of sleep (ca. 5 min).

4. Palm-posture (*Tadasana*):

Rise your hands up via your frontside, above your head, by inhaling. Experience
how your Essence radiates fierce Joy of your own Will, your own Self. By exhaling lower your hands via sideways back beside your body. If you will, you can stay in Elhaz/Tyr-stadha during this. Repeat this two times, rising your consciousness through your body (ca. 5 min).

5. Adapted Cakravana-posture:

Go slowly on your all-fours. Now experience your physical self, the animal in you, your bestial side. Bend your back like a cat, panther, or other animal that is close to you. Experience your body intensively, rejoice of the possibilities that your body offers for your Being and Becoming (ca. 5 min).

6. Cobra-posture (Bhujangasana):

Now experience the human in you, your persona, your social, your cultural side. Just like it is hard to hold the risen Cobra-posture, it is hard Work that doing your Will here in the dimension of space and time is. Concentrate on this and the importance of doing your Work (ca. 5 min).

7. Sowilo-posture:

Next we move to the secret center, to the Hall of the Ultima Thule. Only the members of the Pylon can enter this place. Every member of the Pylon has his own place around the center of the Hall. This is the secret space where we can circulate the magical essence of the egregore of our Pylon. In the middle of the Hall there is a rolling golden mass, and in the middle of it there is the Sowilo-rune.

Via breathing, galdr and Sowilo-stadha we now circulate the magical essence of the egregore of the Pylon (Sowilo-galdr is sung so, that the first person starts the galdr, the second joins him in "wi", and the third joins them in "lo". Then the fourth person starts the galdr etc. When the full circle with the participants present is done, all sing the whole galdr together). Keep the inspiration of Sowilo within you (ca. 10 min).

8. The Corpse-posture (Savasana):

Move back to the posture of the corpse in order to move back to the dimension of space and time. Do nine in- and exhales of full Yoga breathing. Strech your body, your face, fingers, etc. You may open your eyes if you will. You Remember who you Are, and why You are here (ca. 5 min).
9. The Diamond-posture (*Vajrasana*): The first part of the *Word of Set*.
Appendix 25

Some Notes on Sowilo

Published in the *Hyperborean Codex*, vol. III, iss. 1,
the newsletter of the Ultima Thule Pylon in March XXXII ÆS/1997 CE

Sowilo-rune is the *egregore* of the Ultima Thule Pylon. As the sentinelship of the Pylon passed from Priest DenytEnAmun to me, I noticed that it was not only a formal decision between me and Priest DenytEnAmun that I would be the new Sentinel, for there was more to it. The actual "Sentinel's connection" to the pulse of our collective effort was also passed to me. Indeed, Sowilo came to me.

Some time before Priest DenytEnAmun asked me if I was interested in the Sentinelship, I started to sense that "this kind of possibility was in the air". The rune consultation that I did on November the 22\textsuperscript{nd} during a sumble, nine days before the Sentinelship passed to me, looked like this: Urdrh (past): Othila, Verdhandi (present): Sowilo, Skuld (potential future): Mannaz. I started to sense that "something rather big was at hand" as I wrote to my *Galdr*-book. On the 26\textsuperscript{th} of November I did the next rune consultation. It did show Urhrh: Sowilo, Verdhandi: Nauthiz, Skuld: Dagaz. This speaks for itself. Further, the day before Priest DenytEnAmun asked me about the matter, I was preparing the Black Lotus Workshop for the UT IV and I "received" in a magically inspired state of mind a Sowilo-*stadha* for the full yoga exercise that was part of the workshop. The actual meeting where Priest DenytEnAmun offered the Sentinelship to me was like letting within me the current which had been growing some time to this direction.

There is a close similarity between the ideas of *egregore* and the Germanic idea of *kynfylgja*, which is a kind of "tribe-fetch". As *kynfylgja* gives certain responsibilities and powers upon certain person(s) within collected group(s) of people, so did our Pylon's shining *egregore* to me. The effect has been profound. The responsibilities and tasks that the Sentinelship places upon me are the ones I now Need in my own Work. As I wrote in my UT IV report, the Sentinelship and the Clave have already deepened my sense of Self, my Initiation, and my general understanding of the Setian Way, both religious and philosophical. Through my Sentinelship, Sowilo came to me (although it can be speculated which came first in an "egg and hen"-fashion), and it has become a great guide and giver of inspiration for mySelf in my Work. It is a state of inspiration that is received from an access to the most intense sense of the Pylon's pulse, if you will.

*Fire and Ice* is a great book by Magus Flowers. The book handles the magical society of Fraternitas Saturni. There is something about *egregore* that I
would like to quote for you here:

"An egregore is a sort of "group spirit" or thought-form magically created by a community of people from its collective ideals. The egregore can be seen as a collective hypnotic suggestion which can be experienced directly, if subjectively, by the participants in rituals wherein the egregore is invoked. This tends to take on objective reality as the experience of the egregore becomes an experience that is shared within lodges.

[...] Here it is clear that the egregore is intended to work in a particular magical way. It is a kind of 'battery' which can be charged with the psychic energy of the lodge. This 'battery' is given a particular form, which acts as an access-key to its power. When members of the lodge have need of the accumulated and stored magical energy, they can 'tap into' it if they have the proper ritual keys".

The collective ideals of the Ultima Thule Pylon are such that resonate especially with the Northern ways to actualize our inner potential, our very own way to Xeper. In this, it must be remembered that we are pursuing Setian Initiation. "The Essence of the Temple of Set is metacultural, but the methods and aesthetics of Initiation are manifold" as Priest DenytEnAmun put it in the Scroll of Set (vol. X no. 5 & 6). What are these Northern ways? Quite simply, they are our cultural heritages. The Ultima Thule Pylon seeks to increase the awareness of our cultural heritages to the extent that they can aid our Self-understanding and willed Becoming. Sowilo is the egregore of our Pylon and it manifests our collective ideals. What is Sowilo like? Says Magus Stephen Flowers about Sowilo in his book Black Rûna:

"Principle: 'Higher Being'. The ultimate Form to which the Black Magician aspires. It is the goal, and the pathway: when one "SUN" is attained there will always be another... The path of the Lightning Bolt. The power of the Serpent coiled within the Earth and ringing the world from above".

Now, think how Sowilo speaks to you. Think how it resonates with our Pylon's collective ideals, the Northern ways. Think about your cultures exemplary characters and their manifestations in science, philosophy, art, etc. Think especially how you can use your cultural heritage in deepening your Self-understanding, your Initiation. Adept SeBastian, the Sentinel of the Kalevala Pylon, has been doing this kind of research for a good time here in Finland. I encourage you to do a similar kind of work in your environment.

This is a field of Work in which I am eagerly going deeper. The intention of this sketchy article is to give some food for thought on the matter for our Pylon members.
Appendices by DenytEnAmun
Appendix 26

Fresh Fever from the Skies

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the newsletter of the Kalevala Pylon in September XXVI ÆS/1991 CE

The Magus and the Æon

I don't know which one of the gods invented a quote, but here is a bunch of such for you to form an opinion on the above concepts yourSelf:

"A Magus presents the magical universe with a new unknown factor which necessarily alters many, if not all preconceptions about the initiatory process.” (1)

"Only you are in a position to know if you are in truth a Magus V°. All others, Anubis [then-Magus R.K.B.] and myself [Ipsissimus Aquino] included, can only offer you a 'best possible environment to undertake your task – which is what the V° Recognition is in actuality. I°-IV° Recognitions are decisions of certainty and validation. The V°, of course, is outside both of these concepts. So what the Temple actually does by a V° Recognition is to proclaim to the entire membership: "This is an Initiate who believes he's a Magus. The High Priest and the Nine see no apparent reason to disallow that claim and, from his statements to date to them, they are of the opinion that the claim has a reasonable probability of being true. Therefore they formally agree to Recognize him as Magus, that his Task may be made easier and his Curse lighter – for all Initiates will attempt to interpret him in a unique way once they are alerted to the purple medallion.” (2)

"... a true magical Æon represents an evolutionary state of mind – "a disposition of the consciousness”, if you will – that begins to come into recognizable focus at a particular point in objective/historical time and be received with a certain tolerance and enthusiasm.” (3)

"... [we have] and overriding sense of the governing principle and purpose behind this sudden (post-1975) questing for evolutionary justification of the human life experience. Others may be playing the new game with great skill, but thus they demonstrate only that they have been quick to read the rules and to manipulate the playing-pieces. The T'.S'.' remains alone in Understanding who wrote those new rules, and why they are written as they are, and what this presages for the justification of our individual existence.” (4)
Thelema (1904)

Let's recall some of the theorems of Magick as expounded by Aleister Crowley (5):
6. "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and motion.
8. A man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.
9. A man who is doing his True Will has the inertia of the Universe to assist him.
19. Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.”

The first of these two theorems form the basis of the present day Temple of Set's concept of Thelema (Greek for "Will"). This idea identifies the captain of our Initiatory ship, and as the Initiate delves deeper into himSelf, he will be able to draw an increasingly more accurate map for further navigation along the Path. Ipsissimus Lewis elucidates: "... [it is crucial] that Thelema/Will be properly understood not to mean Will in the sense of a motivation for simple desires, but rather as the true Thelemic meaning of acts being done with as full a knowledge of attendant implications as is possible in order that the desired course through the universes may be charted out in advance.” (6)

Problems arise with theorems 9 and 19, especially with the latter. It is the Temple of Set's conception that the Self of man, his very intellect and Will are nonnatural phenomena in the objective universe (and from the standpoint of the Temple, Crowley is certainly speaking of the universe, not the Universe – see Black Magic in Theory and Practice for definitions). Crowley illustrates point 9 by writing: "The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.” The black magician supports the first statement wholeheartedly, but counter to Crowley's idea (and that of all other Right-Hand Path treads), he thinks the environment, not him, should be made to adapt. The insulation/separation process has in any case taken place, and should and Will be accentuated and strengthened by all possible means. It is the promise of Leviathan, not YahWeh, that flickers in the eyes of the black magician.

"The Æon of Horus of 1904 introduced 'one's own true Will', which is another way of saying that an ethic insight that decisions be made for the best interest of the mass was now superseded by one which insisted upon the preeminence and importance of the individual.” (7) and so now we have in Thelema one of our very basic premises without which there would have been no place for the Age of Satan, and much less for the Æon of Set.
"He who seeks may easily get lost himself. It is a crime to go apart and be alone’ – thus speaks the herd...

"Can you furnish yourself with your own good and evil and hang up your own will above yourself as a law?” (8)

**Indulgence (1966)**

"People often mistake compulsion for indulgence, but there is a world of difference between the two. A compulsion is never created by indulging, but by not being able to indulge.” (9) stated the Magus of the Age of Satan in a very clear tone, yet it still seems that some will never be able to hear. The Word of the Age of Satan ”brought the Æon [of Horus] to its 'critical mass' by casting away all illusions of altruism” (10), but just how to Indulge in this new-found freedom depended solely on the individual in question. Some Indulged in the highly ethical pursuit of Satanism, others took the easier way of becoming slaves to mindless hedonism. The basic nihilism of the Church of Satan (at least of the acknowledgedly materialist version), however, somewhat inescapably drew it towards a change.

What Anton LaVey signifies to the Temple of Set, is well summarized in the following quote: "Between the first and the third Words however a bridge had to be made to (a) determine those bold enough and zealous enough to perform the Work ahead, (b) close the gap between the early initiates and the oncoming Temple of Set, (c) refine the Understanding of Magic and Will prior to using them in the Work upon and before us.” (11)

Indulgence as opposed to abstinence/Restriction provides the mode in which to conduct our Work, and the Age of Satan in general helped to purify 'the occult' from a lot of useless material hovering in the Æon of Horus.

"And he who has to be a creator in good and evil, truly, has first to be a destroyer and break values. Thus the greatest evil belongs with the greatest good; this, however, is the creative good. Let us speak of this, you wisest men, even if it is a bad thing. To be silent is worse; all suppressed truths become poisonous. And let everything that can break upon our truths – break! There is many a house still to build!” (12)

**Xeper (1975)**

While discussing an Egyptian creation myth, E.A. Wallis Budge says: "The word here rendered by 'Evolutions' is kheperu [Xeperu], being derived from the root kheper [Xeper], which means 'to make, to fashion, to produce, to form, to become,' and in a derived sense 'to roll'...” Then Budge cites a creator-god as
saying: "I am he who came into being in the form of the God Khepera [Xepera], and I was the creator of that which came into being, that is to say, I was the creator of everything which came into being; now when I had come into being myself, the things which I created and which came forth from out of my mouth were very many.” Further: "... [Khepera] was the god who was most intimately connected with the creation of things of every kind” (13). The essential nature of Xeper is best revealed in the Formula of the Æon of Set, Xepera Xeper Xeperu "I Have Come Into Being and Created That Which has Come Into Being”. Xepera is the neter of Self-creation, and the crux behind Dr. Aquino's Word is that the Will is seen as "Self-creating, Self-sustaining, and Self-improving.” (14)

The following sketch on Becoming by the good old Nietzsche was published posthumously:

1. Becoming does not aim at a final state, does not flow into "being".
2. Becoming is not a merely apparent state; perhaps the world of beings is mere appearance.
3. Becoming is of equivalent value every moment; the sum of its value always remains the same; in other words, it has no value at all, for anything against which to measure it, and in relation to which the word 'value' would have meaning, is lacking... (15)

What the black magician wants to modify in this is Nietzsche's refutation of 'value'. The nonnatural intelligence can and will assign meaning as it Wills to, and this Nietzsche does not deny. However, the crutch that is inherent in Nietzsche's materialistic philosophy amounts in the end to the one we find in Right-Hand path 'we are one, we are none' type ideas. "For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would envelop the Universe...", says the Diabolicon, and even if we are per Nietzsche to enjoy creation and self-overcoming as basic expressions of Life/Will to Power, all that comes to nought unless we have a meaningful chance of survival after the biological functions of the body cease.

Here we get back to the implications of Xeper. Let's use the Diabolical Gift and assign a specific meaning to the last words of the next quote from Nietzsche. Thus we'll be able to affirm Xeper/Becoming as "the transformation and evolution of the Will from a human to a divine state of being – by deliberate, conscious, individual force of mind (16), as well as have our reason to be in the process that is called Setamorposis.

For the eternal joy in creating to exist, for the will to life eternally to affirm itself, the 'torment of childbirth' must also exist eternally... All this is contained in the word Dionysus; I know of no more exalted symbolism than this Greek symbolism, the symbolism of the Dionysian. The profoundest instinct of life, the
instinct for the future of life, for the eternity of life, is in this word experienced religiously – the actual road to life, procreation, as the sacred road... (17)

Xem (1978) and Pert-t (1981)

These Words seem nowadays to be considered as not fully operant, if Words in the proper sense at all. What I have managed to read about these concepts makes me think that O.K. they were not fully Uttered (especially true about the even more mysterious Pert-t), but both of them did have a considerable impact, nevertheless.

As far as I know things proceeded as follows. Xem was Uttered by Ronald K. Barrett and officially Recognized as a Magus Word in the Summer Solstice of XIII. Barrett went on to assume the High Priesthood on March the 24th XIV, and the initial impression of his Word was a very promising one. The troubles began when Lynn Norton was Recognized as a Magus by Barrett on July the 11th XVI in the Set III Conclave. New policies like an enormous Test of Adept Knowledge were instituted, the first two degrees were keyed to the Words Thelema and Indulgence, Barrett demanded that ALL should pay attention to his Word, and so on.

Surprisingly Barrett resigned in May XVII, and Ipsissimus Aquino was reappointed as the High Priest – only to find himself in trouble with Norton (backed by Barrett and some others) who thought the High Priesthood belonged to him. After these megalomaniacas had left, the iron claw policies and the infamous parade attitude that they had managed to institute into the Temple were then summarily withdrawn, and the proper 'maximum freedom of action and expression' atmosphere returned. But resulting traumas were undoubtedly very severe. So, what others have done before me and what I intend to do now, is to examine Xem in its original sense, and Per-t to the little extent that I know of it.

According to my understanding Xem was thought to be Higher, more clearly defined metaphysical/Magical/Philosophical State of Being towards which the Initiate should Work. Thus it promised the Initiate a direction in which to Xeper, and as such it helped to balance one's Xeper. It was said that to attain/Become Xem one would have to listen to the intelligence of the heart (learn the language of symbols, and unfold what was already known; Plato's anamnesis), behold him/herSelf in the Black Mirror of Ma'at (Truth: Plato's Agathon), and find his/herSelf – the eventual Inner Sanctum.

The Initiate who had begun Work towards Xem was said to be Xem, but that when the Work had been accomplished the Initiate would no longer be Xem. He/she would then have 'beheld Leviathan' and found the Self ahead of him/herSelf (or to put it in another way: found his Name, the Truth that he/she IS).

Now to Become Xem one was advised to choose a neter to Work with: to
pick up and study some mythological god/creature that reflected Principles closely allied and/or helpful to one's Self and Quest. Of course such a thing could be created out of the blue, but the Temple of Set has traditionally found it's neteru from the mythological gods of ancient Egypt. This way one would have an abstraction, which was first to be recognized, then manifested/created, and eventually modified. In the end this Working relationship with a neter would help in uncovering one's own neter, the still unnamed god, who would then have a name.

Furthermore it was proposed that one should find one's place/Function in the realm of Xem, for Xem stood also for the realm of the Higher Beings who Xeper in co-operation. And finally, Xem was not a thing in itself, but a tool for further Becoming.

Xem being a Higher State, a direction, yet just a tool for further ends – what is left in our hands? Is it necessary to delve into such elaborate symbolism in order to say 'along with Xeper you will manifest many kinds of States of Being, and eventually you'll come to the point where you will know yourSelf, the real you that you have uncovered/created, yet that will still be just a tool for further ends'? Since Thelema we have known the importance of knowing oneSelf, and along with Xeper came the stress on Becoming. I think one attracting feature in Xem is its promise of a direction, yet in that regard it offers nothing much that Thelema didn't already say. The stress is on the use of symbols and on BEING, really actively Being what one has Become, not just drinking beer and playing games. It arouses my curiosity that I do not understand all of the symbols (hence the feeling of a mystery), but I am also left wondering whether they were somewhat overused in the exposition anyway. But wasn't it also pointed out that Xem will be obscure to the individual until it has been made, unknown until it has been reached?

There is the fine study of Xem by Magister Menschel (18), in which he suggests that we should consider Xem and optional step of Xeper. He notes that Xem is only Barrett's Quest and an answer to his Question – we must have our own. When he suggests that Xem could be seen as a sort of a moving target which we must perceive always anew, and that Xem will be achieved while striving for something else, not for Xem as a goal, I come to think that all Xem had to offer can be reached by utilizing the other Æonic Words. Also then-Magister Flowers' comment that while Xem represents the plateaus in Xeper, we should concentrate in Xeper (dynamis) – not in a set goal like Xem which might drain our energy from Xeper (dynamis) – and the Xem-levels will come regardless (19), comes to mind.

Ipsissimus Lewis considers Xem an eternal quest. He writes on past magical endeavours in general: "Like the historical Hellene polis, the view was always one of becoming what was thought the best and greatest, but never actually attaining
such a status” (20), and notes that when defined in such terms, Xem has far greater meaning. We will discuss this more closely in my analysis of Lewis' Word, but now on to Per-t that came forth before it.

I will quote from a letter from then-Magister Lewis's letter to III°s C.M., C., and F.: (21) ”... Our closests meaning will be 'manifestation', because it is Higher Man who will be seen in Manifestation – through man!

Per-t is a refinement of Indulging the Will to Come into Being as one of the eternally evolving Gods. Per-t is an occult (=hidden) thing, for it must be an individual Work first and foremost before it's done in concert. The question which comes to mind is: 'What will I Manifest'?

Remanifestation (1986)

"And life itself told me this secret: 'Behold', it said, 'I am that which must overcome itself again and again. To be sure, you call it will to procreate or impulse towards a goal, towards the higher, more distant, more manifold: but all this is one and one secret.'” (22)

James Lewis was Recognized a Magus in November the 15th, XXI. Though the Word Remanifestation initially came as an answer to the question of what happens after the metabolic processes of our biological envelope cease, I feel Magus Lewis also effectively managed to save and Remanifest what there was worth saving in the two previous Words. This he confirms in stating that his Word has come about as a succession and replacement of Xem.

In the Crystal Tablet it reads that: ”Remanifest describes the point at which those acts of Coming into Being unite to focus and induce change”. This will certainly bring about a new manifestation, and if you still have the quote concerning Per-t fresh in mind, you will know what was saved and further synthesized from that 'Word'. I don't know what mystical seas Per-t might have contained, but here we have something clear and concise, the method of Xeper further defined. I don't see why this process of Xeper & Remanifestation could not be seen as an eternal quest, and we certainly don't need Xem to further define that! (23) What comes to Xem, Ipssimus Lewis admits that the Remanifestation that comes about can be either higher or lower, whereas Magus Barrett insisted on that Xem always marks a higher level. Additionally, Remanifest neither pretends to offer a goal to reach, nor does its Utterer tolerate any mysticism in expounding his Word. These must have been vital factors in his successfull evolution into an Ipsissimus.

"... you have the option of living or dying. If you decide to live you may do so as long as you wish. I cannot place enough emphasis on one fact: the choice is your own.” (24), it is said and per Black Magic in Theory and Practice you are
encouraged to leave your fears of 'dying' and go on \textit{Xepering} and \textit{Remanifesting} in a healthy pace, not neglecting your mundane affairs in terror that you might not possess the 'grand secret key'.

Magister Menschel really has the Ouspenskian talent of saying it simply, clearly, coherently, and practically – his \textit{Ruby Tablet} studies are again very helpful. Basically he says that the promise of \textit{Remanifestation} is that one actually can change one's level of Being by changing one's level of activity, and this in mind we should take it upon ourSelves to see to it that we will "cycle higher and higher to sink not quite as low as we did before, and to maybe this time climb a little higher than before"! (25) Recurring demonstration (\textit{Remanifestation}) of a higher level of Being than before is also what makes us be Recognized.

"Step four: \textit{Xeper} at its highest is not a one time event. It is repeated in new and different forms as the fund of information, experience, and wisdom grows. The process by which this repeated Coming into Being comes about is that of \textit{Remanifestation}.” (26)

\textit{Rûna} (1990)

"It's all a mystery, though I know it to be true. It's still a mystery, and it still comes down to you. You see, it's just a point of view.” (27)

Magus Stephen Flowers' Word, \textit{Rûna} (secret or mystery) was confirmed by the Council of Nine on July the 13\textsuperscript{th}, XXV. Like \textit{Xem}, it seeks to interpret the process of clarifying, defining more clearly, what once was unknown and obscure. \textit{Rûna}, however, approaches this question from the point of view of Mankind's Sense of wonder, of Mystery, and identifies two distinct processes rather than one muddled. Utilising this Word will not solely help in unraveling one's Name/neter (the core of one's Thelema, the secrets within), but also to delve deep into the secrets of the objective universe. These two must be taken up simultaneously in order to keep \textit{Xeper} in balance. And no mere subjectivism in either of the Quests will do, rather "\textit{Rûna} must always be measured by the strictest codes of objectivity: be they historical, magical or philosophical.” (28) This is why I chose as the beginning quote the one that I did: "The ultimate \textit{Rune} is the objectification or objectifying of the ultimate subject” (29), not just 'any point of view'.

Closely linked with \textit{Rûna} is also Magus Flowers' Polarian method:

"When using the Polarian method of magical research, researchers, or Runers (i.e. those who delve into secret things) will make use of all the scientific or academic data they have at their disposal or of which they are intellectually capable of using. From the material gathered on the analytic or objective pole the Runer will draw conclusions and experiences using the subjective pole of the method. It is
often found that the subjective pole gives inspiration or impetus to the search along objective lines. But in either case it is essential that use is made of both poles of knowledge.” (30)

Priest Don Webb, who must be one of the most industrious exponents of \(\text{Rûna}\), speaks of the Word as a transÆonic [existing before and after its Utterance] one, and Magus Flowers writes ”It's [\(\text{Rûna}'s\)] strong historical roots also suggest that it is a strangely non-linear, omnipresent Word, which weaves in and out of time, Remanifesting according to a mysterious pattern.” (31) In this light we may accept the suggestion that \(\text{Rûna}\) was ultimately the factor in Mankind's psyche that initially made possible our reception of the Gift of Set.

\(\text{Rûna}\) identifies the basic motivation that draws us ever on in our Quest for the Grail/Walhalla, it is that which lies outside or beyond our direct experience. ”This is an eternal process: As we push back the veil of the Hidden in one field, that very act creates yet more fields of the Unknown beyond. In just such way, if consciously applied, humanity exercises the god-like power of creation.” (32) And indeed, \(\text{Rûna}\) is still young as an acknowledged Word. By applying it to our personal Initiation, we may expect a wealth of Mysteries still unknown to be created and unraveled.

”I envision \(\text{Rûna}\) as an ever-receding event horizon that attracts the Will of the Black Magician like a magnet. This can be compared to the Vampiric Hunger, for knowledge/negentropy is the Life's Blood of the Mind. To the Knights of the Trapezoid it embodies the Quest for the Devil's Graal. To the uninitiated mind, this hunger/attraction is more of a repulsion that manifests itself as a fear of the unknown. This is what separates the Elect from the profane; they cannot endure the stark reality of their own being because it encompasses too much discomfort in the form of responsibility to Self and independence from social crutches.” (33)

**Monsters vs. ethics**

From the last quote we come to a factor very important to remember in Life in general, and in Initiation in particular. One thing none of the Æmonic Words may hope to offer you is integrity. They are valuable tools when put to use, but in the end it is up to you, and you alone, what you do and how. Israel Regardie once noted that Initiation tends to magnify all parts of the psyche, not just the noble and desirable (34). In my mind this boils down to it that if you (RHP) repress your baser functions, they will find their way out in a much less desirable form than if you had (LHP) kept them properly Indulged, and built up from that basis.

When your level of Initiation grows, however, you acquire a wealth of powers you did not have before, and consequently alternative (LHP) may well trick
you into using those new abilities for petty antics and ruthless hedonistic
gratification – thus leading you into using your powers for their own sake, not
pursuing after further powers, and so, to stasis. Here comes the need for
consciously determined and conscientiously applied ethics.

I have seen some of my Setian friends – persons whom I have held in a very
high regard – fall into a state of petty egotism, and eventually resign from the
Temple in not so honorable circumstances. Most often such throes have been after
something as flat as a formal degree! Now in my opinion it does not make me a
S.H.I.T. better if I receive a fancy medallion, unless I truly manifest the appropriate
dignity and state of Being that the symbol is meant to stand for! Let us then repeat
the words of one of those beings whose integrity I have never had any reason to
question:

"This presupposes that each and every member of the Priesthood will use
his or her powers with intelligence, maturity, kindness, discretion, consideration,
openness, courtesy, common sense, and an ever-present regard for the sacred nature
of the office he or she holds. As High Priest I intend to seek the greatest possible
latitude for you to continue your own initiation and encourage that of others within
the Temple's enhancing systems." (35)

This is sound advice for the I°/II° degrees, too, and as the Sentinel of the
Kalevala Pylon, I hope I can echo those words of Ipsissimus Aquino.

"To be good at a particular skill in the new game is to profit only from a
part of the significance of the new game's existence. See the whole game-board at
once. Learn why this new game appeared to supersede the older ones. At the very
least you will move across the board far more sure-footedly than those who
specialize in just a part of it. And eventually you may become one of those who
Understand the raison d'etat of the game." (36)
References

(1) Michael A. Aquino in the *Scroll of Set*, vol. VII, n:o 4, p.2
(2) Ibidem, p.3-4
(3) Michael A. Aquino in the *Scroll of Set*, vol. IX, n:o 2, p.5
(4) Ibid., p.6
(7) Michael A. Aquino in the *Scroll of Set*, vol. IX, n:o 2, p.5
(9) Anton LaVey in the *Satanic Bible*, p.81
(10) Michael A. Aquino in the *Scroll of Set*, vol. IX, n:o 2, p.5
(11) Ronald K. Barrett in the *Ruby Tablet of Set*, IT.II.B.5.b. (1).(d), p.4
(13) E.A. Wallis Budge in the *Gods of the Egyptians* (part I), p.294
(14) Michael A. Aquino in the *Book of Coming Forth by Night: Analysis and Commentary*, p.26
(15) Friedrich Nietzsche in the *Will to Power* (Vintage, 1968), p.378
(16) Michael A. Aquino in the *Book of Coming Forth by Night: Analysis and Commentary*, p.22
(17) Friedrich Nietzsche in *Twilight of the Idols* (Penguin, 1968; in one volume with the *Anti-Christ*), p.110
(18) Robert Menschel in the *Ruby Tablet of Set*, IT.II.B.4.e.(1)
(19) Ibid., p.9
(20) James Lewis in the *Ruby Tablet of Set*, IT.II.B.4.d.(8), p.5; see also *Gems from the Trail*, a-31 and A-101
(21) Michael A. Aquino in the *Scroll of Set*, vol. VII, n:o 4, See also *Her-Bak: Egyptian Initiate*, p.92-93 for an interesting discussion.
(22) Friedrich Nietzsche in *Thus Spoke Zarathustra* (Penguin, 1969), p.138
(23) See, however, the definition in James Lewis' *Gems from the Trail*, A-63
(24) James Lewis in *Gems from the Trail*, A- 109-110
(25) Robert Menschel in the *Ruby Tablet of Set*, IT.II.B.3.e.(2), p.6
(26) James Lewis in *Gems from the Trail*, A- 109-110
(27) The band Demon on the LP *Night of the Demon* (Carrere, 1981), in a song called *Decisions*
(28) Stephen Flowers in the *Scroll of Set*, vol. XVI, n:o 5, p.1
(29) Stephen Flowers in the *Scroll of Set*, vol. XVI, n:o 4/BP, p.2
(30) Stephen Flowers in *Runes*, vol. IX, n:o, p.2
(31) Stephen Flowers in the *Scroll of Set*, vol. XVI, n:o 4/BP, p.1
(32) Ibid.
(33) W.D.P. in the *Scroll of Set*, vol. XVII, n:o 4, p.5
(34) Israel Regardie in the *Eye in the Triangle* (Falcon, 1989)
(35) Michael A. Aquino in the *Scroll of Set*, vol. VII, n:o 4, p.5
(36) Michael A. Aquino in *The Scroll of Set*, vol. IX, n:o 2, p.6
Every Setian is sooner or later bound to form some sort of opinion on the entity whose name s/he has taken as part of her/himself. Whether Set exists or not, and what should we think about his Priesthood, are two of the bunch of very frequently discussed issues in the Temple. The lack of empirically testifiable evidence gives these questions an aura of perennial problems. Sometimes the possibility of Set's existence has been tried to be refuted on the basis that we cannot know about it, that all attempts at apprehending him are mere mystical nonsense. What more, profane society – if it is at all familiar with Set the egyptian God – knows him as an envious and savage murderer, sexual pervert, and what not that seems to justify condemning his 'followers' as sneaky 'devil worshippers'.

This sketchy article will focus on whether there is any evidence to support our image of Set as the universal god of consciousness and non-nature (the particularizations of which we in a way are) – not the butcher of Osirian myth. In his lucid account Seth, the God of Confusion H. Te Velde states that the meaning of the name Set is uncertain by modern etymological standards. This in mind we may examine some of the pseudo-etymologies. Plutarch offers 'the overmastering' or 'overpowering', and then indicates that in many cases the name may mean 'turning back' or 'overpassing'. No egyptian speculation supports the latter meaning directly. Te Velde suggests that the egyptian theologian would have agreed with the first meaning as it goes hand in hand with Set's mythological function. In the Coffin Texts (of the Middle Kingdom) the first meaning might have been avoided by substituting the Set-animal by sign that means 'to separate'. This sign later fell into disuse, but Te Velde says the meaning of Set as 'the god set apart' or 'the god who separates' was carried on.

"The Seth-animal functions as determinative for words indicating concepts divergent from the normal order, which to the egyptian mind was given by gods and is guarded by them, and it has a negative meaning."

(p. 24) In Gods of the Egyptians (part II: p. 244) Budge puts it that Set was generally thought to be the cause of every thing which tended to reverse the ordinary course of nature and of law and order. From a moral point of view he was thus the personification of sin and evil. Recalling what Serge Sauneron's the Priests of Ancient Egypt has to say about the Egyptian world-view, the negative connotations become understandable.
Sauneron explains that the Egyptians thought that “the universe, predetermined since its creation, has been organized for all eternity according to patterns unvaryingly alike” (p. 29), and that holding up this balance is indispensable, moreover not by 'inventing' new solutions when difficulties arise, but rather by seeking the already existing remedy from old texts (p. 119). Rostislav Holthoer, the professor of Egyptology in the University of Uppsala (in Sweden), who teaches the subject also in Helsinki University, mentioned on one class that "the 'nefer' of the people was to particularize the neteru, thus to uphold Ma'at, the universal order. This was felt to be just, good and purposeful.”

According to Te Velde Set's (and Nephthys') birth was the beginning of confusion. Set caused disorder even before his name existed, and disturbed the regular processes of creation [as reflected in his allegedly disorderly birth; Plutarch: "not in due season or manner, but with a blow he broke through his mother's side and leapt forth"). Te Velde observes that this is in keeping with Set's unpredictable and violent nature. While discussing the significance of Set's testicles he comes to a like-minded opinion: "The testicles of Set represent the savage, elementary, yet undifferentiated urges..." He seeks to establish that Set was a sort of inevitable disorder in order, whose myths render possible experiencing unacceptable things within fixed bounds. Set would thus be a "spirit of disorder... the lord of unbridled forces in nature and in civilization." (p. 56) Set, the antisocial god, cut off from the community of gods?

Well, Set does not really fit into the established view, that seems clear. The de Lubicz [see Her-Bak, the Opening of the Way] interpretation of Set as per the premise that the aim of Egyptian religion was a conscious return to the Cause/Source, is that Set is the principle of concreteness, fixation, and separation. He represents "the fall into nature" ('Sethian affirmation of duality'), materiality, and in general everything that de Lubicz considers animalistic. This is a very Osirian (or 'Horian' as she might call it) interpretation and sounds as if she rather forcibly tried to integrate Set into her scheme.

Personally I think Te Velde has a good point, for non-Setians might indeed have tried to include Set into their world-view (and thus 'negate' his power), or persecute (for the sake of the harmony of the universe!) his Priesthood when this didn't work out. That Set's name was used to denote to non-natural concepts (to what was not of the neteru/natural principles), indicates that he originally stood for something that didn't belong to that order. If we take into account that at the very least after the XX dynasty Set's cult suffered a real persecution mania and that in later theology he was reinterpreted, it seems that nothing certain of his original concept has survived. [for hardly would any original Egyptian Priesthood have been a lettuce-eating bunch of bacchanalian criminals?] In the Osirian myth he
became merely "the enemy of gods and the murderer of Osiris, the being who revolted against the order established by the highest god." (Te Velde, p. 150) de Lubicz must have seen Set through the Osirian lense. On the basis of this material, however, I think that we are not at all too far out on the limb if we presume Set might indeed have been the god of consciousness, the neter of that which is the single manifestation of life unbound by fixed laws on this planet. Consciousness has made man unpredictable and often an instigator of confusion, disorder and violence as well [see Eric Hoffer: the Ordeal of Change]. The Velde says that Set come into being accidentally (p. 29) [as if by "an unknown celestial fusion"...], and that despite attempts to marry (or tame) him, he remains an outsider. (p. 30) The latter has been true of consciousness, too, throughout the ages of suppression, sublimation and what ever tricks to 'play it out'. But was the whole thing an accident? Set – 'the one apart', 'the cause of separation' – did not fit into the Egyptian all-embracing model, and neither does a distinct and autonomous psyche fit into most non-Setian philosophies. [de Lubicz should perhaps have taken Set, the Giver of the Gift of independent consciousness (which is not seeking to harmonize with the way of Providence, the way of the One), as a kind of 'extracosmic Providence' that she denies on page 132 of the Opening of the Way].

The concept of Set in the present day Temple of Set has been discussed over and over again, and so I'll remain content with a scrap on the general subject of the possibility of communicating with him. From an Ouspenskian point of view [see P.D. Ouspensky: The Psychology of Man's Possible Evolution, the Fourth Way], Set might be taken as a symbol for what you are not yet enough yourself. If you do not know yourSelf and are not truly conscious of yourSelf, then hardly will you be able to apprehend someone who is defined as the origin of that which is still undeveloped in you (consciousness). It might prove a bit difficult to empathize with a neter of non-nature in case your consciousness is most of the time in the grip of mechanical/natural phenomena. Even the Bible is plain about this: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:47) To fulfil the promise of the Bible, take steps to develop the non-natural presence of Self in you, and to establish its independence of and control over the mechanical objective universe, and you will certainly also increase your chances of apprehending Set, the Being whose very essence is not of nature [you cannot establish meaningful rapport even with your fellow humans unless you first learn a common language]. From another vantage point, any noetic experience of yours will probably remain on the level of belief and imagination (mystical nonsense) unless you have trained yourself in sound reasoning also. Moreover, you will not be able to communicate the experience intelligently without sufficient mastery of the domain of reason (and language). This in turn again depends on your properly
'arranging' your soul (Plato's allegory of the state in which all parts do their proper job – the belly and heart subservient to the head; Ouspensky's ideas about developing a 'deputy steward', and so on). I think a most commendable way to approach Set [if the reasoning for the necessity of the influence of Set in Crystal Tablet makes sense to you in the first place] is simply to get on with Xeper. In due time you will most probably uncover new instruments of cognition [learn to think in non-natural categories], which may help you deal with the issue more carefully. Only then can Set really become more than a symbol for you – regardless of whether you conceive of him as an objective entity who in a way comes to 'dwell within' (energize) you as you restructure your psyche, or as an indwelling potential for development and an energy source within the human mind (a metamodel for transformation). Of course this doesn't mean that you should hide questions in the nearest closet; rather I urge you to think about them, and to discuss them with others. That's the only way to refine your dialectic and to get somewhere with yourSelf.
Appendix 28

Iku-Turso Rises Again!, part II
or Jig-Saw Puzzle Pieces

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Briefing

In this article I will try to present and assess all the terms that I know of having been considered somehow variant with Iku-Turso, the what-ever-it-is after which our Pylon magazine has been named. I will also report fairly comprehensively the best known attempts at finding parallels to Iku-Turso in foreign sources.

To give a sensible context to this, it should be mentioned that Iku-Turso is only a minor, rather unknown and hazy figure in Finnish mythology – not at all like Väinämöinen, whom every Finn knows. When in XXVI ÆS I browsed the Kalevala (Lönnrot, 1849) in search of a suitable name for our newsletter, I sort of picked the oddest one I could find!

If you want to follow this writing properly, please note carefully even the slightest variation in spelling – there is a world of difference between Turilas and Turisas or Turras and Tursas, as you will very soon realize! Bear in mind also that the dates refer to publishing/collecting the material; no one really knows when these concepts first originated (or were adopted/modified from other sources) in the minds of the Finnish people.

This article does not illustrate my extensive knowledge, rather my extensive quotations from and faith in Martti Haavio's carefully researched and insightful work Suomalainen mytologia [Finnish mythology] (1967). The body of this article follows Haavio, though I have also looked at a number of other books, as well as browsed some of the original poems.

Abbreviations and symbols used <> Refer throughout the text to the numbered sentences <1-32> below.

[] Rough English translation (the original may have been in Finnish, Swedish, German or Latin... bear with me if I don't put it perfectly!).

() Sources and general remarks.

{} Reconstruction, variant. Dan. stands for Danish; Fin. Finnish; Ger. German; Icel. Icelandic; Lat. Latin; Nor. Norwegian; OE. Old English; Sc. old Scandinavian; Swe. Swedish. When the Thurs Rune/letter has appeared in the texts (it is not used in Finnish), I have transliterated it as Th.
When my program/printer has not known various dots and lines (used in transliterating foreign languages) above and under some letters, I have simply left the extra mess out – but in my opinion the words are still recognizable, though they can no longer be pronounced correctly.

SKVR = Suomen kansan vanhat runot [Old poems of the Finnish people]. The pictures have been taken from Haavio’s book.

Material

As most of you probably know nothing about Iku-Turso, I will begin by editing below most of the quotes (in a roughly chronological order) that I will later deal with. I have not tried to render my translations as cryptic as some of the originals (especially the Finnish ones!) are, rather aimed at clarity. When the original is not
written in Finnish, I have indicated the source language in the right end of the first parentheses.

<1> "Turisas/ annoi Woiton Sodhast" (Mikael Agricola: Psalttari, in 1551). [Turisas/ gave Victory in War.]

<2> "Turilas, skaffade lycko i strijd" (31I-manuscript, in ca 1551; Swe.). [Turilas, furnished (one) with luck in battle.]

<3> "Dejicit hinc Turisas infestos arcubus hosteis {=hostes}" (Forsius, in late 16th century; Lat.). [(This) Turisas destroys dangerous adversaries by bow.]

<4> "Turisas, bellorum & victoriae" (Wexionus, in 1650; Lat.). [Turisas, of wars and victory.]

<5> "Turisas, ein Gott des Krieges" (Hiärne, in the 1670s; Ger.). [Turisas, a God of War.]

<6> "Turisas unte seger i Krig" (Bång, in 1675; Swe.). [Turisas granted victory in War.]

<7> "Turisas, victoriae & triumphi dominus" (Kijhl, in 1688; Lat.). [Turisas, master of victory & triumph.]

<8> "Turrisas" (Hahn, in 1703).

<9> "Wessedursses" (Paase, in 1715). [Water Tursas.]

<10> "Turrisas venatoriae deus" (Limnell, in 1748; Lat.). [Turrisas, god of hunters.]

<11> "Turras, ou Turrisas, Dieu de la guerre" (Idman, in 1778; French). [Turras or Turrisas, God of war.]

<12> "Turri vel Turisas bellatoribus opem ferebat" (Lencqvist, in 1782; Lat.). [Turri or Turisas killed the strength of warriors?]

<13> "Musta mies wäki Turilas, ikäinen iku Turilas" (Ganander, in late 18th century). [Black man waeki Turilas, aged eternal Turilas.]
"Turilas, En stark Jette, som gungade klippor, hällar och berg, lika som bollar" (Ganander, in late 18th century; Swe.). [Turilas, a strong giant, who rocked cliffs, rocks and mountains as if they were balls.]

"Turrisas... Bellator ac victor." (Ganander, in 1787). [Turrisas... Warrior and winner.]

"Meri-Tursas partalainen Teki neiden tiinehexi" (Ganander, in 1789). [Sea Tursas, bearded fellow, Made the maiden pregnant.]

"Turri-Turras el. Turrisas, Finska Krigs-Guden, som gaf seger" (Ganander, in 1789; Swe.). [Turri-Turras i.e. Turrisas, Finnish War God, who gave victory.]

"Tuosta Meren Ukko Parkka (= Parta) Äijä Teki Neijon tinehesiksi" (SKVR XII1;2, in the late 19th century). [From there Man of the Sea, Bearded Man, Made the Maiden pregnant.]

"Veden ukko halliparta Tuosta teki tinehexi" (SKVR VI;4103, in 1816). [Man of the water, one with a beard like a grey seal (=halliparta), Therefrom made (her) pregnant.]

"Tuli poika Pohjolasta, Nimeltä tulinen Tursas, Ne tulehen tunki..." (SKVR XII2;6067-6068, in the 1820s). [Came a boy from Pohjola (i.e. North), (who was) Called Fiery Tursas, it (= the hay) into the fire (he) put...]

"Tuli yksi mies turilas, Tuli Tursas paiturainen, Teki neiten tiineheksi" (SKVR XII2;6127, in 1831). [Came one man Turilas, Came Tursas bearded fellow (?), Made the maiden pregnant.]

"Sata sarvella härällä, Tuhat päällä tursaalla" (SKVR I2;794, in 1833 & SKVR I1;99, in 1872 & SKVR I1;42, in 1877). [With a hundred-horned ox, a Thousand-headed tursas.]
Turso, son of Äijö (i.e. the Devil)! Why did you rise from the sea, For what reason did you rise from the waves to be beheld by men, Or by the son of God?]

<25> "Iki Turso, Tuonen härkä, Se on nuolien vetäjä... Nouse, Turso, merestä Nämät nuolet noutamahan, Keiheät kereämähän" (SKVR 14;807, in 1839). [Eternal Turso, ox of Tuoni (i.e. realm of the dead), It (=Turso) is the hauler of the arrows... Rise, Turso, to fetch These arrows from the sea, to collect these Spears.]

<26> "Tuo tuohon tursan talja Kirjokannen katteheks" (SKVR VII2;2815, in 1846). [Bring there the pelt of Tursa to cover the Gaudy Lid.]

<27> "Iku-Turso, Äijön poika, nosta päätäsi merestä, lakkoasi lainehesta! Kataos Kalevan miehet, upota uvantolaiset, hävitä häjyt urohot, alle aaltojen syvien!" (Lönnrot in the Kalevala, 1849.) [Sea-monster, the Gaffer's son, raise your head out of the sea, your scalp from the wave; fell the men of Kaleva, and drown those of Calm Waters, destroy the vicious fellows, underneath the deep billows; bring the Sampo to Northland, without rolling from the boat! (Transl. by Bosley, 1989)]

<28> "Iktuoni on illon porso, Äijä nuolie vetävi" (SKVR 14;841, in 1877). [Eternal tuoni is illo's (=?) porso {= Turso}, the man (or Devil) who fetches the arrows.]

<29> "Tursahalla morsieksi"; "Satasarvella härällä, Tuhatsarvella tursahalla" (SKVR II;116a, in 1897). [(went) On a Tursas to become a bride; With a hundred-horned ox, a thousand-headed tursas.]

<30> "Veedhine eli turzaz vaalii karjaansa kalamiehen verkoilta ja nuotalta" (Kettunen, early 20th century). [Water spirit i.e. Turzaz protects its livestock from the nets and seine of the fisherman.]

<31> "Tiijäthän tuon, kun se Turri on semmonen, joka aina iilikeyttä kalamiehelle tekköö. Elä puhu siitae järvellä, männöö kalaonni" (Tilla Haikonen, 1927). [You know him, that Turri is such a one, who always does malicious things to the fisherman. Don't talk about him on the lake, fishing luck will be lost.]

<32> "We call upon you O Turisas, who ensured victory in the battle; you, O Meritursas, who impregnated a virgin in the high foams of the sea, thereupon giving birth to nine plagues. Inspire us and thereby multiply our Struggles – so that we could overcome them thru you. Awake of your sleep, O great ancient one, for
tonight we shall take your Form as the egregore of our Pylon." (Kalevala Pylon, September 5, 1992.)

First sources: Agricola and 311

The first to write down the name Turisas was Mikael Agricola (ca 1510-1557) – a reformist and the father of Finnish literary language – in 1551, 442 years ago. In a list of Finnish pagan gods, written as a preface to his Psalter, he put it laconically \(<1\): "Turisas/ gave victory in war". In 1928 professor A.R. Cederberg found a list of Finnish gods written in Swedish (now held in Uppsala University library and
commonly referred to as 3/I). Some scholars have held that it was the model for Agricola's list, others that it is a Swedish report of Agricola's list. However this may be, in the Swedish text there figured Turilas – not Turisas (though this was probably only a mistake in spelling). 3/I told that <2>: "Turilas, furnished (one) with luck in battle."

**Turilas**

As far as I know our best sources on Turilas are still Emil Nestor Setälä's (1864-1935) two articles (Turisas ja Turilas and Turilas, Tursas ja Turri) of 1932 published in Värittäjä [Tuner], the quarterly magazine of the Society of the Mother Tongue (Setälä was a renowned scholar, specializing in Fenno-Ugric linguistics). In these articles Setälä points out that 3/I is not the first to mention Turilas, but that many Agricola's biblical publications (prior to <1>) make use of it. Agricola uses the word to denote to (a) a witch woman (Fin. noita{-akka}), (b) a bodily disabled person (Fin. vajaa), (c) ill-behaving (on animals) (d) a pest, especially an insect. Christfrid Ganander (1741-1790; best known for his rather uncritical but industrious collections of and research into Finnish language and folk tradition) reports that wäki Turilas (or Väki-Turilas), whose epithet in <13> is "black man" referred to strong giants like Stark Otter of Swedish sagas (cf. <14>). Reinhold von Becker (1788-1858), a linguist and a historian, thought that there once lived a people called Turilaat (sing. Turilas) in the north, from whom the Finns and Lapps might have descended (Turun Viikkosanomat [Turku weekly newsletter], 1820, n:o 3). These tough, cruel, mean and big fellows lived in caves, holes and mountains and were also known in Finland as Vuorenwäki [People of the mountain] – analogous to the Swedish trolls or trulls.

In 1927 Setälä initiated a collection of then-contemporary Finnish uses of Turilas (also spelled Turila and Turilo), which showed that people still conceived of it along the lines of Agricola. The word was used to characterize a pest; an ugly, untidy, old, bearded, irritable or huge human; a misbehaving animal. Setälä himself thought that Turilas referred to similar phenomena as Sc. troll; Swe. trol, trul; Icel. troll; Dan. Trold – an evil spirit, hex or a giant of sorts. In his mind Turilas had nothing to do with Turisas.

**Turisas: Mars Fennicus or an ancient king become god?**

As quotes <1-7> attest, to the old Finnish writers Turisas meant something close to the Roman god Mars or Ares of the Greeks: a Finnish version of the god of war.

In his work Lapponia (1673) Johannes Schefferus (1621-1679), a Swedish
historian, originated the spelling Turrisas, and a new tradition began <8,10,15>. In Schefferus's time Icelandic manuscripts (like the Eddas) were not yet available, and so he couldn't separate Thor from Tyr. But this hardly worried him, for in Upsalia (1666) he brazenly claimed that the origin of Thor was to be found in an Assyrian king called Thurras, son of Ninos, whom the Persians called Baal. In conquering a sizable portion of the globe Thurras won also Scythia for him, and as the Swedes come from there, so comes our Thurror or Thor (which, of course, means Lord like Baal), reasoned Schefferus. In addition to being the Scandinavian Thor, Thurras, the king of Assyria, was the father of the Aasa or Asians. Therefrom came the name of the Finnish war god Turris-as [i.e. Turris, the prince of the As], or Turras <11,17>.

Thurras is indeed mentioned in Ktesias's (a Greek doctor) Persika (ca 400 BCE) and in Su{i}das (lexicon of the 1000 century), but even then it is not known what precise work the story about Thurras is based on. In Försök at visa gemenskap emellan finska och grekiska språken [An attempt to demonstrate similarity between the Finnish and Greek languages] (1774) Nils Idman (1716-90) – quoting Su{i}das – brought to the stage thurios Ares [frenzy Ares] and tried to convince his audience that Turrisas had a parallel in Greece as well.

Schefferus had even further evidence. In a work of Arngrímur Jónsson's (1568 1648) is made mention of "pater Porre [= Thorre] Gottlandiae, Finlandiae, Quenlandiae Rex". Also an older work of Norwegian/Icelandic origin, Flateyjarbók, knew of this king of Finns, who was later worshipped as a god to ensure the coming of snow and good skiing weather. Many works of this century have dealt with Thorri in his various guises, but every proposed etymology is far from a historical king. In Schefferus's mind Thorri was not a king worshipped like a god, rather this king of Finns had received his name from the above mentioned king of Assyria. Even as late as 1933 folklorist Uno Harva (1882-1949), proposed that Turisas had been an actual hero of the past, perhaps one like Tsembulat of the Tseremisses, venerated as an aid in war.

Thor or Tyr?

Since Schefferus's complex theory others have preferred a more direct linking of Turisas with Thor. Thomas Hiärne wrote in the 1670s: "Ucko of the Karelians is the same as the Turisas of the Tavastians (Fin. hämäläiset), whom the old Swedes called Thor." Henry Peterson (1876) thought it self-evident that Turisas was Thor; Harva (1909) wrote that "...the name of the thunder god (!??) Turisas is very close to the original (Thor)"; and folklorist Kaarle Krohn (1863-1933) reasoned that "Turisas = Thor isänen" [Turisas = Thor father(-ling)] (1906). Later many
abandoned this etymology/connection. In 1956 Jan de Vries wrote that he found the connection unlikely, yet in 1962 he changed his mind and decided that Turisas was Tur+isä [Tur+father], and that the Tur part the name of the Scandinavian thunder god Thórr (and the OE. Thur).

In *Priscorum sveo-gothorum ecclesia* (1675) Petrus (=Pietari) Bång followed Schefferus in other respects, but identified Turras not with Thor but Tyr. The Porthanian scholar Christian Lencqvist wrote in 1782 that "Turri i.e. Turisas helped warriors... He was the Mars of the Finns, and seems to be the same as the Tyr of the Swedes."

In 1932 Setälä proposed that Agricola had a sentence from Snorri Sturluson's *Gylfaginning* in mind when he wrote his famous description of Turisas <1>. Snorri writes: "There is also a god named Tyr, who is the bravest and boldest and decides who wins in battles." Setälä thought that Agricola combined the Finnish water spirit and the Tyr of whom it was said "ok hann raedr miok sigri í orrostum." But this can hardly be because the *Eddas* came to be known outside Iceland only after Agricola's death. Poet and folklorist Martti Haavio (1899-1973) writes that "thus it is best to eliminate Tyr in every respect from the history of the god Turisas."
A Fenno-Ugric god?

In 1874 Otto Donner (1835-1909), linguist and politician, tried to connect "the old Finnish war god Turri, Turras, Turrisas" to the word family the members of which are found in many Fenno-Ugric languages: tara, the high god of the Estonians; tiermes, sky and thunder god of the Lapps; tarom or torem, the sky of the Voguls; turum or torem or torum, the god of sky and thunder of the ostyaks. Modern linguists do not agree; phonetically this comparison doesn't stand.

Turisas and Tursas

If there were no more evidence on the 'Mars Fennicus' than the sentence of Agricola, these guesses and assumptions would have to do. But already in 1782 Christian Lencqvist made the hypothesis that Agricola's Turisas might be the same as the Tursas of the Finnish incantations (or spells, charms; Fin. loitsu). Many scholars of the early 20th century changed their opinion on this matter a number of times as the functions of war god (Turisas) and water spirit or genius of the water (Tursas) seemed difficult to reconcile with one another.

Wessedursses and Turzaz

In quote <9> we find the name Wessedursses [Water Tursas], written down in 1715 by canon Ludvig Paase in his list of Lapp 'Djaefle' i.e. Devils. J. Qvigstad has shown that this is a loan from the Finnish word VesiTursas [water Tursas]. Another interesting parallel to Tursas is the Turzaz from southern Vepsä of quote <30>: "Water spirit i.e. Turzaz protects its livestock from the nets and seine of the fisherman." On the basis of an article in Eesti Kirjandus (1925) it would seem that turzaz is an evil genius of the water, who declines to give fishermen fish, rather drives the fish away. In autumn it rises the river to its banks, and boils lye (ash-water), whence steam rises as mist.

Meri-Tursas and the Birth of the Nine Diseases

Meri-Tursas [Sea Tursas] of quote <16> appears in a number of versions (such as <18,19,21>) of an incantation known as the Birth of the Nine Diseases (Fin. Yhdeksän taudin synty) or Birth of Diseases (Fin. Tautien synty). The story has many variants, but basically it goes as follows: A maiden from Pohjola [North] is born; she doesn't agree to marry anyone; goes to the sea (to find a mate); is impregnated by Tursas; and then gives birth to diseases such as Pistos [Sting],
Ähky [colic], Riisi [rise], Horkka [ague or shivers], Rutto [plague], Ruusu [rose], Luuvalo [bone light], Sydämen Syöjä [eater of the heart]. Sometimes these demon children are divided into those of sea, sky and earth, and very often the impregnator is wind.

It seems clear that the poets considered Tursas, the father of the nine diseases, a long bearded entity of the sea. Interestingly a form of bladderwrack (Lat. *Strongyllium fucus filiformis*) found in the sea is called in Iceland Thursaskägg [Beard of Tursas]. Likewise a seaweed that grows near the Islands of Shetland bears the name turssibelt [Belt of Thurs]. Perhaps these names and the Finnish Sea Tursas tell of a similar long-bearded sea monster?

Haavio (1967) argues rather convincingly that the Finnish Birth of Diseases incantation is a version of a motif found also in *Enuma Elis* (Tiamat and her nine demon children (signs of zodiac)); *Theogony* of Hesiod (Nyks' 14 demon children); *The laws of Manu* (creation as successive emanations), *Voluspa* (the list of the dwarves); and *Genesis*. As in many birth incantations, also in the Finnish Birth of Diseases, the origin of illness and misfortune is seen in illud tempus, the beginning of the world, the days of creation.

**Iki-Turso and God's boat trip**

In 1836 and 1839 a great traditional poem singer named Arhippa Perttunen sung an epic hymn to Finnish scholars. In it Iki Turso rises from the sea, and the son of god asks from his boat thrice: "Eternal Turso, son of Äijö! Why did you rise from the sea, For what reason did you rise from the waves to be beheld by men, Or by the son of God?" <24> Finally Iki Turso answers that it was in his mind to upset the boat. The son of god takes Iki Turso by the ears and bids it never again to rise from the sea.

This is clearly a poetic rendering of an apocryphal legend; the one where
Jesus's disciples wake him up thrice before he takes note of the storm (and calms it down). Perttunen has changed the wind in *New Testament* to Iki Turso (see Mark 4; Matt. 8: 23-27). This is not surprising as in Estonia Tursas is "vee kohutaja" [(one) who makes the water rise]; and the Turzaz of the Vepsä "rises the water".

More fanciful parallels have, of course, been invented. Krohn (1907) considered Iki Turso to be parallel to the serpent of Midgardr that Snorri recounts Thor and Hymir tried to fish. Furthermore, Krohn explained, the serpent of Midgardr, who is one of the thurs, an offspring of Loki (thrúdní thursinn), is none other than the Leviathan of the Book of Job. On the other hand, Krohn thought (1912, 1922), Iki-Turso could be equivalent to Ymir – both of whom might be derived from the "depth" (Hebr. tehom) of the Old Testament (Gen 1:2; Job. 28:14), and Tiamat of *Enuma Elis*. In *Vulgata* (an old Lat. rendering of the *Holy Bible*) tehom has been translated as Abyssus. In the middle ages Abyssus was pictured as a human, who in some drawings raises his head from the sea...

Äijö [‘grand father’, ‘Gaffer’] is the name of thunder and an euphemism for bear. In incantations Äijö (= Äijä) or Äijön poika [Äijö's son] is a devil; Perttunen has clearly seen Iki Turso as the son of the Devil.

**Devil or genius of the water?**

In Karelia (Fin. Vienan-Karjala) Tursas is "piessa" i.e. devil. Thus Iki-Turso would mean "the first devil, original devil". In the same area vetehinen [genius of the water] and Tursas are equated; as are Turzaz and vetehinen in Vepsä. After analyzing various words for the devil, Haavio (1967) concludes that genius of the water – most often an ill-willing one – appears to be the more original meaning of Tursas.

**The hundred-horned ox, thousand-headed Tursas**

Quotes <22,29> are "wandering verses", which the poem singers used wherever appropriate. Some examples: Väinämöinen must plough a field with this creature; Lemminkäinen is found doing just this when he gets a message; Väinämöinen cuts the roots of the sampo by this entity; a virgin escapes Väinämöinen's affection riding on the very thing <29>.

**Walrus or Dragon?**

Elias Lönnrot took verse <26> – "Bring there the pelt of Tursa to cover the Gaudy Lid" – to his *Kalevala*, but changed Tursa into turska [cod]. The pelt or fur gave
rise to the assumption that Tursas, in this verse, referred to a walrus (Fin. mursu, norsu, nursu). Later Iku-Turso was thought to be a walrus in other verses as well (Krohn, 1927). Etymologically Tursas and mursu hardly have any connection whatever, but the outward shape of Tursas bears in some respects similarity to that of a walrus (especially the beard).

But a walrus will not alone do to explain the looks of Tursas – remember the hundred horns and thousand heads, not to mention the Fire of quote <20>. *Kalevala latina* (Helsinki, 1986) describes Iku-Turso as "monstrum marinum" [sea monster], and indeed there are many parallels to the figure of Tursas in the traditions of sailors. Erik Walkendorf (16th century), archbishop of Trondheim, tells of a sea monster with long horns and eyes of fire; another archbishop Olaus Magnus (1555) mentions two huge "monstra marina", the other of which has several horns and burning eyes. Both gentlemen tell how sea monsters tried to upset their ships (must have been an upsetting experience, indeed!). The devil of the middle ages was often characterized as a fiery, hundred-headed dragon (draco) with a thousand teeth.

![Image](https://example.com/image.jpg)

**Iku-Tiera**

In Arhippa Perttunen's version of a motif called the Robbery of the Sampo a creature called "Iku Tiera Nieran poika" [Eternal Tiera, son of Niera] <23> appears as the companion (servant) of Väinämöinen. Usually this post has been filled by
Joukahainen and/or Ilmarinen (Finnish heroes). Although some would not believe their eyes if they saw a Tursas sitting in a boat, there may be a remote and superficial connection between Iku-Tiera and Iki-Turso. Krohn (1903) tells that sometimes reference is made to the web-feet of Iku-Tiera. Krohn (1915) hypothesized that Iku-Tiera may be a derivation from the name Herodias, an explanation that Haavio (1967) also approves of. Haavio thinks that the Scandinavian tradition of skalds, poets laureates, may be behind the "highest friend" stuff, but I will not go into that here. What is important is that Iku-Tiera very likely shouldn't be seriously associated with Tur(i)sas.

**Turri**

As a result of his 1927 inquiry, Setälä received information about a creature called Turri. An old woman thought that Turri had stolen her nets: "You know him, that Turri is such a one, who always does malicious things to the fisherman. Don't talk about him on the lake, fishing luck will be lost." In Finland Turri has also referred to a fairy who spoils human work and products, like the works of the smith. Holes in clothes, accidentally burned shoes etc. were explained by saying that "Turri ate them!" (Fin. Turri söi.)

In Setälä's opinion Turri most probably has nothing to do with Turisas or Tursas. Setälä connects Turri to the Scandinavian Thorri or Torre, who, Setälä argues, was the personification of the winter moon, the ruler of frost. This Thorri might in Setälä's mind also be – but of course! – the Thorro or Thorre about whom Jónsson and Olsen wrote, an ancient king of Finland (see above).

**Tursas and Thurs**

In 1853 linguist and folklorist M.A. Castrén (1813-1852) gave the following etymology to Tursas: "Turso i.e. Tursas (Turso is a diminutive of Tursas like taivo of taivas [sky]) is a loan word and is derived from the old Nordic word thurs, which has since evolved into the form thuss." When in 1920 Vilh. Thomsen approved of the Thurs-etymology of Tursas, it acquired a great popularity among linguists and folklorists, both in Finland and abroad.

In old Scandinavian thurs means a giant. In modern Nor. tusse or tuss is Kobold; in modern Swe. tusse is a giant; old Dan. tuss(e) refers to a mountain troll or the like; modern Dan. Tosse means idiot, likewise the tuss of Swe. dialects. In Icelandic mythology there appear frost giants, hrímthursar; Ymir of the *Eddas* being their Urfather. Also in various old german dialects appear thuris, thurs, duris, durs, turse, thyrs, dyrs i.e. giant, evil spirit. All these have probably been derived
from the protogermanic *thurisa-, *thurasa-, or on the other hand, *thursa-. If this is correct Turisas and Tursas cannot be kept apart on phonetical grounds. The semantic difficulties remain, however.

But perhaps another, more specific etymology can be given to Thurs (and not all the words of the family)? The name Thurs has been thought of as: (a) a name of a people/folk (f.e. the etruscans), (b) a derivation from the Indo-Germanic *(s)tur (the derivatives of which mean something close to "to rush roaring / making noise"), and (c) a member of the Indo-Germanic word family *teu "to swell", to which belong f.e. Lat. turgeo "be swollen"; Sc. thjó "ham". Haavio thinks that the form of the third Rune of the Futhark, Thurs, backs up alternative (c) because in it a swelling has been connected to the vertical line.

**Thurs in incantations**

When a finger is scratched, and a certain contagious matter gets in, a panaritium infection is caused. Usually this infection is local, but it can be carried thru the veins into the whole hand and wrist. In some cases the topmost finger joint swells, and finally, if the infection continues, flesh may come off and the bones stick out.

In Norway the causer of panaritium infection is called Tuss; the name of the disease is tussebit [bite of Thurs], in Sweden tossebett, torsabett, or even torskbett [frog bite]. The Norwegians and Swedes have thought that Thurs caused the disease by biting a person in the finger. In old Scandinavian tradition Thurs was a demon who caused diseases to women. A copper amulet of 11th century and the *Canterbury pergament* in British museum attempt to exorcise a disease demon called "Prince of the Thurs" (the first speaks of "thur of wound fever"). The latter goes something like: "Gyrill of blood-poisoning! Go now away! You have been found.Depart, Thor, prince of the Thurs!" Some have thought that this prince Thur or Thor (both are written with the Thurs-rune-like character) is really the god Thor, but others, f.e. Ivar Lindquist (1932), have put it to the same word family to which also Thurs belongs. Haavio thinks a better alternative is to begin from the actual symptoms of the disease. Thur (or Thor), the prince of the Thurs, might belong to the same word family as the Finnish-Swedish turra, a verb which means "to tremor, shiver (from cold)". Thus the demon of wound fever would simply be the one who causes the infected person to shiver (from cold). Similarly, Kuril (or Gyrill) of "suppurating veins" would be the originator of purulent discharge (and belong to the same word family with Nor. gyrja "silt, sediment"; Swe. Gorr "purulent discharge"; Fin. kura "mud, dirt").

Haavio quotes *Thrymskvidha*: "Thrymr hefir thinn hamar, thursa dróttin" [Thrymr, prince of the thursa, keep your hammer!]. In this epic Thrymr giant has
the same epithet as the Thur or Thor above. According to Haavio this shows that whoever exorcised Thor/Thur conceived of it as a disease demon, and emphasized its being an actual adversary by using the same epithet as was used of the Thrymr-Tursas, an adversary of the god Thor. Thus in old Scandinavian tradition the prince of Thurs [Fin. Tursas] was a disease demon who forced itself into human beings.

**Tursas and the Birth of Sting or Puncture**

In an incantation called the Birth of Sting (Fin. Pistoksen synty) four maidens mow hay, which the Fiery Tursas of <20> burns. The ashes are sown in front of the Gate of Pohjola, and an oak grows. Then the oak is felled and its chips are used as arrows by evil magicians. The birth of "puncture arrows" (Fin. pistosnuolet), by which sudden diseases are caused is thus explained. All this happened, of course, in the mythical beginning of times.

Thru this incantation a healer could explain the origin of the disease, and then for example bid the original cause of it, the Fiery Tursas, to get the arrows, as in <25>: "Iki Turso, ox of Tuoni, It (=Turso) is the hauler of the arrows... Rise, Turso, to fetch These arrows from the sea, to collect these Spears."

Also other creatures figure as the burners of the hay (Turjan lappalainen [a Lapp]; kokko Turjan maasta [a bonfire from Lapland]) as well as the collectors of the arrows (Tuonen härkä [ox of Tuoni]; satasarvi Hiitten härkä [hundred-horned ox of Hiisi]), but it is impossible to decide which one, if any, is the original (though Setälä argued that Tursas was the original one). <28> is a variant of the latter.

Haavio mentions an interesting aside: In Norway the ashes of a certain worm called tusse [Thurs] are used to cure the tussebit [Bite of Thurs] infection. Haavio also wonders whether the Turzaz of the Vepsä, who "in autumn rises the river to its banks, and boils lye (ash-water), whence steam rises as mist" might have anything to do with all this.

There is some more material on Tursas and swellings that Haavio hasn't noticed (or doesn't use). Setälä (1932) reports that in Finland tursas has meant "a half-insensible part of the skin, which has been caused by a disease or a wound". Also that tursistua (= become Tursas-like) means: "to be infected or swollen". Two examples from the early 20th century. Of a wound whose edges have swollen, it is said: "se on tursistunu" [it has swollen]; likewise "kasvot ovat tursistuneet" [the face has swollen]. Ganander put it in his lexicon of late 18th century: "Tursas turpukohon, pukama pakahtukohon" [May Tursas bloat (?), the lump burst].
Tur(i)sas, the Finnish Apollo?

Important attributes of Apollo of the Greeks were bow and arrows (as soon as Apollo was born he, among other feats, shot the giant Tityos). In the heat of the summer Apollo originated plague, a typical projectile disease; he was the father of this disease. In Greece those who died of acute diseases were referred to as "hurt by the arrows of Apollo". Apollo assisted Greeks in war by destroying enemies with arrows that carried the plague. He was also venerated as a war god per se. On the one hand Apollo was the god of warding of plague (Apollo Medicus), on the other a god of victory. The games of Apollo (ludi Apollinares) were organized both to prevent plague and to ensure victory over the enemy.

Haavio bids us to consider the parallels with Apollo: In Birth of the Sting Tursas is the original cause of projectile arrows; in the same poem Iki-Turso the hauler of these arrows. In Birth of the Nine Diseases Tursas, among other things, gives the original impulse to "Pistos" [Sting], a projectile disease. According to Agricola Turisas "gave victory in war" <1>. A Finnish rector and philosopher of nature Sigfrid Aronus Forsius (ca 1550-1624) goes into more detail and explains that Turisas destroyed dangerous enemies by shooting arrows into them <3>.

The Heart of Tursas

It might be in order to mention that in the remote past a magical sign or seal called Tursanturpa [muzzle of Tursa] or Tursansydän [heart of Tursa], was often drawn on artifacts, trees, and walls of buildings, especially on the lids of boxes and containers in Finland. In old Scandinavia a parallel can be found in hrungnishjarta. Also place names have been formed of the words Turilas, Tursas, Turso and Turri.
Iku-Turso in the Kalevala – what a mess!

In two English translations of the Kalevala, that of Francis Jr. Peabody Magoun (Cambridge, 1963), and the one of Eino Friberg (Otava, 1988), it is claimed that Tursas of the 2nd poem is a nice fellow, whereas Iku-Turso, who features in poem 42, is a bad guy – not to be confused with Tursas! This may be true in the Kalevala proper, but it also tells how much Lönnrot (1802-1884), the compiler of the epic, altered the original settings.

There are also the old and interesting translations of John Martin Crawford (Columbian publishing company, 1891, 2 vols) and W.F. Kirby (1907), but this time I will stick to Keith Bosley's renderings in his the Kalevala (Oxford University Press, 1989).

In poem 2:67-72 we find Iku-Turso (translated by Bosley as the Beast!) taking part in the fertilizing of an oak that doesn't seem to grow: "Out of the sea came the Beast, the fellow rose out of the billows: he thrust the hay into fire, and the power of naked flame, burnt it all to ash, reduced to dust." The oak grows so big as to hide sun and moon, and so it is felled, and all is well again. This is Lönnrot's muddled version of the Birth of Sting (see above).

As I have mentioned Lönnrot changed Tursas into turska when he composed poem 18:403 4: "bring another, a sea beast's skin, to cover the bright sleigh!" (Cf. <26>.) Bosley, for his part, explains his translation of Lönnrot's turska [cod] as a sea beast by saying that because a fish's skin is worthless the word turska must actually refer to a creature like Tursas!

Finally, in poem 42:347-460 we meet "Sea-monster, the Gaffer's son" in a version of God's Boat Trip (cf. <24>). And so, in the Kalevala Louhi (hostess of Pohjola) summons Iku-Turso to upset the boat of the robbers of the Sampo <27>. Väinämöinen inquires thrice why Iku-Turso has lifted its head above the water, and finally Iku-Turso admits that: "I had it in mind, to slay Kaleva's kin, to get the Sampo to Northland. But if you will drop me in the waves now, and spare a rascal's life, I will never come again, in front of mankind." (Lönnrot has eliminated the Son of God entirely.)

It seems clear that what comes to Iku-Turso, Lönnrot has been as faithful to the old poems as he has with regard to the other characters of his epic...

Anything to piece together?

I don't feel I know yet enough of the historical Tur(is)as (or Finnish mythology in general) to "go esoteric", though in the Kalevala Pylon we are in the habit of doing that for "home purposes", e.g. <32>. To carefully assess all the twists of the various
creatures dealt with, one would need to delve deeper into etymologies and folk poems, and also see whether any more recent research has been done.

But some preliminary summaries are in order. It seems fair to assume that the "god of hunters" of quote <10> is a misunderstanding, as is associating Iku-Tiera with Iku-Turso. The outward shape of Tursas bears resemblance to a sea monster and dragon; Turisas has a bow. In the two aetiological myths discussed Tursas is a creature, who lives during the creation of the world. Tursas has a basically malicious complexion, especially later when it became associated with the devil. Functionally the most likely parallels to Tur(i)sas are the Greek Apollo and Thurs of the Scandinavians. How Turilas and Turri relate to Tur(i)sas is difficult to decide (f.e. Turilas and Tursas have sometimes been confused by poem singers, as in <21>).

To conclude this article I will edit here an incantation which was used to cure burns (Suomen kansan loitsurunoja [Incantation poems of the Finnish people], SKSn toimituksia, osa 62, s. 103, published in 1880). Usually the creature to be summoned was someone else, but in the minds of the Finns also Tursas could perform this task (Panu seems to be a creature of fire):

Nousi hyinen mies merestä,
Tuli Tursas lainehista,
Luultavasti luottavainen,
Jäisin suin, jää-ikenin;
Hyistä kelkkoa vetävi,
Jäärekeä reutoavi,
Lävitse lumisen linnan,
Läpi jäisen linnan portin,
Hyiset kintahat käessä,
Hyinen hattu hartioilla;
Sepä tänne täytynnevi
Tuimille tulen jäljille,
Tulen suuta sul kemahan,
Panun pääätä painamahan.

Rose an icy man from the sea,
Came Tursas out of the billows,
Probably confident,
With an icy mouth, icy gums;
Draws an icy sleigh,
Hauls a sledge of ice,
Thru an ice castle,
Thru the gate of the icy castle,
   Icy mittens in his hands,
   An icy hat on his shoulders;
That (=Tursas) must (be brought) here
   To the grim trail of fire,
   To shut the mouth of the fire,
   To force down the head of Panu.
Appendix 29

Temple of Set in a Finnish Study
Reviewed by Priest DenytEnAmun

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This spring I was contacted by a student of theology, who wanted to do her proseminarium study on the Church of Satan and the Temple of Set. I declined to actually be interviewed by her, but did lend her some standard, public reference works, and then – after I could see she had read them and shown some understanding – helped her see the bigger picture and clarified some of the finer points. In addition to the tasty cups of tea and pleasant company, she kindly gave me the opportunity to read and comment on her manuscript before its final version was printed.

Proseminarium study is the first required independent writing project in Finnish universities, usually 10 to 40 pages (her's is 35 pages). Proseminarium studies are all filed and are accessible to all students (and the public if they know about it). So, her's – as far as we know – is the first standing university level document on the Temple of Set in Finland.

What Minna Rikkinen did was to explicate the Church of Satan (on the basis of LaVey's books) and Temple of Set doctrine utilizing Hans Mol's theory of religion (Mol sees religion as a sacralization process he divides into four mechanisms: objectification, commitment/binding, ritual, and myth). But I don't think her conclusions in this regard are important for us, rather the accuracy and tone of her description of the philosophy of the Temple of Set.

There are eleven pages explaining the T/S doctrine and organization. The founding of the Temple of Set (4.1) explains the Church of Satan's downfall and the Coming into Being of the *Book of Coming Forth by Night*, and states that we consider ourselves to continue the tradition of both Crowley and LaVey. Set (4.2) reveals that essential in this archetype for us is its representing separateness from nature, and that some see Set as a metaphor, others as a real sentient being. The chapter Philosophy (4.3) explains that Setian dualism (4.3.1) is to be seen between (a) the self/consciousness/subjective universe/non-natural intelligence/ba and (b) the natural order/objective universe/the non-conscious world, rather than as a good vs. evil or man vs. God stage. It also identifies the Temple's objective as isolating and making independent the (a)-principle. Plato in Setian philosophy (4.3.2) describes the process of rational intuition and the way we see it as a ladder leading.
to apprehension of the three levels of reality (by which I here mean the levels sketched by Dr. Aquino in Nevill Drury's the *Occult Experience*). The Xeper-principle (4.3.3) is about conscious evolution against the will of nature or "god", it is said. Black magic (4.3.4) defines white and black magic. Comparison of the Setian philosophy with other philosophies and that of the Church of Satan (4.3.5) sketches the essentials of how Setians evaluate other religions (on the basis of how these treat man's isolate intelligence). The organization of the Temple of Set (4.4) accurately describes T/S as a legal, non-profit, tax-free status holding church, and states that within it there are Orders (kind of university faculties) and Pylons (mostly geographically defined fellowships). The administrative structure (Council of Nine, High Priest, and executive director) and degree system are likewise briefly reported. Social characteristics (4.5) tells we stress ethics in our behaviour; that we have no regular group ceremonies (rather personal contacts with Set, and Conclaves); that we need no special funeral ceremonies; that we may back up a person not willing to do military service provided s/he has well-grounded reasons for her decision; and that we do not recruit, only make our existence known and tell more to those who are interested.

The references Minna used the most were Joachim Schmidt's *Satanismus: Mythos und Wirklichkeit*; Nevill Drury's *Occult Experience*; and *Oz Pagan Magazine* (the Set in Motion – article).

Thinking of the many carelessly written bullshit-books on the satanism scare on the market, I feel Minna's study is remarkably objective and balanced: it states the basic essentials in a fair tone. That there is such a study in Finland is a big plus for us, for no self-respecting university student doing research on the T/S can disregard this study and the basic facts contained. In her introduction Minna makes a clear distinction between (1) Satan worshippers (mostly youngster criminals), (2) satanists (a bunch of a bit more reflective and more responsible fellows), and (3) the Temple of Set (even more philosophical and ethical guys who believe in the ancient god Set). I hope this categorization will be established in Finland, as it seems to have in some other countries. Minna also told me she had sent her study to Harri Heino (some sort of leader of the church's research center), and that she has interest in doing research for the police on related themes. So, this little study can indeed take us a long way towards our objective of patiently and with uncompromised honesty explaining ourselves to the public.

I am very grateful for Minna for being so objective and open about her study (I always like a person who is capable of responsible research despite personal vocations), and, if need be, we may yet continue discussing the state of the Black Art in Finland.
Appendix 30

A Midsummer Meditation
or the Madness I Love

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An excursion into Finnish culture, its very soul... What should it be like? Neat quotes from our poets, philosophers and stuff? Or maybe legends about the three words beginning with the letter S: sauna (don't tell me you haven't been in one), Sibelius (the Finnish composer mentioned in LaVey's books), and sisu (perseverance). Noooo. Of course not. That's but a smoke screen.

In fact a lot of our culture is about getting drunk. And blind drunk at that. June 23.-25. I and Adept Kotkavuori decided to get into the field and explore this aspect of our cultural heritage (Wow! I can hear your applauses). We went to a midsummer festival in mid-Finland. This one, called Rantarock (i.e. Beach Rock), was one of the many three-day (party time from about 12 a.m. to 4 a.m. – rather like the "no one sleep at Conclaves" schedule) happenings centering on the midsummer (one of people's favorite holidays here). In this kind of festivals the site is often in the woods near a lake. There is a vast area of field and forest where people set up their tents in thousands (I hear that ours had ca. 20 000 attendants). Then there is a huge stage where the bands play, and of course a hill next to it where all the fans roll and rave. A disco and a couple of vast beer tents or pubs is the usual extra – plus many an odd junk food kiosk. A bunch of local and international (or at least European) stars are invited (ours, for example, featured Haddaway, Dr. Alban, Dj Bobo, Cappella, Magic Affair, Culture Beat, and so on). During the festival it always rains at least half of the time and all the land becomes mud. But nobody minds. They just party. The foreign stars always look at the Finns in total disbelief and remark that "they never get pissed like you people in any other countries I've visited".

Usually the Finns are a very shy and reserved people (forest folk, some say), but during the midsummer everyone talks to the other without reservations (ok, ok, kinky suggestions do make up most of the conversation). This (along with Walpurgis) is the time when everyone can feel proud about making the little mistakes of their lives that they'll be talking about the rest of the year. A lot of people get pregnant or just drown in the local lake (well, not that many to be honest). Somebody is shot in the leg and a couple of others get mildly stabbed (usually Finland is a very quiet and safe country).
I've been to these festivals since fourteen (the bravest begin at twelve, but most around seventeen) and always loved them. I thoroughly enjoy dressing up like Hell (this time I had a red poncho and red trousers, a real stunner for the Finns, most of whom are rather conservative with regard to clothing) and getting to know the more interesting (and more sober) weirdos.

I always feel a certain nostalgia and (perverse?) delight in sleeping in a cold, wet tent, listening to the neighbours' tireless cassette recorders banging so loud your tent seems to jump up and down. This is my culture. We are a people of a common genetic pool. Maybe this should be called Midsummer Madness, but then what – all cultures and countries have their oddities. And at heart all customs and variations of common sense are a kind of madness anyway, as demonstrated by LaVey's the Madness of Andelsprutz (see the Church of Satan by Dr. Aquino).

I walked mostly alone, but also wandered a lot with Adept Kotkavuori, us having a jolly time joking and drinking beer together. We danced absolutely brainlessly to Pandora's simple beat (while some adventurous soul was above us in a birch, dropping all sorts of tree stuff on us); we talked this and that with many an interesting lady; a lot of funny experiments were made, many happy ”victims” found. We had the pleasure of listening to the actress Geena Davis (and her Finnish husband Renny Harlin) questioning whether this was a good and properly organized festival – i.e. asking whether everyone ”got (laid)” the previous night. This couple had come all the way from Hollywood to Finland in order to get drunk at midsummer. That's very Finnish. Bravo! We laughed at a Finnish radio journalist's bad jokes about blondes – in sum did a lot we don't usually fancy doing.

I took a swim in the mornings; it is interesting to feel one's head ”explode” in the cold water. It refreshes amazingly (and you'll be amazed indeed if you stay too long).

And wherever I go, I usually attract a few Seekers as well. At this festival I was very pleasantly surprised. As I and Adept Kotkavuori were drinking beer in the Riihi-pub (I won't even attempt a translation), the most attractive-looking woman walked straight to our table and began a conversation. From the first moment our gazes met, it was quite clear to me that somewhere, some time, we would have some work to do together. There was that immediate and unmistakable connection. Magic! During such encounters you just hope to plant a seed (in the spiritual sense, of course). One day it may blossom into full flower, and even though you couldn't admire it close-by, the world is anyway more beautiful for it.

Indeed, I think I've never experienced such a spontaneous and non-naturally flowing male/female relationship as with P. There was no artificiality needed, we could be ourselves without reservations (and that wasn't just due to the beer). We understood each other, occasionally even to the degree where you could continue
the other's sentence without losing the thread (and we weren't talking about the weather). We had a great time exploring the amusements of the festival together. Even this single occurrence made me so glad I had taken the trouble to come to the festival.

On the third day, when all the festival people were already rather tired physically, and it was raining, and the music wasn't that great, my super-efforts (to stay awake and elastic in the midst of all the fuss) came to something. There I was standing under my umbrella, feet in the mud. It was a bit cold and tiresome – but I was there. Then my body was "abstracted away". From head to feet I gradually became aware of myself lingering as a presence "behind" my body (in its place but in a kind of "negative, non-dimensional space"). I closed my eyes. The place was gone, but I remained as a presence, standing in nothingness. Alive. Some of the impressions I had during the *Shub Niggurath Working* of the Order of the Trapezoid revisited me: the desert, the iron bed (see *Runes*, Feb. XXIX). I opened my eyes and felt like an immensely strong power house, a factory producing and circulating consciousness. I was the center in the whole damned festival – I was the only one (along with Adept Kotkavuori) with a "synthetic grain within". Conscious energy (synthetizing spirit) flowed into me from above, thru my umbrella and into me, then below in the ground – and all around me as a great field of bursting energy. It was so powerful I felt my inner force twist the landscape: myself the mighty and the shadowy little figures around me, imbalanced creatures blindly heeding some natural whim or other (you like me for my visions, don't you?). This state lasted for some 5 to 10 minutes. It was very instructive to understand the people from that vantage point. I liked them. But I also knew there was little I could do to show them the Fire within.

Well then, what did I learn (ha ha ha...)? I learned a lot about people, such that I could never learn in normal circumstances. In these special conditions people exposed themselves very easily – or at least everyone's peculiar hiding techniques were more easily visible. You can categorize people in many ways depending on what you want of them, but all are still unique and interesting in their own way. As we reasoned with P., a heavy heap of this mess is really done for love. Most people are starving for a humane connection with other people (many not even understanding or remembering that's what they are – or should be! – after). And at a festival like this it is easy to at least get cheap substitutes for love – and not have to worry too much about reality, being "highly spirited" in the literal sense of the word. I also, once again, saw it proved that I am a lot nicer than some of the jokes I make might suggest. I am not an animal madly cringing for pleasure – that, without anything more, doesn't do it for me. I am interested in souls. They are my business, my love, and my passion. Personalities can be thoroughly charming, but a real soul
is something quite a bit greater to encounter and exchange energies with.

If it happens very seldom it can be nice to be drunk for three days in a row (somebody there is going to quote this passage against me sometime). If you consciously exist all the time, fight against the extra entropy brought about by the adverse physical conditions, you may be able to access a relatively high form of consciousness (but this is not the way to begin your training!). Gurdjieff was never ashamed of teaching through alcohol, and as it is "a legalized drug", I don't think we Setians should shun it altogether. To be sure, for me alcohol is a certain sort of rite of passage not to be taken too lightly. Il Principe Proscrito's (Priest H.H.) hilarious article *Uber die Scheinheiligkeit der Drogen (Hicks!)* in *De Finibus Terrae* (Januar XXIX) reflects my attitudes very well (and you might want to have a look at Robert de Ropp's the *Master Game*).

I realized again that my Setian presence does attract certain kinds of individuals. What we might call Vampyric exchange of life force/energy can happen with non-Setians equally well, provided they chance to exist at the same wave-lengths (or then they must have the mental energy and interest for the tuning process). Also, through almost unconsciously operated Lesser Black Magic (i.e. intuiting what would be the appropriate type of response) I can rather easily assume a personality / form of interaction that will thwart off most bullshitters. And if I am challenged by a violent idiot, I can still get away with a little cunning (and fast legs...).

Some of these are old lessons to be sure. But *repetitio est mater studiorum* is not mere mouth washing in the archetypally initiatory life of the Setian. Though I know I could wash my mouth.

**Fylgja**

(Inspired by P. on June 24, XXIX)

by Sir Hassein

*This night I met*

*my Valkyrja*

*A part of that brazen form*

*I call my fetch-wife*

*Creature of Love*

*and Beauty*

*Ever luring me onwards*

*in my Quest.*
She's never to be caught -
seldom seen, felt
With her there is balance
a moment cherished
A dynamic exchange
of evaporating Dreams
that haunt, soothe
and feel so good.
The step on, smile
at the break of dawn
No silly tears
for LOVE is the Essence
and moves on.
Appendix 31

Ethics and the Setian

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[Recently a Setian suggested me that in ethics the end always justifies the means, and gave the example that if he killed a terrorist who was about to kill seven others, he'd be 'good' even though societally he might be evaluated 'evil'. Here's my response:]

Philosophically speaking there are three kinds of approaches to (or theories of) ethics: (A) hypothetico-descriptive, (B) normative, and (C) metaethical [I'm here following the classificatory tradition established in the early 1960's or so. A book like William Frankena's Ethics (1963) is an all right introduction on the subject. If you really want to delve into this kind of issues read Glenn Tinder's Political Thinking and the vast tome by Mulford Q. Sibley, both found in the reading list category #16: Good and Evil].

The (A) approach seeks to describe what kind of ethical conceptions, norms and values people have around the globe (this is mostly the work of anthropologists, sociologists and such). Often advocates of this approach also make hypotheses (informed guesses) as to the reasons why given ethical preconceptions are met in given circumstances (f.e. some bunch of sociologists might claim that the more "loose" moral codes of city-dwellers [as compared to those of people living in the country] are due to the more rapid pace of overall change in the big cities).

Normative ethics (B) seeks to establish universal guidelines of basic values and ethical behaviour. The name "normative" comes from the fact that the guidelines established within a given normative theory are taken as norms, true statements according to which any actions (or other moral theories) can be evaluated (approved/disapproved). This is the kind of approach to ethics people usually think of when they talk about morality.

Metaethics (C) is a more abstract way of pondering ethical issues. Metaethics doesn't deal with what different people consider ethical (as in A) or what people should and should not do (as in B). Metaethics seeks to explain what we mean by words denoting to norms and values, and also what is the nature and logic of normative speech like. What is the meaning of words like 'good', 'right', 'duty'; what do they really mean in different theories and contexts, are the kind of
questions a philosopher considering metaethics might ask.

By now you may realize that most of the Temple's ethical philosophizing belong to the (C) approach. Due to our ontology (making a distinction between non-natural consciousness or Hadit vs. the natural universe or Nuit) and epistemology (the idea that Truth may be found only by gradually refining one's self and soul, i.e. climbing the ladder of rational intuition described by Plato and others) we are left with a certain kind of conception of what is good (ethical) as well. In thinking of what good (or the Good) means to us we are doing metaethics. From our metaethical considerations we – individually – come to certain normative conclusions (though strictly speaking there are no magical norms in the Temple that would apply to everyone in the same way): In the magical/Initiatory sense most Setians think that it is good to \textit{Xeper, Indulge, Do what thou Wilt, Reyn til Rûna}, and so on. These are kind of very abstract "magical norms".

But where ethics in the profane sense (B) comes to play is in the application of our philosophy and magical principles. No matter what we Setians may think is good and proper and true, we are still living in societies where advocates of our ideals are in the minority. In thinking on what basis one can decide which actions are all right to do in the objective universe there is another useful philosophical distinction to consider: (1) teleological ethical theories stress the importance of the results of actions in deciding which actions are right in given situations, while (2) deontological theories deny that people's duties would in any way be dependent on the results the carrying out of the duties might have. The (1) approach is based on the Greek (and maybe also Egyptian) tradition. Basically it says that (a) one must do the best and the most perfect action in each situation, and that (b) what is best in a given situation depends on the value of the outcome it will bring about. So, this way of thinking enabled fellows like Plato and Aristotle to claim that it was best to live a noble and virtuous life – because it always had the best consequences (at least initiatorily...) [Crowley, and in a way also Nietzsche, kind of modernized this idea in making it apply to the individual Will – the most perfect thing is to do \textit{your} Will (whatever it is). The \textit{Æ}on of Set has added to this the qualification that your actions should, in addition to being of your Will, reflect the principles we call \textit{Xeper} and \textit{Remanifestation}.] The (2) approach is more that of the church fathers and protestant reformists. You know the type of stuff: "It is always best not to lie even though that would bring you the worse outcome. This is so since there is a god, who will fry your ass if you blunder around." But seriously, this kind of thinking is very important for us to understand as well. People's sense of justice (and all legal proceedings and so on) is often a mixture of these two ways of thinking. If we get to your example (killing someone in order to save seven others): as you said a lot of people (many Christians for example) would consider shooting
someone a bad (evil) thing in itself, no matter what the outcome. So, this we would classify as very deontological (and normative) thinking. Some, like yourself perhaps, might consider only the outcome of the action (only one people killed instead of seven), and label the hypothetical interruption good and morally justified.

But now, think about it. In the World of Horrors (the objective universe) it seldom counts whether you are Right (in some metaphysico-magical sense). If you kill someone, no matter how good your intentions and how unshakable your sense of being in the right, you will be prosecuted. You will be judged according to the laws of the given country (regardless of how schizophrenic a mess those laws are). Of course your views will be listened to in court, but they will be evaluated by people with a very different conception of life than you. In my opinion – no matter how much a teleologist one is in one's inner initiatory life – in day-to-day life one must be an ethical pragmatist. One must do what works and what will seem acceptable enough to others. Of course I do not mean blindly adhering to all social conventions and anybody's prejudices. For me the black magician is – in his application of ethics – an artist who strives to fit his perfect inner vision of the Good into the shit of the world. Quite a task, I agree.

If we think of the organization of the Temple we again come across both the teleological and deontological streams. Very simply, our telos is Xeper, and as long as we all go about it, things are going fine magically, and the Æon prospers. So, this is the teleological stream: what is good is Xeper, a higher state of Being (more knowledge and power) is the most valuable outcome one's actions can have. On the other hand, we have our norms, what is called protocol. We have established many artificial structures that work in a normative way: the offices in the Council of Nine, the High Priesthood, Executive directorship and so on are governed by our articles of incorporation and by-laws, which again are amendable by the Priesthood collectively. There is the degree system, which we use according to the principles defined in the by-laws. All of these norms and conventions have been established in order to protect the higher work of our Initiates (fulfilling what we teleologically consider good and worth going for, i.e. personal initiation and Æonic Work).

Now, if any of us could just out of whim expel, say, a Master of the Temple, because he thought the guy was a weird psycho who was just discouraging and deliberately confusing our initiates (philosophically and magically "killing" the initiates) that would be roughly equivalent to walking the street and shooting someone you thought was going to shoot seven othes. As little as I like the idea of our initiates unthinkingly ravaging the sacred avenues of the Temple of Set, as little I enjoy the prospect of Setian magicians rashly walking the streets disrespective of the laws their countries have seen fit to establish in order to secure the well-being
of their citizens. If I submit to our protocol and organisatory arrangements because I think they have been created in order to uphold high principles, I will also respect the laws of my country, even if they are not that divinely inspired. It is the same archetypal action (remember the Tyr-rune?). In my own mind, and thru the avenues open to all citizens of my society, I will criticize and seek to improve the organization and management of my country, but (at the very least in the present country I inhabit) I don't think I need to do anything illegal in order to get what I want.

Well, it is true that in the Temple of Set magical and Initiatory considerations can at times override protocol and organisatory avenues, but only for the weightiest reasons. For example, then-Magister Aquino did leave the corrupt Church of Satan when he was set the Task of the Magus. There is a kind of discrepancy in this, but one that I think no real initiatory group can avoid: If you assert the existence of Truth that cannot quite be apprehended by logic and the senses only, you will always be at pains on how to justify your Seeing the correct Vision. But, if you don't feel like being stuck with the atheists and agnostics, I think that's a risk and a curse worth taking. You just need a back-pack full of integrity and other divine qualities. Analogically, there may be situations where you simply cannot exist under the laws of a given country (we all know of many such madhouses), and then you may have to go against the grain to survive. But if you are born to such a country in the first place, you will hardly find the Temple, which, at least for now, has initiates only in "civilized" countries. That is a big shame. But our ”mission” is not to save the world, rather to awaken and refine the Gift of Set in those fortunate enough to be societally free and personalitywise capable of such noble existence as true consciousness entails.

Then from theory to practice. What is it that one should do in assessing the ethical aspects of a given action? The kind of classificatory schemes I've used above (A-C, 1-2) are only very general tools of analysis by which you can help yourself see the issues clearly. Reality is more often a crazy web of almost unanalyzable threads of mis-logic, sickened emotion, surprising oddities, and whatever manias. It's no use asking if someone is a "deontologist" (unless the guy is a student of philosophy; and even then he probably has hard time connecting the lofty ideas to the principles that actually govern his behaviour) so that you could better mould your personality and language in order to get your will done. But you can use all sorts of classifications and observations in order to understand the totality of the person in question. When you understand the other players and onlookers – in all their culturally moulded and subjectively flavoured mind-sets – you will be in a better position to know what it is that they will feel is good and commendable (or bad and immoral). Then you will need to decide whom (if any)
you want to impress and in what way. This includes the consideration whether the other parties present mean something to you, and whether you should further mould your actions so as not to be distasteful to them either. It is true that Dr. Aquino writes in the *Crystal Tablet* that “it is the result it [an action] produces which will be judged”. But he also says that the magician must determine which judgements (and judges) will be important. Ultimately this process involves all the general and particular types of analyses I have described above.

Let's think again about the situation where a muddle is about to shoot seven persons, and you happen to be there with a gun. If you just shoot him, how will you prove that he would have shot the others? Even if everyone would believe that, you might still be sentenced to prison for a while for taking justice into your own hands. Then you'd find yourself in the criminal register (and the tabloid press) – everything would be so much more difficult. You'd probably be kicked out of the Temple (no remotely "Satanic" organization would be allowed to exist in peace if it had a "murderer" as its member), and then your initiation would again be on your shoulders only. Would your family, friends and employers understand and support you, “the guy who has killed”?

But maybe you could have disarmed the madman, and thus saved the seven ever gracious maidens? You'd be a national hero. Or then you might have been shot in the process... What are the kind of things – in the first place, I mean – that you would be willing to risk your life for? To rescue some seven unknown citizens, who would probably coldly persecute you if they knew you were “an evil satanist”? If the seven were your family and friends? Maybe, or maybe not. Indeed, how important do you consider your physical existence, your chance to continue initiation in the physical vessel you now inhabit? I am not the person to think this stuff over for you. But I'm sure you cannot really think it would be simple "good" (or "evil") to save a few lives by destroying one life. It is much more complicated. While it is important and useful, common sense alone is not enough to solve ethical problems. At least not in the Temple of Set.

As I'm sure you are beginning to see, for us ethics *really* is NOT some pseudo-Nietzschean affirmation of being "beyond good and evil" and then doing what one's peculiar, unanalyzed "common sense" tells one to do. Ethical decision-making involves a lot of very tricky questions, which must be unraveled and then pulled together into a work of art aesthetically, emotionally and intellectually pleasing both to one's self and those other parties one considers relevant.
Appendix 32

Reflections at Urthr's Well
or, Who Am I and Why Am I Doing This?

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Of this Year of Re-Creation and ReBirth I wish to reflect a bit on the nature of Setian Initiation. As I've noticed that many treader of the LHP are very interested in the trails of their fellow Magicians (at least I was when I joined the Temple of Set), I'll use my own initiation for illustrative purposes. I'll do some honor to Plato by using the classifications of his theory of knowledge (I might as well have put this to Fourth Way language).

Above is a diagram adapted from Holger Thesleff's book Platon (Helsinki: Otava, 1989). Read it for further insights (it should be found in Swedish as well). I'll here put the elements of this diagram into a bit more magical context than books on Plato's philosophy usually do (in this I am heavily indebted to Magister Webb!).
I take ascent along the central line in the spirit of the gnostics (e.g. Gurdjieff), though with a LHP slant. The ascent to higher functions (dynameis) makes you more real in an ontological sense. In addition to refining the inner instruments of cognition as such, you also Become more real in the sense of Being more (having a more unified Self), and having the capacity to really Do (and not just ”happen”). (Read Ouspensky’s the Psychology of Man’s Possible Evolution.)

Following Magister Webb I will divide the ascent along the pillar of knowledge and Being into four phases or levels: (1) appearance, (2) authority, (3) reason, (4) direct knowing (noesis).

What is important to realize about this classification is that people in the sway of levels (1) and (2) are those to whom the most important criteria for evaluation of truth (if this word is at all appropriate in this context) is dictated by outside forces (fashion, authority, unanalyzed gut-feelings, emotional and cultural fixations, and so on) – these determine their reality, what they see and what they are moved by.

Reason (dianoia) is the crucial dynamis here. It is the faculty that will allow us to escape from the sway of random mechanicalness, faith and such primitive ”life” as these entail. Reason is also the faculty that strengthens the magical link that enables us to partake of the World of Forms, those noetic/magical/initiatory insights, the enacting of which in real life can radically alter our state of Being and sense of reality. (To give an example, on one level the Ultima Thule: Some Hyperborean Mysteries article is an attempt of mine to rationally strengthen the noetic link I gained on the 23rd of August.)

In the story of my initiation all the phases/levels sometimes overlap (as they often do during our lives), but for illustrative purposes I have nevertheless squeezed them into the said categories.

(1) Appearance

During this phase my sense of reality was governed by appearances (in this case the phantasmagoria of my non-rational mind); I read and followed the ”coolest” books. I began with ”neutral magic”, but switched to the Grimoires and ”devil worship” (I was a member of a coven – called Sons of Satan after a Venom song – of about seven teenage dabblers) because they felt eerier and thus more powerful. I wore an inverted cross at school because that made me into a tough guy.

I didn't use my reason to sort out contradictory information. Dreams, daydreams and hallucinations were real for me; they all spoke to me in some mysteriously impressive way. (I could write books on what I ”saw” and
(2) Authority

At about the age sixteen I began to break off from the coven. I read LaVey and followed his version of Satanism for a while. Then I turned to Crowley. Then to Nietzsche, and soon to existentialism in general.

During this phase I mostly sought an authority to replace my faith in the crude daemonology of the Sons of Satan. I wanted to find someone who could assure me that his way of seeing the world was the one.

I tried to survey all the metaphysical alternatives my young brain could think of. I contacted the Church of Satan (and got some colourful book adverts) and the Ordo Templi Orientis (and thought it was a Qabalistic Crowley fan club). I listened to a few public lectures by the Rosicrucians and Theosophists (sentimental mumbo-jumbo); I took part in a few Wiccan/pagan forest rituals (fun with no intellectual content); I talked to the owners of the occult bookshops in Helsinki (they told me I was so smart and questing because the old mahatmas are incarnating to younger and younger people all the time – now, that, I thought, was logic!); I went to visit the Buddhist center (and learned how to sit still), and did munch some Hare-Krishna food (pretty good, only the waiters seemed a bit dazed); I allowed the Scientologists to analyze my personality (”you have a rather strong sense of self-reliance and so you allow yourself perhaps a bit too much selfishness”, they concluded). Yearly I paid a visit to the big annual Finnish Occult Fair where all the oddballs met to market their products, ranging from astrology to the URANTIA book (bigger than the Bible...), Hopi candle burning, Kirlian photography, UFO freaks...

I read the Tao Te Ching and tried to be a vegetable (very peaceful, sort of – only I enjoyed the method of trial and error too much to be content with that). I followed Crowley in my own way and made up exercises for finding my True Will (I called this the True Will Series; it lasted for months). I read Thus Spoke Zarathustra and all the rest of Nietzsche's books and attempted to be what I perceived as the "overman" (well, my visions at this time weren't too sharp...) At one time I chose a new “identity” every month or so, i.e. tried to live as if the philosophy I was testing was true until it became obvious it couldn't account for all I was experiencing (for good measure I even tried "Vulcan philosophy” the three principles of which I read in a Star Trek novel – that was actually one of the best soaps I had tried so far!). Sometimes things worked well and I grew; often I would just laugh and ”depersonalize” on the floor as I realized what an illusion I had cast on myself. I sought permanence, some kind of a floor on which to stand, but all I experienced during this time.)
found was Change and uncertainty. The problem was that I was seeking for a ready-made packet of irrefutable philosophy I could just swallow and be content with.

(3) Reason

In some ways I had already began to think on my own (as the comments in brackets in the above section demonstrate), but this was not really possible for me before beginning magical work on myself and taking a more systematic approach to the art of thinking in general.

During my search for “the philosophy” I had come across the Temple of Set as well (by reading Nevill Drury's the Occult Experience). After seeing the video by that name I had written to Dr. Aquino and requested for more information – I received the information letter – but being sixteen I could only leave the T/S on the back-burner as a potentially interesting alternative.

After all the Questing I felt there was not much left to try, and decided to join the group that at the time felt best (I never actually became a member of any other group; and the Evangelical-Lutheran Church I had left by the age of sixteen) So, on the All Hallow's Eve of XXIV ÆS (1989 CE) I was formally Recognized as a Setian. I was eighteen, and felt that finally I had found a philosophy that could act as a valid focusing tool for my life/initiation. No dogma, but challenges that felt real.

Setian initiation I began by devising my own rather (psycho-)dramatic rituals, utilizing whatever symbology felt relevant to me at the time. All my rituals had the common thread of focusing on the creation of a magical persona, which I would later on invoke by a magical name or symbol (to empower and control my everyday-ego).

I also started experimenting with the Fourth way methods of cultivating Self-awareness (such as stopping thoughts and monitoring one's totality). First these practises spanned only a day or two, but later on I would do two-three exercises every day for some months before changing the menu. I used to bind myself to these “courses” by sigil magic. I worked eagerly on overcoming the tendencies of my “lesser self” (laziness, and all the rest of the vices every initiate is familiar with), sometimes triumphing joyously, often experiencing “less creative” periods to say the least.

I joined the Gates of Hell international correspondence Pylon, and began to very actively discuss initiation with T/S members in the USA, British Isles, Germany, and Australia. Then and then I wrote to the Pylon's newsletter, and
received feedback on my ideas. The list of people who helped me at that time is very long, but would definitely include then-Priest David Austen, ex-Priest J.C., then-Priest AruXet, ex-Priest P.F., then-Adept Don Webb, then-Adept T.M., Priest L.E., Magister Robert Menschel, Ipsissimus Lewis, and ex-Adept A.C.

Rather regularly I would consult the tarot in the spirit of providing myself with new ideas and possibilities as I correlated my experience with the archetypal symbols of the cards.

More and more I began to listen to my own experience as a valid source of knowledge; something on the basis of which I could not only decide "who was the toughest guy" (as in phases 1 & 2), but also gradually formulate a philosophy of my own.

In the summer of XXV ÆS (1990 CE) I stayed in London for a couple of weeks. As the culmination of my interaction with the British Setians, I was Recognized to the Second Degree by then-Priest David Austen. This was a highly significant event for me; I had become knowledgeable in the basics of the Setian approach on existence, and was free of any definite study projects and time limits.

Following my Recognition I did my conscription in the Finnish army. There, after a bloody hard day, I would go to the back of the TV-room and read Ouspensky. The whole of the army stint I tried to keep to some sort of Fourth Way exercise.

But clearly the best non-T/S resource in becoming more rational was the University. In XXVI ÆS (1991 CE) I began my studies at the university of Helsinki. For the first year I focused on theoretical philosophy, taking courses on such subjects as history of philosophy, epistemelogy and metaphysics, philosophy of science, mental causation, concept of truth. My own writings were about the concept of mental acts, and functionalism in religious language. I also had the opportunity to do examinations based on reading Plato, Aristotle, and more modern philosophers. I tremendously enjoyed this time, but soon saw the limits of strictly scientific knowledge, and simultaneously felt the thirst to set straight my relationship to major world religions (and the concept of “religion” in general).

I also realized how fashion ridden even a subject like philosophy is. A senselessly dissective mentality and an overvaluation of formal logic were the rule; and a lot of the University business seemed to be based on confidence games, and the doctrines of “middle-path” professors – the very levels (1) and (2) I was trying to leave behind.

Thus for another year I focused on comparative religion. After the basics I was able to attend a colloquim in the psychology of religion (where I discussed a modern version of the 4th Way), and then write a paper on the concept of Self in Gurdjieff and Buddhism. I liked studying the beliefs of Finno-Ugrian peoples,
doing a little field-work at an Anglican church, and so on, but was a bit disappointed at the methodological chaos the study of comparative religions appears to be in.

On the side I learned the basics of middle Egyptian hieroglyphs, linguistics, and Latin.

In the Autumn of XXVI ÆS I founded the Kalevala Pylon of Finland with ex-Setian Dosetheus, and then-Setian Tapio Kotkavuori. The Pylon became a major tool for my personal initiation as I set out to help the other Finns with their Xeper. At about this time I also began another new cycle in my initiation – I joined the Order of the Trapezoid, sponsored by then-Priest Don Webb.

(4) Direct knowing

Simultaneously with working on my reason (as such), I had also done my best to reach the higher level of reason, that of direct knowing. In the gatherings of the Kalevala Pylon ("KalevalaClaves") we conducted many a GBM working, and on my own I kept working on ”attaining the knowledge and conversation of the Holy Guardian Angel,” (higher Self) as Crowley dubbed it. This is not the place to go into this in any detail, but the result was my being Ordained to the Priesthood of Set at Set XIII International Conclave in Salem, Massachusetts in late XXVI ÆS (1992 CE).

But I think 1992 CE is a fine year to stop retelling my tale. I think there is already plenty of material for illustrative purposes. I'll offer a few thoughts on the Forms and noesis, and then turn to discussing Pylon work.

If you look at the diagram you will see the word hypothesis between dianoia and noesis. At Plato's time this word implied precondition – any noetic experience must be preceded (and followed if you want to enact the insight into your life) by dianoia. If not, we will fall back to pistis and eikasia.

Our hypotheses can go two ways. We can go ”down” and through reasoning approach the images of objects (descend thru the so called ”geometric method” from D to CE), or we can try to ascend thru the philosophical dialectic (towards AD). From a magician's point of view the former will produce ”know-how” type knowledge, the latter knowledge of the ”why” of existence.

In the diagram you can see that the object of noesis is not the objective universe (in the sense that modern science views it). In the Black Magic essay Dr. Aquino says that the Forms are eternal, transcendent principles of all existence. No one can really show these to you. Attaining knowledge of the Real presupposes your Becoming Real – and this can only be achieved by your own efforts. But to
help you get closer you may think of the runes as structures of consciousness, as symbols that reflect a real pre-existing (but unactualized) pattern within you. Consider the Egyptian ntrw (godforms) as principles or agents of cosmic laws or functions – something that you can understand and actualize only by cultivating your higher faculties. Look at the actions of mythical heroes as exemplary models that can teach you how to transform yourself. This sort of approach can act as a solid basis from which to embark on your own journey of uncovering the World of First Forms or Principles.

The process for entering the World of Forms goes something like this (obviously the dianoia side of this must be firmly grasped before it will yield the results). Get an archetypal/initiatory concept on the above lines (e.g. learn the lore of the Elder Futhark). This will change your subjective universe. Then seek to actualize/enact this concept in your life, bring the Form to the objective universe. So, here we have a twin process of making both yourself and your environment more real. When you have mastered this process, the world of appearances and illusion will be destroyed, and you can enter a Universe of your own creation. This is what black magic, at its highest, can be about. (if you think carefully on all this you may realize why the Æon of Set is sometimes called "a higher mental essence").

Having written a little on Setian Initiation, we can address the other issue: Why have I founded this Pylon, and how would I like it to work?

From my point of view there is but one war in the Universe, and it is the great war between conscious (non-naturalizing) and mechanical (naturalizing) forces. During the five years that I have been a Setian the Temple of Set has fought this war admirably. For me the T/S is one of the very few initiatic religions that has always remained true to its core principles. Within the Temple's "halls" I have seen great initiates wrought from the ashes. True, I have as well seen magnificent men, some my good friends, "falling from grace" for the most petty reasons. But it is the Setian Principles and the sincere spirit in which most Setians seek Xeper that have always remained valid.

As regards my personal initiation the Temple of Set has honorably served as a tool that has helped me to (a) seek and follow my true will, (b) explicate the essence of myself more precisely and usefully, (c) see the World more clearly, i.e. find the level & vantage point for the Sight that will cut through all illusion and propaganda into the Real, (d) correlate my experiences in such a manner that I can control (or at least not be controlled by) them from the indestructible base that is
my Self-awareness in the eternal moment of now.

I have founded this Pylon both as a tool for my further initiation and as an aid for the Self-initiation of others who “would dare the black magic”. I try to do this in the same uncompromising spirit that those who taught me tried to do.

A Pylon (or the T/S, or the mind for that matter) at its best can be an environment in which the influence of petty human foibles is minimized so that real initiation can take place within its Gate in an atmosphere of mutual trust and ease. If I should give a piece of advice on how to create of a Pylon an effective “mill of Becoming”, at least the following would be included:

Whatever you do in the Pylon (write articles, conduct rituals...), do it to learn, not to show off. Don't ”compete” with others – focus on what's relevant and valuable to your initiation. Contrary to profane society, there is no competition in an initiatic School (except with one's lower self perhaps). Expose your true ideas to comments and criticism (don't hide them behind flowery words), and thus create the right attitude for Xeper. No one in the T/S will ”laugh at your old stuff” or condemn you for what you once were (and outgrew). That you dared to manifest your thoughts made them become powerful stepping stones for your initiation.

Do not create yourself an artificial standard based on what you imagine you ”should” be like. You are an individual gem, and this is not a mass philosophy. Don't do things only because you ”need to do them for the Pylon” (or for the Temple). Work on your own initiation as befits you, and your achievements will be seen for what they are. (Yet do not hesitate to ask for III°+ guidance whenever in need!)

Be friendly with other Pylon members. If their ideas occasionally seem completely irrelevant to your present phase of initiation take it as friction that will help you to work on yourself (i.e. take it as an exercise in acquiring more conscious command over yourself by not expressing your negative emotions). Otherwise the meetings will be to no avail, and the Pylon will be wrecked by the very human emotions it was supposed to be near-immune to.

Always speak out if you think there's something wrong – state your case clearly. Don't give way to vague rumours or gossip. The T/S doesn't want you to hide your grievances or doubts, rather we wish to address them as best we can. Also, the Temple of Set, as an organization, is interested in improving itself.

Work on yourself first; the opportunities to help others will come later on.

What do you do first, then? Begin your initiation by acquiring yourself with the basic material in the Crystal Tablet and making any experiments that seem
relevant to you. Then you may report to me (and/or any other III°+s of the Temple) what you've been doing, commenting on how you feel about the ideas you've been pondering on, telling about experiments you've been conducting and of their results. Ask any related questions you like. I will then comment on your report, and try to answer your questions (often with additional questions). From this basis our interaction can smoothly develop into such a form that best suits us both.
Appendix 33

Carrying Lucifer's Torch to the North

Published in *Hyperborean Codex*, vol. I, iss. 1, the newsletter of the Ultima Thule Pylon in February XXX ÆS/1995 CE

Within this Pylon I am using the term Northern Europe in a broad sense, referring to the countries that are a part of "northernmost" Europe, i.e. the Baltic states, Russia and Scandinavia.

What problems face us when we attempt to bring perhaps the most sophisticated LHP philosophy into our cultural environment, the North European societies? How can we successfully translate the divine impulse of the Æon of Set into the Northern world?

It is exciting to notice that never before in modern times have sophisticated LHP groups been so openly publicized in society at large. Yet the good old medievalistic mentality ("persecute the infidel/different") is alive and well just as it for centuries has. All sorts of spiritual dissidents are at pains at explaining themselves to society at large if they hope to be tolerated. If we really want to introduce the T/S to our respective countries, we must be able to do it in our own mother tongues – and do it in a reflective spirit.

Embarking on this sort of work may be a bit too early for those who have only recently joined the Temple of Set (and it is required only of the Priesthood). I wish to stress that newcomers should focus on working on their personal Initiation before they give a lot of attention (if any) to aiding the T/S or other people in general. Here I'll just make a few general notes on the subject, so you can be aware of what I am trying to do in this respect.

Translation

The T/S is ultimately about a certain state of Being, an empowered solitary freedom, a Self-created independence. T/S as an organization is a TOOL for initiation into that "Æon" (and safeguarding its wise use). To reach that state you must first translate (at least in your mind) the Temple's core texts to your own language (I have done this to the *Crystal Tablet* – though this project is far from perfect). You must find (or coin) the terms that can adequately reflect the core ideas of Setian philosophy in your tongue (this is what Magister Webb's article does to *Xeper* with respect to English).

To give an example, how would I translate *Xeper* into Finnish? The phrase
that the members of the Kalevala Pylon most often use is ”tulla olevaksi” (come into existence, or come into ”something that is”). This, however, doesn't sound like perfectly correct Finnish, because the word ”tulla” (come) often has the connotation of ”coming to or from a location (not a state)”. And anyway, like the English for *Xeper*, this phrase needs the qualifications that the subject that comes into being must be an isolate individual, and the coming into being be brought about by the subject's own actions.

I will not here delve longer in the translation of Setian terminology, but I suggest you discuss it and test various formulations with the Setians of your country, thus creating and improving the national Setian ”slang”.

Obviously this is not a Bible mission; in the end it is not essential to translate our texts into a thousand languages and make devout worshippers learn them by heart. No. Rather we should take the essence of the T/S, and translate the divine experience into whatever situation we are in, using whatever means (of communication) available. But to get to the essence in the first place we must translate the core philosophy (only then can we correctly apply it). Translations (of initiatory texts in particular) are for introductions; they point at something, they help one to conceptualize something, and then to Become it.

Trying to translate the Setian experience to your mother tongue is also a good exercise that will demonstrate to you that ultimately consciousness is metalinguistic (runesters recall the ansuz rune). Self-awareness in the highest sense is beyond any fixed formulations, but the (rational) intellect is bound to concepts. However, by varying the concepts, making yourself understood again and again in different contexts, cultures, and minds, you will build an intuition of what's really ”there beyond”.

When you've learned to know the words that reflect the Real (about the T/S philosophy in this instance), you may think of whispering them into profane ears at the appropriate situations. Thus they may once become the ”official” views about the T/S that will help other seekers to gravitate towards us. This way you will begin transforming your own culture.

I think this is not yet the time to start Setian magazines in our various tongues, but we might begin working at that direction by compiling summaries of each issue's main contents in our own languages. Any Swedish Setian who would be willing to do this (translate my English summary) for the next issue is encouraged to contact me. The majority of Setians are still from the English-speaking world, and it would seem a bit premature not to focus our newsletter also to that audience (since we all have a command of English anyway).
Cultural peculiarities

Another thing that we should look into are the differences between American society and our own. It would seem obvious that in Northern Europe we emphasize different things and values.

One important difference is e.g. the fact that the introduction to ethics in the *Crystal Tablet* is written to make the American social and legal system understandable. Our governments and laws would seem to work from a slightly different basis. (What protection do our societies offer against religious harassment at work – and how relevant are this sort of issues here?)

Another difference is that the public opinion is (still!) different here: the description of the contemporary environment in the *General Information and Admission Policies* letter does not (yet!) ring the bells in the North quite as loud as it does in the United States.

Thinking about this will, among other things, help you to understand the forces and "overlays" the social medium in which you exist is governed by, and thus provide for more precision in LBM.

National heroes

Thirdly, it would seem important to me that we look at the gods of consciousness of the mythologies of our own cultures, and see what we can learn from there. In the Temple of Set the word "Set" refers to the principle of isolate intelligence, not an Egyptian red-head weirdo-animal. But if this manifestation of the principle seems to you like that, your own culture's mythology may contain aspects/examples of this principle that are more easily accessible to your mind (though I consider it essential for any Setian to have a basic understanding of the ancient Egyptian perception of Set).

Also the national philosophers, occultists, artists and such that might have uncovered material significant to treader of the Left-Hand Path should not be neglected.

Part of my being the Sentinel of this Pylon is the desire to understand (and eventually put to use) Finnish mythology. This is not possible without a good command of Teutonic mythology, and I hope that this post will put me in touch with it.

By investigating the "heroes" of your own country, you may in time learn to better adjust the Setian experience to your cultural values, perhaps even to bring new impulses to Temple philosophy.
Into the Unknown

When you have Come into Being, you will Know that you must carry Lucifer's Torch (the Black Flame) with you to the furthest reaches of the Universe. For Set's Temple to continue existing on this Earth, the "metalinguistic essence" must be cast into keys (manifestations) that will speak to contemporary people (and those in the Is-To-Be).

I hope this Pylon can be one vehicle for carrying the Flame ever forth. In time I hope someone else will be able to take the Sentinel's office, or – if all goes well – there will be local Pylons for some of the countries the UT seeks to reach over, and it can pass into history as one "rainbow bridge", or turn into a less-active (less central) correspondence Pylon.
Appendix 34

Ultima Thule
Some Hyperborean Mysteries

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This is a Pylon of North European Setians. Is there anything (initiatorily significant) in common with all the inhabitants of this area? Two things come to mind. First, the myth that there once existed a vast, ancient and advanced civilization situated somewhere near the Arctic. Second, the motif of setting up a central world column or tree, extending from the nether regions to the North Star, which – if the rest of the universe is ordered to revolve around it – can also act as the axis of a mill producing cultural goods. In various ways this tradition is common to Germanic (and ultimately Indo-European) and Finno-Ugrian peoples, not to mention the shamans of the area (e.g. Lapps). (Indeed, it is almost universal.) In fact both of these myths are reflected in the name of the Pylon and its newsletter.

Ultima Thule = the point believed by the ancients to be farthest north; the farthest point, the limit of any journey; the highest degree attainable (in Latin).

Hyperborea = the land of perpetual sunshine and abundance beyond the north wind (in classical mythology).

Codex = book, manuscript volume; writing board, tree-trunk (in Latin)

I. Golden Ages and Divine Races

There is a great body of lore surrounding the concepts of Thule and/or Hyperborea. It would seem that Hyperborea/Thule has been considered at least (1) an era; (2) a place; and/or (3) a race (none of which are mutually exclusive). The common archetypal theme underlying most of these versions says that:

* There once existed a primeval culture associated with such names as (Ultima) Thule, Hyperborea, Mother-Land, Atland (Atlantis).

* This culture was situated in the North (around the Arctic or Scandinavia, or so). (It has also been thought that there was a gateway at the North Pole into the interior of the earth where this civilization was – or, as some authors insist, still is...).

* The Secrets of the Universe were obvious and conscious for the Hyperboreans
(e.g. according to Germanic occult teachings the Runes were originally formulated and encoded into the essence of the Teutonic folk within this vast and ancient civilization).

I do not here want to focus on this tradition, because it is quite well mapped by Joscelyn Godwin in *Arktos: The Polar Myth in Science, Symbolism, and Nazi Survival* (Thames & Hudson, 1993). Let's just say that I hope that with the piercing tool of Setian vision/perspective we may again unlock the pathways to Ultimate Reality. All participants of this Pylon are encouraged to develop their own understanding of the archetypes the Ultima Thule Pylon derives its inspiration from – though only if they find this relevant to their initiation.

II. The Backbone of Culture and Self

Being a Finn I will present the core of the Finnish version here, but also make a few remarks on the other elaborations of the theme. I'll also sketch what I think are some of the esoterically interesting aspects of these myths for those who tread the Left-Hand Path. I must add the qualification that I do not feel I am yet familiar enough with Finnish mythology to say anything with authority. My work with the Runes and the Fourth Way will probably be seen throughout this text.

It is a somewhat tedious task to try to unravel the original meaning of Finnish folk poems. This is because the documents we have come from such a late stage of development (often from the 1800s or so), and obviously reflect a rather confused state of the art (just as the prose comments on the *Eddas* often do; but then, we have nothing like the *Eddas* – forget about the *Kalevala*!). Many motifs that seem to have originally been separate have been woven together, some crucial words misinterpreted, there are often Christian overlays, and so on.

Anyhow, there exists a corpus of poems (the so called Sampo Epos) that tell of a magical object called the sampo. When one extracts what seem to be later, accidental additions, and accounts for some confusion among the poem-singers themselves, it would seem that at least at some time the sampo has been connected to the theme I am here interested in. I will leave most of the alternative explanations aside, and focus on presenting my interpretation. See e.g. my article "the Setian Sampo" in *Runes* for a conglomerate of alternative interpretations, and *Finnish Folk Poetry Epic: An Anthology in Finnish and English* by Matti Kuusi (ed.) (Helsinki: Finnish Literature Society, 1977) for a couple of the original poems (pp. 110-134). My main source has again been Martti Haavio's scholarly distinguished yet wonderfully daring *Suomalainen mytologia* ["Finnish Mythology"] (Porvoo: WSOY, 1967).

There are many poems that make mention of the sampo, some of them
archaic, others of more recent stock. But scholars think that by no later than the 12th century several poems were established in a fixed sequence, now known as the Sampo Epos. One poem-singer family continued to sing this Epos to the 20th century in connection with agricultural practices (it ensured fertility of the land). I will here (roughly following Haavio) divide this Epos into four acts (and leave out two themes, poems about rival suitors and the Golden Bride, which scholars generally regard as later additions).

The Sampo Epos

(1) The fall into sleep and non-conscious drifting

The plot begins in protosea. A "slit-eyed Laplander", who harbours hatred against Väinämöinen, shoots the "straw-hued stallion" on which Väinämöinen is riding. Väinämöinen falls to the water and wanders for years remoulding the bottom of the sea as he drifts on.

(2) Awakening and creation of the world

Väinämöinen raises his knee from the protosea, and a bird (goose, eagle, wild duck) builds its nest on it, and hatches a golden egg (or many eggs). Väinämöinen feels heat on his knee and moves it; the egg falls and crushes to pieces. Väinämöinen regains awareness of himself; the earth, sky, sun, moon, and stars are created from the elements of the egg.

(3) Forging the sampo

(This motif is in a way embedded in the first act.) The crone (or Dame) of Pohjo (of "the man-eating village, the village that drowns heroes") finds Väinämöinen wailing because he has "swum to strange lands, to quite unknown doors." The Dame of Pohjola promises to take Väinämöinen back to his homeland if he in turn will shape her a new sampo, "work a brightly-worked base, from one feather of a swan, from one piece of a distaff, one snippet of wool, the milk of a barren cow, from one barley-grain."

Väinämöinen's companion (perhaps an aspect of him in this instance) Ilmarinen, whose merits include "forging the lid of the sky" (the myth telling about this survives only in fragments), forges the sampo in Pohjola [the same as Pohjo, i.e. North], and is given the maid of Pohjola in return. Then "the new sampo was grinding, the bright-covered was rocking, it ground a binful at dusk, ground a
binful for eating, ground a binful for selling, a third for storing away." The Dame of Pohjola is delighted.

(4) Theft of the sampo

Väinämöinen is equally delighted when Ilmarinen tells him that the sampo is working. Väinämöinen and Ilmarinen (and often some additional companions, such as Väinämöinen's second man, a kind of skald, Iku-Tiera) set sail over the sea to Pohjola in order to steal the sampo. Väinämöinen makes the people of Pohjola fall asleep by playing the kantele (a traditional musical instrument) or by using sleep-inducing needles. The sampo is locked with nine locks, sometimes into a mountain or stone hill. Väinämöinen has to "plough the roots of the sampo, with a hundred horned ox, a thousand-headed Tursas" before he can place it into his ship, and set sail heading for his home.

Väinämöinen sings of his victory, but then it happens that "an ant, a ballocking boy, pissed on the leg of a crane, in dark Pohjola; the crane let out a great squawk, screeched out in an evil tone: the whole of Pohjola awoke, the evil realm was awake." The craft of Pohjo sets after the thieves, but Väinämöinen's magic makes the enemy boat run aground into an artificial island. The Dame of Pohjola does some shapeshifting; as a bird of some sort she continues in pursuit of Väinämöinen. Väinämöinen hits the bird with a paddle or a sword. All but one of the bird's toes (claws, fingers) is cut off, but the very one left sticks to the sampo. The sampo is smashed and the pieces are lost in the sea. The pieces and some fragments that are washed ashore bring fertility to the land and sea.

Exoteric Comments

Acts (1-2) quite well exemplify the Finnish account of the creation of the world. (The tradition of the world being fashioned of an egg is common throughout an area extending from the eastern Mediterranean to India, Japan, Polynesia and Peru.) A version of the creation with which the sampo has often been connected incorporates a battle between a pike and an eagle. In this "a poor eagle, wretched bird in Turja land (i.e. Lapland, or the cape of the White Sea Peninsula) hatches three eggs. Väinämöinen wakes up, the eggs fall from his knee and are swallowed by "a pike, water-dog". The eagle attacks the pike thrice: first it brushes the pike's scales, then tears its belly, and finally splits its guts. Then the world is created from the eggs. (This version is often compared to the Indian sun-theft myth). At times it seems that Väinämöinen actively creates the world out of the egg by the power of his word.
Sometimes a poem called "the Wound" precedes the creation (in it Väinämöinen seeks for someone who knows the words that can stop the blood running). Some scholars surmise this poem may be based on an old myth about an iron world mountain on the summit of which stood the North Star (the heavens were thought to revolve around the star).

The Sampo Epos often ends with the crone of Pohjola threatening Väinämöinen that she will send a shower of hail and frost on Väinämöinen's field. Väinämöinen, however, counters this threat. Some scholars think that Act (4) shows clear evidence of Scandinavian influence. They say that the main motifs (though not the themes to which they are tied) have been borrowed from medieval mythical-heroic fornaldarsögur (see e.g. Bósa saga for clear parallels). Nevertheless, on stylistic grounds, the basic structure seems to be Finnish.

As we have seen, as a result of the sampo breaking up, the land and sea become fertile. On one level of interpretation the Sampo Epos seems to be a series of aetiological myths. Indeed, the Sampo Epos has traditionally been sung in the Spring, when the seeds are sown. This would make the Epos an agricultural ritual song. In this vein some scholars suggest that the Sampo Epos may have been sung as an incantation, performed as a part of the worship of a valuable object (the sampo). The Lapps, for example, used to erect symbolic world pillars to ensure success in hunting, fishing, and animal breeding.

Indeed, more generally the Sampo Epos seems to refer to the birth of sources of livelihood, of culture. When we look at what the sampo is forged of, it seems clear that it has a connection to hunting (swan), agriculture (barley-grain), livestock rearing (wool, milk), and handicraft (distaff). In every case it seems that the sampo is something that enables people to prosper, it "grinds" happiness as if by itself.

There are a couple of close analogues worthy of note here: the grotti mill of Scandinavian myth, and the churn of the creation myths of India (both of which are possibly of common Indo European stock). Let's have a quick look at them before getting back at the sampo and the theme I see behind all three.

It seems that in the Grottasongr of the Eddas various mythical themes have been mixed: one explaining how the sea became salty (this is one of the later themes of the Sampo Epos as well), the other how the "throat of the sea" (and subsequently the tide) originated, and the third telling of a huge magic mill that grinded whatever its owner desired. Obviously the last of these is of interest to us here. In this myth Hengikjöptr (Odhinn) gives King Frodi of Denmark a mill. Frodi buys two giantess slaves, Fenja and Menja, to use it for him (an interesting side note is that the giantesses had to struggle for nine years to uncover the mill from inside a mountain). At first everything goes well, and the mill produces wealth,
peace, and gold. But due to the king's greed (he gives the giantesses rather bad working hours), Fenja and Menja break the mill in anger, and the peace of Frodi is over. There are obviously close parallels with the sampo; but the scholars don't think the sampo is a loan from the West. The gotti poems are of a relatively late date, and mill isn't the only thing Finnish singers have associated the sampo with.

The *Mahabharata*, *Visnu-purana* and *Ramayana* tell how in a meeting of the gods, on the central mountain of the world (Meru), Visnu (Narayana) suggested to Brahma that the liquid of immortality (amrta) could be produced by a kind of churn. This complex rotation machine basically consisted of (A) a mountain (Mandara, one of the four supporting mountains of the Meru, or the Meru mountain itself) used as the churn staff, supported by (B) a turtle king, and (C) a snake (Vasuki) functioning as the hawser, pulled from head and tail by demons and gods.
respectively.

Using this churn or rotation machine, the gods and demons churned from the primal milk-sea 7 or 14 products relevant to life and fertility (including amrta). (One might surmise the gods and demons refer to day and night; perhaps a reference to ordering the cosmos around the central axis.) The last churning produced a poison that might have destroyed the world had not Shiva swallowed it.

What's common to all three myths (Finnish sampo, Scandinavian mill, Indian churn) is the idea that fashioning and using a rotation machine of some sort is a means to producing culturally important products or qualities (practically whatever its owners may desire, even immortality).

Now, as the *Mahabharata* explains, to churn or grind something, one must have (A) a central column of some sort, (B) a static supporting base for the column, and (C) something by which the actual column can be rotated.

I wish to have a closer look at the Finnish version of the rotation machine before presenting my esoteric comments.

Old Finnish technical terminology regarding the so-called foot (or oak) mill is dominated by words closely linked with the sampo (see drawing below). The central axis (A) is called sammakkojalka, sammakkotukki (sammakko foot or log), or just oak; it has wheels (called sammakkoratas, i.e. sammakko wheel) that the stream of the river rotates (C). Above the sammakkotukki are two millstones, the lower one (bedstone) is stationary, the upper one (runner) rotates with the
sammakkotukki. The base (B) is a stone called sammakka into which the sammakkotukki is connected by a sammakkorauta. In the sammakka is a gap named sammakkasielu (sammakka soul), on top of which the sammakkorauta (sammakko iron) rotates. The sammakka in turn rests on a sammakkarirsi, -palkki, or -parru (sammakka log, beam, balk), which is placed upon an even stone in the rapids.

The essential part here is that the word sammakko or sammakka refers, here and in other mechanisms, especially to the base which supports the vertical axis of the rotation machine. The meaning of the Finnish word sammakko is 'frog'. This word seems to be derived from the word sampa, also a word referring to frog (belonging to the same word family with the Lapp 'cuoba, cyombaj' and 'samba' of the Vepsians). The sampo – more archaically sampo(i) – which we are interested in here, is also a derivative of sampa. It would seem that the original use of the word sampo(i) has been on the lines "a thing with a sampo(i)". In time the adjectival character of the word disappeared with the headword – of "a thing with a sampo(i)" was left only sampo(i). So, sampo or sampa is a thing that is attached to a sammakka or sammakko. Indeed, sampo is the whole rotation machine, the crucial feature of which is the sammakka (the base).

Of course I'm not saying that the great sampo of Finnish poet-singers was a simple foot mill. Rather the fact that words closely associated with sampo have been used in technical mill terminology corroborates the suggestion that sampo might have been thought of as something akin to a rotation machine (as many of the poet-singers themselves claimed).

Many creation mythologies situate a turtle under the world column (from some of the American Indians to the Indonesians). Cultures using this symbology likewise often call the supporting part of their technical devices a turtle (I cannot go into all that here). But there are other languages which substitute frog for the turtle, especially with regard to technical terminology (e.g. Spanish, Russian, French, Polish, and Finnish).

One of the most dominating factors of creation myths is the mountain, pillar, rock, or whatever, at the center of the world (see e.g. Mircea Eliade's The Myth of the Eternal Return) and it would seem to underlie the Finnish sampo myth as well. I do not wish to argue that all cultures would have seen it as the potential axis of a mill of sorts, but I do suggest that the Finnish sampo may have been thought of as such a device.

A frequent epithet of the sampo is 'kirjokansi' or 'kirjokanta' (decorated lid or base). It is said that the kirjokanta supports the Gate of Pohjola – it keeps the pin of the Gate in its hole. The sammakka of the foot mill keeps the mill from falling into the chaos of water, and it would not seem an out-of-the-blue suggestion that
the sampo has been imagined a magical mill in the North, the central axis of which extends to the North Star.

Esoteric Adventures

Let's have one final look at the Sampo Epos – this time from the point of view of the Formula Xepera Xeper Xeperu.

Väinämöinen, the archetypal Finnish shaman-magician (principle of consciousness) is struck by his opposite pole (the Laplander). He is lost in chaos (the water). He awakens to that knowledge and perceives the chaos around becoming an ordered universe (or by his words creates that universe). But even then he is lost. A creature in direct opposition to him (the crone in Pohjo) tells him that the way to "find his home" is setting up a pillar (or, if we take the Wound poem as an integral part of the Sampo Epos, the pillar may already have been forged, but must be reforged). This must be done in the North (or, the crone of Pohjola demands so). When this is completed, Väinämöinen indeed gets "home" (the outer order turns into a civilization, perhaps with people divided into groups according to the source of their livelihood). But then he realizes that he must somehow get the pillar to himself in an inner way (initiation); he must be independent of the outer order. And so, he sets out to steal the pillar – the mill of Becoming – to himself. This is a difficult theft that must be repeated again and again, but every attempt brings some good to the worlds within and without (the pieces of the broken mill).

When I had already finished the research for this article, and was just browsing a Swedish translation of Olaus Magnus' *Historia de gentibus septentrionalibus* ["History of Northern Peoples"] I noticed that Magnus calls one of the 12 winds he discusses "Boreas" (part 1, chapter 9). He says that the North Wind (Septentrio) has two subsidiary winds called Circius (to the right) and Aquilo (to the left). (He says that the name Septentrio comes from the fact that this wind is formed around the area of Charles' Wain.) He tells that another name for the wind Aquilo is Boreas, which is due to the fact that it blows from the Hyperborean mountain or hill. This awakened my interest, and later on in the book (part 19, chapter 27) I found a description of this hill. Olaus Magnus tells that on this hill live creatures called Gryphons or griffins, a combination of eagle and lion. The griffins are said to be extremely hostile towards horses and men, being able to carry a fully-armed man and his horse to their nest at the Hyperborean mountain (where they chop them to pieces). The tale tells that there is a great treasure in the nest of the griffins, gold and jewels; but it is very hard to get ("in India armies of 1000 to 2000 men are set this task"

It struck me that just as in the Sampo Epos we have the pillar or mountain
in the North. There live beings hostile to horses and men (the Lapp who shot Väinämöinen's stallion). Then there is the treasure (the mill). And what most interesting, the Finnish word for the bird (vaakalintu, lievo) that the crone of Pohjola turns into during her pursuit of Väinämöinen has been shown to describe something extremely close to the concept of a griffin. So, in the two instances that Väinämöinen is attacked, it is done by something very Hyperborean; yet Väinämöinen continues to admire and regardless of hardships try to obtain the "Hyperborean treasure" to himself. This is just a random observation, but it does tell something of the archetypal quality of the images/concepts involved.

If we look at the Epos from the point of view of initiation, it does seem there is a lesson for the one who seeks independent, Self-ordered existence. Like Väinämöinen we must Awaken, See, and Act. We must face the challenges of creating (by separating the poles – in both the SU and, through our actions, in the OU – opening up a transcendent space or void in which true creation can manifest), maintaining, grinding (empowering), and stealing (re-creating) Self-determined existence.

There is a wealth of myths of this kind in the lore of the area this Pylon reaches over. These tell of ascent and descent along the pillar or tree, travel through its "worlds or wheels", hanging on it to gain wisdom, and so on. There are many versions: a pillar that separates the poles; a mill that generates culture and initiation; a world tree that provides for a rational ordering of the world (on the basis of which we can live and Xeper) – and I hope we will discuss these further within the Pylon.

In this instance I should mention that Magus Flowers has reconstructed the Germanic World Tree, and in his published works offers exercises for internalizing it and then arranging or "correlating" all the aspects (parts) of one's Self by it. He even presents a visualization exercise in which a mill of sorts is produced out of the World Tree: the horizontal wheel (the world without) is spun around the vertical column in order to charge it (the world within) with Self-generated fire (the Nine Doors of Midgard, pp. 124-6).

In conclusion I would like to suggest that we, as a Pylon, take the snow flake as our emblem. It is characteristically Northern, and represents primal chaos beautifully crystallized (organized). It is a very individualistic symbol as is
appropriate on the Left-Hand Path – there are no two snow flakes perfectly alike. One of the often recurring patterns of snow crystals is that of the Hagalaz Rune; a Rune that refers to the pattern of the Germanic World Tree as the seed form of both the macrocosm and microcosm. Snow flakes, or hailstones, are also what the mighty Boreals cast at us in challenge. The delicate snow flake (inner order) we create thru our efforts at Self-shaping can easily melt back into formlessness, unless we "harbour the All in ourselves, and thus control the All" (as Guido von List might have put it).

Epilogue

Ironically, Hyperborean Codex might also be translated as "the tree in the north", Codex being derived from the Latin for tree-trunk, and Hyperborea generally referring to North. The Tenth Part of the Word of Set (in the Ruby Tablet of Set) says:

"The threat of your destruction grows as a tree in the north; its branches reach to cover the Earth with misery and despair; it consumes being night and day; it slays as the scorpion; it poisons the very air with its stench. This is the doom whose triumph would destroy you as would the rupture of the Earth itself. Then this one growth would nourish thousands, even as a foulness of heart perverts the mind. And then woe, woe, woe, woe, woe, yes, woe to the Earth, for its foulness will be great. Heed well the warning of this Word."

We must fight consciously to keep the Hyperborean Codex a "Book of the Mysteries beyond the North Wind" rather than a barren tree of the death god. This is the kind of irony we Need to remind us of the Necessity of countering the Forces of Naturalization in our own lives on a day-to-day basis. "Keep a clear eye," as Dr. Aquino advices.

This article is dedicated to Ra-en-Set (GME) and Polaris (GM) of the Order of the Trapezoid.
Appendix 35

Väinämöinen Rises Again, part I

Published in *Iku-Turso*, vol. V, issue 2
the newsletter of the Kalevala Pylon in September XXX ÂES/1995 CE

This Summer I and Lady Twilight paid our first visit to Tallinn, Estonia. This trip convinced me of the rightness of my new plans for the next few years. There was something in the Estonian "essential atmosphere" that I have felt only a couple of times before. A quiet, yet very energizing, somehow primal "charge" – and with an "eternal" quality of sorts. Moments of this peculiar sort of "deep meaningfulness" and "essence power" I've experienced only in such places as the infamous, now deserted "Abbey of Kalevala" in Kuhmo, eastern Finland (near Karelia); in the very characteristically Finnish rock festival in the deep forest (see past issues of the *Iku-Turso*); at ancient lakes and cultic sites in mid-Finland, deep amidst the rocks and trees. This particular red thread (I am actually doing quite a bit of weaving with my many interests, but here sure is one important thread) has always been connected to something that I think is at its core very Finnish, that has to do with my spiritual (or even "instinctual") roots.

My interest in the Finnish tradition has accumulated for a long time, Remanifesting when I have taken steps upward on the ladder of my overall initiation. But during the Year XXX ÂES this interest has Become a burning Need – I MUST find out more about Finno-Ugrian cultures as a whole. It seems that there is here something Essential in store for me, something that is intimately connected to my very own Sense of Beauty and Meaning. And it also seems that while pursuing this interest, a huge amount of extra energy and clarity Becomes available (just as in managing the Ultima Thule Pylon, etc.).

This much uncovered I have decided to give this thread my full attention for at least a year and see what I come up with. I will begin studying Finno-Ugrian traditions (languages, history, beliefs) at the Turku University this Autumn, and go where ever this will take me. By the way, the origin of the Finno-Ugrian tribes will forever be debated, but presently there are left of them the following scattered groups: Ugrians (Hungarians, Khanti, Mansi), Permians (Komi, Udmurt), Volga Finns (Mordvins, Mari), Saami (also known as Lapps), and Baltic Finns (Finns, Karelians, Ingrians, Votes, Vepsians, Estonians, Livonians). This is a very small bunch of people, altogether less than 24,000,000 individuals, the majority of them Hungarians (14,000,000), Finns (5,000,000), Mordvins (1,200,000) and Estonians (1,100,000).
Actually I have just finished the Step 1 of my personal research program, and passed a sizable exam in Finnish mythology, church history, and the history of tradition research in Finland. From this step on the projected ladder, it would seem that there indeed was a worthwhile Finnish magical tradition. But as I've written before, it is Hidden under many a reworking and influence – but not at all as hopelessly as I have occasionally supposed. In the Finnish tradition there are traces of subarctic forest shamanism, pre-Christian North European magical tradition (common to so much of Scandinavia), the Catholic traditions of the Middle Ages (both the eastern and western version of the faith came to Finland in the 12th century), Slavic and Baltic influences – yet even now I can smell the scent of a genuinely "Finnish way".

I am writing this note mainly as an invitation for anyone in the Temple of Set who has an interest in Finno-Ugrian (or Uralic) cultures to join me in my pursuit. This pursuit is, of course, more like the work of a couple of decades than a year, but I would be happy to share my Quest with other Setians even before authentic magical formulas (if any) can be re-created. My work in this vein is naturally part of the "Project Finlandia" that Adept SeBastian has repeatedly spoken of in the Iku-Turso. His inspiring Workings, and those of the Kalevala Pylon in general, have opened a wealth of Magical gateways for me. Perhaps it will be meaningful to form a study group of some sort around this Project in the future?

In the past there have, of course, been many such "study groups", or people (in one way or another) interested in preserving or reawakening the Finnish way. The first really significant such group – and the one in the "lineage" of which I'd like to Magically assign mySelf – was the one centred around the powerful figure of Henrik Gabriel Porthan (1739-1804) of Turku University (a professor of rhetoric, i.e. Latin). In contrast to Elias Lönnrot (who freely edited Finnish poems to create a national Epic, the Kalevala; which, of course, likewise was a magnificent Magical Act, creating an Emblem of Finnish cultural independence), Porthan advocated publishing the original poems as such (and building from there). Under Porthan's influence the first real collections of Finnish folkloric material came to be (most of which were unfortunately later destroyed in a fire), and the first sizable summaries of Finnish poetry, mythology and magical techniques were published: the multi-volume De poesi Fennica (1778); Christian Eric Lenqvist's De superstitione veterum Fennorum theoretica et practica ("The superstition of the ancient Finns in theory and practice," 1782); and Christfrid Ganander's Mythologia Fennica (1789). Maybe these essentials might Remanifest in Turku some day?

All through these years numerous scholars and laymen have collected an enormous amount of material on the Finnish way and created more and more refined methods in evaluating and understanding that material. At the same time the
tradition has died out (before WWII it was still possible to collect traditional folklore at the more remote areas of Finland). I propose we take a deep look at that material, and awaken not only Iku-Turso, but also Väinämöinen, the prototypical cultural hero/shaman of the Finns. I think Väinämöinen will be able to kick enough ass so that the other Finno-Ugrian archetypal characters will also find it worth walking this Earth again!
Appendix 36

Rûna Workshop III
Summarized by DenytEnAmun

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the newsletter of the Ultima Thule Pylon in September XXX ÆS/1995 CE

On August the 13th Lady Twilight and I hosted the third meeting of the Finnish Rûna Workshop, this time including us, Tapio Kotkavuori and SeBastian (In meetings of the Rûna-Workshop T/S titles don't apply, and for brevity I'm using first names in this report.) We had decided to discuss (1) the nature of the Runes (are they archetypes, symbols, signs, images...), and (2) how could the curious resonance between the subjective [SU] and objective [OU] universes be explained. As usual, these themes were not at all meant to restrict the discussion (they were the "minimum" things to be dealt with), and we freely explored all by-ways that seemed intriguing.

All of us had some idea of Jung's theories, and SeBastian had promised to explain them to us in more detail. SeBastian remarked that Jung's theories are not the kind that "hard" scientists are generally fond of (though more artistically oriented branches of cultural studies do make use of Jung's symbol theories, etc.), rather they are of the kind that must be used in personal development. We then lauched into discussing the relationship of Jungian synchronicity and various quantum mechanics theories of mental causation. What this boiled down to was that modern physical theories generally do not exclude the possibility of some sort of "quantum level" interplay between "mind" and "matter". SeBastian sketched the idea of the collective unconscious and/or archetypes. DenytEnAmun added that Jung thought that people of all cultures have analogous symbols in their dreams, and that myths have been weaved out of this collective material – and that this was in Jung's mind one proof for the existence of a collective unconscious. Considering whether archetypes are really changeless and the same all the world round became one topic we talked a lot about. I guess we came to the provisional conclusion that this will necessarily remain a Rûna (Mystery), since one life time will never be enough to come up with a complete answer (and this applies to many things). Nevertheless, it seemed to us that at least the surface manifestations of the archetypes do change, though slowly.

And even some modern scientific theories do (at least implicitly) operate with concepts not too far from those of Jung. I took the so called cognitive sciences as an example and remarked that the strength AND weakness of this branch of
inquiry is that it seldom discusses the ontological status of its theoretical entities. After all the suppression brought about by the behavioristically or logico-positivistically oriented theorizing, cognitive science sort of attempts to become "a middle way paradigm": it can readily use concepts, such as consciousness, that stubbornly evade precise definition, yet still be called proper science (though this occasionally leads to ignorance of what is really being claimed).

I sketched the views current in many of the cognitively oriented (or representation oriented) versions of cultural sciences (and artificial intelligence research) that everyday human reasoning is based on conventional metaphors and prototypical event-scenarios that have been (through general acculturation and especially by learning the language in which much of this is coded) drawn from the pool of the society's common (more or less intersubjective) representations [analogously "mythical" reasoning is thus based on mythical metaphors and exemplary models]. Underlying this way of thinking is the assumption of something more or less stable behind surface manifestations, yet attention is focused mainly on the surface level, the level of human representations (how these are formed, constrained, changed, realized in action, etc.). The idea that there is a bunch of fundamental metaphors peculiar to each culture (metaphors that are higher in the hierarchy of nested metaphors) is not so far from the concept of Eliadean symbols or Jungian archetypes, for example.

Indeed, fields of study such as the history of ideas and mentalities generally assume that some fundamental ideas are being constantly reinterpreted by humans [in cognitive science human beings are usually seen as neobehavioristic "cognitive systems" or "informavores" that "eat" information or representations and "excrete" behaviour], and thus the society's common feelings, perceptions etc. are slowly changing. Think of the difference in "mentality" – commonly shared models of thinking and experiencing, life attitudes, values, feelings – of, say, the Middle Ages and the postmodern era; yet notice how many forms and expressions still linger with us, though newly interpreted, that were common to the average person of the Middle Ages.

Cognitive anthropologists usually piece mentalities into cultural models, which are considered to structure our experience and action, yet also be reinterpreted and modified in that very experience and action. The more central models are thought to be nested deeper/higher in the hierarchy, and thus change slower than the less important ones. Some even paint this scenario with biological metaphors and a tradition ecology of sorts – cultural traits (pieces of cultural models) are conceptualized much like genes, varying and replicating under "cultural selection".

Well, to a Magician this may seem like quite a mess; but it can be simplified
to be useful again. From this perspective we might say that culture or tradition (and especially language) offers us a chaotic bunch of images and metaphors. Of this "half-chaos" we will (more or less consciously) form a (more or less coherent) set of beliefs that will become the context of our experience (of the world, of ourselves, of society, etc.). The shaman of the Arctic, for example, learns from tradition hints of the evasive archetypes (whatever they are) of his culture (such as the three-storied universe, the concept of soul animals and how they are used), and builds during his initiatory period a coherent set of these mythical metaphors that will (through repeated and intensive absorption) become the interpretative context of his experience in "altered states of consciousness" (during his shamanic voyages). (Compare this to what the average Westerner learns and can experience...)

From the viewpoint of LHP Initiation cultural representations could be evaluated as better or worse particularizations of the Jungian archetypes, Eliadean symbols, Platonic forms, Egyptian neteru, by any other name. It would seem clear that there are many "archetypal" traditions (and the Northern and Southern traditions, for example, would seem to emphasize different things on a number of points). But in any case, depending on how consciously we have reworked and assimilated (or correlated and understood) the material we have received, we will have a more or less Self-controlled and "archetypal" (or Real) experience of the world (we may or may not have any connection with or ability to sense the deeper structures of the Universe). The runes, for example, could be seen as a gateway to experiencing the deeper, archetypal Teutonic universe – as symbols, the internalization of which can bring about an experience of the real in that tradition.

The ultimate measure for using or not using a system like the runes is connected to how well that symbology resonates with the "Real" structures of the Universe (= past formulas that have worked?) – that is, how well it works in actual Initiation and real Life. For good measure we compared the "system" of a Finnish would-be runester Kai Aaltonen (who has written a book on the runes entitled Sanat ovat lohikäärmeitä, "Words are Dragons") with that of Edred Thorsson, and found that the former felt entirely subjective and useless from a magical point of view (despite its great entertainment value). The Edred Thorsson system seemed to us more like an aesthetically pleasing recasting of the truly traditional metaphors, a reinterpretation that is meaningful to modern people – and most importantly an intersubjectively valid system (a reality proven/created by the personal experience of a number of human beings).

SeBastian described the process of individuation and the related Jungian concepts (Self, animus/a, persona, shadow...), and related these to Rune-Work (and initiation in general). Tapio also related some of these concepts to their Teutonic
anallogues (Animus/Anima is close to the fylgja – a link between the ego and the totality/Odhinn; Loki is Odhinn's shadow and a necessary part of the Ragnarök formula). We also compared the process outlined by Jung and his conception of the ideal results of that with the views of Reich, Gurdjieff and the Temple of Set. It seemed to us that Jungian and Reichian terminology (both were former students of Freud) gives the feeling that non/unconscious stuff is largely instinctive/primal/chaotic and that one is merging with a totality – whereas the Gurdjieff, T/S and Rune-Gild vocabularies (or discourse) emphasize the hyper or superconscious aspect and the active creation of a Total Self (though they all incorporate the "lower" aspect). SeBastian also remarked that should Jung live in (post-) modern times, he would probably adjust some aspects of his initiatory dialectic, such as his views of the contra-sexual nature of each person's animus/anima. We then discussed modern fashion with its "gender-blender" trends and so on, more or less linking this to the issues at hand.

We were very excited about the different ways in which the runes had unfolded to each of us. We found that for some the "murry" sides of the runes had been the most apparent, some had found both the murky and bright tendencies relatively easily, and some seen nothing but the positive aspects; for some the runes had communicated almost exclusively via vivid dreams, others had had practically no relevant dreams; some had experienced a very powerful resonation with the rune under meditation and the phenomena of the objective universe, while for others this had been less prominent. SeBastian mentioned Jung's theory of psychological types as one way of explaining these differences, and Tapio communicated his ideas of one's personal Wyrd in this context (my personal, subjective deductions based on this material and intuition were perhaps the most rewarding part of this Ruña-Workshop for me).

It seemed to SeBastian and me that during the Third Door of Midgard the resonance between the SU & OU was pronouncedly more marked (almost overwhelming) than during the 1st and 2nd Doors (and that during this Door we noticed much more dramatically also the murky sides of the runes). Presumably the stronger resonance is due to the fact that during the 3rd Door all the 24 runes can act not only as the object/contents of one's consciousness (as they do while one is meditating on / memorizing the rune-related poems, shapes, sounds, etc.), but also as its context (the already deeply internalized runic modes of perception/action can at this point really be activated to guide one's Life – somehow including select structures of the objective universe as well!).

In this vein it seemed to us that cognitive psychology can offer us a way of explaining how magic works. One's experience depends on the input one receives and the (nonconscious) context which constrains the experience (i.e. influences
what of the input is experienced consciously and what inner goals and states are brought to bear on the situation). The nonnatural consciousness is what experiences, and in its manifestation of Will it can ”reprogram” its own context and thus change the parameters of its own experience (the way the input is interpreted etc.). It would seem that any psychological theory, if absorbed long enough and truly consciously, will bring about its own realization (varying from a psychosis to a more enlightened state of mind). Most people will, though, never be able or willing to make so much conscious effort that a Self-transformation of this scope requires. For a LHP Initiate it is important to reflect carefully and choose patterns that are ”right” (that enhance one's Self), and to perform the operations thoughtfully and with full consciousness (so as not to fall into a delusion of his own making). SeBastian noticed that the mechanics here are a restatement of, for example, William James' ideas (see James' book the Varieties of Religious Experience).

Tapio and I noted that the tripartite cosmology (even with 7 or 9 levels), and many other features of the Teutonic world-view are common also among the Finno-Ugrian peoples. So, the fundamentals of what we are absorbing in the Rune-Gild are not that different from the ways of our ancestors.

Lastly we discussed H.P. Lovecraft and how the recurrent theme in his writings – that of an eccentric intellectual awakening ancient monsters to his eventual misfortune – related to the collective unconscious and initiation. Tapio briefly analyzed the method Lovecraft uses to create the ”atmosphere” that is so essential in magic of this type. We also fancied one day performing the Call to Cthulhu and Die Electrischen Vorspiele in Finland.

Our discussion seemed to be getting quite ”off track” and everybody seemed rather pleased with what had already been said; so I brought the meeting to a conclusion by summarizing our discussion (our answers to the two questions). Then we turned to more delicious subjects (prepared some food).

Reyn til Rūna!
Appendix 37

My First Three Doors

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I have never before indoctrinated/initiated myself into a coherent system of magical practice, rather I have been an eclectic, synthetizing material from many traditions (which themselves have often been very eclectic) to suit my needs of the moment. As a youngster I attempted to learn Eliphas Lévi's version of the qabbalah, not to mention that of Aleister Crowley – and I did meddle with the Gurdjieffian Ray of Creation, and the "Pharaonic Pythagoreanism" of R.A. Schwaller de Lubicz – but none of these really stuck. Not one of them was clearly Left-Hand Path anyway, which was my first priority, and so I gave up the hope of using a single system as a referential basis of my work.

In late 1992 I read Edred Thorsson's *Futhark: A Handbook of Rune Magic*. At that time it made no particular impression on me – I thought it was just like the other "somewhat superstitious and silly" systems I had encountered, and left it at that.

On the First of January, 1994 CE, I, however, felt a Need to give the Runes a go, and so I began with the exercises of the *Nine Doors of Midgard: A Complete Curriculum of Rune Magic*. I have kept to this program every single day ever since (and have sworn an oath to pass all the nine doors).

At the present I am going through the Fourth Door exercises and wish to have a look back at what I have learned during the course of the curriculum so far.

I think it would not be of much use if I summarized my understanding of the 24 Runes as I learned them during the first two Doors. So much of it seems now to me too subjective and haphazard. The one important thing I really learned during these two Doors was that the Runes actually are the (Northern) metalanguage (structural patterns) of our subjective and objective universe – and the Mystery of how these two "communicate". How I came to this realization is best explained in a letter I wrote to Edred Thorsson on August the 16th, 1994 CE, and in the first of my quarterly Reaktorhaus hyperlodge reports [Reaktorhaus is a section of the Order of the Trapezoid of the Temple of Set; Work in this hyperlodge is given pace by four yearly Sumbles and corresponding reports of work achieved along the lines of the previous Sumble].
During the third Door my insights into the Runes proceeded much more "traditionally", and might be of interest to someone, and so I will again edit the relevant information from my (second) reaktorhaus report. I know the details will remain more or less off-context to those who have no experience with the Runes, but perhaps my enthusiasm may catch someone to give them a try. All of the material is in the first person singular, and contains many mundane details, as I am describing my personal sojourn with the Runes (and Rúna). I hope this will make the material more amusing and heart-felt for readers of the Hyperborean Codex.

**The First and Second Door of Midgard**

I came to feel real Rune Might as I cast my first Runic working (when I was meditating on Sowilo, i.e. on day 139). I casually thought I did it in order to pass an entrance exam in psychology, but it proved to be a much greater undertaking. Indeed, the formula I created said nothing about an examination (in the end I decided to skip that exam...), rather it was an invocation for the actualization of my true will. It went as follows:

\[
\begin{align*}
\text{Naudhiz: need-fire aflame in me!} \\
\text{Kenaz: I consciously Shape} \\
\text{Raidho: my Plans in the Right way} \\
\text{Thurisaz: Thórr defend my Path} \\
\text{Ansuz: Odhinn inspire every day} \\
\text{Sowilo: magic-will bring success} \\
\text{Ehwaz: working in unison with} \\
\text{Elhaz: my Higher Self}
\end{align*}
\]

This formula really stopped me. And set in motion quite another chain of development. I decided almost everything anew. I did very radical decisions with far-reaching consequences. And felt I was curiously much in the right.

The Wonder things, however, began only when I got to the third ætt of the futhark. I didn't notice it at first, but it was as if certain very specific events in my subjective universe and in the objective world began to reflect the Runic force I was exploring at the moment. I subjectively lived the Runic streams – and the objective universe as if cast corresponding repercussions or echoes (material "gifts") to me. I will list here a few of the first convergences of the Web of Wyrd (synchronicities) I realized (some of them only after I had many times doubted this curious tendency).

During my Mannaz meditations I declined to join my then-girlfriend in
visiting her 50 or so relatives in the north of Finland (a very dull family gathering), rather went to a rock festival (see *Iku-Turso* 4:2). There I found my personality perfectly balanced, the missing component came manifest. There I met a girl who at the time stood for some important aspects of my *Rûna* made flesh.

The Laguz days concretely brought me the challenges of really becoming an independent adult: I got accepted into the universities I wanted to get into. I began to arrange my moving to another city. I even won a three zone Interrail ticket (exactly appropriate for getting to the London Conclave!) from some silly lottery I don't even now recall taking part in. As a cherry on top I received an invitation to join the Reaktorhaus, a new hyperlodge in the Order of the Trapezoid perfectly suited for my needs of the moment.

After these couple of weeks of curious coincidences, I came to suspect that the third/lowest ætt is actually an initiatory course or a formula for a magical working for true athlings. I think it can be expounded in many ways according to the nature of the operation, but the Runes themselves remain the structural principles that guarantee the success of the operation (if, of course, the Runes are cast well and wisely by a competent Magician). Here's a quick pattern I sketched:

Tyr: the detached contemplation of what is wise and in accordance with Will and troth.
Berkano: entering the inner shelter in which the decided action/becoming can occur.
Ehwaz: cooperation with the forces needed for the working.
Mannaz: realization of one's potential in the situation, becoming complete and whole to take on the task at hand.
Laguz: going through the hard tests of real Initiation / objective Work.
Ingwaz: the passive contemplation and ripening of the insights found by standing steadfast in the stormy waters of life.
Dagaz: the ultimate realization of the essence of what has been learned / achieved; seeing the results in their true context, from an omnijective perspective.
Othala: the resulting happy state of self/non-self positing in accordance with the Dagaz-vision. The (new, improved) homeland.

After these realizations (somewhere between Mannaz and Laguz) it became easier to perceive clearly the two processes (inner/outer) that did indeed occur parallelly. I immediately tapped into the process and decided to utilize it to fuel the Great Rite of Passage into Independent Adulthood I was attempting at the same time (brought forth by my experiences in Das Tierdrama – once again see *Iku-Turso* 4:2 – and by my first Runic Working mentioned above). I somewhat knew what to expect from
each Rune, and saw that as I came to understand a Rune within, I also saw it mirrored in the objective world – I realized what represented that Runic essence to me in the outer world. And also understood what initiatory ordeals each offered for me. I did my best to take the challenges and understand the teachings.

I am positive you [here I am referring to Edred Thorsson] have found many similar patterns in the ætt and "triad" divisions of the futhark (recently I've been able to conceive of the whole futhark as a kind of "creation scheme"), as you so often suggest in your books that such patterns are worth inquiring into. So I by no means present my ideas as a great revelation of universal Runic wisdom; I just thought it might be interesting to read how someone came to a certain realization through your methods (the 9Doors curriculum). And also to see that my Runic Work underlies much of what I've done lately.

**Third Door of Midgard**

Since August the 5th (1994 CE), when I began to peer through the Third Door of Midgard, I have been meditating on the 24 Runes for the second set period. This time it all has been even more Mysterious, but also more effective as I knew to expect something like this. I have allowed each Rune to "dominate" my inner (and, very often in consequence, outer) life for the ten days. The Runes have now revealed themselves to me in a slightly different way/light. Now each has taught me in a structurally different way peculiar to itself. I have had to search for the level at and/or aspect of existence that each "presides over" in order to be able to hear their Whispers. Often I made misses first, and was thus exposed to the characteristic situations/states in which the particular Runic force is somehow misused, blocked/stopped in its flow, lacking in a situation where it should be present – e.g. the characteristic challenge it offers is attempted too early or in a somehow twisted way. But whatever has happened it has been obvious that the particular Rune has been present (and often concretely been the dominant focus of my consciousness) during the whole 10 days.

I'll give the Runes of the second and third ættir as examples.

Hagalaz seemed like a complicated concept to me, but in my actions and Being I was Mr. Perfection on all levels. I moved in all the worlds with complete ease and efficiency. My *Galdr-Book* claims that I did the most perfect and splendid work so far with almost all exercises. On the fifth day it really dawned on me that Hagalaz is a three- (or more) dimensional Yggdrasil, which is simply the most practical (beautiful and controllable) method of classification and controlling of the substances and phenomena of the Universe. I did a Runecast, and was astonished to
realize I could immediately – without consultation of any books – see which Runes brought the most relevant messages to my initiation. The Runes told me what to do in order to attain further Perfection.

With Nauthiz I had perhaps the most dramatic confrontation. Everything was against me – or so I thought at first. I had planned to go to Helsinki. Then a concert I was about to go to there was abruptly cancelled; my sister decided to spend her time with other people instead of with me as planned; both my grandmother and another friend I had wanted to visit left for another town when I was supposed to visit them. All of this on the same day, without any warning. Well, I didn't go – and later I realized that that was what I really had wanted all along (I had urgent inner work to do I could not have concentrated on in Helsinki). Opposition and restrictions, if you become aware of them Consciously, can sometimes teach you about your true Will (on a deeper level you yourself may be the opposing force in the first place).

Another way I actually felt the Need-Fire operating was when I was about to print an article for SeBastian for inclusion in the *Iku-Turso*. Two of my diskettes broke with no apparent reason. Printers didn't seem to work until I trashed them thoroughly. I had to re-edit my article from a rudimentary form I – after many a trial and tribulation you would not believe – found on a third diskette. I learned that if I truly want something, I must be willing to consciously defend my Will and fight entropy in whatever guise it may take. I actually enjoyed these troublesome days when I really had to gather all my concentration and Will-power before I could achieve even the smallest thing (my girl-friend did inquire when will "this Rune end" and ostensible misfortune leave my path...). This was the time when I grafted the Runic Seal of Sir Hasslein (an emblem of my true Work).

With Isa I managed to crystallize (focus my attention) in many a silly form – and my forces were dissipated in corresponding measure. I got stuck in silly things and issues. Sometimes I saw only my petty needs, and nothing more. Even though I eventually found an inner unity and the ability to control my totality, I still cannot bolster on actually getting much done. A very sticky (doesn't let you see enough) and slippery (tricks you again and again, no matter how much you try) Rune at the same time – unless you somehow manage to bring in some fire to get things flowing.

I had some trouble with Jera as I expected challenges and mistakes that would reveal me the essence of the Rune. Rather I realized what I gained from which actions (as a reaction/reward), and where particular kinds of new beginnings might lead. This was when our University Xmas party took place (and I saw the rewards for my work); this was when I saw what my studies had given me. I might note that though this Rune obviously is about the process of sowing and reaping in
the horizontal realm (be it during the phases of the calendar year or day-to-day interaction), it still had this very positive and joyous feel. The things I received were not just "reactions" (without any emotive content), but rewards (with positive connotations).

With Eihwaz actual Initiatory work was demanded of me. My Will was incredibly strong, yet very flexible and fresh. I re-read the 9Doors book, and decided to begin practicing Yew-Work III:B (I had already switched to Yew-Work III:A with the advent of Hagalaz-contemplations, on the 81st day of the Third Door); I learned the Old English Rune Poems by heart; I learned the 24 höndstödhur, and so on. At the same time I made contact with my most unconscious parts, and with aspects of my personality I do not usually show (I synthetized my emotions while "drunk" in a party; I teased my girl-friend...). I channeled this tremendous energy to my University work, and got some good results. But somehow I felt incomplete. Ultimately I had to realize that the Eihwaz Fire does not really refer to school work level persistence (though the force it strings can be used to fuel such enterprises), but to Magical Work, the synthetizing of one's divine and cthonic sides (I focused on working magically with this for some days). If one (who is prepared for it) does not continue this process, dullness and a feeling of insignificance threaten. Then the inner fire no longer burns with singeing, no longer protects from mundane misfortunes.

Perthro was difficult likewise. I mean, I expected something like personal realizations ("what to do"), but all I had was this complex mechanism, all those layers and their possible convergences at various levels. Only during the last four days did I catch the right level of looking at Perthro to make it personal. First of all I noted that (of course!) only contemplation (meditative or otherwise consciously empowered state of mind) can get me into the aware and synthetic state where the Mystery of Perthro can be perceived. Right then I understood that I had for a couple of days already been looking at people from a certain new angle: Everyone carries their own history with them. Archetypal tendencies (or often just the mechanical tendencies peculiar to the complex that the person is) are reflected and repeated in people's lives on all levels. Occasionally anybody can get into that state where they feel the "meaning" of their life (or its meaninglessness and the insignificance of their little routine fluctuations); in fact they are dominated by their little vision of their own "place, meaning and worth" in the world.

I delved deep into the archetypal reflections of Urthr's Well, cast my eye into the landscapes woven by Frigga. I saw that Wyrd is a complex web of primal layers – a Well of the potential syntheses and synchronicities created by the interplay of past archetypes (the formulas I've "created", or found and used, or been unconsciously steered by) and the actual deeds (partly controlled by the
environment, partly by the self) that have taken place in moments of "now". The Well is filled with more and more water, but still retains its deepest structure. For the nonconscious among humankind this principle easily appears as a personal, scarily iron-hard "fate". In the Shub Niggurath Working (the O.Tr. Working at SET-XIII in Boston, Massachusetts) we really broke into the web itself, and stretched it into weird dimensions and forms. This door is open only to true magicians and visionaries.

It certainly comes as no surprise that the Perthro days also witnessed me writing this report and reformulating my reaktorhaus enterprises, not to mention giving the first issue of the Hyperborean Codex – and my life plans in general – a lot of thought. Most clearly I saw those dimensions of various potential actions that would bring the most meaning to my life.

During Elhaz days I noticed that one of the strongest roads towards Becoming my fylgja is the repeated invocation in real life of the "Sir Hassein" Magical Persona. This ek (an "Arisen" or Willfully synthetized Self) can feel the numinous attraction of the fylgja – and Live it. The last Elhaz day coincided with the first of January, and so with my runecast (Futhark method) for 1995. It took me a long time to develop the meaning out of this casting – I noticed a great pull into somewhat unsuspected directions. The most prominent trend was connected with me pondering on my orlög (Ingwaz in Perthro; Dagaz in Ehwaz; Laguz in Ingwaz; Berkano in Elhaz; Elhaz in Berkano), feeling the friction of the present arrangements (Othala in Nauthiz; Nauthiz in Othala), and re-shaping my homeland accordingly (Perthro in Kenaz; Uruz in Dagaz). I thought that for me Elhaz is the numinous attraction that comes to me through Sir Hassein. (I think I grasped the essence of this cast only during the 4th Door when I had moved to live together with Lady Twilight.)

With Sowilo I immediately felt the presence of my Guide; in fact I received a lot of very useful guidance from a number of directions and levels. I learned to use new features of electronic mail; a German Magister (who Knows how to be my Magical Mirror) phoned me twice on the same day; I realized I should immediately focus on the Hyperborean Codex for some days (and did spend three days in complete isolation with it); Sir Tapio suggested I read Joscelyn Godwin's Arktos (which heavily influenced an article of mine). One morning I bicycled (in the snow...) to write the Hyperborean Codex, and the physical sun came out so brightly that my inner Sun was lit, and enhanced my performance of the daily Runic work tremendously (my thoughts actually stopped, I clearly saw the Runes of my visualization, I was able to read the whole day with full concentration etc.). The Sowilo Rune, I thought, stands for the "daily" (immediate) goals and tasks that the inner sun reveals to motivate the Magical Will. There were plenty of daily
"discoveries" and beginnings of re-evaluations. However, at first both Elhaz and Sowilo seemed a bit "fuzzy" to me, most probably because it took some time to realize that their "goal" or "focus" changes all the time during one's voyage of Becoming. To actively follow the Guide one must live a very dynamic life (at least as far as I am concerned).

During the Tiwaz days I consistently focused on maintaining an independent inner life. Sacrificing lesser goals I stood as a noble Irminsul pillar. I saw to it that my psychic order – and also my objective deeds – reflected my highest/deepest standards (troth). Or, if I couldn't always do a lot about things, I at least retained the Right inner perspective even in the midst of severe pressure. My Xeper is the "order" on the basis of which I evaluate the outcome of my "war" – it is my law and order. But because the war I am involved in is a war against the forces of naturalization, also my objective deeds must be loyal to my inner Will: I must be ready to sacrifice my other interests for the sake of this war. I must be at pains on not unnecessarily "naturalizing" others either, rather I should encourage conscious (non-naturalizing) tendencies in them. Forces of naturalization must either be stricken down squarely, or made to realize the importance of maintaining the troth (which may sound like a contradiction in terms) – hence the emphasis on war and laws.

Tiwaz is the "vacuum," the safeguarding pillar beyond opposites, which holds up my higher rational realm of creation. During these days I also did a lot with the Tyric aspect of my mind, e.g. reread my January the 1st Runecast very analytically; and realized that while I may understand quite a bit, my knowledge base needs an overwhelming amount of new data if I hope to be who I Will to. My Sense of Beauty and Meaning comes in great part from the Need to strive, Need for Conscious effort – I must continue to Challenge mySelf (in addition to simply upholding the acquired inner order).

I tremendously enjoyed the feel of the Berkano Rune, the "eternal now" and "constant rejuvenation" so many mystics and magicians have sought after. Within the patterns of accumulated past deeds I initiated a lot of small transformations/beginnings. All of my enterprises were constantly "alive", and being renewed to a sharper (and more encompassing or comprehensive) direction. I kept revising my Hyperborean Codex articles, and was able to make them an intelligible whole (though I didn't complete any of the writings), and so on with the other spheres of my activities. However, there was the curious realization that I no longer wrote "analytically", I didn't just select premises and draw conclusions; rather I "saw/felt" Ideas (?) and attempted to somehow describe them, hoping that the data would meet my vision at some more or less logical nexus.

I also felt the main danger of the Berkano force, the fascination of the utter
Beauty of the moment, the trenchant breeze of the outer world of appearances. Despite the attraction of the eternal moment of conservation/transformation represented by Berkano, it must not be forgotten that there is also an objective, challenging life – where Berkano opens up into Perthro.

Ehwaz marked me intensively co-working with the agencies that could assist me (I once again reread the Psychology of Man's Possible Evolution and realized what the centres and their divisions are really about – and how the findings of some cognitive scientists mirrored them admirably; this was also a time of very productive co-operation and dynamic harmony with my girl friend), and releasing me from the yoke of "bad marriages" (I obtained new visions for my life, directions that I would have shunned a year ago – I realized what sort of forces I need to "tame" to work in tandem with me; I practically quit going to the university for the time being). Curiously many dreams (or desires) hidden within my soul came to the fore, and I spent much time revising my plans for the future.

I noticed that the upper spheres in the Yew Work can be correlated with the traditional categories of Master (Ansuz), Driver (Mannaz), Horse (Ehwaz), and Chariot/Carriage (Raidho) – categories that have been spoken of by Plato, Gurdjieff, and so many others (possibly even the Indo-Europeans collectively?).

At this time I participated in the simultaneous Working of the Kalevala Pylon, Finnish Creation [possibly to be published in a forth-coming Dialogues, newsletter of the Order of Shuti]; I spent a day peacefully sailing with my girlfriend and Sir Tapio; I continued writing the Hyperborean Codex – all of which in some ways reflected the dynamically harmonious nature of teamwork peculiar to the Ehwaz Rune.

Mannaz was my "cup of tea"; a force that I found easy to Live through (personify). These days I felt I was a god-man, and mighty was my talon-span! My true Essence (separate, distinct, independent) rushed upon me and I almost heroically fulfilled my Will with complete awareness. I was perhaps even more hyperintensive than during the first Quarter Rite of Passage. There was a free flow between all my psychic aspects; I was as if divinity embodied. This was the time when I forced myself to finish all my Hyperborean Codex articles (to be exact, I did so on the 14th of February, also known as Disting), and my Mannaz Self was the divine structure I sought to manifest in the magazine (with at least modest success, I thought).

I almost felt that Mannaz didn't bring me any new challenges at all – I just WAS it. Indeed, my Mannaz days brought within my reach such vistas that I consulted the Runes regarding my level of Being (7 Realms layout). To my surprise the Runes seemed to say that in this respect there would be no more great struggles in store for me (and significantly, the three Runes absent were Thurisaz, Nauthiz
and Laguz); I could just "peacefully" continue on my path.

Laguz urged me to DARE to claim the height that is within my reach; to grow to be fully Sir Hassein (who I already Am). I knew I must set out for this Great Voyage (as I have been doing), yet take every precaution not to sail on an unsteady ship. Likewise, all the dreams that had come to me during the Ehwaz meditations demanded attention. Laguz challenged me to carry through the lifestyle of my dreams immediately. I did so, and some of the minor dreams have already been fulfilled.

Laguz also tried to force on me its reverse side, the fears and depression that organic and psychological tiredness/weakness can bring with them, but I didn't give in for a moment. Instead I went to the barber's and took a red stripe in my hair (signifying the red thread of personally generated meaning running through my life). I thought that organic life is the great voyage: a heroic adventure amidst all the adversity – and the great triumphs of the spirit irrespective of all the ebb and flow.

I also saw a very vivid dream, which seemed to both elaborate on the nature of the Laguz Rune, and confirm my Runecast from the Mannaz days. Here's the Dream:

"I and two other persons were walking away from a storm. The storm was an awesome hurricane full of wasps or hornets. I calmly gazed at the storm and said: 'let's run into it.' I ran straight into the storm, perfectly self-assured and unconstrained. The storm was quickly over. It left a special atmosphere behind it: heavy air, moist with inspiring ('noetic') mead and honey. I felt great pleasure in breathing this sweet air and knew that it was 'of me and in me'. But my companions went quite out of their minds. One desperately tried to collect the mead on a piece of bark or a leaf; the other - despite him frenzily trying to do so – didn't seem to be able to preserve anything at all. I was calm, balanced, aware, and quite distinct. And I knew I would no longer need to 'conserve' any of the mead or make images of it to remind me of its existence. I knew I was the mead, the honey, a 'part' of the Æon of Set. I realized that my companions were simply more mechanical (less Self conscious) than me. Divine consciousness could enter their system only for a brief moment and in small concentration. I, like them, used to collect faded pats of honey and mead (insights), but now I had Become the mead itself."

Ingwaz made me relaxedly enjoy what I Am. I took a very leisurely trip to Helsinki. I noticed that I was extremely "closed-up", totally wrapped in my own universe (separate almost to the degree of feeling like an "alien"), simply "Being mySelf" to the degree of refusing to take in new impulses (which would impel me to change, to Become) or to reach out. A great number of things silently gestated within me during this period. Often new ideas and insights would almost "bubble"
into my consciousness, but I declined to pursue them further, instead waiting for them to grow into full maturity (which, taken the gravity of some of them, proved to be wise). Timing is important in that unripe growths must be protected by "hiding" them until they can come out in full bloom. The only thing I really initiated was beginning to jog regularly with my girl-friend (can you tell me how this links up with Ingwaz?).

During the last Ingwaz day I felt the fruits of the gestation process manifesting. I wrote my commentaries on the Finnish Creation and the Finlandia Workings of the Kalevala Pylon [contained in Iku-Turso V:1], and so on, feeling very eager and ready to set out for a new dynamic thrust.

With the outbreak of Dagaz, I was surprised to see that I could perfectly visualize the nine worlds of Yggdrasill (as per the Yew-Work III:B), even the colours of the vertical axis blushed like a "rainbow" – Dagaz illuminates all lands! Many of my dreams/desires were similarly illuminated, i.e. I saw even more clearly what I must do in order to enact the new inner crystallizations. Most simply put I need (1) a solitary wandering this Summer (2) a great thrust towards revising my knowledge base on all fronts, (3) more work on formulating my own "initiatory vocabulary" (the rudiments of which seemed to come to me during the Dagaz meditations, stuff about how the "level" of one's experience, i.e. initiatory state of Being, relates to the "form" of and the "control" one has over the context of one's experience).

I also went to a "humanoid party" at the university. I and Lady Twilight gave quite a dance performance there. Or well, it wasn't just dancing. Rather I simply Was there and Lived from the almost "transpersonal" Self-focus that Dagaz brought to me – this manifested on Earth as "dance". But it was a "dance" to mySelf only, a real act in accordance with my very own Sense of Beauty and Meaning. On my last Dagaz Day I was full of energy and hope; I took a long jog, perhaps embodying my stern Will to strive ever upwards – AND downwards (to be understood in the context of Germanic lore)!

On one dawn I acutely understood the mortality of my body. That evening (twilight!) I understood the other extreme of the issue: I read through Guido von List's the Secret of the Runes and felt that what List conceptualized as the "biune-bifidic dyad," "trifidic-triune triad" (his version of the "Law of Three"), and the thought of heroically Working towards a new "incarnation" spoke to me of the central "alchemical" mystery of Dagaz (hail, all Einherjars of the Temple of Set!). It felt as if I stood balanced in the midst of "opposites," being somehow "extradimensional". I realized I was almost devoid of an objective context, sort of "faced the Light alone" and allowed it to burn away all illusion (I even felt I was Rûna). It Dawned on me that ultimately I cannot "bind" my Life even to the "red
thread" of this existence, but only to the "deepest eternal moment of Self," as I put it somewhat tongue in cheek. Nevertheless, the Seat of the Trapezoidal artist is "beyond" ("in the world of ideas"); and those who wish to rule from that Seat must rule from there Alone.

The Othala days witnessed me continuing my works on the sound basis I have created in the past. I also realized how the Othala Rune is the Rune of the kynfylgja... and how my Self Awareness (= I) can regain, and through the body recast, the accumulated power of my ancestors and past existences. I took a few strides to Utgardh as well (via sex magic), in search of power from beyond the Ring.

In many ways I noticed how annoying it is if the Ring is not ordered according to the Right on every level (bad physical condition and unrealistic plans are just as bad, only on a different level). Actually I am writing this while meditations on the Othala Rune still continue. This report casts my Reaktorhaus (and Rune) work in good order, and helps to clarify to me the present nature and scope of my "dwelling" (consolidate the gains of this Quarter). And so, with this imprint freshly in mind, it will be easier for me to continue working on the lines of my past action (about the only "inner tradition" that really counts – the new age people notwithstanding).
Appendix 38

Georgi Ivanovich Gurdjieff
Knight of the Supremacy of the Will

Written for the *Book of Heroes* that never got published

Will, in Gurdjieff's sense, is the capacity of an Initiated Being to stand separate from inner and outer stimuli, and to actualize his own initiative in everything – to See, Understand and Act as an Essence independent of the natural/habitual flow of associations and events. The two main methods of achieving and actualizing such an ability to Be and to Do (and not merely "happen" and "be done to") – these abilities being the hallmarks of Will – are conscious labour and voluntary suffering. These concepts and the many trapezoidal qualities in Gurdjieff's (henceforth abbreviated as 'G') teachings have challenged and fascinated me for seven years now. It is time I honoured this Hero of mine by recasting into the World of Horrors a shadow of what I've gained.

With respect to his life career G is one of the best examples of a "Cosmic" or "Universal" Knight. A Cosmic Knight is one who Quests for the Graal in the heart of every tradition (in contrast to someone who furthers a particular tradition or folk), reconstructs and synthetizes the supracultural essence into a form that suits the mentality of the times, and then dedicates the rest of his life to disseminating it into the World.

This pattern can clearly be seen in G's life (?-1949). He dedicated himself to seeking the truth; accumulated wide and varied materials and personal contacts via expeditions etc; tested his first syntheses to see how they worked; and then actually instituted and maintained esoteric groups (first in the East and then in the West). This is not the place to go into the details of G's life, but it is important to realize that even during his teaching period G repeatedly reconfigured his approach to better match the mindsets of his students. F.ex. from the pseudo-scientific vocabulary of the "Ouspensky period" he switched into the "mythico-religious" mode that we find in his Magnum Opus, *Beelzebub's Tales*. The present day followers of G often spend a lot of time arguing which of the approaches is best, seldom realizing that there can be no final formulation of G's "system" (except provisional ones in the Hearts of those who use his methods in the spirit that he intended them to be used).

Gurdjieff was a Left-Hand Path (LHP) Initiate. All who claim otherwise have never finished reading *Beelzebub's Tales*. The main body of G's cosmology is neoplatonic, and this framework can be used both on the Right-Hand Path (RHP)
and the LHP.

The essence of G's cosmological thinking is that Great Nature, God, the Absolute, aka "Our Common Father Endlessness" needs outside help to evolve. Here is the RHP side of the coin – we must "help God" (= the totality of the Universe). But the curious turn is that this is best achieved by pursuing LHP Initiation! We help God by conscious labour (Self-determined effort) and voluntary suffering. By these actions we are simultaneously taking care of our Cosmic obligations (RHP) and creating for ourselves a higher soul (LHP).

But this kind of initiation is far from easy, and so, for G the history of the Earth (or mankind or an individual man) is a series of catastrophes. The whole of Beelzebub's Tales tells of the efforts of the Messengers from Above (initiates) who try to work for the good of the people on Earth (by bringing detailed instructions on how to conduct their lives). Each time, however, the maleficent tendencies inherited from unfortunate cosmic incidents of the past (such as the "psycho-organic need to wiseacre") and the abnormal conditions of life (such as mechanical education) established by mankind reduce all the efforts to nothing.

Gurdjieff's psychology is likewise perfectly in line with the LHP. All Gurdjieff's metaphors of Man, such as "three-brained/centered machine" (Tetartocosmos); "carriage, horse and driver" (organic instinct, feeling, mind); and "food factory" are intended to make man see the defects in his normal functioning and to learn how to correct them. It should come as no surprise that all the aims to be reached by these "repairs" reflect vintage LHP thinking:

(A) Prolongation and intensification of man's active/conscious life (per the principle that time is relative to the flow of associations, and associations can be controlled).

(B) Enlargening man's horizons. The intellectual side of this is transforming the silly prison of man's ungoverned associations/"selves" into a co-ordinated and harmonized high-quality instrument of knowledge or Objective Reason. The emotional side is the Quest for an impartial and permanent "conscience" (sense of loyalty to one's Higher Self) through emotional understanding of one's actual inner condition and situation in the Universe (this is what G means by voluntary suffering, accepting and assimilating painful truths).

(C) Becoming Potent and independent in the sense that one can Be separate from the outer world and Do things voluntarily (per the principle that one should seek to do what cannot be done automatically and without thought, thereby creating a "something" that is not automatic).

(D) Becoming quasi-divine and immortal by developing and crystallizing this "something" that is independent of all the brains (i.e. intellectual, emotional and bodily associations) into a "higher body", an immortal germ of Self-awareness.
Gurdjieff has been a hard piece to swallow for westerners, perhaps because his methods were so "eastern" after all. Especially G's vision of the role of the Teacher has repeatedly been seen as unethical and impractical for Western mentalities. There are a wealth of famous examples. To test his pupils G would heartily seek to tempt them to go against their Self-determined aims (f.ex. by flattering or insulting them). He would encourage critical thinking by decidedly giving (especially to new-comers) an impression of charlatanism (though always answering sincere questions). He would also create conditions (physical and emotional difficulties) for intensive work on oneself that have been thought of as too hard. A good example would be his way of teaching the essence of Magus Buddha's Word Anatta. G would repeatedly push his pupils to their limits, demanding maximum effort with maximum attention, making everything seem to last forever or be needed immediately. When the pupil had done real well f.ex. in building something, G would thank him and then destroy the product (hopefully making the student realize that only the effort counts, especially in creating a dynamic Self).

Those who entered the Prieure must have felt much like Nicholas (in John Fowles' *The Magus*) upon going to visit Conchis: everything was artificial and possibly for the purpose of teaching, but there seemed to be no way of knowing what was the point of each lecture. Nevertheless, all of this was only an expression of G's commitment to always teaching indirectly (he felt anything else would make for mechanicalness).

Gurdjieff is also interesting as a fore-runner of many actual themes within the Order of the Trapezoid. I'll mention seven points to honour Gurdjieff (I bet the best among us can mention a couple more).

(1) G may not have been a direct forefunner of the mad labs of the O.Tr., but his writings contain many accounts of machines that are built to reveal the hidden workings of the cosmos, and to effect desired transformations. G was, however, a master of the application of the Law of the Trapezoid (in its broader sense). His legacy contains many pieces of music, dance etc. that are designed to effect precise and universally valid responses in human beings.

(2) The Gurdjieffian Enneagram (symbolising the union of the Law of Three and the Law of Seven) is in many ways analogous to the Seal of Rûna. The Enneagram is based on the symbolic values of 3 and 6 (which are characteristic of the RHP, consider f.ex. the trinity and the Seal of Solomon), whereas the Seal of the O.Tr. is based on 4 and 5 (the Trapezoid and the Pentagram). Both, however, share the Mystery of 9, and teach how to escape mechanicalness and to use one's fate to overcome death. These cosmological symbols are meant to be read both from the realms of Being and Becoming, and especially in the latter realm (that of
linear time) a lot of convergences appear (which is to be expected since G's ideas on Becoming were so LHP).

(3) G's idea that a man's state of being depends on the quality and quantity of his impressions (which naturally fall into polar opposites), and the way he sought to help people to get the extreme impressions they needed, could be considered a historical example of the Way of Wotan as taught within the O.Tr.

(4) His teaching of not expressing negative emotions is similar to the essence of the Knightly code of conduct (i.e. consciously using outer friction to fuel the inner Quest, thereby furthering both one's Self and folk).

(5) He used neomythology, not exactly as the O.Tr. does (i.e. to discover Hidden things about ourselves and to create new vistas of reality), but to help others realize the "Cosmic Truths" that he knew. While G's neomythology has a very convincing tone, its content rebels against everything we have been taught and thus believe to "know". G's strange renderings of humanity's past are obviously not to be swallowed at face value. Rather one should Understand (with the whole of oneself, especially with one's feelings) that it doesn't matter whether what G describes as actual events really took place or not – the spiritual conditions/qualities that he describes nevertheless do exist, within us. And often to our detriment.

(6) The extent to which G's views have become subtly established in many aspects of our culture (from cognitive psychology to the world of art) shows that his realmagie worked. Indeed, those who read and are transformed by this Book of Heroes may be interested in G's version of it, Meetings with Remarkable Men.

(7) G's idea of the World as a system run by reciprocal maintenance (its parts "eating" each other or transmuting energies for each other) is quite similar in principle to our idea of a living Æon. Seen from one perspective, the Æon of Set is composed of LHP Initiates who transform themselves, each other and the social medium to "vibrate faster, to produce lighter atoms", as G might have put it, and thereby evolve and survive.

When G died the 4th Way movement more or less froze. Not that there aren't thousands who adhere to all the trappings that G left behind, but few have been able to take his teachings in the sense that he intended, i.e. the way he himself did: One should get the essential and recast the truths according to one's own genius.

In my opinion the Order of the Trapezoid is the initiatory School that currently best resonates with the "outer-space" side of Gurdjieff's teachings. Herein is the Gate to the Angular Realm of the Sovereign Will.

Hail, Gurdjieff, the Magus of the Word Aletheia (Not-Forgetting, Truth)!
Beginner's bibliography


David Kherdian: *On a Spaceship with Beelzebub*. A well-written account of a modern Gurdjieffian's experiences in the 4th Way groups.

Appendix 39

The Finnish Guardian of the Temple of Set

Adept SeBastian, Sentinel of the Kalevala Pylon
Interviewed by DenytEnAmun

Published in *Iku-Turso: PHASE I Collection*
the newsletter of the Kalevala Pylon in December XXX ÆS/1995 CE

DenytEnAmun: If the SeBastian you were when you joined the T/S could have a look at your present Self, what would he say to you? Would he recommend the T/S for you?

SeBastian: I am sure he would be utterly amazed (and perhaps also somewhat envious!) at what I have Become during my initiatory journey within the T/S so far. And yes, I do indeed think that he would heartily recommend the T/S for me!

DenytEnAmun: What did Becoming a Sentinel mean to you (at Walpurgisnacht XXVIII ÆS) and how has that perception changed?

SeBastian: First of all, it was a very weird event. When Priest DenytEnAmun phoned me and appointed me the Sentinelship of the Kalevala Pylon, we discovered during the discussion that we had both been walking in the forest thinking about that at exactly the same time – he making the decision and I reflecting on the possible tasks which would be placed on my shoulders if the Sentinelship was passed on to me at some point. How could I know that Priest DenytEnAmun was planning that change? Be it telepathy or whatever, it definitely gave strange feelings to find out this coincidence. Being a Sentinel means essentially two things to me: (a) to guard the Pylon's integrity and ensure its continuity, and (b) to coordinate the individual members areas of interest in such a way that vital interactions become possible. During my years as a Sentinel I have become more skillful in articulating this two-fold responsibility, but I think that the perception itself has remained essentially the same from the beginning.

DenytEnAmun: Name a few of the best books you've recently read.

SeBastian: Arnold Federbush's the *Man Who Lived In Inner Space*, Crystal Dawn
& Stephen Flowers' *Carnal Alchemy*, and Carl G. Jung's *Archetypes and the Collective Unconscious*. I actually read Jung's book last summer, but it opened such a well of inspiration to me that I thought it should be mentioned here.

DenytEnAmun: Name some Finnish cultural personalities (artists, whatever) that Inspire you and/or serve as exemplaries of something you value.

SeBastian: The late Reidar Särestöniemi, whose paintings embody the natural beauty of Northern Finland and the unrestricted life-force of the artist himself. Leif Segerstam, the Finnish conductor par excellence, whose work is sheer pleasure for both the eyes and the ears. Generally all those beautiful bear-like bass singers (like the late Martti Talvela), whose voices and physical semblances resonate in perfect harmony with some aspects of my inner Self. And last but not least, the psychologist, rock artist and member of Parliament Veltto Virtanen, who is simply cool!

DenytEnAmun: How do you conceptualize yourself (divisions, aspects, whatever) and how do you Work with these concepts/realities?

SeBastian: At the present moment I have principally two ways of conceptualizing myself. The first is based on the most prevalent view of mind among today's cognitive neuroscientists, namely that the mind is an emergent function of the brain's complex neural nets. However, my own initiatory experiences have taught me that the ultimate core Self is separate from both the mind and the brain – it is the potentially emergent function of the mind. The pre-Initiatory Self exists as a latent potential - as an unactualized Jungian archetype – and it can be gradually brought into being through initiatory self-definition (or, to put it more precisely, Self-Creation). Another way of conceptualizing myself is somewhat along the lines of Runic Psychology (as articulated by Edred Thorsson in *Runelore*) or Jung's way of conceiving of the structure of the personality. Viewing myself through this conceptual lens, I generally concentrate on working with the following two realms and their interaction: (1) the ordinary (or little) SeBastian, which I view as the current combination of all the conscious and unconscious aspects of my personality (or ego), and (2) the big SeBastian, or the higher Self, of which I prefer the old Norse term *fylgia*. In fact, I have been doing a lot of Work with the *fylgia* concept lately – trying to map its various dimensions and aspects etc. This *fylgia* entity is the ultimate Source of my inspiration – it pulls me forward in my pursuit of *Xeper* and *Remanifestation*. I see the *fylgia* as composed of very archetypal entities which are actually perfect or ideal forms of which my different personas (or masks of
personality) are a reflection (i.e. the relationship between a Form and a reflection of it in the Platonic sense). The relationship of my present state of being to my fylgja is a sort of difficult thing to put in words due to the slightly paradoxical nature of the latter. On one hand, the fylgja is within me, and I am It in a way. For instance, during an intense GBM Working I do Manifest more of this big SeBastian – or to put it another way, channel its Presence so that at that moment I am more than just the ordinary, everyday human me. On the other hand, especially during my everyday profane existence, the fylgja seems to be without me, as if it was an independent entity existing in its own right. Yet the Link or Connection between these two realms is always there.

I have recently been especially Working with the following two aspects of my fylgja: The Cat and The Bear/Wise Old Man. My Work with the former archetype resulted recently in the emergence of Vampyre SeBastian – a Remanifestation of the Vampyre/Cat-aspects of my personality. The Bear/Wise Old Man archetype is the aspect that I see reflected in the men to whom I feel drawn (emotionally and erotically). I have really had to learn through the hard way that one should NEVER lose oneself in the illusion that a person reflecting the Form of one's ideal partner/lover is that Form. As Edred Thorsson put it in At the Well of Wyrd: Don't grasp your fylgja, but Become it. The perfection can only be found WITHIN. Nevertheless, keeping this important realization in mind, I have been able to deepen my knowledge of this archetype considerably as a result of my interactions with my partner and lover A.

I anticipate that as I move forward in my initiation, more and more dimensions and aspects of my fylgja will emerge from the Darkness to my consciousness, and I also feel that different archetypes will be the focus of my Work at different times/life-situations. For the last half a year or so I have concentrated on Working with The Cat and The Bear. When my Work with those archetypes has resulted in a momentarily satisfying Self-actualization, I will move forward again. Xeper is really a life-long process.

DenytEnAmun: What's the point of a Setian newsletter, Pylon, Initiatory School?

SeBastian: I think that the point of these all is to facilitate the personal initiation of the individual participants. I suppose that initiation might be possible to conduct in an isolate environment, but the presence of others who have also dedicated themselves to this Quest makes it easier in a way. To put it another way, I think that all these Pylons, newsletters etc. serve to focus the individuals energy so that the resultant collective energy will be more than the sum of its parts. In addition to contributing to this collective battery, the individuals can also draw from it to
further their own initiatory journeys. So it's a kind of two-way street – was it, by the way, Gurdjieff, who said that the Work consists of three aspects: Work for oneself, Work for others, Work for the School? The importance of communication has been emphasized over and over again. Newsletters, Pylons, Initiatory Schools – they all exist to inspire and facilitate communication between like-minded people. When you communicate your initiatory experiences etc. to others, you are adding energy in the form of ideas, thoughts etc. to the collective battery mentioned above. This is Work for others/School. However, communication also has purely selfish advantages: trying to express your thoughts to others is highly beneficial for your own Xeper.

DenytEnAmun: What is Love?

SeBastian: This is one of my favourite questions so far <grin>, but it's very hard to give any concise answer to it. I see so many different types of love that are valuable in themselves – the love between parents and children, between lovers, between good friends... Love has somewhere been defined as the force that keeps society together, keeps it from relapsing to a barbaric state. In this definition love is seen in a broad sense: a counter-force to destructive elements within and without ourselves. However, the capitalized Love – the highest form of love – is, I think, Self-love. Not self-love in the superficial, egotistical sense, but the noble and sacred acknowledgement of the divine Essence that you yourSelf Are. When you begin to see the divinity in yourself, you will also be able to recognize and appreciate it in other people.

I feel that you cannot REALLY love another person until you have learned to Love yourSelf. The world is full of relationships that are based on various destructive wishes – each party trying desperately to change another into something that he or she is not etc. People so easily confuse the ideal and the reality.

A most special connection can be developed between two people who first and foremost love themselves in the way described above – a connection, which is not based on any wish for selfless union, but rather on a Union of two souls who fully acknowledge the independence and individuality of each other. This kind of connection is Love beyond the World of Horrors.

DenytEnAmun: Name five people and five Principles that have been the most useful Guides to you in your Initiation so far (in or outside the T/S).

SeBastian: First and foremost, I'll raise a toast to Ipsissimus Lewis, who has been my guide, teacher and good friend ever since I entered the Temple. Then to Priest
DenytEnAmun and Adept Tapio Kotkavuori, my dear Finnish Brothers without whose influence I would not be what I Am today. A toast to Priest P.R. – a Setian Vampyre par excellence. And last but not least, a toast to my partner and lover A. for being the Mystery in flesh to me – a source of constant inspiration. I'll also raise a toast to the following five Words – Thelema, Indulgence, Xeper, Remanifest, Rûna – the exposure to and application of which has Changed my life forever.

DenytEnAmun: Your five most cherished achievements since you joined the T/S.

SeBastian: (1) Being Recognized as an Adept Black Magician, (2) Entering the Order of Leviathan, (3) Passing the matriculation exams with excellent grades, (4) Getting into the University by first try, and (5) having the courage to LIVE – to boldly put myself in strange situations, to travel around the world, etc. – in short: having the courage to set out and start making my Dreams Come True!

DenytEnAmun: Sketch three Dreams for your next couple of years.

SeBastian: (1) A physical Dream: to become a good dancer and thereby achieve greater harmony in & control over my body, (2) An emotional Dream: to deepen, strengthen and refine the relationship that me and my partner have Established during this Year XXX ÆS, (3) An intellectual Dream: to consolidate & expand my knowledge of cultural & general history, psychology and the science of religion, and to achieve as good a fluency in Swedish, French & German as I have in English now.

DenytEnAmun: More than any other Finn, you've repeatedly met Setians from all over the world... Is there such a thing as the Finnish Way of Initiation? If so, how would you characterize it and what would be its pros and cons as compared to that of other nationalities?

SeBastian: I believe that each culture possesses some kind of general national character, which influences the way people do things in that culture. I also believe that this character is in our genes, and so largely unconscious. In itself, Initiation is a transcultural phenomenon, but our national character may affect the way we approach the process and our attitudes towards it (i.e. what we consider relevant/irrelevant etc.)

One of the things that strikes me as characteristic of the Finnish Way of initiation is the attitude of exposing one's Self to others. This attitude is, I feel, reflected in almost every article written by a Finnish Setian. The Iku-Turso has
always got a very personal, self-revealing flavor to it – sometimes so revealing that it has almost crossed the boundary of civilized discretion! We have never consciously adopted this kind of an attitude, so I assume that it is mostly due to our national character.

Another trait we have in our Way is the importance we place on objective challenges – real Work in the objective universe (f.ex. pursuing one's mundane goals or confronting one's fears etc.) And we should never forget the role that absolutely perverse and sick humor plays in our initiatory journeys – sometimes it seems that in Finland hard Work demands hard amusement!

DenytEnAmun: How do you think the Iku-Turso has changed over the years?

SeBastian: The quality of the contents and outlook of Iku-Turso has always been extremely high, and I'm fiercely proud of the Kalevala Pylon, Iku-Turso and the Work that we have wrought over the years. Each issue of Iku-Turso has had a different feel to it – a sort of aura, if you will – depending on its contents and the things we had been doing since the earlier issue. I see a constant development, evolution, Xeper of our newsletter as I browse through the back issues.

However, another thing I see is the gradual lessening of the Need for a newsletter among the Finnish Setians. All of us became members of Orders and the time of basic Setian education (as Priest DenytEnAmun once put it) was over. The culmination of this development is this PHASE I collection that marks the end of an Era in the cyclical development of the Kalevala Pylon. I am confident that sometime in the future there will begin another Phase of our Pylon. Somehow I just know it, although the memory of the future cannot exist.

DenytEnAmun: What does your personal Initiation consist of nowadays?

SeBastian: I have mainly been Working with the various aspects of my higher Self or fylgja (see above). Connected with this Work has been a strong emergence of a Need to begin making my subjective visions Real in the objective universe. One of the most important manifestations of this Work was my Forming a new group in Finland for younger gay men who feel drawn to older men and vice versa (for all the right reasons – like in ancient Greece: love, affection, guidance, emotional exchange etc.) For me this was a very energizing magical Working, since my preference for older men has inspired my initiation tremendously. As mentioned above in this interview, my interaction with my partner has been very instrumental in the establishment of the link with my fylgja. I have also been Working with the 9 Doors of Midgard system for over a year now. My Third Door will end on January
30, XXXI ÆS, and I am planning to quit this program then – at least for a while to consolidate my exoteric knowledge of ancient Northern culture and assimilate the things I learned during the three Doors.

I have also been doing a lot of social Work recently: enhancing and exercising my skills in getting along with different people etc. This is something I need to continue (for the rest of my life!)

DenytEnAmun: What's the coolest thing in the world?

SeBastian: The coolest thing in the world is the word cool (but remember: if you use it too often it will lose its magic power and then the word and the whole world will become uncool!!)

DenytEnAmun: What does the Order of Leviathan mean to you presently? What is your Work like in the OL environment?

SeBastian: The Order of Leviathan and its Grand Master mean very much to me. Through my interaction with Ipsissimus Lewis, and my Work in the OL I have learned to approach initiation in a straightforward, no-nonsense manner. Namely, I have learned to see that the Essence of magic is within ourselves – actually it IS our Selves. Whatever you wear or do or say in your ritual chamber does not ultimately matter if there is no awareness and Will in the first place. These realizations have greatly lessened the importance of ritual in my initiatory life. In a group context a formal ritual can be very effective and asthetically and/or sensually inspiring, but it can also be extremely boring.

My Work in the OL environment consists mainly of two parts: (a) personal, one-to-one interaction and Work with Ipsissimus Lewis (this is very much about learning certain vital attitudes towards initiation and life via communication and feedback), and (b) interaction with the other members of the OL – via the medium of the *Trail of the Serpent* (OL's newsletter) or personal correspondence.

DenytEnAmun: Other groups (in or outside the T/S) you belong to, feel drawn to, or Will to Form?

SeBastian: In addition to my Sentinelship of the Kalevala Pylon and membership in the Order of Leviathan, I am also a member of the Ultima Thule Pylon. To some extent I feel drawn to the Order of the Vampyre, since I am doing a lot of Work with the Vampyric archetypes, and generally one of the things I Work with is the gradual integration of my feeling side to my dominant thinking one. Outside the
T/S I feel drawn to the Order of Triskelion, since I find the idea of Carnal Alchemy very intriguing. And – as I mentioned above – I have recently Formed a group for younger gay men who feel drawn to older men and vice versa.

DenytEnAmun: Is there really a difference between hetero- and homosexual Initiates? If yes, sketch a few of the most essential points.

SeBastian: Nowadays I tend to think that there is not really that much of a difference between gay or straight Initiates. Sexuality – of whatever orientation – can be utilized in initiation, that's true, but I think that generally it is quite irrelevant what your sexual orientation is – it is not essential to successful initiation. The main thing is that you are comfortable with your sexuality and that you can express it freely and without guilt. If you feel drawn to experimenting with or utilizing your sexuality initiatorily, then that's another matter – an area of research, like Enochian magic or Runes or whatever.

Yet, on a more speculative level, I do think that there is a certain homosexual sensitivity which can facilitate your LBM and self-integration. This sensitivity is probably due to the fact that – in a way – homosexual people sort of exist between the male and female genders and are therefore more naturally skilled in taking the best out of both worlds. But this does not seem to hold true in every homosexual person, since, for example, there are many gay men who are very masculine – and extremely insensitively so!

DenytEnAmun: What does sexuality mean to you Magically?

SeBastian: Working with sexuality has opened very special doors in my initiation. I think it's extremely important to find out and uncover your own Sense of Beauty – what you consider beautiful and attractive, and what kind of physical or characteristical attributes you prefer in the other person. Mapping your sexual and/or romantic fantasies, and – if there are possibilities to do so – making them come true, enhances greatly your self-knowledge and can be a powerful catalyst to your Xeper.

So, I think that it is sex-magic in a very broad sense that I am Working with. At the moment I am not so interested in concrete sex-magical techniques (ala Frater U.D.'s Secrets of the German Sex Magicians).

DenytEnAmun: What will the future of the T/S be like in Finland?

SeBastian: As a Pylon, we have now entered a period of ingwaz-like gestation,
sleep, maybe death, in a way, but there will be a new Re-Birth one day, I am sure of that. I have a feeling that there will emerge new Setians in Finland some day in the future. For about two years there has only been us three (Adept Kotkavuori, Priest DenytEnAmun and myself). We have Created – and continue to Create – of this Pylon a magnet which WILL attract those who are Elect towards it. I remain confident – and even if there never came others than us three, I am sure that the Kalevala Pylon would continue to exist.

DenytEnAmun: What instructions for users would you give to people just about to join the T/S?

SeBastian: (1) Always remember that the T/S should only be a tool for you. Never become too immersed (in a monk-like fashion) in the Temple, although occasionally it can be beneficial. Remember that Life is everywhere. (2) Draw inspiration and guidance from the Æon, but remember to put that energy back in circulation – always communicate your insights, findings, experiences to your fellow Setians. (3) I think it's very important to remain open to constructive criticism – and especially to that which is directed towards the Temple. Identification with a movement or organization is a two-edged sword – remember that ultimately you are outside all this stuff, Alone. In the final analysis we ourselves must Create of our own lives a Dream Come True by our own efforts. (4) Always keep in mind the distinction between Reality and our theoretical/cognitive models of it. There is a Reality out there (and in here), and the function of a theory (like the Setian philosophy) is to facilitate perceiving that Reality more accurately – with a clear eye, to paraphrase Dr. Aquino. Personally I try to rely on my own perception, intellect and intuition as much as possible, but over the years I have – through repeated testing – come to trust the Setian philosophy as a very effective way of explaining the Universe. It is a powerful Key to unlocking the gates of perceiving Reality in its full glory (and, occasionally, ugliness).

DenytEnAmun: Your current Inter-Communication Roster and Reading List entry.

SeBastian: READING LIST: 19 (the Metamind), 24 (Runic Arts and Sciences), 8 (Vampirism and Lycanthrophy), 7 (H.P. Lovecraft), 13 (Sex in Religion and Magic). STATEMENT: I entered the Temple in early XXVII ÆS and was Recognized as an Adept II° at the SET-XIII Conclave. I have recently started studying Psychology at the University of Turku. In addition I am studying Sociology, Philosophy and French. One of my current areas of interest is to consolidate my general knowledge of the history of (Western) civilizations. I am also studying the works of Carl G.
Jung, and have found a lot of initiatorily significant material there.

I am exploring the Runes and my ancestral heritage via the 9 Doors of Midgard system, and am presently in the process of going through the Third Door. I am also doing a lot of Work related to the Vampyric essence. I am especially working with the archetypes of the Cat and the Bear. I enjoy both making and consuming culture in its various forms (music, literature, movies, the performing arts...), and I am interested in cultivating Self-awareness via body work. I also enjoy travelling inside and outside Finland. I welcome all correspondence. Xeper & Remanifest.

DenytEnAmun: Your $0.02 for this interview.

SeBastian: Thank you, Priest DenytEnAmun, for offering me a Challenge in the form of this interview – for that's how I experienced it. Your questions forced me to think and re-think certain issues for quite some time in order to put them down on paper in at least somewhat intelligible fashion. Nevertheless, some of the questions dealt with matters that are VERY hard to express in words. However, being principally the thinking (as opposed to feeling) person that I am, this kind of intellectual articulation works for me quite well in helping me to crystallize the way I see myself and the world at a particular moment.

For me this interview was also a Working – sort of wrapping up the past in order to plunge into the unknown again.

NEVER STOP. XEPER AND REMANIFEST.
Appendix 40

Reflections on Horus
or, What's the Relevance of the RHP to the Black Magician?

A Spring-board for Discussion at the Ultima Thule III Conclave
Stockholm, January 14, XXXI ÆS

Published in Hyperborean Codex, the newsletter of the Ultima Thule Pylon
in September XXXI ÆS/1996 CE.

Contents:
I) Introduction
II) Which Horus?
III) Horus in the Mind
IV) Horus and the Æon
V) Order of Horus
VI) A Horus Working
VII) Sources and Summaries

[NOTE! For publication in the Hyperborean Codex I have added summaries of
some important Horus-related articles that have appeared since this lecture [see
items *(21-) in section (VII)]; I have, however, not revised the main body of the
text itself in any way. I hope this article could function as a spring-board for such
noetic understanding of Horus as I have recently obtained – and the writing down
of which might take another ten pages...]

I) Introduction

The Temple of Set has always been about the "thing" that separates us from nature;
we have emulated Set the Isolator, Set the One Who Separates, in order to gain Being or Essence that is distinct from and independent of the objective universe. In the Heb-Sed Year, however, Dr. Aquino turned our attention to that which connects us to the objective universe – Horus.

As the neteru are rather complex concepts at first sight, I have tried to make this paper a spring-board that might help us discuss Horus intelligently, as if piece by piece. Chapter (II) summarizes the present scope of Setian views on Horus; chapter (III) is a sketchy framework for discussing Horus as something within us; chapter (IV) seeks to outline the relevance of Horus as something outside of us; and chapter (V) gives a few ideas on what the Order or Way of Horus might be about. (VI) is the text of my personal Horus Working, which, of course, influenced this article. As I realize all do not have access to the relevant material, I have provided very brief summaries of and/or quotes from Setian articles dealing with Horus. Pondering on section (VII) may help you form your own opinion of Horus.

II) Which Horus?

As any book on the Egyptian gods will testify, there was a multitude of Horuses (th.i. gods with the word "Hor", 'face' or 'visage' as part of their name). At least fifteen important Horus gods can be distinguished; the ones that have perhaps received the most attention within the Temple of Set are HarWer (or Haroeris or Horus the Elder or the Great Horus; brother of Set whose eyes were sun [and moon]), the Living Horus (Pharaoh; the Symbol of all of mankind), and of course the twin-god Set-Horus.

The following is a table summarizing some Setian verbalizations of the neter Horus. Please realize that they have been written in very diverse contexts and over a long time period. See section (VII) for more information on sources, dates etc. (the numbering is in accordance with that section).
Table 1. Setian analyses of Horus and Set:

<table>
<thead>
<tr>
<th>Set</th>
<th>Horus</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Traditional (Aquino)</td>
<td>Sun, daylight</td>
</tr>
<tr>
<td>Darkness, night</td>
<td>God of the North (Lower Egypt)</td>
</tr>
<tr>
<td>God of the South (Upper Egypt)</td>
<td>Waning of the Sun from the North Solstice</td>
</tr>
<tr>
<td>Waxing of the Sun from the South Solstice</td>
<td>Red Crown</td>
</tr>
<tr>
<td>White Crown</td>
<td></td>
</tr>
<tr>
<td>(2) BCFN</td>
<td>Set's Opposite Self; a &quot;void&quot; (partially distinct from the cosmic order?) where true creation could take form as Set; something Set created to define itself; somehow inconsistent and irrational, not a unified self</td>
</tr>
<tr>
<td>Self as distinct from cosmic order, Self ordered in and of itself</td>
<td></td>
</tr>
<tr>
<td>(3) BCFN Com.</td>
<td>&quot;Buffer&quot; or link between Set and the Universal law / OU which enables Set to act upon it although he doesn't directly participate in it; an &quot;antithesis&quot; to the OU that enables Set to emerge as an entirely distinct and separate being</td>
</tr>
<tr>
<td>(4) AL Com.</td>
<td>Chaotic intelligence of the Black Flame; Concentration of intelligence directly opposite to Nuit/OU and antipodal to it; non-natural, emotional will.</td>
</tr>
<tr>
<td>Composed intelligence of the Black Flame</td>
<td></td>
</tr>
<tr>
<td>(5) T.</td>
<td>The HarWer in you is that which speaks for you when you speak without thinking; loves and hates in the same breath, sings lullabies all day.</td>
</tr>
<tr>
<td>(6) R.K.B.</td>
<td>Exalted or Majestic Man; One Who Wears the Double Crown (the Pharaoh) and fuses/balances the Two Lands (objective universe and consciousness); presently Michael Aquino.</td>
</tr>
<tr>
<td>(7) AA Prosp.</td>
<td>The pure Principle/Form of &quot;aligning human physical existence to the sublime symphony of the physical universe&quot;; the neter of the true Right-Hand Path, brother of Set.</td>
</tr>
<tr>
<td>(8) R.M.</td>
<td>Set's collective Gift in men, the racial memory or subconscious: all aspects of Being which are foreign to Set: a merry being that wants to bring forth other gods (godlike men) who can make existence more interesting and enjoyable</td>
</tr>
</tbody>
</table>
(11) Aquino

The Horus neter is a key to harmonious interaction between the individual and the objective universe: the Way of Horus involves a deliberate, continuous, and almost exquisite act of will to harmonize.

(12) P.M.

(A) the physical body, and (B) the semi-conscious buffer created by our GBM (i.e. an OU modified by the Will to reflect our idealized SU)

(14) Webb 1

Path of Night
Suprarational Self-Recreation at moments of total joy and harmony within and without

Path of Day (the paths are here analyzed as two ways of shaping time). Rational planning taking into account the rhythms and forces of the world

(18) J.G. 1

Center of Set

Its Contents

(19) J.G. 2

Neter of the inner core of consciousness

Principle that harmonizes the subjective universe

(20) Webb 2

(God of Being)

[Neter of what the Initiate may Become]

[God in the moment of the Present:] What in people's minds, Zeitgeist.

[God in linear time:] God of the evolution of concepts, God of the manifestations of Becoming in the world. Form of phenomenological randomness in the multiverse, change/hazard in the evolutionary process, Neter of arising-becoming-passing away, Neter of the threefold process of Initiation.

*(22) J.G. 3

Gift of Set is other, it is the origin of Negation, the "Void in which the true creation could take form as Set"; psyche-centric reflective consciousness; when one connects with Set there is a feeling of majesty and serenity

The consciousness of HarWer is consciousness in action (which, though, has had its origin in reflective consciousness, i.e. Set); the consciousness of something; when one connects with HarWer there is a feeling of action, power and drive

*(23) SeBastian

Jung's (personality/level) "Number 2": The archetypal (higher) Self (existing as a potential in the collective unconscious: this potential can be realized via Initiation): the realm of the gods: the core/true Essence/Self/neter: Iye'r "Eye of Wisdom".

Jung's (personality/level) "Number 1": the ordinary self (ego), the psychophysical complex we are normally aware of (including the so-called highest functions of the mind, creative imagination, rational thinking, etc.): the realm of the physical world and the world of humans.
III) Horus in the Mind

Reflecting on table (1) one can see that Horus has been thought of as something inside us. In Setian metaphysics of the Self it would seem appropriate to place Horus somewhere between aspects governed by the Set Principle (the very principle of the non-natural, isolate intelligence and Will) and the Nu (or Nuit) Principle (the objective universe, the natural realm).

From one angle one could say that the Mind is (at least initially) governed by both the Will and the outside world – its elements can be more or less in harmony with the Will (i.e. the mind has both fitful, subconscious and emotional aspects, as well as easier-to-control logical ones). Set is the Principle of Isolate Intelligence, a god of Being, and points the way towards eventual independence from both Horus and Nu. But Horus is the link/tool we need to Become aware of our ultimate freedom (and of the objective universe, for that matter).

With this trichotomy one could also f.ex. demonstrate the essential difference between LHP, RHP, and "RHP", simply by saying which of the Principles governs the totality of the Initiate. There are many avenues of Initiation, and with very different results, too. Initiation is about changing perception and producing (semi-continuous) psychic states. With respect to one's personal state of Being, a Setian might seek to "make her Set-part rule", so to speak; to achieve an empowered, enlightened and independent level of Being, and give little attention to the "sublime symphony of the physical universe", except when she might wish to apply it as a tool of her Magic. A Horian, on the other hand, might exude evolutionary concepts such as Will (thelema) and yet decidedly seek to make her physical existence (actions and perhaps even thoughts, feelings, etc.) flow in synchrony with the rhythms of the Cosmos. Conventional religionists often just take some "traditional order" as a given and then submit to it (rather than f.ex. seek to apprehend the very Form of Harmony and to emulate it in their quest). The last
path of these, taken to its logical extreme, is the Way of Nu, as revealed in the first part of the *Book of the Law*: the path of absolute surrender and merger with the universe. That path hardly needs any more Orders or Temples to explain itself; it has had good cash value for centuries.

**IV) Horus and the Æon**

Table (1) also points to the direction that Horus can be seen as something independent of us. This way of looking at it is germane to us when we think of Horus as a force that was instrumental in the (temporal/historical) reconsecration of the Temple and Æon of Set.

The Magical stage for the Coming Into Being of the (modern) Temple of Set is three-fold, as presented below.

<table>
<thead>
<tr>
<th>Linear time</th>
<th>Æon</th>
<th>Words</th>
<th>Magi</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 1904-1966</td>
<td>Æon of Horus</td>
<td>Thelema/Abrahadabra</td>
<td>Crowley</td>
</tr>
<tr>
<td>(2) 1966-1975</td>
<td>Age of Satan</td>
<td>Indulgence</td>
<td>LaVey</td>
</tr>
<tr>
<td>(3) 1975-</td>
<td>Æon of Set</td>
<td>Xeper, Remanifest, Rûna...</td>
<td>Aquino, Lewis, Flowers...</td>
</tr>
</tbody>
</table>

The part that Horus played in this scheme is variously described by different Setians. Dr. Aquino sees Set coming forth as his Opposite Self, HarWer, in 1904, and speaking in the *Book of the Law* (especially in its third part) in order to make Aleister Crowley a Magus and to found an Æon of Horus to end the horrors of the death gods of men. In 1966 Set and HarWer were fused as one composite being to bridge the expiring Æon of Horus and the forthcoming Æon of Set. By creating HarWer, Set "cancelled the imbalance" (between himself and the OU), and produced "a Void in which true Creation could take form as Set".

Magister Menschel considers HarWer mankind's collective subconscious and interprets the Age of Satan as Set merging with man's racial subconscious to better communicate with the Elect. In X ÆS Set returned to his Void having prepared men to better communicate with Set's independent Being (see (8)).

Magister Webb interprets Horus as the Zeitgeist, and 1966 through to 1975 as a time when it was in harmony with the eternal Setian purpose (preservation and expansion of consciousness in the multiverse) (see (13)).

As demonstrated above, Æons can be seen either as attitudes getting currency in people's SUs (the LBM sense), or as things/states/entities in themselves (the GBM sense). Are these three versions, then, contradictory? The utility of LHP metaphysics is in uncovering Truth/Reality (*Rûna*) and providing new ladders for the ever expanding formulations of what IS. From this evolutionary view point all
three are very useful, and a kind of "succession" (or restating the case to get more out of it) can be felt.

The most common sense point of this whole scheme is that certain spiritual states of Being have again been unlocked, and that there now exists a viable organization that seeks to Initiate people into those states, safeguard their existence, and to expand their scope and power. The role that Horus in a way played in this was that of Purification, of preparing the stage for Set's Temple (and, it would now seem, to his own Temple as well), by discarding certain attitudes and institutions of the past; molding humanity for more refined perceptions and increased Essence. In an Æonic sense Setians are those who seek to join Set's eternal Work; Horians those who follow the path of Harmonization (which is not the same as absorption). What is common to the Work of both species is the preservation and nurturance of life and consciousness. This common purpose makes it worthwhile for Setians to think about restoring the neter Horus to his former glory.

V) Order of Horus

The Temple of Set's interest in Horus is also mandated by our interest in creating a divine synthesis of all the facets of the human experience (see item (17) in section (VII)). Usually we see gods (or Ideas) announcing themselves via Magi, but here we are, in the words of Dr. Aquino, as if building a pyramid towards the apex, reconstituting a neter from raw material.

The third thing about Horus we can notice from table (1) is that he has something to do with Harmony. Even the word "harmony" may have been derived from the Egyptian hieroglyph for "Hor". Be this as it may, the various descriptions of the Way of Horus seem to imply at least that:

(A) The Initiate seeks to harmonize (or to align) his physical existence with "the sublime symphony of the physical universe"; or, in other words, the Initiate deliberately chooses her actions so as to be supportive of the Harmony she perceives in the objective universe (or underlying its systems).

(B) This harmonization is an act of the will, not a mindless surrender of control.

(C) The act of will in question is a very pervasive facet of the Initiate's existence; it is almost constant.

(D) The Initiate has respect not only for the objective universe and its "proportional dynamics", but also to Life itself, other people, evolution (are not the "rhythms" of
Life and Mind evolutive and developmental?), and herself as a sentient being.

But what separates her from the Setian is that she probably isn't aware of the Set Principle, and isn't consciously pursuing LHP Initiation.

The Pythagoreans thought there was a mathematical basis to Harmony (the "harmony/music of the spheres"), and as we know, their Initiatory Symbol, the Pentagram, embodies the Secret of both dynamic, Willed Harmony (rest, preservation) – and of Opposition (creation and change). The \( \phi \) ratio and its pervasive influence on Life and its creatures is something I won't get into here, but an Order of Horus probably would.

As we all know, the ancients were very keen on harmonious living. Just think of concepts such as Ma'at, Tao, Agathon, Troth... The passion to preserve or awaken the traditional systems (and the timeless truths in them that allowed men to live harmoniously with the universe for hundreds of years) can even be seen in the works of LHP Initiates. Consider Dr. Flowers founding both the Rune-Gild (a LHP Initiatory body) and the Ring of Troth (a "religious" group reawakening the folk/RHP side of the Germanic tradition). Or Gurdjieff's idea of both helping God/Absolute in its cosmic work by transforming vibrations via conscious suffering (here harmony is sought with the purpose/function of the All and Everything!), and simultaneously sort of secretly Working against mother Nature (i.e. creating an independent Self) under the hidden advice of Beelzebub. Or Plato's ideal state which would peacefully incorporate both an Initiatory School for the most refined intellects (LHP), and a fully-functioning society (which itself would be the perfect embodiment of "musical harmony") for all citizens (RHP).

Why is there such a colourful rainbow of apparently contradictory views on Horus? Having gotten this far, it seems to me that Plato's Pyramid of Thought can successfully be applied here. The variety of the verbalizations is due to it that an Idea (or anything!) seems very different from different vantage points and levels of Being/Understanding. But in this case there is a coherent underlying Idea that can be applied on different levels and realms - not a succession of confusing ideas.

As Magister Webb has pointed out (the Sepulchral Voice I:8), in a scene of a Setian other world book, the Book of Gates (XXth Dynasty), the soul becomes, after a long journey, the god "Mehen of His Two Faces". The two faces are those of Horus and Set, and this may signify that the soul has come to See in both the inner and outer realms. I think we are all striving to make that journey, and if an Order of Horus can help us in our Quest, we should go for it.
VI) A Horus Working – The two Brothers
(written and wrought 31.12.1995/XXX ÆS)

I know Being, Presence, Isolate Intelligence, distinct Self-consciousness, Set.
I know the objective universe, mechanical cosmos, inertia, universal law, Nu/Nuit.
At the Closing of this Year of the Heb-Sed I am come to know also the multifaceted neter Horus.

Unto my separated Self, my very Being in the Æon, you are a chaos, emotion-ridden and fitful; you provide chance and sometimes hazard. As I pit my Will against the objective universe, you are my enemy. But you must exist – otherwise I could not define myself. Otherwise I would have to use ALL OF ME simply in being an antithesis to the objective universe. Otherwise I would have no rest, no fun, no time, no evolution.

I See you all around, in my psyche, in all the contents that revolve around the Center I AM – sometimes as the total opposite of what I would prefer, sometimes more in harmony with my Will. I See you in other people's minds; and in the ever evolving and variedly manifesting Zeitgeist. I recognize the three-fold Formula of the process of Initiation in your manifestations.

Sometimes my very purpose is in harmony with you, and we Work great magic together – salute the constructive and vital forces of life and mind. Then your followers may come to recognize my eternal purpose of furthering the presence and evolution of consciousness in the multiverse.

Sometimes your manifestations are an abhorrence to me, and I may almost seem to have withdrawn my Hand from the Earth that we might have ruled together.

We must be enemies. That serves the purposes of both of us. But now I am come to know that even in battling against you I have worn the brand of the twinheaded Set-Horus for good reason. I UNDERSTAND that we are Brothers and that we have a common Work. I welcome you again by my side, O Falcon-headed One! Let us use this mighty moment of the Heb-Sed Year to renew our alliance and brotherhood – let us change the Face of the Earth and the Perception of the very Self as our Paths harmonize for a while. Come and join me in my revelry for the Heb-Sed Year; you my Brother, with whom I once brought Existence out of Nothingess. Life! Health! Strength! What was once, begins anew. The Majestic Man rules the Earth again in His Twin Temple of Set and Horus.

As Brothers Fight Ye!
The Formula of the Æon is: Xepera Xeper Xeperu!
So It Is Done.
VII) Sources and Summaries

Here are brief summaries (or quotes) of Setian writings dealing with Horus. These summaries focus on how the concept of Horus/HarWer has been presented – to understand the articles in their proper context, you will have to read the originals. Items preceded by an asterisk (*) have been added after the presentation.

(1) *Black Magic* essay in the *Crystal Tablet of Set*, Michael Aquino (VI°); 1983-.

(2) The *Book of Coming Forth by Night*, the *Ruby Tablet of Set* (= RT), Michael Aquino; 1975.

(3) The *Book of Coming Forth by Night*, Analysis and Commentary, RT, Michael Aquino; 1976-. HarWer is a "buffer" between Set and the Universal law / OU; he is necessary for the continued existence and independence of Set; an entity possessing characteristics of both the non-conscious universe and the independently conscious Set, hence necessarily inconsistent from the perspective of either Set or the OU; an "antithesis" to the OU that enables Set to emerge as an entirely distinct and separate being; perpetually attracted to and rejecting both Set and the OU; a link between Set and the OU which enables Set to act upon it although he doesn't directly participate in it.

(4) *Liber AL vel Legis*: the *Book of the Law*, commentary by Michael Aquino in the RT. HarWer is the Chaotic intelligence of the Black Flame; chaos separate from Nuit/OU; Concentration of intelligence directly opposite to Nuit/OU (and antipodal to it; HarWer cannot even "see" Nuit, the two neteru are mutually exclusive); emotional use of the intellect; intellectual separateness from Nuit; non-natural, emotional will "the raw life drive".

(5) *SET-HarWer* in the *Ruby Tablet of Set*, L.T. (III°); XIII ÆS. The HarWer in you is that which speaks for you when you speak without thinking; loves and hates in the same breath, sings lullabies all day.

(6) The *Book of Opening the Way*, Key #3, RT, Ronald K. Barrett (V°). HarWer is a Symbol for the Elect in Xem; the thing with which one can fuse the Two Lands (OU, consciousness) and accomplish the Great Work. HarWer is the Pharaoh (Royal, Majestic or Exalted Man), Living Horus, whose job is to balance the affairs of Light and Darkness in Xem. Presently Michael Aquino is that awesome principle manifest.
(7) *Astrum Argenteum: Prospectus, RT*, Michael Aquino; May 15, XXII ÆS.
The purpose of this Order is to develop and implement an initiatory system based upon the Essence of the Æon of Horus. Central to it is the quest for the awakening, apprehension, and glorification of the Great Horus, neter of the Light of the Universe, Sun of Suns, Brother to Set who with him brought existence out of nothingness.

Also the legacy of the Magus of the Æon of Horus will be studied and evaluated from this perspective.

"In this the AA will be reconstituting the pure Form of that which, since the decay of ancient Egypt, mankind has sought through a variety of crudely-conceptualized and superstition-laden religions: the alignment of the human physical existence to the sublime symphony of the physical universe. The AA will thus restore for enlightened humanity, the true Right-Hand Path to Initiation. With this purification, the revulsion which Initiates of the Left-Hand Path have felt for "RHP" profanations, such as conventional and neopagan religions, will disappear. Replacing it will be a divine synthesis of the human experience, to the eternal glory of Set and Horus."

(8) *HarWer: A Message, Analysis, and Study, RT*, Robert Menschel (IV°);
October 31, XXII ÆS.
HarWer is Set's collective Gift in men, the racial memory or subconscious; a presence very much like our dreams; a merry being that wants to bring forth other gods (godlike men) who can make existence more interesting and enjoyable. By manipulating the OU Set gradually started to become a part of it, so he created HarWer, gifted man, able to revert Set's changes / manipulations, to assume Set's unwanted burden, so that Set could regain / attain Identity. HarWer buffers Set from the responsibility for the cosmic order. Set may be able to suggest something for HarWer, but HarWer can change that (i.e. is strange and fitful). In 1966-1975 Set merged with man's racial subconscious to better communicate with the Elect. In X (1975) Set returned to his Void having prepared men to communicate more directly with Set's independent Being. Man must create additional Gods, independent unto themselves and able to perform HarWer's function (we must create "Him who yet has no Name").

Menschel finds an analogue in the *Diabolicon:*
HarWer is the Prince of Light, i.e. works with the Light / OU (Which Set doesn't directly do). As long as there is the racial subconscious and it is inconsistent & fitful, HarWer's independence from the Cosmic Inertia is assured. HarWer is all aspects of Being which are foreign to Set, those aspects which Set cannot Be without becoming other than Set.

HarWer is a being bound to Earth, and our origin is within HarWer. But through Xeper and Remanifestation we can separate from HarWer and Be Gods, ourSelves.

"In this Heb-Sed year a new GBM Working may attain Form: the return in universal symbiosis with Set of the great celestial Horus (HarWer), first through an Order of the Temple of Set, perhaps eventually as the twin great Temple come again from the dawn of civilization. Think carefully on the significance of this, and of the Samtaui."

(10) The *Eternal Net Working* in the *Scroll of Set* XXI:1, Don Webb (IV°).
Ideas can enter the world at certain places and times – this reflects a harmony between mankind (HarWer) and the Prince of Darkness (Set). The Idea of the Æon entered at the time of such harmony which we call the Age of Satan.

"[We are talking about] the original Horus (HarWer, the Great Horus) who was Set's most ancient counterpart, together comprising the Samtaui – the two primal neteru as active forces in the Universe."

"The human intellect is non-naturally distinct from the objective universe, but through its incarnation in a physical body it is intimately connected with that same OU." Existentialism is what you get when you become aware of the distinction between yourself and the OU, yet are not aware of the Set-Form.

"Without denying the consciousness or allowing it to be submerged/sublimated in bodily stimuli from the OU, is there a "key" for harmonious interaction between the individual and the objective universe? A
willful decision that one might make, in other words, to deliberately and consciously order his existence in a manner supportive of the systems of the OU, and at the same time supportive of his own existence in contrast to it?"

"The Way of Horus [...] in no way abrogates the divinity of the individual. Rather it involves a deliberate, continuous, and almost exquisite act of will to harmonize. The neter Horus gives us an "intelligent connection" between the two extremes [i.e. the random OU, and the disconnected Set consciousness as an element apart from and against the OU]."

The Order of Horus is like the assembling of a "Frankenstein laboratory" to bring this neter to life.

"An authentic Temple of Horus would expose and explode, for instance, all of the profane religions professing to be nature- or universe-oriented/sanctioned. It would express with an almost painful clarity the perfection which for so many centuries they have all been scrabbling so incoherently to conceptualize. That would be a true Æon of Horus!"


"HarWer is that aspect of ourselves which facilitates our personal interaction with the OU, while at the same time preventing our consummation by it. That very aspect of ourselves which fits the definition of HarWer in nearly every instance is our own physical body." One might call the body and a good deal of what we commonly refer to as the mind the "Body of Horus"; it is via this that we manipulate and interact with the OU and at times even the SU.

There are two aspects of HarWer: (a) the physical body (which we primarily use for LBM), and (b) the "semi-intelligent" buffer that our GBM creates as we seek to cause the OU to reflect our own idealized SU (i.e. the OU imbued with aspects of our consciousness). The latter we need to act as a buffer between our disembodied psyches and the cosmic inertia (i.e. after physical death).

(13) Liber Mandati Vel XXII in the Scroll of Set XXI:4, Don Webb.

Magister Webb sees roughly the following sequence of events: Horus fashioning a proper social matrix for what is to come (during the Æon of Horus). Set revealing the Idea of a Gift of Essence during the Age of Satan (via the Dæmons, especially Belial, in the Diabolicon); cultural centrism breaks, which is a manifestation of the speed of manifestation increasing; around the world an interest in spiritual technologies for self-empowerment appears (f.ex. Dr. Flowers has his encounter with Wotan in IX); the New Age movement blooms as a kind of "Outer Hall" for us. In the Age of Satan, a void was needed for us to learn to emulate the Giver of the Gift; we had to break from allocentrism (other-centered thinking) and
become Self centered. Once enough of a space was created, greater Essence was offered to mankind (Æon of Set). New possibilities of individualism appeared. Now we must emulate Set and (a) create in our selves through Will a series of semi constant psychic states (Initiation), and (b) create a Gate into the objective universe, where we can communicate our states of Being through example to others who may wish to Come Into Being in the manner we have Come Into Being.

(14) *With the Last Bell* in the *Scroll of Set* XXI:5, Don Webb.

(15) *Journey to an Oasis* in the *Scroll of Set* XXI:5, Pat Hardy (IV°).
Harmony is the Principle (Secret of the Two Partners) that allows one to link the subjective and objective sides of one's existence, to create a relation between subjectively recognized beauty and the objective metrics of the natural order (cf. the Pentagram).

(16) *Set XVI Conclave Rite: For Millions of Jubilees* in the *Scroll of Set* XXI:5; Don Webb.
Invocation of Horus written by Michael Aquino: Horus is the eye of the Pyramid; one who wrought the music of the spheres and the dreams of the jackals; who fashioned the bridge of light between the creators and that which has been created, and who has set the feet of the children of the gods there upon.

"What we are looking for is a kind of meta-explanation for the human experience: our consciousness, our bodily incarnation, our existence in any other sense – and an intelligent approach to 'all of this'."

Set is the Principle of isolate intelligence; individual self-consciousness centered in itself; each person's psychecentric individuality and independence; Self. Horus is the Principle of that which revolves around the psychecentric center (i.e. the Set Principle); (the universe of) thoughts, feelings and the content of psychic activity; content.

Set & Horus Principle in action: Initiation is the result of the dialectical movement engendered by two (successively alternating) relations between these Principles (the Set and Horus Principle permit new theses and antitheses such that new syntheses of consciousness occur): (a) opposition or antinomy (cf. Set and Horus as Uncle and Nephew fighting for kingship in the outer world in Egyptian mythology); (b) harmony (cf. Set and Horus as brothers in Egyptian mythology).
Horus and Set - The Year of the Heb-Sed in the Scroll of Set XXI:6, J.G.

Horus the Younger is the enemy of Set; he is the natural order or harmony of the OU. Horus the Elder is the principal which orders or harmonizes the SU of the initiate; the SU (thoughts, feelings, intuitions etc.) is the domain of Horus the Elder; Horus the Elder is needed by Set to be fully conscious (to carry on dynamic activity). Self is the epicenter of the psyche and the Seat of Set; Set is the neter of the Self or the inner core of consciousness.

In the LHP one must have a harmonious SU, yet the OU (Horus the Younger) must be made to conform to the Self (SU, Horus the Elder). Set is in antinomy to Horus the Younger (laws of the cosmos), yet in Harmony with the domain of Horus the Elder (SU).

Horus Made Simple, personal communication, Setian-l, future Dialogues, Don Webb; December 1995.

There were many gods with the word "Hor", face or visage as part of their name. Hor could represent: avenging innocence (Horus the Child, Crowley's god), Set's rival in the Mehen game (Horus the Great, Har-Wer), Horus the general of armies (Horus Behedity), Horus the Symbol of all of mankind (the Living Horus – the Pharaoh). Any and all of these things plus a person's attitude could make up Horus.

If Horus is seen in the moment of the Present: he is the god of what's in people's minds, the Zeitgeist (consciousness in the OU).

When the Setian attempts to pit his Will against the universe, Horus is seen as a fitful presence (both "out there" and in those parts of the Setian's personality that have been Created and conditioned by the Zeitgeist).

When Setians (or the eternal Setian purpose) are in harmony with the Zeitgeist, their magic is amplified a thousandfold (such as when the CoS was founded on April 30, 1966).

If Horus is seen in linear time (through the lens of past-present-future): he is the god of the evolution of concepts, God of the manifestations of Becoming in the world. Concepts such as Will, Love, Revelation are his Face, and his followers exude these things. (Following/exuding is different from worship/absorption, though the manifestations of individuals following either path may look alike – the first is the true RHP).

Horus is the Form of phenomenological randomness in the multiverse; chance or hazard in the evolutionary process – hence the reason for the unspeakable variety of Life. Horus is the Neter of arising-becoming-passing away. He is the Neter of the threefold process of Initiation:
(A) The Initiate Hears the Word, i.e. comes in contact with a Hero.
(B) The Word sinks into the Mysterious regions within, there it is nourished by one's own pre-existing knowledge and experience; from there the Word rises up first through the actions and then through one's conscious mind.
(C) The Initiate Becomes an example for another.

From the grandest of Initiatory perspectives Set and Horus are Brothers: they have an alliance against the forces of madness, restriction, delusion and destruction (everything that would end Life and its possibilities).

But the energy to keep Life and Mind alive is gained more in conflict than in harmony; from the perspective of the work-a-day world Set and Horus are bitter enemies.

*(21) The Order of Horus in the Scroll of Set XXII:2, J.G.

The Order of Horus [OH] is a LHP Order based on power, action and creation. The OH focuses upon power (one's personal and unique power; not force, rather the kind of power that can flow from an æonic Word, an ideal or the like). The OH is concerned with action. Action can be thought of as part of a three-fold scheme of principles: (a) consciousness (aspect of the Gift of Set); (b) action (aspect of the power of Horus), (c) skills i.e the principle of taking on, changing, or terminating skills (involving self-control and mastery, i.e. terminating a bad habit).

*(22) Strange Bedfellows in the Scroll of Set XXII:3, J.G.

Will [Thelema] as Crowley understood it corresponds to what I am proposing as consciousness in action.

Horus, without Set, that is, action without thought, would indeed be a "strange and fitful presence". One needs both, the Gift of Set and the Horus consciousness in order to apprehend the world and act upon (or against) the natural order of things.

*(23) The Two Brothers in the Scroll of Set XXII:4, SeBastian (II°).

Each of us is thus a synthesis of the Two Brothers: our "Horus" is the psychophysical complex and our "Set" is the core Essence. Our "Horus" – that "strange and fitful presence" – is in many ways imperfect. As stated above, everything here in this physical world is in a state of constant "becoming", and Initiation is very much about learning to direct that "becoming" into ever closer proximity with the True Will flowing from the core Self. To achieve this, we need to exercise our bodies and refine our cognitive tools. In short, the Two Brothers must Work in Harmony. This is Samtau on a personal level.
* (24) Reflections on HarWer, Set and Brain Physiology in Iku-Turso VI:1, Dosetheus (I°).

Horus represents emotions and instincts, Set represents intellect and ego. Without "Horus faculties" we are too cold and rational; our "Set-faculties", intellectual abilities, need primal "Horus faculties" (and vice versa) in order to function properly and in balance. If our Horus and Set faculties are in opposition as these gods were in the Osirian mythos, there won't be any balance but an inner war that can result in serious problems, in depression and neuroses, for instance. What we need is a harmonious totality where for each faculty there is given a proper part to play.

Though Setian Dosetheus stresses that Set is ultimately the first Form, the very source, of consciousness, he has found it useful to correlate Set-faculties with what the Finnish neuro physiologist, Matti Bergström, calls (2) "knowledge, or information generator", and conversely, Horus-faculties with what Bergstöm calls (1) "power, or chance generator" (primal forces working in the right hemisphere of the brain). Setian Dosetheus's article Wilderness Magic with Horus and Set (Iku-Turso VI:1) describes interestingly how he spontaneously connected with each of these generators – and the descriptions are not too far from Priest G's respective descriptions of a feeling of (1) power/drive in the case of Horus, and (2) majesty/serenity in the case of Set.
Appendix 41

A Rûna-Workshop Report

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the newsletter of the Ultima Thule Pylon in September XXXI ÆS/1996 CE

After singing the traditional Wunjo-galdr together, we began to discuss Yggdrasill; that simple, natural, coherent tool that we had learned to give us good speed, might and main. We reviewed our current progress in the Nine Doors curriculum. We all found that Doors 1 to 3 had been the most intensive ones, but I also remarked that after some ingestion and practice I had made stadhagaldr (runic chants sung in runic body postures), and more complex forms of galdr in general (which are practised in the later doors), work.

Sir Tapio had performed a Sumble before each Door and tried to focus his attention on specific goals on three levels: physical, social and mental. He had found that creating personalized Runic diagrams etc. had helped him in seeing the bigger picture, a more complete map.

SeBastian, on the other hand, was using another threefold scheme: he had sketched Dreams on physical, emotional and intellectual levels and sought to have something going on on each of the levels. He proposed that Xeper happens as a metaprocess on the side of such a holistic/many-sided pur-suit/progress. At this point Sir Tapio said that in his opinion the Runes are not only about abstraction anyway, like Uruz-Rune they goad one to objective action. One must have objective aims to achieve metaphysical results. SeBastian, who had quit the Nine Doors after Door 3, summarized his most important realization in a similar vain: "one must have realistic aims and work hard". The Runic program had put him on the right track, and then he had realized he needs it no longer.

Then we began to ponder whether the Runes "pop up" from the inside or are "stuffed in" first. This got rather deep and philosophical, and I'm not sure whether the question was answered – but the scope of the Unknown was certainly realized more intensively. Lady Twilight gave many examples of something "coming to her" without it being first "loaded in". Things just seemed to develop on their own, as if in passive language acquisition. Lady Twilight had also experienced that the more complex visualizations (such as Yggdrasill) in the program had developed gradually, and then suddenly become complete (before they actually should have). In contrast to the others Lady Twilight had experienced the Runes more intensively in Door 2 than in Door 3. We also recounted many incidents of synchronity between our mental/physical actions and the outer world (including birds etc). We
ended up wondering whether some of this tradition was innate and native to us or not, but this was turned into the realization that we are creating our Worlds in either case.

SeBastian told us how after quitting the program he had felt for a long time that he was drifting, that he was waiting for the "next Rune". This feeling was later transformed into a feeling of freedom. Recently he had felt a desire to plunge into a variety of traditions, to "go shopping without making commitments".

After analysing it carefully, we realized that all of us had in some way expected the next Rune – and the realizations/experiences it will bring – already before the period of meditations on it had begun. For some this had manifested as the mood changing into one more in line with the upcoming rune, for others as putting off things that were felt to resonate with the upcoming Rune until the corresponding meditations began – and yet others had only afterwards been able to analyze in their Galdr-book the tendency to "automatically" prepare for the next Rune and even have associations corresponding to the upcoming Rune before meditations on it had begun.

Next we turned into the underlying assumptions of the "Indo-European world-view". SeBastian recounted his recent ideas on Plato's theory of Forms (compare with Germanic metaphysics). He felt that from a magical point of view one could see one's Higher Self as a Form. There are a wealth of other Forms in the World of Ideas, but the point of Initiation is to access and Realize the Form of the Higher Self. And also to see which Forms are closest to it; i.e. what other Forms one most burningly needs to actualize in the World of Horrors. One red thread (purpose) of SeBastian's life in this sense has been the dynamics of intergenerational relationships, and he has indeed done a great deal to help this Idea to manifest and be understood here in Finland.

Next we pondered more carefully the relationship of the "wise old man within" (as Lady Twilight had experienced it during her Eihwaz-meditations) with the World of Horrors. SeBastian thought that the Form of the Higher Self includes all the other Forms, it is a "metaForm"; and Sir Tapio joined in this by saying that his Form is the Agent behind the Runes, the Flame, the Satanic Self. We all agreed on the importance of a solid basis in history, philosophy and overall cultural knowledge in maintaining a strong and viable connection between this eternal Form and the current state of affairs in the objective universe.

Lastly we shared our insights into the development of our personal Magical names and personas that we had used in gravitating towards our Forms. This was quite special. Sometimes Magical Names sort of identify the Ordeal that one is facing; yet sometimes they are manifestations of one's current level of development and "get old" as soon as they are uttered. Very often many Weird incidences
coincide in finding a new name, and sometimes it can take a long time before one is able to understand what their new Name in fact is. What seemed to be common to all of us was beginning with a name/persona that signified getting things in Order. After that everyone had tread a much more solitary path, as befits people who are seeking to manifest the personal Truth Within.
Appendix 42

Väinämöinen Rises Again, part II

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On the 11th of July I woke up at six a.m., felt uneasy for a second, then started to write down my thoughts. Suddenly I saw it all crystal clear. I stood up and Knew that this was one of the rare moments when I fully Understood what it means to utter the Formula: "I Have Come Into Being and by the Process of my Coming Into Being the Process of Coming Into Being is Established!"

I recalled how it all began. That silly rite at the first national meeting of the Kalevala Pylon, with then-Setians Kotkavuori and Dosetheus, in late XXVI ÆS. We did a Working to formalize the founding of our Pylon. Nothing really, just banging a shamanic drum in a watery cave at midnight, chanting the names of two creatures of Finnish folklore. "Iku-Turso, Väinämöinen, Iku-Turso, Väinämöinen..." The words sounded so ridiculous that we began to laugh like hell, and outwardly the Working was quite a flop. But in our hearts we were dead serious about what we were doing – creating a Pylon to help us Become the true Black Magicians we so desperately desired to be. In any case, our call was heard and answered. Something began to slowly emerge and empower our lives. Iku-Turso became a powerful transformative egregore, a veritable living, ever-changing soul of our sacred house. Much like the Thurisaz Rune it crushed the resistance within, woke us up by repeatedly stinging us in the face, thereby greatly catalysing our initiation.

In time this egregore left me out of its focus, and took Adept SeBastian as its "chief place of manifestation". True, I did write the Iku-Turso Rises Again, parts I (September XXIV) and II (July XXVIII); but the essential thing was the office of the Sentinel. As Adept SeBastian became my successor (on Walpurgisnacht XXVIII AES), he inherited the role of the Thurisaz (especially in its Thorian, protective aspect) among us as well.

I more or less thought that that was that as far as I was concerned, and let Finnish mythology rest in peace. But in no time, as I began the Nine Doors of Midgard curriculum on the first day of XXIX, I was led back to it. Indirectly the Rune work led me to wonder about my own heritage as well. And along the way I founded the Ultima Thule Pylon (in late XXIX AES), which, among other things, served as a bridge between the two traditions, Germanic and Finno-Ugrian (the genetic heirs to both of which the Finns actually are).
Later I began to feel that I should give the Finno-Ugrian traditions at least one year's undivided chance (as I had already done with the Runes). Then a year ago I reworked my study plans to allow me to do this. This was Väinämöinen raising his ancient essence within me. I had to take a tough test to get into the study program I desired, and I did. I got in, and for the last year I did practically nothing else but study. Everything else was secondary. I performed a solitary Working to get in line with the Finno-Ugrian current, wrote *Väinämöinen Rises Again, part I* for the *Iku-Turso* (September XXX), and began the work.

For four hours a week (per language) I practiced the basics of Estonian, Hungarian and Russian (not a Finno-Ugrian language, but one that you need to master in order to be able to study many smaller Finno-Ugrian languages). I took courses on Finnish dialects; the development of the Finnish literary language; the Lapp language and its historical relations with Finnish; Finnish mythology and religious groups in Finland; the common Finno-Ugrian background of the Finnish language; Finno-Ugrian phonology and etymology; Finno-Ugrian traditions and belief-systems; history of Uralic studies... Throughout the year I excelled in my studies, but was quite drained of energy in other fields of life.

And now, on the 11th day of July, after all that toil, I Understood. I saw my own Becoming, my past and new manifestation. I revelled in the fact that I had actually completed this one-year GBM working that felt more like sweat and blood than a serene moment in a dark chamber (like the one I was at that second enjoying).

"Väinämöinen" came to me and suddenly I Knew what had to be done next. I had passed the first ordeal, and could now evaluate the situation so much more competently. In fact, I almost automatically wrote down a program (more like a manifesto) as if it had always resided within me. I realized that the seidhr exercises of the 8th Door of Midgard I had been doing recently were the most immediate trigger to the illuminating moment of July the 11th – shamanism is, after all, at the heart of the teachings of the Finno-Ugrians. (Likewise my experience of the die Electrischen Vorspiele on June the 30th had opened me to these insights.)

Now was the time to frame and hang on the wall that map of the Uralic languages I had acquired as if to await this moment. Now was the time to pen the second part to that Väinämöinen article. In a concentrated flash of illumination I had seen all my successive manifestations regarding this issue; and indeed, each manifestation had been worked on the matrix of the previous delimitation/creation: *Xepera Xepera Xeperu*! And never again would the names of Iku-Turso and Väinämöinen sound silly to me! It is not that they would represent the most authentic and ancient Finno-Ugrian entities, but both "signs" had helped me to focus on an important inner impulse. In this way both of them had again Become
Realities in this World. Iku-Turso represented a not so Self-conscious, yet important creature of protection (almost nurturance) and war that could help boost the initiation of the Self. And Väinämöinen had awakened in me the inner archetype of the almost tribal shaman, who steers the well-being of his people: the magician the world has forgotten, but who has sworn to return – in order to continue his work in the next Cycle.

The Essence of the "Väinämöinen project", or Noitapiiri ("Shaman circle"), is furthering the Finno-Ugrian Spirit. This has two major sides:

(1) Reawakening the essence of the Finno-Ugrian spiritual tradition. This will be achieved by the Polarian method of Magus Flowers. Beginning with what is known of the Finno-Ugrians in terms of language, history, archaeology, and anthropology, the most authentic lore will be uncovered and then internalized. From there on inner syntheses will begin to aid in restoring the core of what has been lost, and the results can be begun to be measured against a "reawakened" archetypal tradition.

(2) Making available to Finnish Setians (and later on to the Finno-Ugrians at large) such things as are deemed Needful in the Great War (of consciousness against the forces of naturalization). This can take the form of anything from Finnish translations and summaries of essential LHP books/articles to DEV-equipment. Anything that we need to strengthen our Spirit and enliven our tradition!

I have many ideas on both accounts, but this is not the place. Rather I'll begin to edit a Finnish language newsletter, *Väinämöisen virret* ("ancient poemsongs of Väinämöinen"), that will act as the forum for this project. First it will be circulated only within the Kalevala Pylon, with English versions of the most relevant articles in the *Iku-Turso* or other Setian magazines. Later on I hope to make at least one side of this project available to Finns (or Finno-Ugrians) at large, but that is in the Yet-To-Be. I bet the Väinämöinen within will begin to steer the further phases when he has retained more aspects of his Self.

To get the project going I created another Working. I memorized by heart the earliest (from the year 1551) significant literary source that there is on Finnish mythology, a list of "pagan gods" with a brief description of their functions. I devised the Working around the solid basis of the poem, and made it sound as "traditional" as I could. On July the 13th Adept Kotkavuori, Setian Twilight and myself went to the statue of the author of the list (all early Finnish "folklorists" and heroes seem to have lived in Turku...), and performed the GBM Working in order to elicit further understanding of the short poem, and to revitalize the essence of the "gods and goblins" mentioned on the list – to reawaken the Finnish Way. This Working and the impressions it provided will be published in *Väinämöisen virret.*
Historically, July the 13th used to be the "original" Midsummer day in Finland (because the actually warmest day in the year occurs in Finland some weeks later than the modern Midsummer). Indeed, that same day was also the original day of the biannual bear ceremonies. It used to be a very significant day. And so it will be again!
Appendix 43

Die Electrischen Vorspiele
As Experienced by the Kalevala Pylon

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Comments on the DEV by Sir Hassein (DenytEnAmun, III°)

Realizing that the next Kalevala Pylon meeting would be our ninth national one, I felt we should do the DEV. It just felt like THE Working for this gathering. I was just studying for a summer exam, so I could use only little time in preparing the Working. Having read Sir Rudra's article on the DEV in the Sepulchral Voice (1:8), I immediately set out to learning the stanzas by heart. In the three days or so before the meeting I could memorize only three, and find out that none of the equipment needed would be forthcoming in such a short time. But we went for it anyway, using only Sir R.W's compositions (at cacophonic volume) and three Celebrants (the other two being Adepti Kotkavuori and SeBastian – Setian Twilight was our "congregation"). We felt this would be more or less a "test go" for deciding which one of us would feel most at home in the role of the Celebrant when another, better arranged performance would take place. And we all wanted some money...

During the DEV I felt the three of us were generating a powerful presence in the chamber, a concentrated "twisted sphere of strange and Dreamy atmosphere" that one could feel all around, especially in the middle of the room. Almost as if a military/emergency "helicopter take-off site" was being built for guests from within the Trapezoid. We were all in a very energetic and "muscular", quite manic state (a trance obtained by hectic, "bragging" sort of movement and a lot of crazy thoughts), and definitely up to accomplishing something right then and there. All really wanted to do the DEV, and all gave it every bit of energy they had.

In my opinion the Angles did converge, though only little came through. For a brief while I was taken for a ride through the Angles, and there I feasted on the souls of the righteous with the Hounds of the Barrier – jaws agape for sure! When we ended the Working with the words "So it is Done", the whole angular atmosphere was sucked out in an instant. All of us were right away back to our human complexions. It ended as abruptly as a dream. All in all, our first DEV was an electrifying, though a bit tongue-in-cheek experiment. A weird take-off site for future encounters was sketched.
Comments on July 2, 1996: Angular Need-Fire and the Greater Self

In the morning of July the 1st I felt quite energetic and quickly wrote the above commentary on the DEV. However, right after that a strange "low-energy" state began slowly building up. It was different from ordinary physical tiredness or mental annoyance. I and Lady Twilight were shopping for many hours and during that time my visual perceptions changed in a few slow shifts. And all the time the underlying feeling was that of being under the influence of some sort of "low energy" field or whatever; I wasn't tired, yet somehow wasn't quite where I was supposed to be (i.e. in the OU).

First my visual perceptions began to seem rather ephemeral to me. I felt as if I saw shifting "space planes" about me, making the ordinary perceptions of straight angle rooms etc. seem secondary or even illusory. I felt linear time was exterior to me; as if I was being carried by this "low-energy" field so that the ordinary flow of time wasn't of consequence to me. I ecstatically realized that ultimately we are in some ways akin to the Hounds of the Barrier – "lurking at the threshold of time, with their space planes moving about them, hiding them well.

Next my eyes quit focusing on visual detail as they normally do. My visual field somehow became "more round and outwardly spherical; I saw my normal visual field as many self-centered spheres more or less twisting each other by their inner power; or something, I really fail to describe the experience accurately. With my physical eyes I didn't see much at all (in the usual sense of recognizing/categorizing/naming objects), yet all angular shapes as if popped out of the landscape to me, really revealed themselves to me. Again, quite ecstatically, I understood that the Angles actually are Gateways to the Greater Self. I knew that in this realm I really dwell, within the Trapezoid!

In the evening I was tired, somewhat overstrained and annoyed. I casually browsed LaVey's Satanic Rituals and felt that there might be something very interesting in the Ceremony of the Nine Angles and the Call to Cthulhu. I promised to myself to try and arrange performing them sometime, and left it at that. Then, while watching TV, I browsed through M.M.'s article on Need/Naudhiz in Rune-Kevels (newsletter of the Rune-Gild). Going to bed I felt mildly surprised at what seemed to me "flops" in my linear perception of time: I constantly forgot (or somehow neglected) what I had done the instant before – which was very uncharacteristic of me, the old Gurdjieffian, who often had a literally accurate memory.

At 03:45 a.m. (July the 2nd) I woke up from a Dream. I had been to the best kiosk in the World, the one that has the tastiest candy on Earth. I had taken a long time choosing which sweets to buy, and actually went into the kiosk's many rooms
in search of particular extremely rare candy varieties. Even after closing time I was allowed to search for my favourite sweets. I noticed that in every room someone swiftly wiped the floor clean, taking good care of the place. I just searched for more tasty experiences when I suddenly saw the cover of a book. There was a picture of Dr. Aquino and two other guys, and the rubric went something like "Discussions for our common good" or "Thoughts on matters that touch us all". I woke up and began immediately writing down the ensuing realizations.

I understood Dr. Aquino's importance and huge impact as a bringer of consciousness to the World of Horrors. And once again I also came to gut level understanding of the true nature of the World of Horrors – the negligible extent to which people usually understand or care for anything, especially for their most precious gift, the conscious self.

Then I knew that my Greater Self had "sent" me a message that I had felt as great "angular need". It had been much more difficult to recognize it as such as it didn't simply originate from past actions (orlög) like the need I had learned to utilize through my Rune Work. Rather it was the combined stress of the "multitude of space planes of myself" that were revealing to the locus of my present consciousness a matter that was of great importance to all (i.e. to all the loci).

The rest of the realizations told more personally to me what I needed to do. On the most obvious level, the kiosk was, of course, the Temple of Set, etc. Recently, much due to my extensive studies in Finno-Ugrian languages, I had been more or less "shopping in the work of others", and not taking good enough care of my inner work and the maintenance of the Temple here in the North. I knew I had to squeeze myself back together, and once again become an intensively burning torch that illuminates the Worlds. I realized the importance of Sir Setnakt's stress on Xeper in All Things – even the slightest lesson of Xeper that you teach to anyone will make the manifestation (Xeper) of the World of Horrors a bit more in line with our work and Aeon, and thus a more bearable place to be in. Also all the things I had learned during the 9th KalevalaClave on June the 30th fell into place, and spoke to me very strongly. I knew exactly what to do from now on.

The DEV had finally brought home to me the theory and practice of the Fourth Vector as defined in the Reaktorhaus (i.e. resonance with and realization of the Greater Self). I now knew the 4th Vector was not only a possibility, but a concept that could be made real enough to guide me in my Initiation.

*And we speak with the tongues of serpents, and the bayings of the Hounds, and the great bell cry clamours and cracks the Barrier!*
Addendum (July 2nd)

Having copied the above report on the DEV to the Trapezoid-net, I received a commentary from the first Grand Tursas (Honorary member) of the Kalevala Pylon, Magus Don Webb. With his permission I will publish it here, because it clarifies my report a great deal, and contains some very illuminating Magical points on the DEV. My sincere thanks to Magus Webb for sharing his wisdom with us. Here is what he wrote:

"[...] The Angles are eternally radiating on the Cycles. When you step into the Angular realm you broadcast on the past, present and future. The realm of Xeper; that is to say the place of Cyclic Dynamism, is the Cycles, and each successful performance of the DEV has four effects.
1. It lets you interact with yourSelf past and future.
2. It lets you interact with other Initiates in that geographic region past and future.
"Where the rites have been said..."
3. It conditions you for better performance of the Rite on all levels from biology to psyche.
4. It provides momentary communal access to otherness. In Mystery religions there would be a moment when some Symbol would be shown; this Secret united everyone. In the DEV there is a moment where every successful Worker Sees his/her own psyche in the wordless realm. Consider well how different we are from an agricultural cult that "saw the sun rise at midnight" or "corn sprout from a corpse." We have seen, yet could not reveal this mystery if we tried, the soul burning bright in a universe of night.

The DEV was the flagship rite of the Order of the Shining Trapezoid, which later became the Bull of Ombos Pylon; to all who would Work its Mysteries, I extend my Wish through the Angles, that they find equal or greater success in its application.

Walhalla!
Xeper,
Setnakt"

Comments on the DEV by Lady Twilight, 1°

The Kalevala Pylon performed Die Electrische Vorspiele the night of June the 30th in the living room of the flat where Priest DenytEnAmun and I live. It was quite an experience. Priest DenytEnAmun, Adept Kotkavuori and Adept SeBastian took the part of the celebrant and I was the congregation. In the beginning I did not stay in the living room with the celebrants but in the kitchen. The celebrants wanted to prepare the mood first on their own. The music in the living room started loudly. It shook the cupboards in the kitchen and vibrated on the floor, the walls and no doubt the ceiling too. I had not expected this kind of noise and got worried that soon a neighbour might call the police. I was nervously expecting someone to ring the doorbell. When the celebrants had "prepared the chamber" I was invited in with a pounding on the living room door. I opened the door and was hit by thick air filled with testosterone. What I saw brought to mind acting lessons of a Finnish theatre guru Jouko Turkka (Finland's equivalent to
Magus Robinson, so I've been told). There was muscles and sweat everywhere. As I entered the room I could also sense a magical atmosphere that had no time. Throughout the Working I remained much of an outsider. The celebrants were in a state of frenzy puffing as they marched around in circles and shouting out their lines from the top of their lungs. (At this point if somebody would have rung the doorbell we would not have heard it.) Their being had been transformed; they looked like monstrous primitives from the dawn of civilization.

In the end I was placed at the centre of the celebrants as they let me feel the magical energy. I physically shivered. I turned around and projected a bit of myself through each of the celebrants in turn. As I looked Adept Kotkavuori in the face it was like a typical Gothic demon's, I had to stay with him a little longer to deal with the sight. It was beautiful.

Comments on the DEV by SeBastian, II°

I took part in the DEV that was performed at SET-XVI Conclave in Las Vegas last year. The experience was very inspiring (to say the least!), and so when Priest DenytEnAmun suggested that we perform the DEV at our 9th KalevalaClave, I thought it was an excellent idea. I had treasured the two chocolate coins that we were given at the end of the Las Vegas DEV, and I felt that now was the time to utilize whatever energies they contained.

We started the Working by taking off our shirts and beginning to heat up by maniacally pacing around in a circle of sorts in the chamber, while Priest R.W's Parameters for Die Electrische Vorspiele was playing at a hellish volume. In no time at all I had achieved a state of frenzy (as I like to call it) – losing all ordinary senses of time and place. In a way I had regressed to a more primitive, animal level. The experience reminded me very much of the shamanistic Working that we did at our 3rd National KalevalaClave back in XXVIII AES (see the July XXVIII Iku- Turso). I felt physically powerful and in my mind there was only one single thought: I WANT IT!!!

Of course, the It was nothing specific, but simply the general, Vampyric Hunger for Life. Apart from being a very intriguing experiment, our first DEV did not bring any great revelations, visions or spectacular material gains to me. Nevertheless, I am constantly faced with a weird feeling that this is only a beginning of something – an unfolding of a mystery, perhaps? During the Working I had an odd sense of lurking at the threshold that stands between the linear dimension of space and time, and the angular dimension of the Forms/neters. At this moment I could not cross the threshold to the other side, but perhaps one day I will... Reyn til Riina!

Comments on the DEV by Tapio Kotkavuori II°

Die Electrische Vorspiele would be very interesting to perform with all the equipment mentioned in LaVey's Satanic Rituals. I wish to take part in such a Working in the future. Because the only equipment we had in the Working was R.W's music Hell on Earth, I was thinking how effectively we could actually do the DEV.

Before the Working we went through the text and Adept SeBastian told about his experience of the DEV at SET-XVI. I was very enthusiastic about the Working and its results. The music was put on with a rather loud volume and we started to reach toward the Angles. No
words can describe the intensity that was present. I focused my mind on the Angles and let the circulating sounds of the music become one with me. After some time my focus was on the dark haunting presence that my mind sensed, not so much in my body that vigorously moved in the room and ran sweat like the rain. The rest of the Working I was sensing that presence coming nearer and lurking. At the end, when we took the coins and the lottery coupons, I sensed the presence approaching me and trying to catch the coins and the coupon away from me. During the Working I got into the Angles, and sensed them like abstract lines that penetrate existence. The current that was present in the Working was clearly swallowed away in a moment at the end of the Working. Later, the Working felt to me more like a shamanistic session than the \textit{DEV} that I expected to experience.

I didn't win any money with the lottery coupon used in the \textit{DEV} (hmm...) The day after the Working I felt the same haunting presence at home that I felt in the Working. For some reason the day was quite filled with resistance to almost everything I did. The next echo of the Working came unexpectedly while I was listening to Carl Orff's \textit{Carmina Burana} at the Savonlinna Opera Festival in Eastern Finland. The enthusiasm produced by the music linked me to the Angles I experienced at our \textit{DEV}. This time I conceived the Angles or rays between the Ideas and this physical reality more strongly. My mind ran through many of those rays in an ecstatic fashion, sensing the Sacredness of my Higher Self and Work.
Appendix 44

Amn

An e-mail to Magistra Hardy
Date: Wed, 13 November XXXI ÆS/1996 CE
Subject: AMN

Dear Magistra Hardy,

greetings from Finland!

As you may know, the Mysteries of Amon have attracted me for a long time. Not that I had done a great deal to investigate the ancient Egyptian concept, but the fascinating formulations of Magister DeCecco and the recurrence of some Ammonian symbolism in my own Initiation have kept me trying to unlock the deeper significance of Amon (a part of this Quest was to speak aloud the Name of Denytenamun at the O.Tr. Working in London).

Last weekend I decided to translate into Finnish a couple of Magister DeCecco's articles: "Hidden Dimension", "Notes on Forbidden Secrets", "Admonition to Me" (all in the one and only issue of Cornu that I have; I think it's from about XXVIII), plus DeCecco's description of Amon in the Ruby Tablet. (We now have a very active monthly Finnish language magazine in the Kalevala Pylon that abounds with translations and notes of all kinds.)

As I began to write my commentary on the translations (which I felt was needed due to the difficult/radical nature of the material), I noticed that something more was coming to me. In a few hours I had penned my thoughts on subjects like "Why Xem failed?", "Æonic Words are responses to the Strain of Need-Fire in the Magical Universe", "Magister DeCecco's Word was AMEN".

To put it very bluntly, it occurred to me (and there is nothing very new in this) that at times there seems to be an "itch" in the Magical Universe. Initiates of various Degrees answer to this in their own ways (think for example of the wide discussion aroused by the Idea of Horus). Some may even pick on this so uniquely (and so well to the point) that they Become as Magi.

Yet Words may fail. I think the reason why Xem failed (and will continue to fail if it is taken up the way Magus Barrett articulated it) is that Magus Barrett tried to hit too hard, he tried to answer too many questions under the heading of one concept. In reading his Keys I am struck by the fact that he fused into one Word the core Idea, its methodology and even some of the resultant states. Later Magi have
been more careful in distinguishing these different levels. And I think many of the more recent Words have also answered to some of the various questions that Xem tried to handle all alone (Remanifest, in addition to being a unique thing, could be seen as a more modest statement of an aspect of Xem in that Xem presupposed an eternal Quest that would invariably lead to Higher and better States of Being, whereas Remanifest singled out the fact that Xeper does cause new states of Being – but that these may be Higher of lower). But that is not my subject now.

As to Magister DeCecco, I think that if he had come into Being as a Magus, his Word would have been Amen (or Amon or Amn), "the Hidden Dimension". This is not quite the same as Rûna (as Dr. Flowers pointed out in Runarmal 0), though it might be considered the Egyptian articulation of the same transaeonic principle. As I read Magister DeCecco's articles, I am struck by the difference that the Hidden Dimension must be created, whereas Rûna (the Mystery) IS, and therefore pulls us ever onwards. I also feel that Magister DeCecco produced a methodology that has some unique features (such as the way he articulates Envisioning) – of which I'd certainly like to hear more.

As we know, not all of the tension in the Magical Universe may be released by one Utterance (sometimes two occur almost simultaneously, such as Magus Webb's and Magus Robinson's Utterances). In fact I think that just as our personal drive will (momentarily) extinguish when we have explored the possibilities framed for us by the present context (world-view, values, aims) of our experience, so, too, MUST the Magical philosophy of the T/S be boosted from time to time. We MUST create new Hidden Dimensions to explore, both within and without. Though the setting may remain structurally the same (i.e. like ever before our very Selves both Are and Become), we must periodically reframe our Quest both in accordance with the Zeitgeist (in order to keep open Gates through which to influence the World) and yet in such a manner as to give us a chance to create a part of the Is-To-Be that is uniquely defined by us.

I feel that all of these realizations are still very immature in the sense that I have not analyzed them rationally and put them into the context of everything else that I know (or believe to be true). I feel I should first let this perspective come out in full and then take a closer look at what was said.

To do this I feel I'd need some more material on Amon. For this reason I am writing to you. I wonder if you know whether Magister DeCecco is still active in the T/S (or whether he's even physically alive)? I recall he became a Honorary Setian some time ago. I am also curious whether I could gain access to other issues of Cornu than the one I have, and/or whether there are Initiates of the Order of Amon who could otherwise help me.

If I am asking the wrong person, would you please forward this to someone
who might be able to help me?

With best wishes,

Walhalla!

DenytEnAmun, III°
Appendix 45

Order of Amon
Simultaneous Induction Working

January the 26th (8:00 a.m.)

I mainly did the Working in the framework of the visualization suggested by Priestess Mut; I also had a "real" altar with equipment corresponding to that in the visualization. I felt the Presence of the other participants throughout (and even felt they each played a certain role in my Working), though I mainly focused on my personal Work. Here is what I wrote in my Magical Diary during and after the Working (translated from Finnish).

*  
Do your own thing  
Use the Fire of Amon  
Uncover the Hidden  
Attain the Hidden (for it cannot otherwise be "revealed")  

*  
My hardest Path. An every day Amon-dedication is the answer to my "problems". Transform the dross – AIxemy: Xem and reaktorhaus  
Aion = Hidden = World of Man = Life Time = A Fire = Created by Heart ("natural") & Will ("non natural").  
Amon a frightening Ram-headed god; breathes flames and serpents from his Mouth; a mad glittering gaze/Fire in his Eyes.  
This is the "madness" of my O.Tr. tube vision. Distinct, Hidden, Self-created Creative Spirit; frighteningly powerful, ancient and destructive/burning (to imperfections, the human side).  
Now I Understand why Amon loves courageous Hearts!  
A Fire that fiercely burns and transforms human weaknesses into a "Man of the Future" ("Xem", the Hidden Dimension).  
A red Fire of the virile Ram; wrenching, energetic, strong. Hidden but can be seen as a Fiery (mad, frighteningly virile and uncompromising) glitter in the Eyes.  
Straight to the heart – make the spiders scatter!
An ancient, bearded, black man – magnetic as hell! Not at all attacking/offensive, rather like a "ghost" that has voluntarily shut himself into his own prison. HIDDEN, Dark Essence – also frightening. The personification of Real wisdom and understanding ("Wise, Old Man"). BLACK.

I have been accepted and some secrets have been revealed. Now, take this further! First within, then branch out (others).

Initiation must always begin from the beginning. I will now begin in the Order of Amon – by the creation of which Magister DeCecco began... Continue! A great responsibility to the Fire of Amon that is not SEEN in the World. It transforms the world (what is not of Set) and thus creates the Hidden (state, Aion) & the "Man of the Future" ("Xem") – creates an ALIEN, frighteningly Hidden Being.

* 

This may be too personal to make sense of, so I'll comment briefly. Some of the associations I wrote down may be a bunch of crap, but here are some interesting points on which I would like to hear comments.

I perceived what I understand as the Ammonian current as two distinct things (yet interwoven in the same Initiatory process):

(1) The absolutely uncompromising, virile, red Fire of Amon the Ram, that will drive through anything to attain his goal (the Hidden Dimension). This can be seen as "mad" in the sense that it will forcefully penetrate through all the dross that various philosophies have implanted into men's minds throughout the centuries. Cut the crap and use your unhampered senses in accordance with your Heart! Envision what you See and Sense as Real and go forth from there!

(2) The Dark Master of the Self-created, Hidden Oasis. The very Essence of a god can never be Seen (in the natural realm); in fact it is not only difficult to conceive of as such, but has even been deliberately locked up by the god him/herself. The number (1) side can bring change to the World that is in accordance with the Vision of the Silver/Black Heart (side number 2), but the Heart itself will ever remain unrevealed. This Dark, Frightening Seat of Self-chosen Loneliness (metaphysical separateness) is, however, the source of the Magnetic pull that Men who have attained it have on others (at least to those who can Hear, or resonate...).

As I looked into the Mirror I could see the "mad, red glitter" (number 1) in my eyes. This was quite unlike any Magical experience I've had (except perhaps for the
"futuristic madness" that I experienced in the Shub Niggurath of the O.Tr. Working). It was slightly in the direction of the Vampyric (there was some sort of "physical" current going with it), yet a lot more "alien" and "futuristic". Really a no-bullshit character.

I could also feel the Magnetic pull (of number 2) in some Hidden corner of myself as I gazed into the Mirror and saw the Black Man (almost as if in black mummy drapes or something). This was akin to the Magnetic pull that I felt from Magister DeCecco at the Salem Conclave five years ago.

I'm not sure what to make of the "futuristic" stuff I perceived. Perhaps it's in line with the Ammonian Current, or then not?

At the end of the Working I pledged to learn as much as I can from the Order of Amon, and then (and only then, i.e. if and when I understand the history and traditions of the OA) help the Ammonian Current have its "frighteningly subtle" effect on the web and weave of the World.

(Maybe I should say that I wasn't personally frightened by the Working at all. This adjective is simply the best I can come up with in more or less "intersubjectively" describing the experiences I had.)

DenytenAmun
Appendix 46

Another Cycle of Sowilo
is Come into Being!

Published in the Hyperborean Codex, vol. III, iss. 1,
the newsletter of the Ultima Thule Pylon in March XXXII ÆS/1997 CE

When I founded the Ultima Thule Pylon in September, 1994, I supposed it would take about two years to reach out and establish the cycles of the Pylon so that it could really be said to be an independent Entity – a collective Creation with its own cycles (the regular magazine and meetings) and energies and possibilities peculiar to it (the egregore and its Mysteries). While the Pylon grew beyond anything I had envisioned and generated intersubjective Mysteries that I had not planned for, it did take about two years to get the Pylon some real substance and current. As I realized this had happened, I almost simultaneously became aware of the new, "out-reaching" thrust in Adept Tapio Kotkavuori's Initiation. It took me only a couple of days to add one to one, and so I challenged Adept Kotkavuori with the Sentinelship of the Ultima Thule Pylon. Adept Kotkavuori took the challenge with his characteristic dedication and on December the 9th, 1996, I passed on the Sentinelship of the Pylon to him.

The amount of improvements and creations that Adept Kotkavuori has already benefited the Pylon with assure me that I made the right choice. I think Adept Kotkavuori will be a great Sentinel and add a new brilliance to the glow of the Sowilo Rune that is the Key to the Mystery of our Pylon egregore. The overwhelming number of synchronicities and related Magical experiences that Adept Kotkavuori and I have had regarding the Ultima Thule Pylon and its egregore (after I passed the Sentinelship to him) also speaks clearly to the effect that the egregore of our Pylon has now attached itself to Adept Kotkavuori. Adept Kotkavuori is now at the helm of the "invisible tube" that pulled my Essence to found the Pylon – and I think he is giving impressive new current to its Magic.

With this background it is perhaps understandable that the UT-IV Conclave was a very rewarding and "easy" Conclave for me. I was able to enter a Creation we had pulled off together; a creation that was now being managed by the new Sentinel, Adept Kotkavuori. Throughout the Conclave I was struck by the way Adept Kotkavuori had actually Become the Sentinel of the Pylon. It was so obvious to everyone that he was the Initiate we all needed to do this for us. I was also impressed by the superb quality of all the Workshops Adept Kotkavuori led; I learned a tremendous deal from them. The atmosphere at the Conclave also spoke...
to me of the more "solid" state of the Ultima Thule Pylon. One could sense more respect and dedication in the air. I think the Northern Initiates had matured to better perceive and appreciate the real Initiatory States of Being that the Degree system recognizes. This was a most rewarding experience for me; I could see that we had all come a long way from the World of Horrors to quite another level of perception and exchange.

The new Ultima Thule Pylon specific creations (such as visualization of the Hall of Ultima Thule) and plans (e.g. the Pylon bulletin that is to be published every other month, and the idea of Pylon web pages) that Adept Kotkavuori had prepared for the Conclave sparked in me a Joy beyond joy. There are few experiences greater than to see someone further one's own creations beyond the parameters that one has personally been able to conceptualize. (This is an extension of the Formula of the Æon of Set. Remember how Set achieves Xeper by the extension of existence; the substance of Nietzsche's horizon building is quite similar. Here the established Way of Coming Into Being is taken up and extended by other people. Such are the cycles of Xeper... and Sowilo!)

I enjoyed all Workshops and Workings. I stood in awe of each and every Initiate's Coming Into Being. Here are a few things that particularly struck me. Adept Kotkavuori taught and allowed me to see/feel how to manipulate hamr as he transformed himself into a werewolf (I lack the words to describe my surprise at this sight!). Once again I learned a lot about changing the world from Adept SeBastian's account of his brave real life pursuits. It was a sacred moment for me to witness how Setian Twilight's Work brought forth a harvest beyond anyone's expectations. Suddenly this "newcomer" offered us skaldicly brilliant insight into each of the Runes, sharply challenged the logical foundations of Plato's theory of Forms, constructed a most energizing group Working... It was great to see how hard Setian Dosetheus had worked to encapsulate the Facets of Essent into his own formulations. This enabled me to understand each of the Facets a lot better than before (as we worked through them). Adept Peribsen had Become a real embodiment of the Second Degree: his demeanour had matured and his thought had become really sophisticated (as his brilliant lecture demonstrated). I was also very impressed by our newest Finnish Setian, M.S. He made an awful amount of effort throughout the Conclave and really demonstrated to us that it is indeed the First Degrees who are the heroes of the Temple (they have the hardest of times as they attune themselves to the transformatory instrument that the T/S is).

It seemed to me that people were most interested in the Workshops that offered them a chance to get analyzed by the others and actually work on improving themselves on the spot. This was good to see from the point of view of the whole Pylon: we have come from discussing the very basics to a stage where
we can actually practice together. I think it will be easy and inspiring for future
Ultima Thule members to get into the Pylon with its great mix of always having
time for the basics, yet also offering some very sophisticated (but practical)
Magical training in the various fields of expertise of its talented Initiates.

For me this Conclave marked a shift in my Initiation in more ways than one.
At the UT-IV Conclave I could see that both the Ultima Thule and the Kalevala
Pylon had been re-created by their Sentinels and members – they were clearly no
longer tied to me in any way. This allowed me to use some of the Workings and
Workshops for my personal Initiatory goals to a new extent (since I no longer was
in the focus I no longer needed to so strictly represent certain things). I used the
Vampyre Working as a preparation for my future Ammonian Work. Since UT-IV I
have been accepted as an Initiate within the Order of Amon – which to me is a truly
great Honor. Now that Adept Kotkavuori has taken on the Sentinelship of the
Ultima Thule Pylon, I look forward to focusing on my Order of Amon work and on
the many other inspiring projects that I have had to keep on the back burner.

I would like to stress that from now on – in all matters directly related to the
Ultima Thule Pylon – please contact Adept Kotkavuori. This gentleman is a senior
Adept and Sentinel, and I have entrusted him with the task of monitoring the
 Initiatory progress of the I° Initiates of the UT Pylon. I am fully convinced of his
ability to work with I° Initiates on their way to the II° and assess their progress. If
and when Adept Kotkavuori thinks one of the First Degrees in the Ultima Thule
Pylon is nearing the II°, he will contact me and we'll continue from there. I think
you will find working with Adept Kotkavuori Initiatorily rewarding.

This doesn't mean that I would be unavailable for dialogue – quite the
contrary – but it does mean that Adept Kotkavuori has full control of his Pylon and
the powers needed to work with the Pylon members effectively (i.e. he has the
capacity to monitor and recognize the most central work of a Pylon – that of
opening the first Degree Initiates a Gate into the Realm of the II° and working with
them to enhance this passage).

Lastly, I'd like to say that to me one of the most inspiring organizational
tendencies within the Temple of Set is its splendid use of "off-hands" management.
Whenever a Work is ripe to be passed on and there is someone in Need of and ripe
for doing the recasting – then a succession occurs. Think of the High Priesthood,
the Grandmastership of the Order of the Trapezoid, the Order of Leviathan... I
would like you to think a bit on the great daring that the Initiates of the Temple of
Set show in this respect. Think also what the fact that this process doesn't diminish
the power of the Temple of Set, but on the contrary increases it, tells of the Real
Substance and Task of the Temple of Set. Maybe these thoughts will help clarify to
you the point of the 22 word formula that speaks of our Bond with Set (especially
on this 22nd Year of the Manifestation of Set's Temple).

Do What Thou Wilt Shall Be The Whole Of The Law. Great Is The Might Of Set, Greater Still He Through Us.
Appendices by SeBastian
Appendix 44

Homosexuality and the Masculine/Feminine Principles
A Study of Sexuality and its Initiatory Applications

Published in Iku-Turso, vol. III, iss. 3
the newsletter of the Kalevala Pylon in July XXVIII ÆS/1993 CE

This article is a result of my recent explorations into the nature of homosexuality, and further, into the nature of the masculine and feminine principles that I believe to be innate in every human being. This article is by no means a finite product; I consider it rather as initiation into further explorations. To expand and improve these ideas are my motives, so I would love to see your thoughts on related subjects in the Scroll.

I Homosexuality and Science

When a boy reaches his puberty, he usually starts to feel attraction to girls, and vice versa. Very often, however, a boy or a girl feels drawn to members of his/her own sex. This is not as unusual as most people think. Some researches state, that the number of homosexuals in the total population is about 4-5 %, maybe even 10 % or more. Generally it has been considered, that the cause of homosexuality lies either in how the parents bring up their children, or in the individual's own choice. Newest researches in the field of neurology have proved, after all, that homosexuality is most probably caused by biochemical and hereditary factors that influence the development of the brain. It seems to be one of those mysterious things that just happen by a chance.

Neuroscientists consider currently that sexual orientation is caused by a slight disorder in hormone-supply in the womb. The brain of a fetus is first structured in the feminine form, until about 6-7 weeks after insemination it is either exposed to male or female hormones. A fetus may get enough male hormone to become outwardly man, but his brain may remain more structured in the feminine form. This doesn't necessarily imply that he becomes a gay. There are numerous different factors working in this process: a man may have a feminine brain-structure but still have heterosexual drives, or he may have a masculine brain-structure and have homosexual drives.

But what then are the differences between masculine and feminine brain-structure?
II Masculine and Feminine Principles

Haven't you yet realized who and what I am? Are you so dense, so dead to the world of life and love that you cannot see that I too am you, the you that you shun and bury deep within so that you need not confront it. You moan and complain that you must live your life alone that no woman could keep up, or would be willing to share the burdens you carry, but you have never learned to love or even comprehend the feminine within yourself. How can you expect to understand a woman when you haven't even begun to discern that side within yourself? (Masques of Initiation – the Shadow and the Self).

In this article, Man should be understood as a being whose core Self is more dominated by the masculine element/principle, and Woman as a being whose core Self is more dominated by the feminine element/principle. As mentioned above, outwardly masculine person can be feminine in essence. So, by a man or a woman I do not refer to our biological envelopes in this article, but rather to that core being of the individual from where all his actions and creations begin.

To the hard-core feminist, who stubbornly claims that all men are equal, the truth that man and woman are not equal (in a sense that they have completely same perspectives or goals in their lives) can be a bitter pill to swallow. Man and woman are different because their perspectives, their Selves are dominated by different principles. The attributes of the masculine principle are, for example, aggressiveness, activeness, the will to power and wealth, and dominating behaviour, whilst the attributes of the feminine principle are receptiveness, empathy, loving and caring towards others, and appreciating the relationships for their own sake. These lists could be made endless, but from these examples you'll get the point. If we look at the differences in the actions of men and women in this light, many problems become clearer. It is natural for a man to be (or strive to become) a leader or winner, because the masculine urge within drives him/her (remember my definitions!) towards that kind of goals. On the other hand, for a woman his/her relationships and social life are much more important than his/her career. I think this sentence summarizes it well: for a man, the thing or topic is more important than people, and for a woman it's vice versa.

However, as you can see from above, I believe that both of these principles are innate in every human being; while another dominates our behaviour, another one is lurking at the threshold of the Darkness within us. The less-dominating shadow is that mysterious woman within every man or man within every woman. Anton LaVey developed this same idea in his book the Satanic Witch (originally the Compleat Witch). According to Magus LaVey, we are unconsciously searching for our shadow and when we meet a person who reflects our Demonic Minority Self (i.e. the shadow), we fall in love to that person, because we need the shadow to feel
ourselves complete (see next chapter).

III Homosexuality and Initiation

According to my definitions, I am a woman (i.e. my Self is more dominated by the feminine principle), and I also am a homosexual Magician. How do these traits effect my Initiation and how could I utilize them in my Xeper?

1. Greater Black Magical Applications

GBM is, according to my understanding, conscious interaction and deliberate psychic Work within one's subjective universe. This Work is Willfully directed to bring about change - first in the subjective universe, and ultimately in the objective one.

Go into battle if you must. There is no shame in that if the battles you fight help you achieve completion within yourself. But if they only serve to fuel your masculine inadequacies and frustrate your potential growth - let them go. (Masques of Initiation – the Shadow and the Self).

I would define one aspect of Initiation as a Battle to achieve integration within the Self. This is why I feel that the study of masculine/feminine principles is extremely important. Willfully Remanifest and realize the Darkness within you, and you will witness an increasing strength of your integrated Being. In my case, one aspect of the Darkness within me is masculinity. As I have so many times experienced, it remanifests and will continue to remanifest its existence even if I would deny it or try to run away from it. And what are the results? Hate, envy, jealousy, malicious delight, petty egotism... to name but a few.

I have adopted TYR (an archetypal god of the old Norse pantheon) as a symbol/name for my Magical Self. The primal reason I began to feel attracted by that particular model (and the Rune which symbolizes it) was because one of its attributes is, that it symbolizes the Warrior-aspect of the Initiate. However, it seems that the real meaning of the Battle and the Warrior has only now begun to unfold itself to me. To use allegorical language: if the battles I fight just serve the meaning of destroying Life in others in order to feed my ego, they are useless. The real Battles are fought in order to achieve completion within my Self – to Become more efficient and noble ONE. Masculine and feminine are different sides of the one and the same thing – the Black Flame. If these sides are not integrated and balanced, or if either is denied, the result is slow but sure degeneration in one's integrity. Earlier on I stated that we need our shadow to feel ourselves complete. Why, then, we search our shadow outside ourselves instead of falling in love with our internal
Darkness?

Another GBM application comes from the fact, that homosexuality is a non-natural phenomena – another daily resistance to the Greater Law. We, as Black Magicians, are striving to enhance our Self-consciousness and separation from the objective universe, and being a homosexual makes one even more Outsider and a unique Being distinct from the mass.

2. Lesser Black Magical Applications

To operate effectively and productively among the hostile, ignorant and impulsive mass of humanity, an Outsider (homosexual, Magician, Satanist, Setian etc.) must be extremely careful, cautious and ethical in his practices. Even one incautious deed can have disastrous results (granted, we can also learn from our mistakes).

However, a woman has some tools in him/herself that can make this task a great deal easier. Feminine brain-structure is a lot more holistic than masculine. Woman uses automatically both sides of his/her brain more effectively because the bridge that connects the left and right brain is bigger and more developed than in masculine brain-structure. This means that s/he can combine different information of the situation in question more easily than if this would be done with a masculine brain (which is more pigeonholed, specialized). Therefore, a woman can read people's motives and behaviour better, and adapt his/her behaviour according to the demands of the situation. Because of this, s/he can also be present in the situation and utilize his/her senses more fully and precisely. This inborn skill may also have some negative effects: it can sometimes be hard to concentrate pondering, for example, some abstract mathematical or philosophical problem, because one is too aware of the present situation and cannot travel so easily to the realm of abstract thinking. This is also why women are more sensitive to disturbing noises, smells, pains and such.

This makes it easier to realize why some heterosexual men consider gays dangerous or as a possible threat to their egos: it is because they sense that this man is not within their reach; they cannot understand him because he seems to be more like a woman. And what else does a typical man fear more than a woman! He fears women because he cannot understand them; they remain completely mysterious to him.

I might add that these LBM applications can also be used as a means of Self-transformation, and as such they have connections with the GBM applications above.
IV Afterwords

Personally I became aware of my homosexuality at an age of twelve, when my puberty began. I denied it at first, because I realized that I was different from other boys in my school who started to be interested in girls. Later on I accepted the fact to myself, but wanted to conceal it from the outside world. Unconsciously I began to wear a hard mask to face the objective world, and in time it stuck to my face. I have Worked a lot with this mask in my Initiation, and it has gradually lost its restricting grip on me. However, much is still to be done before I am Free. To those interested in the topic, I would highly recommend Anne Moir and David Jessel's excellent book *BrainSex*, which discusses the most recent theories and scientific data concerning the origins of sexuality (how does the hormone-supply of the body influence the brain's growth and how crucial timing is in this process). A chapter concerning sexual orientation can be found in this book also.
Imagine yourself being an age-old tree in the most hectic center of a big city. You have seen the putting up and dismantling of the buildings around you; you have experienced the horrors of two World Wars; you have heard the growing level of noise from the factories. Continuing stream of cars and people pass you by; thousand after thousand every day. But this is not all. Even your own construction is under constant movement and change: you drop your leaves in the autumn and grow new ones in the spring and so on. In the midst of all this furious mess you often wonder: Is there anything in this world that would remain the same – year after year?

In this article I try to express some of my thoughts and feelings on the process of change. In addition to being the theme of this Working Year, change is at the base of the Setian Initiatory process. As we Setians embrace change, we are fulfilling an essential component of human nature. Even the smallest child has the urge to manipulate his environment and cause changes in it. For instance, he cries or otherwise tries to attract his mother's attention if he is hungry or feels bad. Having a detached and separate perspective towards objective universe, Man's natural course is essentially in conflict with the inertia of Nature. He is more or less under the influence of changes which he cannot control (i.e. changes brought about by circumstances), but for the greatest part he himself is the cause of changes in his Life. I would like to quote a passage from Magister N.'s Scroll (vol. XVII no. V) article "Almost Outside, Looking In": "There is not single future, no fixed fate. There is either the whim and fancy of an impersonal Nature (God by another name) or there is the Will of the Setian."

On the other side of the coin we have the psychological implications of change. Alvin Toffler describes some of the possible effects of too much changes in his Future Shock. These include depression, stress, nervous tension, physical and mental illnesses and imbalances. Xeper is, in fact, a curious state; on one hand you are constantly making moves into the Unknown and losing your balance, and on the other hand you must always restore the balance by counterweighting those acts with some relaxing activity in the objective universe.

Some Initiates prefer more radical or aggressive approaches towards their Initiation than others. I happen to be one of those who truly need counterweighting
activities to keep Reality in perspective. It's the personality of mine, I guess. I feel that my Life has been under a constant Ordeal of Change ever since I joined the Temple.

We all understand that it is our responsibility alone to maintain our physical and mental well-being in the midst of the ups and downs of Initiation. Our individuality is brilliantly reflected in the methods with which we handle stresses and tensions or struggle with id-monsters. Personally I prefer physical activities (jogging, cycling) and meeting people. The value of communication shouldn't be overestimated in this connection either.

Next I would like to consider the nature of the current of change itself. All organic and inorganic existence partakes of this current; see, for instance, the anecdote in the beginning of this article. In the Temple of Set we have consciously stepped into this current and strive to make the best possible use of it. The theory and practice of dynamic Becoming, Xeper, attracted me mostly because I wasn't satisfied with my state of that time. I had a firm conviction that Man can control his destiny if he has the courage and Will to do so. It has been exhilarating to find other people who have the same conviction. I guess that's what makes the Temple and the Æon such an intense environment for Xeper and Remanifestation. This vital and Willful energy can be clearly seen and felt in Setian gatherings.

Change and the World of Today

What's it like to be a 20-year old youngster in today's world? At first glance it feels great: future is ahead of me with its infinite possibilities for growth and self-expression; I Indulge, beyond my ability to express, in being Who I Am, being Alive. On the other hand there are ecological crises, wars, poverty, violence and other Horrors, which are constantly becoming more serious problem for us. The fact is that we are, on this stage of our evolution, still bound in our physical bodies which need clean air, water and food for survival.

The accelerated rate of changes and progress nowadays maybe due to an enormous amount of knowledge and technology that we already have. Technology feeds itself; it is easier to assimilate and create new theories when you have old knowledge at the base. The same principle is valid, for example, in studying new languages etc. Transience characterizes today's world. We prefer, for instance, rented apartments to ownership because we know that soon-to-be changes may once again fling us to another place.

Some people feel at home in the midst of an ever-changing environment, some people don't. It seems to me that the only reasonable way for us is definitely not to return to the past (which, I presume, wouldn't even be possible anymore), but
turn our gaze towards the future. Without doubt Man has the intelligence to prevent the threatening ecological catastrophe by developing more environment-friendly technology.

The evolution of Man's intellect is a two-edged blade. On one hand we have created vast amounts of useful technology etc. which help our lives considerably. However, far too many intelligent people neglect the fact that we have our bestial side too. I have a feeling that the greatest cause to wars, violence and greed is a lack of self-awareness. We need to understand our both sides to become integrated and Aware beings. The 8th part of the *Word of Set* warns us of the same two foldness: "Beware, for annihilation threatens; beware, for the majesty of my existence is divided against itself".

Should we orientate more towards society and use our knowledge and intuitions in constructive activities instead of only pursuing our own goals? We all live in the same planet, and while an elitist attitude is realistic in the light of human qualities (cf. for example the pyramidal fabric of society in Ancient Egypt), it may not be the best possible one when confronting today's problems. Shouldn't we bring our perspective more to the outside world if we are to Guard the Black Flame?

**Change and the Moment of Now**

My perspective towards Life changed dramatically when I realized that everything we actually have is the eye-blink moment of Now. We are eating, thinking, breathing, making love and even travelling to the past via ECI right NOW. By this I don't mean that we are bound to live in the eternal present; in fact, we spend very much time in recalling past (especially pleasant) events and Indulging in them – but it's all happening Now anyway.

The concept of being Aware of and living in the moment of Now brings some fascinating insights concerning the nature of Lesser Black Magic. I illustrate my train of thought with a mundane example. Few weeks ago I was jogging in the near-by forest and the weather was hot like Hell. Another jogger passed me and remarked casually: It's really hot, huh? You don't need much clothes to keep warm now, do you? I had my usual jogging clothes – t-shirt and warmup trouser – and an idea of taking my shirt off dawned on me. Then I realized that I felt slightly embarrassed about it, and immediately noticed that I was under the influence of one childhood memory. I used to consider myself nothing but skin and bones (which was reinforced to me by my parents) and this old delusion of what my body looks like was still haunting me. But when I became Aware of this I cracked the inertia consciously (i.e. took my shirt off). What followed was an enormous feeling of Freedom and subsequent realization into the mysteries of Magic. To summarize:
Willed changes are brought into being by projecting the Will to the fleeting moment of Now; in other words, jamming a pole between the rolling wheels of Inertia.

Therefore the key is to remain Awake. I have discerned two different types of self awareness. (A) First is clumsy and stiff awareness which is characterized by negativeness and pessimism. Your observation is paralyzed; you mock yourself if you don't behave the way you liked and so on. The stumbling-block of Ouspenskian self-remembering is that it can lead you to this. (B) Dynamic, moving, streaming Self-Awareness which is characterized by an overwhelming feeling of being a pure and flowing essence. You are living in the Here and Now, but at the same time your Presence feels like being detached from your body. You can observe yourself as if outside very positively and constructively, and project your Will to the moment.

Personally I feel that Leviathan – the principle of continuity and ageless existence – represents very effectively the evolving Self. There are two sides in the process of Xeper and Remanifestation: Being and Becoming. On one hand we are, in fact, nothing but a process of change: our bodies, thoughts, emotions, opinions never stay the same. This side corresponds to the aspect of Continuity or Becoming. On the other hand we are an eternal Presence in the Now. This side corresponds to the aspect of Ageless Existence or Being. I Am and Am Not That Which I Once Was.

**Epilogue**

And once again I take a walk to my own Place. It is dark and the Stars flicker in the blueish-black sky as millions of Diamonds. Is there any direction in the frenzy course mankind is taking? Should I take more part in the forming of world's course or should I only concentrate in my own Becoming?

After all, a change in Me causes a similar change in the World Outside, so on my part I am altering this course anyway. Man may be small in size but infinite in Will – too often, however, that truth is not realized by him. Let me make a difference.
Appendix 49

The Core Self

Published in the *Trail of the Serpent*
the newsletter of the Order of Leviathan in April XXIX ÆS/1994 CE

Adept Michael Kelly's fascinating article "Immortality At Any Cost" in the December issue of the *Trail* inspired me to share some of my own thoughts and observations concerning the core Self.

Let me begin with a question: What is it in my psychosomatic complex that distinguishes me from all else and makes me the unique individual that I am? In order to be unique, I must have Identity unlike anything else, and this Identity must be – at least in some respects – permanent. And permanence equates with agelessness, so what I'm seeking after here is something that is ageless and continuous- something that reflects the very Principle of Leviathan.

It is true that my body is unique, i.e. there hasn't been and won't be anyone whose outlook is exactly the same as mine. But the fact is that my body (including the brain) is still only a great multitude of organic molecules which can be found everywhere on Earth. It is a biological organism which is constantly undergoing a mechanical process of change as its constituents die and are replaced by new ones. Superficially it may be a unique constitution, but essentially it remains a part of the stifling tyranny of the objective universe.

As I continue my analysis in this way, a realization is beginning to emerge: I am able to examine and analyze those parts of myself from which I am separate. In other words, there is a component in me, which is able to view all else as an Outsider – except itSelf. This component – the distinct self-conscious subject who is able to produce thoughts, experience emotions, analyze, examine, etc. – is what I consider as my true Identity, the core Self. The fact that I'm able to view my body, thoughts, emotions etc. from the outside is enough to prove that the ultimate I is separate from them. At this point I refer to these lines in Adept Kelly's article:

"As I work with the Ethyrs I become aware of a certain detachment, a feeling of deep calm and certainty that observes and influences and experiences but never allows its core to become involved. This isolate consciousness is by no means inactive; it is very focused and intense, but it remains untouched by circumstance and inviolate. This I believe is that Self, diamond-hard and focused, beneath the shifting masks of personality and social convention, that will survive death and *Xeper* into new realms of Being and Becoming."

Earlier I stated that the self-conscious subject is able to view all else as an Outsider
except itSelf. Why, then, do I speak of it in the 'third person' as if it could after all be possible to view it from outside? There is an obvious paradox here. But, ironically, this very paradox contains the greatest key to understand the mystery of Self.

The Self cannot view itself as an Outsider, because it is the one who views. The Self cannot analyze and examine itself from the outside, because it is the one who analyzes and examines. The capacity to think abstractly is that very curious aspect of the human mind, which seemingly allows me to analyze my Self from the outside (read: allows my Self to build an abstract, logical and/or linguistic construction of itself). If I actually could 'step out' of this core Self, I would immediately stop being who I Am.

The core Self is the one who initiates all action (the Ancient Egyptians referred to it as **Ba**, the animating Spirit). I cannot squeeze it into a neat logical definition; I can only sense its eternal and flowing Presence, which manifests itself in the here and now, and noetically apprehend its unique qualities which are reflected in the Creations that it leaves behind (this article, for instance, and any other Act that I choose to initiate).

Thus, speaking again in general terms, I feel that at the very core of human existence is this Presence/Awareness – an immortal and individualized soul which can attain a self-ordered and self-sustained state by exercising its inherent principle of continuity. Every individual soul is unique ('Every Man and Every Woman is a Star'), i.e. has a set of characteristics unlike any other. [An interesting idea emerged as I worked with this article. I am personally very intrigued by Plato's theory of the Forms (which is derived from Pythagoras' earlier ideas). As stated earlier, our bodies are unique in that there hasn't been or won't be anyone exactly like us. Could it be that our outer envelopes are actually reflections of our innermost Selves which are eternal Forms in the Platonic sense? Anton LaVey's theory of the three layers in man's psychosomatic constitution (as presented in his book the **Compleat Witch**) reinforces this idea. Magus LaVey thought that man's core Self and outer envelope (i.e. body) resemble each other and therefore you can easily "tell a book by its cover".]

In the course of my personal Initiation within the Temple I have also experienced something akin to what Adept Kelly so eloquently described in his article. As I have moved on in the dialectic process of defining my core Self, a sense of detachment has gradually emerged. The core Self that I Am gradually defines all that is/isn't Me, and concurrently brings into being a new self-created reality – a separate and ever-present subjective dimension within the objective universe.

According to my experience, this kind of 'Socratic detachment' allows
oneself to truly Indulge in the wonderful adventure of Living. One's existence is ultimately independent from the physical universe. To me it is the source of the deepest satisfaction in my life – the sense of unlimited Freedom.
Appendix 50

The Philosopher King

Published in the Trail of the Serpent
the newsletter of the Order of Leviathan in July XXIX ÂES/1994 CE

I am sure all of you are familiar with Plato's famous work Republic. It contains many things which are clearly Setian. One of these gems is the entity which Plato calls the Philosopher King. This arcane figure has held my fascination ever since I laid my eyes on the pages of Republic for the first time.

During the last few months I've encountered the Philosopher King several times. He lurked between the lines of Serge Saumeron's Priests of Ancient Egypt. In H. Rider Haggard's Wisdom's Daughter some aspects of him were embodied in the Priestess Ayesha and her Master Noot. He intrigued behind the beautiful face of Cleopatra and tried to carry out his duties in the form of the royal Harmachis.

As different as these literary figures are from each other, they all reflect some quality or function of the Philosopher King. I have come to understand that the entity we are talking about here is not bound to any specific historical moment. The agelessness of the Philosopher King implies that it is either an archetype in the Jungian sense or a Neter. To define this we need to do some comparison.

Archetype is a term invented by the well known Swiss psychiatrist Carl G. Jung (1875?- 1961 CE). The concept of the archetype "has its origins in the recurring observation that there are certain universal THEMES included in the myths and stories of the world literature. We encounter these same themes in the imaginings, dreams, deliriums and delusions of the present day individuals. I call these typical images and connections archetypal in their nature. The clearer they are, the stronger are the emotions connected with them ... We find them impressive and enchanting. They have their origins in the archetype which is an unconscious exemplar that seems to be a part of the inherited structure of the psyche, and as such can manifest as a spontaneous phenomenon. Archetype is impossible to picture in itself." (1)

Neter, on the other hand, is an ancient Egyptian hieroglyphic term signifying a functional principle which causes a specific phenomenon to happen in the material world:

"Discursive or descriptive language cannot begin to capture the simplest experience without depriving it of life. But the higher languages of myth and symbolism can. The Neters of ancient Egypt are personifications of function in action." (2)
Plato had his own term signifying the same idea. In his vocabulary these universal principles were Forms. The terms Neter and Form will be used interchangeably in this essay.

In my opinion the basic difference between archetype and Neter is that the former is a static image whereas the latter is a dynamic principle. While the concept of the Philosopher King may have both features, I think that essentially it is a Neter, a being with a function.

The outstanding function of the Philosopher King is to perceive the reality as it is. This notion says a great deal when examined through the Setian lens. To begin with, we need to define what is meant by reality in this connection.

Let us make a division between reality and Reality. Reality (not capitalized) is the everyday meaning of the term, signifying the objective universe. Reality (capitalized), on the other hand, is the objective universe plus the invisible dimension of interrelationships and subjective forces which affect the state of things.

The ancient Egyptians conceived the universe as an active interrelationship between the Neters. The natural sciences have shown us that the universe is not static; it is constantly operating according to its physical and biochemical laws. Sosiology has shown us that mankind as a whole has created a whole new set of laws which is known as society. Thus the modern science has proved that the notion of ancient Egyptians was correct: the universe we live in is an active interplay of principles. To perceive this magnificent interrelationship between things is to perceive the Reality.

Let us now turn our attention to the perceiver, i.e. the actual individual who reflects the Neter of the Philosopher King. What is he like? It seems that the question once again turns into the question of the core Self.

Plato's description of the education of suitable would-be Philosopher Kings is quite holistic, including rigorous physical, musical and philosophical training. But above all the candidate must have an innate potential for this work. In his soul he must already have a 'golden seed' which can grow into a flower if nurtured properly. It is evident that the Philosopher King is something else than the academic or common notion of a 'philosopher'.

The inborn nature of the Philosopher King is clearly illustrated in Plato's division of the human types into three categories: physical, emotional, and intellectual. The physical type seeks satisfaction of the basic desires; the emotional type craves for danger, romance, adventure etc. But the intellectual type is deeply satisfied only when it is able to behold that which is Real: the realm of eternal Forms. According to my experience this division is valid both in lesser and larger scales; it is, namely, applicable to our psychosomatic complexes too.
For these reasons we do not see Philosopher Kings in every corner. By its very nature, I presume, the evolution of such a being has throughout Æons been an extremely rare occurrence. The Philosopher King has isolated his core Self to such an extent that he is able to perceive the Reality from his own detached perspective. Such a viewpoint requires intelligence which is beyond the normal intelligent thought processes. GBM is the King's tool to access this level of synthetic intelligence.

The awakened core Self of the Philosopher King is not only able to apprehend the Forms, but it can also create new Forms. For this very reason the individual reflecting the Neter of the Philosopher King is himself something higher than the Neter which finds its expression through him. Therefore Philosopher King, the Neter, and Philosopher King, the individual, are two different things. The core Self of an individual is a Form above the Forms.

"O Her-Bak. O Egypt. You are the temple which the Neter of Neters inhabits. Awaken Him... then let the temple fall crashing." (3)

The position of the Philosopher King has many unique advantages and an unlimited freedom, but also a number of duties. Being able to perceive the Reality, he has a much greater responsibility over his actions than the average 'sleeping' human being does. Moreover, his access to the realm of the unnatural influences makes his visions very substantial and a powerful tool. In this sense he is a guardian of perfection and truth, whose undertakings can have a profound effect on the course of the civilization.

The education of the Philosopher Kings resembles Initiation in many ways. It has an effect on the person's degree of awareness and separation from the natural universe. The Philosopher King seems to be another name for that which we in the Temple call the Fourth Degree. But, being a Neter, its qualities can be comprehended by all who have the eyes to see them. To quote Ipsissimus Lewis:

"...the Master of the Temple Degree, as with all others, is not difficult to understand. Any associated difficulty comes in carrying out the demands of the Grade for its holder." (4)

Regardless of the more sublime states of being, all of us Setians are basically human beings with human needs. In order for our interaction with the world to be fruitful, we must learn to live in balance with our ambivalent nature. If there is a magical lesson in this article, it is the realization that we all carry a principle of greatness within our marvellous intelligences. Our divine prerogative is to wield this beauty of self-consciousness upon the world.
References:

(1) C.G. Jung (edited by Anicla Jaffe): Frinnerungen, Träume, Gedanken [Finnish translation].
(2) John A. West: Serpent in the Sky, pg. 58
(3) Isha Schwaller de Lubicz: Her-Bak/Egyptian Initiate, pg. 248
(4) James Lewis, VI°: The Master of the Temple – a few thoughts in the Trail of the Serpent, April XXIX.
Appendix 51

An Interview with Magister David Austen, the U.K.
Grand Master of the Order of Merlin

Published in Iku-Turso, vol. IV, iss. 1
the newsletter of the Kalevala Pylon in March XXIX ÆS/1994 CE

SeBastian: When and why did you enter the Temple of Set? What kind of a background (occult or otherwise) did you have?

David Austen (D.A.): I entered the TS in the XXII ÆS. My background in the occult evolved through grey wicca, practised with a local group operating around my home town of Exeter, Devon, U.K., to my own organization called The Temple of Darkness (in the late sixties and early seventies I had a sojourn with the Mormon Church).

The basic philosophy of the TD was never really fully developed but went something like this: The Prince of Darkness was envisaged as an entity of many manifestations that were as the facets of a diamond each lustruous portion adding to the overall radiance of the whole stone. Our most acceptable visual image of the entity was a faceless, cowled, anthropoid figure and referred to as the Dark Lord.

Our main principle was to encourage the Initiate to examine everything as a means of working their various magical goals. The overall outlook was one of a bisexual approach but not in the sense of uncontrolled debauchery. Basically the power to change and the exploration of opposites.

Whilst the TD had an international approach it remained a local British group. When I examined the TS and compared the TD the goals were very much the same. Rather than go into competition with the Temple it was more practical to go with it. Taking into account my own personal affinity with Set, I dissolved TD and joined TS.

SeBastian: The development of Setianism in England and the most important events (Recognitions, crises, etc.)?

D.A.: The Setian developments in the United Kingdom have been incredible and we have had no reverses.

My own Initiatory progress has been very much part of the developments of the TS in Britain. I was the first non-American (sorry, Magister N., that includes
Canadians) to be Recognized to the Adepti, Priesthood and Magistry. All were
memorable experiences, my Recognition to the Adepti was perhaps the one that
jogs the process off. Dr. Aquino Recognized me to the Degree of the Second in
XXIII ÆS at Peter Pan's statue (yes, the one shown in *Hook*) in Kensington
Gardens, London.

The Temple was not really badly damaged by the so-called Satanic-Abuse
mythos. Whilst we did get some problems with the Press the overall effect was as a
purging fire which welded the whole thing together.

Our very first formal outing on the British Media was on Central Weekend,
a program produced for the central midlands area of Britain, in 1987 – Friday 13th
May to precise. Two years later we filmed the infamous *Cook Report*. If you were
to see the program now, as Adept Kelly and I saw it at the end of January this year,
you really have to ask what the fuss was all about? Whilst CR made undo-welcome
suggestions at a bad time the long-term effect was one of the TS coming of age.

Even more unfortunate has been the campaign by Christopher Bray (of the
Sorcerer's Apprentice, Leeds). The assignations, and outright statements by this
small-time shopkeeper have been ludicrous. However, after his article rediculing
and libeling the High Priest, the Temple and myself we bit back.

One year after the article Bray has found himself in the unwelcome position
of having to justify himself and indeed is now facing a Libel Writ in the English
High Court. Even more unfortunate for Bray has been the overall effect on the TS,
which has been wonderful, insofar as it has gained respect and esteem among the
U.K.'s occult community.

There have been wonderful moments, the founding of the Gates of Albion
Pylon. At a dinner with the High Priest and Magistra Aquino, April XXIV ÆS, the
Pylon came into being. One person who thought he was hidden from the eagle eyes
of Magistra Aquino not only found out he was not but became the first European to
hold the title of Honorary Setian, for services to the Temple of Set and the Gates of
Albion Pylon. Because of his two year plus tenure as an Honorary I° when this
Setian formalized his membership he further became the shortest lived formal I°
and was Recognized to the Adepti in three weeks. Two years later he was
Recognized to the Priesthood of Set and today is Priest R.L.-L.

It would however be wrong to single out any one experience with individual
Initiates because each Recognition is special to that Initiate and to the Recognition
authority.

The journey to date has been great and it has been a particular joy to
participate in some small way in the growth of the Temple in other Lands. To watch
the flowers blossom and seed is something really special.
SeBastian: How would you describe the English approach towards Initiation? Any distinct features? Are there any essential differences between American and European Initiatory approach?

D.A.: One of the criticism levelled at me is that I am informal in my approach to Initiatory matters. That may well seem to be the case but perhaps a word in my defence. All of the U.K. Initiates address me by my first name other than in formal or ritual situations. I take the view that Initiation is sacred and so are the titles we use to designate that particular Setian's point in the Cosmic progression of Neterhood.

So I do rather feel that in addressing me as Magister Austen on a crowded bus, train, tube or other public place is rather casting pearl before swine.

One of the greatest British institutions is the 'Public House', the pub. One former Setian suggested I should sit Initiates down on a chair and grill them SS fashion. It was suggested the interview would be face to face and my starting it with the phrase "Now I want to talk to you about your Initiation..." People in formal situations tell you very little, but relaxed people tell you everything. Hence a pint in the pub and a chat brings British Setians out a whole lot more than the interrogation technique – that also include Finns!

Each member of the Priesthood has their own particular variation on a goal toward the same end.

SeBastian: What attracts you the most in Setian philosophy and the atmosphere of the Temple of Set as an organization? What do you think are the most important points for Setians to consider in their Self-Initiation? (f.e. are there any particular things to avoid/beware of etc.)?

D.A. The most attractive things about Setian philosophy for me is its simplicity. In a nut shell, you have the potential of Neter-hood and a capacity for Eternal progression.

Keep that goal in mind and you will not go far wrong.

The pit-falls are manifold but the most common problem is the lack of vision in only seeing the Degree system as a ranking structure. One of the phrases that really does pee me off is "I am only (an Adept or Setian)". My reply in the past has been so am I but the reply goes you ARE a Master of the Temple. True but I am also a Setian who holds four of the six Degrees in essence three plus a fourth to which I was re-Initiated.

That lack of vision, even to date, still dogs us here in the U.K. Maybe the Priesthood has been bestowed on a long affiliated Adept where as others with a
shorter affiliation have been Recognized to III° and so on.

SeBastian: The Order of Merlin: How did you wind up instituting this kind of an Order? How did the idea of the Order's 'nature' develop in your mind? Do you think an Order is a reflection of its Grand Master's Self?

D.A.: The OM started out as a suggestion to Dr. Aquino and thus it was instituted but there is an awful lot of work to do before the Order can be launched properly. Yes, I think there is a little of the Grand Master in an Order.

SeBastian: How do you view the 'ÆS Working II' and its impact upon the Æon? What will be left after all the 'Satanic' stuff is discarded?

D.A.: As we come to terms with the new ÆS Working there will be many benefits and we need to remember the former Magus of the Mandate's words "today's magic is tomorrow's science". What will be left after the 'Satanic stuff is discarded' is pure Initiatory entity able to look on its past and use it to build its future for the Initiatory progress of its unique people.

Whilst we have a very rich heritage to draw on for ritual drama etc., it is still a fact that whatever you wear, or nothing at, it is the individual who is the motivating force of any magical operation. Those who look in horror of the principle that robes and costume are unnecessary seem to be unmindful of the fact that the flesh encompassing our Neter is nothing more than a biological costume, with all the frailties of its cloth fabric-counter-parts, being subjected to the decay of time, designed to carry us to an ultimate point of evolution, that of Xeper.

The Working also highlights the plight of our critics and those inadequates whose vision of the Temple has been restricted by their own inability to evolve to the higher state of being. Yes, we are Satanists but we are evolutionary Satanists viz Setians. Our Philosophy has evolved through many centuries on to the Year I ÆS where in Indulgence was the Word and this Word evolved into Xeper. Unfortunately there were those of our number who did, have and will be drowned in the joy of being onerous with the title 'Satanist' and allow themselves to be lost in waters of Indulgence. Sadly they become as those who beheld the golden domes of Xanadu but were unable to enter.

However, there are the few who can see beyond the mundane baseness of Indulgence, using it as a means of freedom, focusing the whole being in its new direction and actually catch the real vision, that of Xeper.

In restoring the Mandate in the Year X ÆS Set clarified the purpose of Indulgence and with the uttering of Xeper a whole new mechanism came into play.
Appendix 52

Some Thoughts on the Marquis de Sade and SadoMasochism

Published in Iku-Turso, vol. IV, iss. 3 the newsletter of the Kalevala Pylon in April XXIX ÂÆS/1994 CE

 Outsider is a term which was probably invented by Colin Wilson. It signifies an individual who is more acutely aware of the existence of his isolate self than the average humanity, and strives to do his Will and express his creativity in the midst of the resistance of the objective universe. You and me, as Setians, are Outsiders in the full sense of the word.

 By definition, the Marquis Donatien-Alphonse-Francois de Sade (1740-1814 CE) was also an Outsider. The popular belief is that the works of this creative writer are sheer porn and sadism, but, in my opinion, they are definitely not. Having read only the Finnish translation of Justine, ou Les Malheurs de la Vertu and an excellent anthology called the Passionate Philosopher: A Marquis de Sade Reader (edited by Margaret Crosland), I am not an expert on de Sade. But even these two works only convinced me that above all de Sade was a philosopher and not a pornographer. Magus Flowers has come to the same conclusion in the chapter on de Sade, which can be found in his book the Lords of the Left-Hand Path.

 De Sade thought that the only good was that which brought pleasure. He exalted the importance of imagination and the expansion of one's subjective universe (the scope of one's tastes etc.). Depending on the observer, an objective thing is seen differently. For example, personally I do not get very aroused if someone defecates on my face, but for someone else that kind of thing may be a source of extreme pleasure. Now, for me the expansion of my subjective universe might mean that I strive to overcome my disgust towards excrement (OK, it sounds great on paper but don't make me do it, please!) De Sade's thoughts on imagination seem to be an earlier reflection of the Nietzschean ideas of self-overcoming.

 Was de Sade a Satanist? He understood that Nature – the objective universe – is that which the RHP followers worship as God, but his thoughts become quite contradictory when he makes his own re-inclusion of man into the course of the Nature's will. I quote a passage from Magus Flowers' the Lords (pg. 129):

 "Humanity is now separated from Nature's will and control, but when humans act in accordance with the hidden will of Nature, they are rewarded with pleasure and success. When they act contrary to the will of Nature, they are visited with pain and failure."
On one hand de Sade viewed man as just another animal, but on the other hand he saw the crucial trait which separates us from Nature – the unnatural faculty of creative intelligence. Still, at best, it seems that he could only get to the Age of Satan level, sensing some foreplays of Indulgence.

Can we learn anything from de Sade? Man is merely seen as a machine directed by desires and whims, which must be obeyed and satisfied. The indulgence of ANY desire cannot be criminal, because if it was, Nature wouldn't have awakened it. This kind of ethical stance gives birth to total irresponsibility over one's actions. No ethical lessons from de Sade. But maybe something else?

The notion of the expansion of one's subjective universe is very valuable. It is important that we learn to look at things objectively, from a detached perspective. De Sade has turned the conventional ideas of good and evil upside down, thus showing us that there is no objective good or evil. As Hamlet observed, it is thought that assigns values to things.

An interesting phenomenon has been named after de Sade – Sadism. Let us try to look at this thing unprejudicedly. To achieve this, we must first throw the word perversion into the waste basket. I am personally sick of hearing people use such a term to describe everything which does not fit into their narrow worldviews. Having done this, we can ask the questions: What is Sadism? What kind of a person is a sadist? What could be the Initiatory significance of Sadism (if there is any)?

To answer the first and second questions, I bid you to reflect on these lines of Magus Flowers' the Lords [pg. 130]:

"Whether in the sexual or more abstract philosophical sphere, the truest definition of Sadism – or perhaps we should use the term Sadeanism to distinguish it from the pathological terminology of current psychiatry - is: the pleasure felt from the observed modifications on the external world produced by the will of the observer”.

This quote says a great deal, doesn't it? On the basis of this definition WE ARE ALL SADISTS (or sadeanists), at least to some degree. Every human being (couch potatoes and other vegetables notwithstanding) has an inner urge to change the world around him; Nietzsche called it the will to power. To de Sade and Nietzsche – and later to us Setians – the truly actualized Man was one who had complete control over himself and his environment; one who was able to conquer God and carry out his Thelema. Maybe de Sade did not think about it in these terms, but his exaltation of the expansive imagination is, nevertheless, antithetical to that Word of Sin – Restriction – spoken of by HarWer in the Book of the Law.

If we look at the phenomenon of SadoMasochism (the term masochism is
derived from the name of a Swiss writer L. von Sacher-Masoch) through a wide perspective, we can see that it is actually present in every profane relationship. As far as I know, an intellectual aim of the many practitioners of S/M is to achieve a deeper understanding of the various power-factors affecting all levels of society. An Initiatory application of S/M? Why not – provided that the practice is conscious, deliberate, safe, and based on mutual consent between adults.

I have written this rambling essay for a number of reasons, and it should be read as a process-oriented work. I have only few experiences that I consider SadoMasochistic, so I have approached the subject mainly on an intellectual basis. However, the Initiatory significance of S/M – and sexuality in general – is a fascinating area of research. If you are attending this year's Conclave you might wish to give the subject some thought.
Appendix 53

Finlandia-Working

Performed by the Kalevala Pylon on the 6th of January, XXX ÅES

Published in Iku-Turso, vol. , iss. 1
the newsletter of the Kalevala Pylon in March XXX ÅES/1995 CE

Finlandia-hymni/Finlandia anthem
V.A. Koskennimi

Oi, Suomi, katso, sinun päivästä koittaa, / O Finland, see, your morning light is dawning,
yö uhka karkoitetut on jo pois / the threat of night has passed away once more.
Ja aamun kiuru kirkkaudessa soittaa / the lark's sweet song is heralding the morning,
kuin itse taivahan kansi sois, / rising and sounding at Heaven’s door,
yön vallat aamun valkeus jo voittaa, / the powers of night before the morn retreating,
sun päivästä koittaa, oi synnyinmaa. / the day is dawning for our land.

Oi nouse, Suomi, nosta korkealle / O Finland, raise your young head proudly,
pääs seppälöimä suurten muistojen, / the day is here when you are strong and free.
Johan Julius Christian (aka Jean) Sibelius (1865-1957 CE) has been the most notable Finnish composer ever. His symphonies are well known and played all around the world.

Sibelius began as a violinist but concentrated later mainly on composing. His 7 symphonies and the symphonic poems form the skeletal frame of the vast scale of his production. At first he was a national romanticist (e.g. *Kullervo*-symphony 1891 and *Finlandia* 1899) but the themes of his compositions gradually became more international.

*Finlandia* is a mighty, beautiful and 'uplifting' piece of music; I do not have any doubt concerning its suitability for compassion rituals (it was mentioned in the ritual music list made by Anton LaVey in the early Church of Satan). In fact, the original function of this composition was to be a sort of 'compassion ritual' – to give courage and inspiration to the Finns. To shed more light on the history of *Finlandia* I will quote a rather lengthy passage from a booklet accompanying an LP record entitled *Jean Sibelius: Songs for Male Voice Choir*:

"Ever since the first time it was played, the orchestral poem *Finlandia* (1899), Sibelius' vision of an independent Finland, has inspired and given courage to the Finnish people throughout their fateful history […] The tone poem *Finlandia* came about as a protest against the czarist oppression which threatened the autonomy of the grand duchy of Finland at the end of the 19th century. At a festival arranged in aid of the threatened freedom of the press in 1899 a series of tableaux was presented with themes taken from Finnish history. The music for them had been composed by Sibelius and was conducted by the composer himself.

The penultimate tableau portrays the devastation of Finland during the Great Nordic War in the 18th century – mother Finland in the snow drifts surrounded by her starving children. The chords that grow to a threatening crescendo of the brass and the fearful rise in tension of the opening of the poem derive from this tableau. The militant allegro that follows and the concluding hymn with its vision of Finland's final victory over the forces of darkness have their origin in the music to the final tableau of the series.

During the Winter War in 1939-40 Sibelius agreed to write a choral arrangement of this final hymn. The idea was that it could be sung by soldiers serving at the front. The metric form of the poem that V.A. Koskenniemi wrote for this version for four voices poses certain problems for the singers."

To utilize *Finlandia* in a Pylon ritual was originally Adept Kotkavuori's idea. I thought it was excellent. When I started researching the 'roots of our culture'
I familiarized myself with the lyrics of this song. The idea of a 'Finlandia-Working' finally emerged from certain cascinating associations.

From the quote above it becomes clear that the "forces of darkness" refer to the Russian oppression (czars Nikolai II and his predecessor Alexander III) directed towards Finland at the end of the 19th century. It might be tempting to interpret the message of Finlandia as an esoteric statement from the Æon of Osiris, but in reality the song is simply a cry for freedom.

Being true to the original message of Finlandia I have constructed a Setian re-interpretation of it using a runic analogy. As far as I know, there has not been any sophisticated LHP body of initiates here in Finland prior to us Setians. Therefore, as the year XXX of the Æon of Set has begun, we – the guardians of the Black Flame in the realm of Kalevala – are in a unique position.

Let this be the beginning of a new ear. Now is the time to affirm and strengthen the presence of the Finnish Temple of Set. Let us whisper the Words of our Æon into the green forests and blue lakes of Finland so that they may reach the minds and souls of those Finns who seek the knowledge of the Highest of Life.

The Rite

I Ring the Bell (Adept Kotkavuori)
II Light the Black Flame/Open the Gate (Priest DenytEnAmun)
III Invocation to Set (ad lib from the Crystal Tablet; Adept SeBastian)

IV The Working: Finlandia is played from the tape. During the song Initiates join their hands and recite the following litany (at the beginning of each passage the respective rune is drawn in the air).

(thurisaz): “Thorin vasaran kanssa työnnämme syrjään kosmisen inertian eitietoiset voimat” (“with the hammer of Thor we push back the non-conscious forces of cosmic inertia”).

(ansuz): “jotta Odhinnin ei-luonnollinen inspiraatio voi virrata vapaasti mieliimmme.” (“so that the non-natural inspiration of Odhinn may flow freely into our minds.”)

(raidho): “Sovellamme inspiraatiota järkevästi ja harkitusti,” (“we apply the inspiration in a rational and ordered fashion,”)

(kenaz): “ja ilmennämme tulokset tekojemme kautta objektiivisessa maailmassa.” (“and manifest the results through our actions in the objective universe.”)

(gebo): “Palautamme Isämme läsnäolon ja viisauden Suomessa vahvistamalla ja jalostamalla hänen Lahjaansa, Mustaa Liekkiä meissä
itsessämme.” ("we restore the presence and wisdom of the All-Father in Finland by strengthening and refining his Gift of the Black Flame within us.")

"Annamme Lahjan eteenpäin jotta se voisi palata meille muuntuneena,” (we pass the Gift forward so that it could return to us transformed,")

(dagaz): ”ja jotta päivän valo voisi aina valaista kansamme.” (othala) ("and that the light of the day could always illuminate our folk.")

After the litany, the Sentinel recites the following:

"Oi Suomen jumalat, Setiläiset veljeni, saattakaamme Tahtomme sopusointuun …keskitäämme yhteinen tietoinen energiamme yhteen polttopisteeseen …oi veriveljeni, aamunkoitto on tullut …'liikkukaa, sen tähden, Valittujen Luo; näyttää heille Tuli sisällänne ja herättää heidät, jotta he voisivat saada voiman elää ikuisesti' (Part 2 of the Word of Set).”

"O gods of Finland, my Setian brothes, let us attune our Wills …let us concentrate our collective conscious energy into one single focus …O blood of my blood, the dawn is here …'move, therefore, unto the Elect; show them the Fire within you and awaken them that they may gain the strenght to live forever'.”

Sentinel: Xeper and Remanifest.
All: Xeper and Remanifest.
Sentinel: Reyn til Rûna.
All: Reyn til Rûna.
Sentinel: Hail Set!
All: Hail Set!

V Extinguishing the Black Flame/Close the Gate (Priest DenytEnAmun)
VI Ring the Bell (Adept Kotkavuori)
VII "So it is Done, and so shal it be!” (all)

Commentaries

SeBastian, II°: This Working had a two-fold purpose: (1) to strenghten the bond between the three of us who are the 'nucleus' of the Kalevala Pylon, and (2) to pass forth the Word of Set here in Finland so that it might be heard by those who seek the knowledge of the Highest of Life. The first purpose has been splendidly fulfilled; the effects of the second act remain to be seen. This was a noble ritual conducted in a very significant moment.
Tapio Kotkavuori, II°: To put it all very simply: To me this Working emphasized my roots, both mundane and magical.

DenytEnAmun, III°: For me this Working marked the end of the ear of the first Setian 'dynamic trio' in Finland. For up to now we had been the most active core of the Kalevala Pylon, based in Southern Finland, frequently not only Working – but also growing up to be fully adult – together. Now all of us had their 'basic Setian education', and we could (and eagerly would) move ahead for our diverse 'Wanderjahre': Adept Kotkavuori was soon to move to Germany, Adept SeBastian about to complete the cycle of studies he began upon entering the Temple (and probably move away from Raisio), and I had just moved to Turku and founded a new Pylon. It was absolutely marvellous to behold and celebrate the three of us at the end of this Working Cycle – we were all quite different from and much more 'individuated' than when the Cycle began. A real Presence of Self lingered within each of us, and I felt great pride in the Work we had accomplished together. There was a slight scent of human sadness also because of the fact that this would mark our last Working (face to face) together for a long time. But greater was the Joy of seeing each other's Becoming, and knowing that we would all set out for our new Adventures as creatures of Free Will.
Appendix 54

Forever Young?

Published in the Trail of the Serpent
the newsletter of the Order of Leviathan in January XXX ÆS/1995 CE

I recently had an opportunity to view a Mel Gibson movie called Forever Young, which I thoroughly enjoyed. It was a love story which slightly reminded me of Francis Ford Coppola's version of Dracula (i.e. the idea of one true love lasting eternally). The latter is much more elegant rendering of this theme, however.

Forever Young was also about cryonics (the science that explores the idea of freezing a dying person so that he or she might be cured at some future point when sufficient technology has been developed). It was this aspect as well as the title of the film itself that raised some interesting thoughts in my mind. But let me first relate the plot of the movie briefly.

It is year 1939 CE, just before WWII broke out. Daniel McCormick (Gibson) is a daring test-pilot whose friend Harry Finley storms to the airport to tell Daniel that he has just succeeded in bringing a cryonically frozen chicken back to life. Shortly thereafter Daniel's girlfriend Helen tragically meets with a car accident, and there is very little hope for her survival. Knowing that Helen's death would be too much for him, Daniel demands that Harry and his crew use him as the first human guinea pig for their cryonical experiments.

It is agreed that Daniel will be brought back from the ice sometime after Helen has died. The plans go astray, however, as WWII breaks out and Harry himself dies. Daniel lies forgotten in his cryonical dreams for 53 years, until in 1992 CE two little brats accidentally open his tank while playing in a dusty U.S. Army warehouse.

Daniel awakens and faces a totally new world – immensely advanced technologically, drastically changed morally if compared to the 1939 world of his previous experience. After numerous twists and turns Daniel finds out that Harry Finley has died, that the aging process cannot be halted (i.e. he will age 53 years in just a couple of weeks after having got back from the ice), and that Helen is, after all, still alive. He steals an old aeroplane and flies to Helen. The film ends romantically as Daniel says to Helen: "Will you still marry me?"

As far as I know, scientists have not yet been able to carry out the kind of cryonical operations described in the film. There are many difficulties in the process: the freezing of the whole body should be instantaneous to prevent the crystallization of the blood, and so on.
In the Age of Satan there was considerable interest in cryonics. Alan Harrington's the Immortalist was first published in 1969 CE, and it enthusiastically supported cryonics as the most noteworthy technological 'immortalizer-candidate' of mankind. I understand that Anton LaVey himself was extremely interested in it. Then-Magister Aquino has reviewed the Immortalist at length in a Cloven Hoof article entitled "Secrets of Life and Death" (Appendix 73 of the Church of Satan). Nevertheless, in the text proper of the Church of Satan Ipsissimus Aquino writes that the future development of cyborg-technology (i.e. replacing man's worn-out organic parts with mechanical/electronical ones) seems much more promising than cryonics. Considering the excellence and efficiency of Lorin Xanpol the Pantechnikon (see the Dark Side by Dr. Aquino), that's indeed something to look forward to!

Consequently, physical immortality may well be possible in the future. Naturally it would bring into being a lot of questions and problems such as overpopulation (which is already a big problem), intensified feelings of futility and insignificance (especially in those persons for whom the pleasures and pains of individual existence are too stressful), and so on. Eternity on Earth might not be so great after all. Therefore we might take a look at the subject from a slightly different angle by asking the question: Would I like to be forever young? Although it is absolutely wonderful to be young, my personal answer to the question is negative, and I feel that I have very sound reasons for that.

Prolongation of youth and effective prevention of diseases (i.e. longer life) are already facts in the present-day world. However, aging and ultimate physical death are still inevitable, and they are likely to remain such for some decades, at least. For this reason, I think it's important to learn to live in the present moment, and take everything out of every unique phase (e.g. youth, adulthood etc.) you are going through in your life. This is actually a very Satanic attitude, isn't it?

We have all seen those pitiful older men and women who cling to their youthful years and try to restore them – often in extremely grotesque ways. There is a big difference between the authentically 'youthful' older person (i.e. vital, curious about life etc.) and someone who desperately tries to look and behave youthfully. Contrary to the usual way of thinking, old age does not, in my opinion, necessarily imply wisdom. True wisdom can only be the result of life experiences, and those can only come about by living one's life as fully as possible.

I have good friends in very different age-groups, and I consider it a richness. Some older people I know have been vital throughout their lives, and it can indeed be sensed very tangibly in their presences. They have acquired a special 'inter-generational' perspective through which they are able to look at the world and human life in a broad context, and truly understand what they see. These men are
excellent role-models for a young Black Magician (mind you, 'rolemodel' should not be understood as someone to be emulated or imitated, but as someone whose ways and experience can teach you to find your own ways).

Moreover, the idea of being eternally bound to Earth does not sound very good in my ears. In the Æon of Set our highest and best standards find their expression as we actively engage in the process of *Xeper* and *Remanifestation* – the implications of which are not limited to physical dimensions of existence. In fact, getting stuck into some physical phase (e.g. being forever young) might hinder the evolution of the essential Self.

So, for these reasons I do not want to be forever young. I want to grow, to *Xeper* and *Remanifest*, so that when my time is up here on Earth, I can leave my physical envelope behind without regrets. When I die, I am quite sure that I will find roaming in the distant stars and the Halls of Asgardh much more rewarding than lingering in a dusty graveyard as a poor ghost.

*Reyn til Rûna!*
Appendix 55

Satanism and Me

Published in the *Trail of the Serpent*
the newsletter of the Order of Leviathan in April XXX ÆS/1995 CE

Recent articles on Satanism by Ipsissimus Aquino (January *Scroll of Set*) and Ipsissimus Lewis (January *Trail of the Serpent*), the ongoing Year of Rebirth and my personal life-situation, which is presently undergoing major inner and outer changes, inspired me to examine my own relationship with Satanism.

I initially learned about the Church of Satan and the Temple of Set simultaneously in the late XXVI ÆS via discussions and correspondence with my good friend, then-Setian Tapio Kotkavuori. He provided me with a copy of the Temple's informational letter which I set out to study more deeply a couple of months later. At about this time I also borrowed the *Satanic Bible* from him and found it inspiring. I experimented with the principles of Satanism and acquired very refreshing new perspectives. Nevertheless, the philosophy of the Temple, and more precisely the idea of *Xeper*, were much closer to my heart right from the start. As a result of all the inner examinations and reflections I finally decided to apply for membership in the Temple.

Satanism has never been anything more to me than a short phase during which I distanced myself from Judaeo-Christian indoctrination. As such it was, however, a necessary bridge between my previous RHP illusions and the white medallion of the Setian I°.

I like to view the Æonic Words in the form of a pyramid – *Thelema, Indulgence, Xeper, Remanifest* – each being a necessary principle to bring about the next one (e.g. you cannot Indulge your Will if you are not aware of that Will in the first place). This dynamic matrix and my personal experience give birth to a hypothesis: Because our evolution is gradual, we must first become Satanists and then Setians.

However, the question raised by Dr. Aquino was: "Should the T/S continue to represent itself as a 'Satanic' religion [...] or should we relegate Satan/Satanism firmly and finally to a historic period, ending as far as we are concerned in 1975?"

If my hypothesis is correct, then being a Satanist and being a Setian are two different things.

In my opinion Setianism is a 'Satanic' religion in the sense that we have evolved from the Church of Satan. By virtue of this evolution, however, the present-day T/S is something altogether different from the early C/S. I want to
emphasize that my viewpoint is solely based on historical studies, such as Dr. Aquino's the *Church of Satan*. I do not have first-hand personal experience of this evolution (I was 3 years old in 1975 when C/S transformed into T/S!), but it can be clearly seen to have taken place.

Looking at the subject from a different angle, I find it interesting to ponder the following question: Does one need a long occult background in order to Become an effective Adept Black Magician? My answer is no. Developing a broad historical perspective on the LHP is, of course, easier if one has prior experience on the Path. It takes longer for a newcomer to develop this kind of perspective, because everything is completely new and in many cases unheard-of. One must literally start from the beginning, and this takes lots of hard work, patience and determination. On the other hand, if one has a long background one may have to 'unlearn' a lot of things before one is able to grasp the core of magic, which is basically about being Self-aware, open-minded and capable of making clear and Willed decisions ("keeping a clear eye", as Dr. Aquino put it).

Do we need 'sinister images'? Every Black Magician has his own sense of beauty. Many people seem to use the kind of imagery in their psychodramatic rituals, which they have grown accustomed to earlier, simply because it has been tested and proved to be effective and aesthetically pleasing. If one has a Satanic background, then one may like to employ red-eyed demons of Hell; if one has a Golden Dawn background, then one may enjoy Egyptian imagery, and so on.

On one hand we might ask if there is any justified reason in practising psychodramas at all. In the light of Medial Black Magic (MBM), elaborate psychodramas may seem quite pointless. Why should I waste many hours in constructing a complex web of obscure evocations when a simple and direct focusing of my Will is enough? On the other hand, however, psychodramas can be very functional and effective. Priest Kelly has written and published some quite interesting discussions concerning the significance of psychodrama in the *Albion Chronicles*.

Going back to the subject of aesthetics, I think the most important thing is to uncover and create one's own aesthetic vision. It does not necessarily have to be full of dark demons straight out from a Slayer t-shirt. For instance, what is wrong in using flower or sunshine imagery if it pleases one's aesthetic eye?

When it comes to the Black Magician and his clothes, well... In my opinion allblack clothes can be striking on occasion, but the effectiveness of it does not last very long. Furthermore, what is the point in squeezing yourself into one specific 'style' of personality when you could be free to choose between numerous different images?

To conclude: In my opinion Satanism is a part of history as far as we are
concerned. I think that there are lots of important lessons to be learned and principles to be utilized in the legacy of the Age of Satan. Nevertheless, by virtue of *Xeper* we have evolved beyond the limits of that Age. We are not Satanists, we are Setians.
Appendix 56

Why am I a Setian?

Written March 3, XXXÆES/1995 CE. Unknown publication.

I have asked myself the headline question many times in different contexts. What was it that addressed me so powerfully when I first heard about the Temple? Why did a former skateboarder punk rocker-animal rights activist-vegetarian-hare krishna suddenly decide to change his life completely?

Above all it was the idea of Xeper. Self-development and inner growth have always been important to me. In a way my pre-Temple life was a succession of more or less clumsy attempts at Coming Into Being. The Temple provided such a wide variety of tools for Xeper (i.e. the Crystal Tablet and the reading list etc.) and a dynamic network of communication between individuals committed to Xeper. The environment of the Temple was (and is) so energizing.

When you become more aware of yourself through initiatory Work, you will be able to view your past in a different light. The most important thing is to question everything. For example, I still consider the animal liberation issue a topical and important one, however, now I can also see the naiveté with which some radical animal rights activists approach the problem. Everything can be viewed from many angles, every problem has many aspects.

One of the things I like most in being a Setian is the freedom resulting from Work. For example, I still enjoy punk rock, but I also love classical music. Depending on my mood and the occasion in question, I can assume many different 'styles' of personality (e.g. vegetarian/animal activist or college student/intellectual etc.). It is important to remember that all these things are just tools to be utilized by you yourself.

Is there a difference between identifying yourself as 'a member of the Temple of Set' or as a Setian (cf. the final paragraph in Dr. Aquino's 'Keep A Clear Eye' in the January Scroll)? Perhaps the difference is only a verbal nuance? Magically speaking, however, I would rather identify myself clearly as a Setian, because I feel that I am a Setian and not "just a member of some human organization". In fact, what makes the Temple something more than 'just another human organization' is that we are Setians "who shine like fire in the jaws of chaos" (The Word of Set, Part II).
Appendix 57

Ultima Thule II Main Conclave Working
Xepera Xeper Xeperu
A Celebration of the Heb-Sed Year

Published in Hyperborean Codex, vol. I, iss. 2
the newsletter of the Ultima Thule Pylon in September XXX ÆS/1995 CE

[This Working was inspired by Magister Webb's article "Proclaiming the Heb-Sed and Revalorizing the Word" in the November/December the Scroll of Set, and my personal Heb-Sed Working conducted in late April of this year].

PART I (Opening: Initiates stand outside the Inner Temple and face the Wall)

I. Ringing the bell 9 times (Adept Kotkavuori)
II. Lighting the Black Flame (Setian Peribsen)

III. Invocation (Adept SeBastian): "In the name of Set, the Prince of Darkness, we enter into the realm of Creation to Work our Wills upon the universe. O Majesty of Set, travel and rejoice with us as we celebrate the Heb-Sed year XXX; enfold our most exalted and sublime Selves with the Powers of Darkness as we proceed to face the real challenge of Initiation: Coming into Being as a Self-Created God. O Lord of Darkness, we are gathered here tonight to further the living Æon by actualizing and empowering the Mystery of the Pentagram within.”

IV. Entering the Inner Temple (Adept C.L.): "Initiation is hard Work. We must always dare to confront the inner and outer obstacles that hinder our Xeper. The power to transform Walls into Doors resides within. Awaken the power and wield it in the universes within and without with awareness and understanding.” (The Door is thrust open by Priest DenytEnAmun and Initiates enter the Inner Temple.)

PART II (Personal Work within the Inner Temple)

V. Back to the Roots. What do I REALLY want from life? What was it that originally drew me to the Temple of Set? What is the "red thread" of my life? Ponder these questions and try to find out whether there is any common Idea "behind" your respective answers (i.e. an idea that embodies your highest aspirations).
VI. Transformation of the Roots. Re-vitalize and energize the Idea by Indulging in your memories of being in close contact with your True Will. Then project and infuse the idea into your Graal liquid. Finally, empty the contents of the Graal passionately and with fierce Joy. Visualize the Idea filling every corner of your Being – thus empowering your eternal Quest.

[The Second Degree Recognition of Adept C.L. by Magister AruXet]

Magister AruXet: Xepera Xeper Xeperu.
All: Xepera Xeper Xeperu.

VII. Extinguishing the Black Flame (Setian Peribsen)
VIII. Ringing the bell 9 times (Adept Kotkavuori)
IX. ”So it is Done!” (all)
Appendix 58

C.G. Jung and Initiation

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the newsletter of the Ultima Thule Pylon in September XXXI ÆS/1996 CE

At the UT-Conclave in Stockholm I delivered a presentation on the Swiss psychologist and thinker Carl G. Jung (1875-1961). I am sure most of the readers of this newsletter are familiar with the concepts that Jung elaborated – concepts like the collective unconscious and its archetypes, introversion and extroversion etc. I began my lecture by briefly describing these central concepts of Jung's theory. In the present article I will not do this since there are many books out there, which fulfill this purpose very well. To get a grasp of Jung's thought I would especially recommend his (auto)biography entitled Memories, Dreams, Reflections (edited by Aniela Jaffé) and the massive the Archetypes and the Collective Unconscious.

In this article I will, on the other hand, try to express some of the conclusions that I have drawn from my reflections on Jung's theory. More specifically, I will try to express some aspects of Jung's thought that have been very initiatorily relevant to me personally – aspects that have opened an extremely deep well of inspiration to me.

The Collective Unconscious and its Archetypes

According to Jung, the collective unconscious is something that is common to all humanity. It is in our genes, so to speak – an inborn "realm" that is made up of layers going down to our early animal ancestors. The contents of the collective unconscious were in Jung's vocabulary archetypes. There are numerous archetypes in the collective unconscious, and they are very emotionally charged. For instance, in addition to having a cognitive representation of a personal mother, every man has also an inherited – "universal" – image of mother: the archetypal Mother.

Although archetypes in themselves are common to all human beings, their symbolical manifestation may be very different in different cultures. This is why we have so many similar motifs in the mythologies of different peoples: we have the hero and the wise man and the idea of rebirth etc. Behind every mythical hero there is the Hero-archetype itself: the "one behind the many".

We cannot grasp the archetypes in themselves, we can only "circle" them. This is why a mythical manifestation, for instance, is incomplete: it may manage to give expression to some aspects of the archetype in question, but not all. However,
this "circling" is necessary if one wants to achieve an intuitive understanding of the archetype itself.

At this point I am reminded on Plato's theory of the Forms. Plato thought that Forms underlie all physical existence and that noesis (intuitive understanding of a Form) may be achieved via rigorous intellectual reasoning (dianoia). An example: in writing this article I am trying to give expression to certain ideas – or Forms – and in fact all I can do is hope that the reader can intuitively get a grasp of those Forms via the medium of written words.

At the moment I actually think that what Plato called Forms and what Jung called archetypes are, in essence, one and the same thing.

**Opposites and the Idea of Polarity**

In Jung's theory the idea of opposite poles and the charge produced by their interaction assumes a central position. Without this charge there would be no energy and, consequently, no life. Jung also had the idea that both poles of a pair of opposites grow simultaneously. In this I am reminded of the central message of Ipsissimus Aquino's Wewelsburg Working: "Strengthen, exalt and encourage the Willful Self and you cannot avoid strengthening the natural instincts as well". In other words, if some aspect of your psycho-somatic complex gets to develop onesidedly, it will always cause some sort of disturbance in others. This is why it's of extreme importance to "seek after the mysteries" in all directions: to experience and understand all polar opposites and bring them together into an indestructible synthesis.

What an excellent "awkward transition" to the next topic:

**The Individuation and the Self**

Jung conceives of the Self as an archetype – as a "latent potential". He thought that the Self is something that does not emerge until middle age. Furthermore, if one wants to achieve a full actualization and realization of the Self, one must Work for it. This gradual Coming Into Being is what Jung called individuation. I think that we Setians refer to the same thing as we speak of Xeper. As we begin the process of individuation, our ordinary self (or ego) and the archetypal (or higher) Self are relatively distinct entities which have little or no interaction. During the process a Link is forged between these two realms and finally the higher Self begins to assume the place of our ultimate Guide – the inner "sun" that sheds its light on our Path and is simultaneously the goal after which we strive (to paraphrase Edred
As the process unfolds, we learn to know our higher Self more thoroughly, and indeed we become more adept in manifesting its presence (for are we not something more than our ordinary human selves during those precious moments of real GBM?) Ultimately, individuation leads us to Become our higher Self. At this point, I presume, our existence is not dependent on physical circumstances anymore, but we have rather assumed our place among the gods.

**On Free Will and Fate**

As a result of the above considerations it is my firm opinion that the source that we call our "True Will" (what Crowley referred to as Thelema) is the higher Self. I think that we do have free will, but if we choose to follow our "True Will" – to truly listen to the god within speak its words of wisdom and act according to them – then there are things that we cannot but do. As Priest DenytEnAmun once said, we have essentially two alternatives: to take those pieces of advice seriously, or leave the Magic.

Edred Thorsson has spoken of the *fylgja* (the term denoting higher Self in Runic Psychology) as "the storehouse of orlög [= fate]"). What this seems to boil down to is that if you choose to follow the Guidance of your higher Self, you will follow your "Fate". And here we start to move to the area where it is quite difficult to distinguish between RHP and LHP. The RHP context dictates that the guidance comes from a god that is without you. But what about the "*fylgja*-god"? Is it within or without? Or both?

Regarding this question my opinion is presently that RHP and LHP are principally two different ways of looking at the same Reality. Perhaps it can be said that we who tread the LHP have the advantage of accessing that Reality more easily – "with a clear eye", to quote Dr. Aquino. It has been said that the difference between us and the RHP is that we understand what we are doing. What would happen if the RHP people understood what they are doing? Would they become LHP instead?

Both Paths are I believe, equally important, and I think this is one of the things that *Samtaui* boils down to. We are all familiar with the widespread "LHP-fobia" among the treads of the RHP, but I think we have ignored the fact that there exists "RHP-fobia" among us as well. We must fight ignorance and stupidity, and there are RHP people who are also involved in the same struggle. What we need is interaction and cooperation. Indeed: "As Brothers fight ye".
Sometimes great Æonic changes coincide with more personal changes. Last year XXX ÆS was a catalyst of great changes within the Temple – changes that, I feel, are only now beginning to manifest at full power: the emergence of two new Magi, the institution of the Order of Horus, the change of High Priest etc. In my life, last year was also a great catalyst of change: I graduated from college, started my studies at the university, moved to a new apartment, met the man of my Dreams and fell in Love as a result of numerous wyrd coincidences; traveled to the United States to explore San Francisco and attend the SET-XVI Conclave in Las Vegas... The ramifications of these events are also only now beginning to manifest at full power.

As a result of a very energizing and rejuvenating vacation that I recently spent in Eastern Finland, I felt compelled to synthesize on paper the main realizations and concepts that I have experienced and Worked with during the last year or so. The article that you are presently reading is in many ways incomplete, as is the case with everything here in the World of Horrors. Nevertheless, I hope that you will be able to grasp the Ideas behind my rambling verbalizations – the Ideas that prompted me to speak. For it is my firm opinion that when we truly encounter authentic Forms, we cannot but open our mouths and try to convey that experience to our fellow travellers.

Last Summer (XXX ÆS) I bumped with full force into Carl G. Jung, whose writings opened an extremely deep well of inspiration for me. In many occasions Jung spoke about the experiences that ultimately led him to formulate his theory of the collective unconscious. One particular experience rang a very familiar tone within me. Jung claims that he became conscious of two "levels" or "personalities" within him already at a very early age. In his (auto)biography entitled Memories, Dreams, Reflections (edited by Aniela Jaffé) he uses terms "(personality) number one" and "(personality) number two" to describe these levels of existence. "Number 1" was his ordinary self (or ego): the psychosomatic complex that we are normally aware of, and which most people consider their only self. "Number 2", however, was much more noble and mysterious. It had an almost "ageless" quality about it, Jung described, and he felt "Number 2" to be infinitely wiser than "Number 1", his ordinary self.

What was that "Number 2", then? Jung explained the entity in terms of his
theoretical framework: "Number 2" was his own archetypal Self that existed in the realm of the archetypes – the collective unconscious. As a result of the initiatory pursuits of "Number 1", the Self -which, like all archetypes, exists as a "latent potential" – was activated and began to make its existence more clearly perceptible. The result of this was that Jung focused his activities more and more to the actualization of his Self. This pursuit formed the "red thread" of his life, which manifested explicitly in his explorations of many strange and mysterious subjects.

The academic world has considered Jung an eccentric weirdo at best and paranoid schizophrenic at worst. It fails to understand Jung's deepest motives because, as we know, few academic people are truly interested in things that cannot be verified using the scientific method. Concepts like "collective unconscious" or "archetype" are not scientific, but they can speak volumes to those "who have learnt to See in Darkness".

In the various mythologies the place where the gods live is always portrayed as separate from the place where humans conduct their day-to-day affairs. The realm of the gods is above the realm of humans – it is the "Heaven" or "Asgardh" or "Olympos".

Plato did not speak of gods. To him the "higher plateau of existence" was the realm of the Forms or Ideas. This realm was the ultimate Reality, because it was eternally constant and immutable. The physical world – and the world of humans – was a sort of reflection of Reality and it was in a constant state of change or "becoming".

Common to these all is the idea of two dimensions or plateaus of existence: the physical world and the realm of the gods, Forms or – in Jung's vocabulary – the collective unconscious where the archetypes are.

This dimension of existence – the physical and human world – is more or less imperfect with its pleasures and pains, ups and downs. Each human being is, I believe, aware of the Forms: each human being has some kind of a sense of perfection, which is more or less reflected in art, science or politics, for instance. Some people turn their backs on "this world" and start actively pursuing the Forms (f.ex. a monk), while others live very strongly in this dimension (f.ex. a LaVeyan Satanist).

It is perhaps ironic that there are gods and goddesses that ultimately control the dynamism of this physical world. Namely, I believe that religion has initially come into existence as a result of our awareness of the archetypes/Forms. Even though the Forms are not conscious, freewilled agents in the sense of humans, they do have their eternal functions upon which, I think, all the events of the physical world are ultimately based. For this reason – to put it more accurately – human beings are not really "conscious, free-willed agents" until they Realize their
"Number 2" Selves (see below).

Our condition as human beings is very strange, indeed. On one hand we have our psychophysical semblance. Even the so-called highest functions of our mind (creative imagination, rational thinking etc.), I think, belong to this sphere, because the mind is not entirely separate from the physical (and vice versa). This is why we can influence the physical world with our minds – from lifting our hand to inducing a psychosomatic illness in ourselves. For our purposes, therefore, I think it is acceptable to treat the mind and body as "one unit".

Yet on the other hand we have our "Number 2": the archetypal higher Self or the "Eye of Wisdom" that Dr. Raghavan Iyer spoke about (quoted by Ipsissimus Aquino in his April XXXI Black Pyramid article "Anamnesis"). Ipsissimus Aquino continues (ibid.): "[...] the superficial 'self' looks out at its level and sees natural events [...] The core or true self [...] exists as a neter and, when looking outward, sees a universe not of the works of other neteru, but of those neteru themselves"

In Plato's theoretical framework that which was above all other Forms was the Form of the "Good". All other Forms had their origin in this first Form. After all this talk about our ultimate core Selves, which exist as neteru or Forms, we cannot but conclude: we have our origins in the "first Form of core Self". This is, of course, the entity that we call by the name of Set, the "Prince of Darkness", the "First Form of Isolate Intelligence", the "Neter of neteru".

In my view, the neter that I Am is Perfect. Like its originator (the "Giver of the Gift") Set, it also shares the quality of being a "neter of neteru", standing beside the Dark Prince, in the company of other gods.

Each of us is thus a synthesis of the Two Brothers: our "Horus" is the psychophysical complex and our "Set" is the core Essence. Our "Horns" – that "strange and fitful presence" – is in many ways imperfect. As stated above, everything here in this physical world is in a state of constant "becoming", and Initiation is very much about learning to direct that "becoming" into ever closer proximity with the True Will flowing from the core Self. To achieve this, we need to exercise our bodies and refine our cognitive tools. In short, the Two Brothers must Work in Harmony. This is Samtaui on a personal level.

The full realization and actualization of our Forms allows us to truly Come Into Being as "conscious, free-willed agents", who stand above all other neteru as final Masters of the Universe. As Ipsissimus Aquino concludes his April XXXI Black Pyramid: "Your ability to align your consciousness with your neter, rather than your superficial, animal, illusion of 'self' is Xeper".

XEPERA XEPER XEPERU.
Appendix 60

Jesus Christ, the Black Magician

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Become perfect, just like your heavenly Father is perfect. (Mt. 5:48)

Who exactly is a treader of the Left-Hand Path? Magus Flowers has made a fascinating journey through history in his Lords of the Left-Hand Path: A History of Spiritual Dissent, examining numerous cults and persons and determining whether they are Lords of the LHP or not. It is highly interesting to note that there are many persons who are clearly LHP-oriented, yet they themselves insisted that they are treading the Right-Hand Path instead (for example, Aleister Crowley).

Most (all?) members of the Temple come from Occidental countries, and so Christianity has been the thing to be rebelled against. In the Age of Satan the idea of rebellion against Christianity was the central concept: the Church of Satan was dependent on Christian mythology etc. The Temple of Set, on the other hand, isolated itself from Christian dualism right from its (re)creation in 1975 CE, but still – perhaps because of our roots in the C/S – many of us consider (either consciously or unconsciously) Christianity as our enemy.

But what about Jesus Christ himself? Magus Flowers unanimous judgement of him is that he was a Lord of the LHP (see pages 84-89 of the Lords). This notion was so intriguing that I decided to do some field-work as part of my comparative religion studies at the university. The topic of my research was the idea of deification (Greek theosis), which is the central concept in Eastern Orthodox Christian mysticism.

According to the Christian mystics Gregory of Nyssa and Maximus the Confessor deification means union with God. In the New Testament it is expressed in these lines: "The glory that thou hast given me I have given to them, that they may be one as we are one: I in them and thou in me, that they may be perfectly one" (John 17: 22-23). To us this idea of union may at first sound repulsive, but what if the word God was replaced with the words higher Self? According to my understanding, the essence of Setian Initiation is to seek union with one's higher Self – the neter that exists in the realm of the Forms. To quote Ipsissimus Aquino (April XXXI Black Pyramid): "Your ability to align your consciousness with your neter, rather than your superficial, animal, illusion of self is Xeper."

Jesus can thus be seen as a man who accomplished self-deification and set
out to teach other people so that they could achieve the same. Jesus Word has been summarized as AGAPE, or love. He taught men to love God with all their hearts because without this love there can be no theosis. Indeed, if you do not love your higher Self, you will not be able to achieve the Knowledge and Conversation of the Holy Guardian Angel, as Crowley expressed it. Self-love is the basis of all Initiation.

My firm opinion is that there are essentially two levels of existence: this physical world (and the cognitive/cultural layer imposed upon it by humans) and the realm of the Forms/neters/archetypes/gods/Runes. All religions and metaphysical theories are attempts at verbalizing the second level of existence – the fundamental Reality of which Plato spoke about. We Setians have developed an efficient vocabulary to express our experiences of Reality. Christian mystics (or Buddhists or whoever) have their own vocabulary, and the tragical thing of this all is that we do not understand each other even though we may be speaking about the same things. I hope that these thoughts of mine help you to see that there are gems of wisdom everywhere – even in places where you would least expect them to be. Keep an open mind as you move amidst the wonders of the world and consider carefully the meaning of the phrase *Reyn Til Rûna*.
Appendix 61

I and my proximal Forms

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Introduction

At the Ultima Thule IV Conclave in Oulu I delivered a presentation entitled "I and My Proximal Forms". The purpose of my presentation was to shed some light on my theory concerning the "proximal Forms" and to tell the assembled Setians something about the "things that make me tick" – that is, my own proximal Forms.

The Theory of the Proximal Forms

What are these proximal Forms, then? My theory is based on Plato's theory of the Forms and Carl G. Jung’s theory of the archetypes, both of which assert that there exists an eternal realm outside the dimensions of space and time. This realm is "inhabited" by a numerous, yet limited, amount of immortal principles (that is, Forms or archetypes), each of which is perfect in itself.

Furthermore, both Plato and Jung assert that in this realm there is one Form/archetype which is above all others: Plato called it the Form of "Good" and for Jung it was the archetype of the "Self". In the Temple of Set we have the idea that the core Self – or Essence – is immortal and divine, and utterly isolated from the dimensions of space and time. Now, in my vocabulary Essence = "Good" = "Self".

My theory is that some Forms/archetypes are "closer" to the Essence than others, and I have begun to call these as "proximal Forms". I have discovered that in the course of Initiation you will gradually find those areas of interest that truly "make you tick". In my case, these areas of interest are something that have been "with me" for a long time already -- in some form or the other. There are, of course, numerous interesting things in the world, but only a handful that really "force" you towards further actualization and understanding. I think that there is a Magical Necessity that when you strive to Realize your Essence, you Need to Realize your proximal Forms as well, because they seem to be sort of "attached" to your Essence.

Each proximal Form contains a Mystery; together they are your ultimate "subjective Rûna" that awakens the burning Need to understand and learn to
articulate it better – to bring your proximal Forms into a fuller actualization here on Earth.

"The Esoterical TeddyBears"

Ever since I awakened to puberty and realized that I was gay, I have been attracted to large, bearded men who are older than I am (for instance, in my eyes Luciano Pavarotti and Santa Claus are really Hotter Than Hell!) This preference and longing is a very integral part of my personality, and in December of XXX ÆS (1995), I formed a group called "TeddyBears" in the Finnish organization for Sexual Equality for younger/smaller men who are attracted to older/larger men (and vice versa) and started to have meetings and discussions with the group. The group grew rapidly, and we have presently about 40 members scattered around Finland. In August of XXXI (1996) I started a similar group in Helsinki, which now has its own leader.

The "secular" function of this group is to influence and criticize the prevailing ageism and "size-ism" in gay culture (as well as in society at large) – simply to show that there are "young and good-looking" guys who are genuinely attracted to older men, and that in general there are people who really find "fat and hairy" men sexually attractive and beautiful (I think that this is very much about finding your own Sense of Beauty and having the courage to follow it). The function of the group is also to encourage and facilitate relationships in which there is an age- or size-difference between the parties. For me, however, the TeddyBear group first and foremost exists to serve a Magical function: to facilitate my Work in actualizing and understanding the proximal Forms after which I have been running for almost all my life: the archetypes of the "Wise Old Man" and the "Chaotically Energetic Boy". These two archetypes form a real "divine couple" that is reflected in numerous instances. My goal is to map the various manifestations of these archetypes in literature, art, movies etc. and to bring them more "into this dimension" – to learn to articulate and express them better and that way to change the world.

"The Necessity of the Marriage of the Two Brothers"

In my vocabulary, the "Two Brothers" is a codeword for two polar Beings that are mutually exclusive on a superficial level, yet partake in a profound and intimate connection and interaction on a deeper level. Horus and Set are an excellent example of the Two Brothers: rivals and even enemies on a superficial level, yet lovers and bedfellows on a deeper level.
Looking at my own life, I see a recurrent pattern of drawing inspiration from contradictions, opposites and situations where I have had to face something that I am not. Furthermore, it seems to me that I myself am a person of very striking contradictions and opposites (a "schizophrenic Act of Presence", as I once remarked!), yet somehow I am able to keep the whole of my Being in a productive balance (at least most of the time...)

Thus, the archetypal union (or Samtaui) of the Two Brothers is another proximal Form of mine. It is very closely related to the "TeddyBear thing" above. To date, I have thought of these Forms as separate, yet perhaps they are ultimately one and the same Form.

I see a manifestation of Samtaui each time when there is a pair of opposites that seems to be impossible to reconcile on a superficial level, yet has that special Hidden Connection. For example, I have been doing some research on the dynamics of the Left-Hand Path vs. the Right-Hand Path, and also on the two ontological levels of being (the realm of the Forms vs. the physico-mental realm of space and time). It seems to me that there is a strong presence of the archetype of Samtaui in these examples. In fact, I think that the state of "Embodied Essence" could be thought of as Samtaui of the realm of the Forms (where the "unembodied Essence" resides) and the physico-mental realm of space and time (where the psychosomatic complex resides).

These were just two of the many examples that I have discovered. In general, I think that the challenge of Samtaui is the task of "building bridges" between the "Two Brothers" – trying to find a balance in their dynamic interaction and realize the significance of them both in relation to the whole. I think Magus Flowers has expressed it best in one of his books: "Opposites are aspects of a third idea that contains them both".

A Pending Conclusion

Just as my Initiation as a whole will last a lifetime, so does also the Work with my proximal Forms. As mentioned at the beginning of this article, the proximal Forms are those things that really make you tick. Therefore, I think, they could be regarded as the "meat" of your Initiation (your Essence is the skeleton).

Along the way of my Initiation so far I have seen glimpses of my proximal Forms and subsequently tried to express them in words. All the time the focus seems to become clearer. My presentation at the UT-IV was one of these attempts at expressing my own "unified field theory" of Initiation, and this article is another. Just like Albert Einstein, I am driven by my Will to form a personal synthesis – to uncover the Truth as it is seen through the Eyes of SeBastian (my Magical Name).
In my view, the ultimate goal of Initiation is to uncover/create your own Order and to Realize this Order in the objective universe. This is, I think, what Magus Flowers means as he speaks of the "objectification of the ultimate subject".

Needless to say, all comments and questions concerning the subjects discussed in this article are more than welcome. Also, if you feel that your own Work resonates with the concepts that I have talked about above, then please get in touch with me so that we can have some dialogue.

_Essent Into Essence._
Appendix by Michael A. Aquino
Appendix 62

Temple of Set

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General Information and Admissions Policies
- Updated 1/XXV AE -

Thank you for your inquiry. The Temple of Set is an institution unlike any you have previously encountered. Before you can make an informed decision concerning possible affiliation, it is necessary for you to consider the history of the Temple, its basic tenets, its current design and programs, and the benefits and obligations incurred by each Setian.

History of the Temple

While the Temple of Set as an organization was formally incorporated in 1975 CE, its magical and philosophical roots are prehistoric, originating in mankind’s first apprehension that there is “something different” about the human race - a sense of self-consciousness that places humanity apart from and above all other known forms of life.

Ancient religions - of which those of Egypt are generally acknowledged the oldest - either exalted or feared this self-consciousness. Those which exalted it took the position that the human psyche is capable of opposition to and domination of the forces of nature. Those fearing it warned man that such a presumption of independence would be sinful and dangerous. Therefore, they said, such “will to power” should be concealed, sublimated - and if necessary punished and exterminated - that mankind might return to an Eden-like “state of nature” untroubled by the burdens of having to take responsibility for decisions, judgments, and actions based upon an essentially personal determination of “good” and “evil”.

The psyche-worshipping religions were more intellectually demanding than their nature-worshipping counterparts, since it is more difficult to reason a path through one’s span of conscious existence than it is to be swept along by a current of semi-rational stimulus and response. The reasoning religions - or schools of initiatory philosophy - attained levels of abstract knowledge that made them mysterious to the masses. In a few societies, such as Egypt and Greece, such groups were respected and admired. More often, however, their exclusive elitism and “supernatural” activities made them objects of resentment and persecution.

While all philosophical schools embraced the psyche-centric consciousness to some degree, there were a very few that made it avowedly and explicitly the focus of their attention. The divine personifications (“gods”) of such schools have come down to us as symbols of what most Western religions, worshippers of non-consciousness, consider the supreme “evil”: the Prince of Darkness in his many forms. Of these the most ancient is Set, whose Priesthood can be traced to predynastic times. Images of Set have been dated to ca. 3200 BCE, with astronomically-based estimates of inscriptions dating to ca. 5000 BCE.

The original Priesthood of Set in ancient Egypt survived for twenty-five recorded dynasties (ca. 3200-700 BCE). It was one of the two central priesthods in predynastic times, the other being that of HarWer (“Horus the Elder”). Unification of Egypt under both philosophical systems resulted in the nation’s being known as the “Two Kingdoms” and in its Pharaohs wearing the famous “Double Crown” of Horus and Set.
Originally a circumpolar/stellar deity portrayed as a cyclical counterpart to the Solar Horus, Set was later recast as an evil principle by the cults of Osiris and Isis. During the XIX and XX Dynasties Set returned as the Pharaonic patron, but by the XXV Dynasty (ca. 700 BCE) a new wave of Osirian persecution led to the final destruction of the original Priesthood of Set. When the Hebrews emigrated from Egypt during the XIX Dynasty, however, they took with them a caricature of Set: “Satan” (from the hieroglyphic Set-hen, one of the god’s formal titles).

After the eclipse and extinction of the original Priesthood of Set during the Osirian dynasties of Egyptian decadence, few “Satanic” groups have been able to survive long enough, or to carry on their activities openly enough to rise to significant heights of sophistication. Most remained at the level of primitive “devil-worship” or “witchcraft” - ironically the very stereotype assigned to them by monotheistic religious establishments. Adoption of such “blasphemous and diabolical” practices by ignorant people who were crying out to unchain their souls as best they could only made them easier targets for persecution, which was generally meted out with sadistic enthusiasm. It is historically estimated that some 13 million accused Satanists were tortured and burned to death in medieval and Renaissance Europe alone. Many European museums still display the grisly, almost unbelievably cruel devices used in such torture, and detailed records of the “trials” and “confessions” of the victims survive in shameful abundance. Cases of torture, murder, and genocidal extermination of “infidels” and “heathens” in other areas of the world similarly abound - and stand collectively in testimony to the appalling legacy of the world’s major monotheistic religions. It must further be remembered that the more “tolerant” climate of modern times did not come about through the wishes of conventional churches themselves, but rather through their increasing rejection by a mankind exhausted by religious warfare and terrified by the wanton viciousness of such establishments as the “Holy Office” (better known as the Inquisition).

If the “Enlightenment” of the 17th and 18th centuries succeeded in reducing Christianity - the dominant monotheism of Europe - to a secular moral metaphor, it was not until the late 19th century that the so-called “Black Arts” began to be tolerated, and then only in their most simplistic and socially innocuous forms. From Freemasonry came a ceremonial magical offshoot - Rosicrucianism - which became increasingly more sophisticated in the Rosicrucian Society of England (S.R.I.A.) and then in the famous Hermetic Order of the Golden Dawn (G.D.).

In 1904 an Adept of the G.D., named Aleister Crowley broke away from that disintegrating body to form his own Order of the Astrum Argenteum (A.A.). To the Rosicrucian/ceremonial magical philosophy of the G.D., Crowley added first a strong emphasis on attainment of the highest level of self-consciousness (“Knowledge and Conversation of the Holy Guardian Angel”) and later the Masonic/sexual magic practices of Germany’s Order of Oriental Templars (O.T.O.). The latter practices, together with Crowley’s cavalier lifestyle, brought him public notoriety. His organizations survived his 1947 death only in highly-fragmented and doctrinally degenerate factions.

In 1966 a San Francisco sorcerer named Anton Szandor LaVey founded the Church of Satan as a medium for the study of the Black Arts and as an ethical statement repudiating the religious hypocrisy of conventional society. The Church remained principally a San Francisco phenomenon for its first four years, then during 1970-1974 branched out across the United States and Canada with local “Grottos” headed by those ordained to the Satanic Priesthood (the Priesthood of Mendes).

The Church of Satan’s attitude towards magic was more pragmatic and utilitarian than that of such mystically-based organizations as the G.D., and A.A.. It saw no need for exhaustive studies into the often incoherent and inconsistent concepts of the Cabala, nor did it see anything extraordinarily significant in sex-magic. Rather it chose to approach the occult arts and sciences more rationally and even scientifically, employing “Occam’s razor” to design and conduct Workings of ritual magic that were simple and direct, yet effective. In this the Church was generally successful, but it continued to experience increasing difficulty with the basic nihilism and negative connotations of its religious imagery. It could not escape the self-assumed limitation of being “anti-Christian”, and of course the parameters of philosophy and metaphysics have been extended far beyond the primitive and superstitious conceptual and symbolic limits of the Judaic/Christian tradition.

It also proved to be a misfortune of modern Satanism that, en route to divinity, the psyche is prone to superficial egotism. The Church suffered periodically from petty crises and scandals among the general membership, and finally Anton LaVey lost confidence in its organizational viability. In 1975 he made a decision to redesign it as a non-functional vehicle for his personal expression and
financial income. This decision was emphatically rejected by the majority of the Priesthood, who immediately resigned from the Church in protest and denied its legitimacy as a true Church of Satan henceforth. The senior Initiate, Michael A. Aquino, invoked the Prince of Darkness in quest of a new Mandate to preserve and enhance the more noble concepts which the Church of Satan had conceived and outlined. That Mandate was given in the form of The Book of Coming Forth by Night - a statement by that entity, in his most ancient semblance as Set, ordaining the Temple of Set to succeed the Church.

The Temple was incorporated in California as a non-profit church in 1975, receiving both state and federal recognition and tax-exemption later that same year. It has since remained the sole Satanic religious institution possessing these legal credentials.

The Setian Philosophy

Since movements dedicated to the Prince of Darkness have been so ill-tolerated by the masses of humanity wherever and whenever they have appeared, why have they survived at all? Why do they continue to exercise such uncanny attraction, and why now should you consider approaching this particular one?

The appeal of occultism is much the same as that of conventional religion: Logical positivism and scientific materialism, though they have made great strides towards explaining the "how" of existence, have failed entirely to explain the "why". Hence the curious seek answers in metaphysical philosophy or religion. Metaphysical philosophy requires a logical base from which various suprarational principles are induced. Conventional religion is the simplification of such a philosophy into a crude ideology, which adherents need not understand, but only accept as an act of blind faith.

Conventional religions, with their colorful mythologies analyzed in terms of the underlying philosophical principles, represent simply the primitive longing of mankind to feel "at one" with the Universal harmony he perceives about him. "White" magic, as practiced by primitive pagan and modern institutional religions, offers the illusion of "re-inclusion" in the Universal scheme of things through various ritualistic devotions and superstitions.

The Black Magician, on the other hand, rejects both the desirability of union with the Universe and any self-deceptive antics designed to create such an illusion. He has considered the existence of the individual psyche - the "real you" of your conscious intelligence - and has taken satisfaction from its existence as something unlike anything else in the Universe. The Black Magician desires this psyche to live, to experience, and to continue. He does not wish to die - or to lose his consciousness and identity in a larger, Universal consciousness [assuming that such a Universal consciousness exists]. He wants to be. This decision in favor of individual existence is the first premise of the Temple of Set.

The second premise of the Temple is that the psychocentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of becoming or coming into being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche.

Ironically it is the very ease with which any individual can apprehend and appreciate his or her personal psyche that has frightened the many religions of the world which deny and oppose the power of that psyche. Clothed though they may be in riches, ritual, and respectability, they always have been and remain obsessed with the suppressed knowledge of their own essential insubstantiality. They endeavor to distract attention from this by sponsoring shows of mind-numbing drugs, masses, masses, privations, entertainments, and penances to coax or cow their flocks of adherents into a confused, apprehensive, but trusting state of faith and automatic obedience. They shudder with horror at the psyche; they paint it red and add horns, cloven hooves, and a forked tail to dramatize how "dangerous" it is. Yet they can never escape it or defeat it, because they have never really succeeded in opposing themselves to it - merely in distorting and perverting it. How could they destroy something which, in the final analysis, is the conscious self of every human being?

The "worship" of Set is thus the "worship" of individualism. In the Church of Satan this was taken to mean indulgence in all [legal] desires of the body and ego. Since many such desires are impulsive and destructive, the Church found itself in the awkward position of de facto endorsing
many practices which were degrading rather than exalting, and which simply accelerated the tensions resulting in the eventual crisis of 1975. The Temple of Set determined to preserve the principle of individualism, but to add to it the "higher self" aspirations of Aleister Crowley's pre-O.T.O. philosophy of Thelema. Glorification of the ego is not enough; it is the complete psyche - the entire self or soul - which must be recognized, appreciated, and actualized. The process by which this exaltation of the psyche is sought is called by the name Xeper [pronounced "Xhefer"]; it is the Egyptian hieroglyphic term for "to become" or "to come into being".

The means by which Setians seek to Xeper are many. As a matter of principle the Temple declines to standardize its approach to Initiates. Each may pursue topics of greatest personal interest with whatever emphasis and at whatever rate desired. The Temple seeks merely to be a forum for Setians to communicate and cooperate with one another constructively and courteously. Many ideas and philosophies are discussed within it, but such discussion does not constitute the dictate of dogma. Indeed dogma - to include fixed ideology in any form - is repugnant to the Temple. We strive rather towards an atmosphere of "best possible premises", which are always subject to constructive, intelligent examination and criticism. That same atmosphere is Socratic, however, in that foolish, pretentious, or destructive egotism under the guise of exploration is neither respected nor endured.

While it is obvious that Setians have more than enough interests to occupy an organization with many times our membership and resources on a full-time basis, the Temple of Set is not intended to consume the energies or lifestyles of its Initiates. Since a truly Adept magician must interact constructively and comfortably with conventional society, encouragement of monastic isolation within Temple circles would be counterproductive to personal development and even constractive of the flexibility necessary to the entire Temple. Setians are accordingly advised to pursue as wide a variety of secular interests as possible, and to let Setian philosophy apply to them only as appropriate.

Structure and Operation

The deliberately individualistic atmosphere of the Temple of Set is not easily conducive to group activities on a routine or programmed basis. There are no congregations of docile "followers" - only cooperative philosophers and magicians.

Supreme authority in the Temple is held by the Council of Nine, which appoints both the High Priest of Set and the Executive Director. Initiates are Recognized according to six degrees, based upon Western magical tradition and incorporating features from many Black Magical societies: Setian I°, Adept II°, Priest or Priestess of Set III°, Magister/Magistra Tempel IV°, Magus/Maga V°, & Ipsissimus/Ipsissima VI°. Recognition as an Adept constitutes certification by the Temple that one has in fact mastered and successfully applied the essential principles of Black Magic. The Priesthood and higher degrees are conferred by Set alone, and Recognized by the Temple according to his Will.

The design, care, and operation of the Temple are entrusted by Set to the Priesthood. All Initiates of the Priesthood are originally highly qualified Adepts in the Black Arts. Most of your contact with them will be in this context. Because they are responsible for the integrity of the Temple as a whole, however, they have the authority both to evaluate and Recognize Initiates' competence and, if necessary, to suspend or expel individuals who have proven themselves incapable of maintaining Setian standards of dignity and excellence. The Priesthood takes all of these responsibilities extremely seriously, since it regards its name literally and its trust as sacred. In this respect it stands significantly apart from conventional religious clergy, who de facto consider their "priesthoods" as social professions and their deities as mere symbols and metaphors for their institutional or personal moral ideologies.

The knowledge of the Temple of Set is made available through four principal avenues: an extensive, annually-updated reading list of published works in over twenty specialized fields; the newsletter Scroll of Set, the newsletters of the Temple's various specialized Orders; and the series of loose-leaf encyclopedias entitled the Jeweled Tablets of Set. The contents of the Scroll and the Order newsletters are time-dated, of course, but the contents of the Tablets change periodically as ideas are advanced, improved, or disproved; or as they become more or less relevant to the Temple's areas of concern. The Scroll, Order newsletters, and Tablets are reproduced simply and
inexpensively [similar to this letter] to preclude excessive membership expenditure for frequently-revised publications.

In the old Church of Satan and in the present-day Temple of Set, most Initiates have been geographically distant from one another. This has necessitated organizational services geared more towards the individual than to local groups [though the Temple has provision for “Pylons” just as the old Church did for “Grottos”]. It has also meant that Setians supervise the Temple and interact with one another largely by correspondence. If you affiliate with the Temple, you should anticipate this aspect of its design. [Official Temple mailings to overseas Setians are all sent via Air Mail.]

Setians tend to form friendships and to meet with one another on an individual or group basis [the larger gatherings are called “Conclaves”], but there is no requirement for either group activity or regularly-scheduled “devotions” of any sort. Affiliation is kept confidential; your admission is known only to the Priesthood unless you desire to meet other Setians. In summary, you may apply the services and systems of the Temple as you wish, and as you deem most complementary to your Xeper; otherwise they will not intrude upon you.

**An Important Clarification**

As noted above, much of the vicious propaganda concerning medieval Satanism became self-fulfilling prophecy as ignorant would-be witches and sorcerers superstitiously experimented with cannibalism, drugs, grave-robbing, church desecration, and sexual violence. Regrettably, there still exist some individuals whose idea of “Satanism” is largely a simple-minded synthesis of Christian propaganda and Hollywood horror movies. The Temple of Set enjoys the colorful legacy of the Black Arts, and we use many forms of historical Satanic imagery for our stimulation and pleasure. But we have not found that any interest or activity which an enlightened, mature intellect would regard as undignified, sadistic, criminal, or depraved is desirable, much less essential to our work.

The Temple of Set is an evolutionary product of human experience. Such experience includes the magical and philosophical work of many occult organizations and orders which have preceded us. Some of these groups were socially acceptable by contemporary or modern standards; others were not. Some individuals or groups made brilliant discoveries in one field of interest while blighting their reputations with shocking excesses in others. In examining the secret and suppressed corners of history for valuable and useful material, the Temple must be at pains to insist upon its ethical presentation and use of such discoveries as it makes. Setians who are in any doubt as to the ethics involved in any of the fields which we explore should seek counsel from the Priesthood. All Setians are further expected to display a high measure of common sense in this area.

The Black Arts are dangerous in the same way that working with volatile chemicals is dangerous. This is most emphatically not a field for unstable, immature, or otherwise emotionally or intellectually weak-minded people. Such are a hazard to themselves and to others with whom they come into contact. The Temple endeavors to not admit them to begin with. If such an individual should gain admittance and later be exposed, he will be summarily expelled. In cases of doubt the Temple may be expected to place the burden of proof on the individual, for the sake of all Setians and the Temple’s integrity.

The Temple of Set evaluates conventional religions as erroneous in principle and therefore unworthy of peer status. We feel no need to concern ourselves with their activities, or for that matter to maintain any sort of “diplomatic relations” with them [as in councils of churches]. Our position is that they may serve a useful social function as purveyors of soothing myths and fantasies to humans unable to attain Setian levels of self-consciousness. Hence we ignore conventional religious organizations unless they intrude upon our affairs.

These warnings are not intended to be oppressive or intimidating, but they should be taken seriously. The Temple is a forum for the investigation of many subjects which conventional society finds odd, mysterious, and even extremely frightening. The Temple will be tolerated only to the extent that it is known to be pursuing its interests carefully, expertly, and responsibly. It occupies a delicate position in a world which is largely unhappy with itself, and which is ceaselessly searching for scapegoats. Hence the Temple must take care to maintain its social balance with prudence and dignity.
Affiliation

In the Church of Satan we learned that there were many people who wished to "visit", to "study", and to "observe" without the least intention of a personal commitment. For many years the Church endeavored to accommodate such dilettantes on the assumption that, upon exposure to the philosophy, they would appreciate its essential requirement for such a commitment. We were wrong. Once being in the position to enjoy the "accessories" of the philosophy without having to confront its core principle, they continued to vampirize the Church indefinitely. They contributed as little as they could, took as much as they could, and ultimately constituted the single most destructive influence leading to the Church's corruption in 1975.

The Temple of Set has determined that it will not make the same mistake. Its activities, publications, knowledge, and services are reserved for those who affiliate with it, or on an individual-case basis, for non-Setians who request assistance from the Temple that we deem to be in our interests or in the interests of the community as a whole. The First Degree (I°) of Temple affiliation is regarded as a "status of mutual evaluation" wherein the Initiate and the Temple can assess one another's merit from the standpoint of minimum investment and involvement. If a I° Initiate should decide that the Temple is not, after all, appropriate to his wants or needs, he is welcome to depart with our good wishes for his satisfaction elsewhere.

Aspirants to the Temple should understand that it is not a club or fraternal society whose principles may be collected along with those of other social affiliations, occult or otherwise. Membership in the Temple of Set precludes membership in any other religious organization. Members or former members of non-religious occult organizations should understand that within the Temple of Set they will be expected to respect and observe the Temple's protocol, and that literature and other information from the Temple is not to be passed to non-Temple individuals or organizations without prior approval of the Priesthood. If the Temple of Set can assist other deserving organizations or individuals on occasion, it will be pleased to do so. But it must exercise reasonable care over the Temple materials that are made available - both so that our own Initiates may enjoy the fruits of their honest labor [and that of their predecessors] and so that the Temple of Set may continue to enjoy its exclusive reputation for excellence in the disciplines it has pioneered.

Should you have questions which are reasonably pertinent to your serious consideration whether or not to apply for admission to the Temple, you are welcome to address them to the Executive Director of the Temple. If you wish to apply for admission as a $etian I°, there are two avenues of approach available to you:

1) If you are already in contact with a Priest or Priestess of Set, you may request him or her to sponsor your application. In that case you may send a letter to the Executive Director mentioning this sponsorship. With your letter enclose a check or money order for U.S.$50 (U.S.$60 for overseas applicants), payable to Temple of Set. [Please note that this amount must be in U.S. dollars, either drawn on a U.S. bank or as an international money order only.] If Priesthood sponsorship is verified, approval of your application will be automatic.

Important note: If you are admitted, and if you are an overseas resident, your application packet will be sent to you by surface mail. Depending upon the destination, this can take as long as two months. If you wish the packet sent via air mail, your application check should be for the amount of U.S.$30 to cover the extra air mail postage.

2) If you are not known to a member of the Priesthood, write a letter to the Executive Director introducing yourself, summarizing whatever aspects of your background you feel to be relevant, and stating your reasons for deciding to seek entrance into the Temple. Enclose the admission fee. The Temple will make a decision and respond to you accordingly. If necessary you will be asked for additional information. Should your application not be approved for any reason, the fee will be refunded. Persons applying for admission via this procedure should be as objective and candid as possible in their self-assessment. There is no point in misleading the Temple concerning one's suitability for admission, which will only result sooner or later in the truth coming to light - with the consequent waste of the individual's and the Temple's time. If there are crucial areas of possible incompleteness, it is incumbent on the applicant to identify them before affiliation so that they may be addressed and, if possible, resolved.
Whichever method you apply through, please be certain to include:

(1) Your full legal name [no pseudonyms] and sex.
(2) Your complete mailing address.
(3) Daytime and evening telephone numbers.
(4) Date of birth.
(5) Present organizational affiliations.

Annual renewal fee for all Initiates is U.S.$45 (U.S.$50 overseas). [The first year is pro-rated from the month of your entry.] These fees are designed, as is the admissions fee, to cover the cost of mailings to you and the administration of the Temple. As a matter of policy the Temple is not designed to make a profit on its operations, and its assets are used exclusively for benefits to its Initiates as a whole. There are no other regular or recurring fees, save that Orders and Pylons may set reasonable charges for their newsletters or other time/effort services. Special publications of the Temple and events scheduled by the Temple are customarily made available on a non-profit basis to Initiates who are interested.

The only physical requirement for admission is that the aspirant be at least 18 years of age. Those below the age of 18 may not visit Temple functions, ceremonial or otherwise, whether or not they are relatives of Initiates. The Temple has no programs for children. It is our position that children and adolescents should not be indoctrinated into the assumptions and prescriptions of any supra-rational system, whether it be our own philosophy or the faiths and superstitions of conventional religions. Rather their youthful years should be a time of exclusively rational training and education, giving them a sound and meaningful basis by which, as adults, they may consider and choose whatever philosophy or faith seems most meaningful to them.

If your application is approved, you will receive notification from the Executive Director's office, together with membership identification, certificate, copy of the Crystal Tablet of Set [including the current reading list & intercommunication roster, The Book of Coming Forth by Night: Analysis & Commentary, and other key magical documents pertinent to the Æon and Temple of Set], most recent issues of the Scroll of Set and Order publications [as determined by the Order Grand Masters], and Setian 1st pendant medallion.

Then the initiative is yours. The Temple of Set is designed to assist you in the ways we have found to be the most rational, productive, and factually accurate. But, as helpful as the Temple may be, and as proud of it as we are, it is nevertheless properly understood as a tool. You are the one who must put that tool to use in a way that will enable you to Xeper.

Such is the Word of the Æon of Set.
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