ALETHEIA

My Path in the Temple of Set

The Priesthood Years
XXXII-XXXVII ÆS/1997-2002 CE

Part II of the Aletheia Trilogy

Tapio Kotkavuori

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Foreword

What Is Truth?

You are a king, then!” said Pilate. Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.

“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him.

John 18:37-38

There are two main ways this passage is read. One is that Pilate is admitting the whole trial/sentencing is a sham. This is called the theory of the Jesting Pilate. The other way is that since Jesus – well known folk-hero of a Nazorean (sometimes misidentified as Nazarene) shaman – was a Transformed human he had the effect on everyone He met of making them a deeper thinker. This is called the theory of the Philosophical Pilate. Both may have some elements of Truth as you will discover in this book. What is sure that give the historical factors of the time, Pilate would have asked in Greek. He would have said, “What is Aletheia?” Ποια είναι η αλήθεια?

Now you may have thought that Pilate would have asked Jesus in Hebrew. “What is Emet?” And if you are a student of folklore, or worse an occultist, you would have thought of the story of the Golem. When Rabbi Lowe imitated God by making a man from clay, he brought the figure to life by writing the word Emeth (truth) on its forehead. With Truth the creature developed an inner life – an animation and a thought process. Truth is what makes clay creatures (like us) Alive. Think about it. Think about those humans you see every day, who repeat the cycle of getting up, going to work, having dinner, a couple of beers and falling asleep. Are you sure they are alive in the same sense you are? Is there an inner truth that prompts them to action? Will there be a truth left after the clay has stopped moving? For in the story when one needed to inactivate the Golem you just erased an “E” and left the word, Met (Death). Truth is fragile in this tradition in one sense, all powerful in another. When in your own life have you had Truth, a Truth you lived by – that spurred you to right action, Joy and Power? How quickly was that erased? How quickly did you become dead clay again?

You might have thought that Pilate asked in Latin, Quod est veritas? For the Romans Truth always reminded them of its rhyming word severitas. Truth was
severe. It was hard. It tested you, rather than our modern thinking that we test it. We are often not ready for the Truth – just as we might not be ready to run a marathon. However, we would wish to be. We would aspire to be ready for the Truth, much as every year we deal with such aspirations around New Year’s Eve and formulate our wishes for better behavior in the coming year. The idea(l) of Truth was important to the unfolding of Western philosophy – especially through St. Aquinas who warned us against partial truths. We can not (despite what American politics would have us believe) mix a little truth and a little falsehood and call the drink “True.” A little falsehood makes the whole blend false. Some substance either IS the Graal liquor or it is not.

If we are lazy we might have thought that Pilate had asked in English, “What is Truth?” “True” in English has three meanings. It can be the opposite of falsehood, “1+1=2” is True. Or it can mean “Steadfast.” I am True in my marriage. I remain True to my friends. In this the old Indo-European root of *dreu is seen. It also shows up in words like Tree or Druid. The third meaning is a more modern one, showing up in English in the nineteenth century. It refers to a state that becomes actual – “My dream came true.” This is a magical idea – that a subjective state can (either by Will or chance) become objective. This is the essence of magical practice of the Temple of Set. Our founder Dr. Aquino, a relative of the saint mentioned above, defines magic as the process of making a change in the subjective universe so that a proportional change occurs in the objective universe.

But Pilate asked in Greek.

This notion of “Aletheia” is usually translated as ‘uncovering.” Some people notice the literal Greek A = Not/Against and Lethe = Forgetting. The latter is the name of a river in Hades that keeps the shades from remembering past lives. If they forget what they worked hard to learn, they become week. It also implies Truth is hidden not “out there” but “in here.”

This book is the best emic account of an initiation ever written in the West. It will be a boon to scholars studying Western occultism, required reading to students of the praxis of the Temple of Set, and a warning text against thinking magick is easy to learn – and that learning it makes your problems melt like lemon drops.

But if we are not a reader that falls into those categories, why struggle through this trilogy?

Now we must circle back to Pilate.
Firstly, this is a book of isolation. We can follow the journey of Tapio away from the thinking of Joe Sixpack. He discovers the horrible damning Truth of Initiation. As you begin to see through the mores and accepted beliefs of the world you are put in a terrible place. You can go one of three ways. Firstly you can run from the new world with its bright lights and harsh noises and seek the cave with soft colored Jesus prints and cold beer. Or you can seek a pre-packaged set of another human’s beliefs – you can join a cult that is not exactly “Truth” but closer to it than the TV set. Well the lesson of the Golem warns us against the first, and St. Aquinas against the second. Or you can choose a third path. The path of Aletheia. You can gain Truth little by little, become stronger as you are tested by Truth (Veritas est Severitas.) You can be informed by the Truth you have gained – you become a Tree with roots in the hidden soil of Yourself. Lastly you begin to speak the Truth.

You go from Jesting Pilate making fun of the sham of the world to becoming Jesus. You become a person whose presence stirs up Truth from the depths of those around you. Now in the movies this is cool. Rising music plays. And your hair and teeth get better and everyone is glad you’re around. But we don’t live in the movies. As you become possessed of Truth you often piss the people around you. They (to quote Jack Nicholson) “Can’t handle the truth!” The isolation that begins all Initiations (as van Gennep pointed out) returns. The speaker of Truth is shunned, the exciter of Truth is punished – unless he or she finds a home. He is forced by Necessity to gather other people possessed by this terrible daemon to share Joy and Struggle.

This book is a real-world account of the change from Truth-seeker to Truth-speaker. Reading it may affect you in certain ways. It may make you more lively, more intelligent like the Golem, but if you don’t take your momentary state as chance to Work, some external force will wipe this message off your forehead. This book may help you to withstand the trial that Truth will put you through. It won’t make your trial easier other than letting you know it need not lead to the noose. This book will help you feel better about putting down roots in that vast unknown that is your own psyche. This book may help you to realize the feeling of Truth when you find in yourself – sometimes glowing with gentle light but more often looking spooky.

Mainly this book holds two great Truths. I can write them down easily. You can read them with even greater ease. You can see how hard it was for Tapio to find them. You can feel good about yourself when you’ve gone through the even harder job of finding them for yourself. But here are the truths. Have FUN with them my friends. I mean that part. Have FUN with them, because my friends none of us are getting out of here alive.
1. Initiation takes a LONG time. It’s hard and the road is twisty.
2. Initiation is Quick, sometimes it happens in clear sweet moments.

That my friends is what my young Finnish friend Knows, and someday you might as well.

Don Webb
Austin, TX May 5, LII ÂES (2017 CE)
Introduction

The first part of the *Aletheia* trilogy covered the years XXVI ÆS/1991 CE – XXXII ÆS/1997 CE. It gave the context for the whole trilogy, told about my years as a I° and II°, and about my unfolding Priesthood, III°, process. There was also a good deal about the Temple history, both local and international.

Although this second part of the trilogy includes some summaries of the time the first part covers¹, it doesn't provide background on the basics of Setian philosophy and magic, or of the Temple's previous general history². I assume that a reader is familiar with these subjects before reading the tome at hand.

This part of the trilogy covers the years XXXII ÆS/1997 CE – XXXVII ÆS/2002 CE. These were very dynamic years for myself and the Temple in general.

The Kalevala Pylon of Finland was an amazingly active and inspiring local unit for Setian Initiation. It operated from XXVI ÆS/1991 CE till XXXVI ÆS/2001 CE³, when there were two new local Pylons in the country: the Seven Stars in the capital area and Lapponia in the Turku area. The number of Northern Initiates grew during these years, but stayed small. Still, considering the number of Setians relative to the number of citizens, Finland was among the most Setian countries in the world by XXXVI ÆS/2001 CE. I think it is also safe to say that the quality of Finnish, and Northern Setians in general, was considerable.

Also the Ultima Thule Pylon of North Europe (founded in XXIX ÆS/1994 CE) and the Black Rûna Pylon (founded in XXXII ÆS/1997 CE) of Sweden continued to prosper. DenytEnAmun, Swedish Priest Peribsen, and I founded the first European Order of the Trapezoid Lodge, Aurora Borealis, during Set XVIII at München in XXXII ÆS/1997 CE, and we were Working also in the Order's Reaktorhaus Hyperlodge. Because of all of this we were not anymore only traveling outside of Finland to meet foreign Setians, but some of them also paid us a visit or two to at Hyperborea, among them Grand Master Emeritus (Sir Rudra) and Grand Master (Dame Patricia) of the Order of the Trapezoid. During the years of this part of the trilogy we received Setian visitors from the States, U.K., Germany, Sweden, and Iceland.

The Dynamic Trio of the Kalevala Pylon (Magister DenytEnAmun, Adept

¹ See chapter 1: Entering the Onyx Realm and appendix 32: The spectrum of the Kalevala Pylon.
² These are covered in the first part of the trilogy.
³ During its ten years of existence the Pylon had 22 national meetings, published 18 issues of *Iku-Turso* (English publication) and numerous issues of almost monthly published *Tursantarupa* (Finnish publication).
SeBastian, and I) is again, just like in the first part of the trilogy, an essential piece of the story. We three were – and still are – good friends and our Work was in many ways intertwined. The key themes that surfaced, and that we shared in our Work during this phase, were the Heart and the Bear. To put it simply, the Heart referred to a holistic, suprarational approach to Initiation and the Bear we understood as the principle of the isolate intelligence set in the Northern mythological and archetypal context. DenytEnAmun and I started also to talk more and more of Aletheia, the concept of Truth and of Self-Remembering. The concept had its roots in the teachings of G.I. Gurdjieff.

Work with these themes had led DenytEnAmun to join the Order of Amon (that emphasized the Heart and the “Hidden Dimension”) and to found his own Order of the Claw of the Bear, which was also the first North European Order of the Temple. SeBastian found his angle to these themes from sado-shamanism, vampyrism and sex magic. Like DenytEnAmun, also I found myself eventually in the Order of Amon. I also founded in XXXV ÆS/2000 CE the Heart Element, which was an essential part of my unfolding IV° process.

The importance of cultural matters in Initiation and the subject of localizing the Temple came to the surface during this phase and they were especially important in DenytEnAmun's IV° Work. In the process he created the first North European www-pages for the Temple, an email list for European Setians, and arranged Turku X gathering in XXXIV ÆS/1999 CE that paved the way for later EuroClaves. The cultural dimension of Initiation was present in my Work through my study and exploration of shamanism and my yearly magica genetiva pilgrimages to Karelia. The Northern Hyperborean current, as we called it, was strongly present also in Swedish Priest Peribsen's Work.

Both DenytEnAmun and SeBastian left the Temple in XXXVI ÆS/2001 CE, when their Work led them outside the Temple. They left the Temple in good terms. This marked the end of an era and the beginning of a new one in the Temple in Finland. As in the first part of the trilogy, also this part contains appendices by both of them due to the importance of our shared Work, and due to the importance of their Work to the Temple's history especially in Finland. There is also an interview I recently made with DenytEnAmun and SeBastian about their current views of their years in the Temple in appendices.

After my Recognition to the Priesthood of Set in XXXII ÆS/1997 CE I continued my Work on many fronts. I entered the university of Turku to study comparative religious studies and philosophy. I was Working with many I°'s towards their

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4 In the ancient Egyptian mythological context this principle was, of course, manifested in Set.
5 See appendix 25: An Interview with DenytEnAmun and SeBastian (2017 CE)
possible II° Recognition, I defended the Temple in Finland and established contacts with local scholars who were studying the Temple and the Left-Hand Path in general. The Black Lotus Element that I had founded in XXXI ÆS/1996 CE to utilize yoga in Initiation was successful and together with Priest James Severson I gave a workshop of Left-Hand Path yoga at Set XVIII international Conclave at München in XXXII ÆS/1997 CE. Soon after that James was Recognized a Magister Templi and he founded the Order of the Black Tower, the first Order of the Temple that focused on Left-Hand Path yoga.

My Work led me to find my new magical name and the nature of my Work was clarified. Step by step I experienced entering the Sapphire Realm, that of a Magister Templi. I experienced I became profoundly established in my Being and capable of observing the world and the Temple essentially from an Æonic point of view. The concept of the Heart became central in my Work and I started to develop some tools based on that. Karhunmalja (the Bear Toast), the Devil's Fist (a holistic Initiatory map and aim), and the Book of Life (an autobiography Work) were tools that I and the members of my Order of the Great Bear (as well as many other Setians) used and further developed with me during the coming years.

My Work with the Heart led me to give a presentation about it during many local gatherings and also at Set XXI international Conclave in San Francisco (XXXV ÆS/2000 CE) and at Set XXII in Las Vegas (XXXVI ÆS/2001 CE). The High Priest, Magus Don Webb, nominated my IV° Recognition to the Magistry immediately after the San Francisco Conclave. While most of the Magistry thought approvingly of my suggested Recognition, there was a small but loud group of Masters who didn't approve of the idea, and they succeeded in halting my Recognition from going to the Council of Nine voting (the most notable of these critics were Zeena and Nikolas Schreck, who left the Temple in late XXXVII ÆS/2002 CE after their continued unethical behavior was started to be investigated by the Council of Nine). This process included petty political games and such, and my idealistic picture of the Temple changed into a more realistic one. Magus Webb put my nomination to the IV° back on the table in early XXXVII ÆS/2002 CE, when it also was confirmed by the Council.

In addition to talking about the Heart during the San Francisco Conclave, I also met my first wife there. Beth and I got married in San Francisco in early XXXVII ÆS/2002 CE.

I thank my Brothers of the Dynamic Trio; DenytEnAmun and SeBastian, for going through all these years again, reading and commenting on the chapters, DenytEnAmun also for proofreading them, and providing me with some source materials I didn't have or had lost during the years. I thank Ipsissimus Don Webb,
who was the High Priest of the Temple during the phase this part of the trilogy covers, for writing the foreword and for letting me attach the *Book of Knowing the Spiral Force of Re and the Felling of Apep* with his commentary from his *Seven Faces of Darkness* to this book's appendices. I thank also James Severson, Priest P.K., and many others who have helped me in various ways in the writing of this part of the trilogy.

The last part of the trilogy will cover my years as a Magister Templi, IV°, from XXXVII-XLII ÆS/2002-2007 CE.

ἀλήθεια,

Tapio Kotkavuori

In Turku, Finland,
on Summer Solstice 2017 CE
Entering the Onyx Realm

Since the Priest has become an expression of the Will of Set, he is a living incarnation of Set, a Temple of Set - Don Webb in Mysteries of the Temple of Set⁶

In early April of XXXII ¹Æ/1997 CE I was turning 25 years old. Like Priest DenytEnAmun and ex-Adept SeBastian, also I felt that there was something special in reaching that age. We 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. In order to gain a better understanding on the path of my Becoming I made a study of my life that far. I studied different phases of my life, read through old diaries and other documents and looked at old photo albums. I also reviewed my Work in the Temple of Set.

The comet Hale-Bopp was clearly visible at the night sky. It stimulated enormous popular and scientific interest. Millions of people went out to see it. Some approaches to the comet were rather bizarre, the most famous of them being that of an American UFO-cult called the Heaven's Gate. Thirty-nine members of the cult thought that there was an extraterrestrial spacecraft following the comet, ready to pick them up. In the late March the members of the group committed a mass suicide, which they imagined would make them ”graduate to the next level” and bring them to the ship. All of them put on brand new Nike shoes and just did it.

I was inspired by the comet, too, but in quite a different way than these past millenarian UFO-cult members and such. The comet Hale-Bopp had appeared on our skies about 4200 years earlier the last time (around 2200 BCE). It was a time when the original Priesthood of Set was still around in ancient Egypt⁷. For me, the comet was a meaningful celestial event that linked me by its appearance to the original Priesthood of Set during my once in a lifetime experience – that of

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⁶ Don Webb: Mysteries of the Temple of Set. Inner Teachings of the Left Hand Path. Chapter 8: The Degree system.
⁷ The original Priesthood of Set survived for twenty-five recorded dynasties (ca. 3200-700 BCE).
entering the Priesthood of Set myself. I had been in this process for about a year at that point.

During the night between April the 2nd and the 3rd I did a Working that was an important milestone in the process. A week later, on the 9th of April, I wrote a report I entitled Xepera Xeper Xeperu – the Path of my Initiation. I sent the paper to Magus Webb, Magistri Aquino, AruXet, Rudra, Kelly and Priest DenytEnAmun. The report told the following:

"The meaning of this article is to shortly describe the Initiatory process I have experienced during my life thus far. I do not consider my childhood and youth here since they have been phases of natural growth and study; a base from which I then started my search for a spiritual way I could experience meaningful. Before I joined the Temple of Set in XXVI ÆS (1991 CE) I had more or less tried various approaches to the perennial questions of existence, without real satisfaction. The philosophy of Thelema was more interesting but in the end I found also it "too foggy". I found the philosophies of Nietzsche and LaVey more challenging and satisfying and they were the last ladders before I found the Temple. Then, at last, I felt that there was an organization that resonated with my path.

I became familiar with then-Adept DenytEnAmun who founded the Kalevala Pylon to assist Finnish Setians in their Initiation. The Pylon became an important environment, a tool, in my Initiation. I explored the philosophy of the Temple, experimented with its concepts, and to a large extent also with the concepts discussed in P.D. Ouspensky's the Psychology of Man's Possible Evolution and the Fourth Way. In ouspenskian terms, this was a time of creating "a magnetic centre", an inner focus to keep me on doing real Initiation. This was very real and often very hard, but never boring or unsatisfying labor. I knew that the Temple was the environment, the tool, that suited my Quest for Self and the other mysteries of the Universe. Eventually, in XXVII ÆS (1992 CE), I became Recognized to the second degree by Priest DenytEnAmun.

I did what Adepts do – I continued my Work. I Worked in the Pylon context, took part in the Kalevala Pylon meetings, had Initiatory correspondence, attended Set XIII Conclave in the U.S.A. as well as a Setian gathering in the U.K. I joined the Order of the Vampyre. During this phase I learned a lot of new things and developed myself in many ways.

My entry into the third phase of my Initiation started at Set XV Conclave in the U.K., the first international Conclave in Europe, in XXIX ÆS (1994 CE). After the Conclave I visited my fellow Setians of the Stuttgart area of Germany in December the same year. In the beginning of the next year I moved to Germany to live with Adept Pandora there. My aim was to move there permanently but I stayed in the country only three months because the overall change didn't go as we planned and hoped for. Those three months were extremely hard. All kinds of weak sides, in ouspenskian terms "buffers" of my personality, and many of my fears, came into the daylight and shook me profoundly. But in the middle of these hard times I also felt Joy. I understood more. I wrote to my fellow Setians in Finland: "When all the smaller and greater daily things in which one can forget oneself are scraped away (music, books, television,
magazines, food, drinks, friends, everything that is known and safe) I see that which is the Self behind everything. That which is a very thin but a very strong link to this objective reality. I see how I want to use my time, what I want to achieve in my life, what kind of things are important to me. Simply, who I am, what really is the core that after the scraping keeps on pulsing and keeps me Alive.”

I returned to Finland and started slowly to build myself anew. I continued my interrupted studies at the evening high school and little by little, I started to do well again with new power. I started the *Nine Doors of Midgard* curriculum and I performed a Working that marked the New Dawn of my Being. This was tightly bound to objective results, mostly to my studies. I started to do new type of Work. A definite, firm link to Self started to emerge and it started more and more to become a real source in my life. I think that on a deep level I became an Adult with a capital A during this time.

I did some very effective and meaningful Workings out of a deep inner Need and I wrote some important articles that synthesized my Work thus far. My Work led me to the Order of the Trapezoid, to start a Vampyre project with Setian Dosetheus, and to start a project dedicated to Left-Hand Path oriented yoga, the Black Lotus. In a letter dated the 29th of October XXXI ÆS (1996 CE) I wrote to Magister Rudra: "[...] The New Dawn. This process took about half a year (it included moving to Germany and back) and it made a profound impact on me. Most remarkably, I evolved to a new state of Being. To put it poetically, I attained the ability to look at my life with “the whole-eye of Odhinn”. I became able to look at the processes that my human persona is involved with here in time and space, from a definitely clear and separate point of view. I became sensible to the things that resonate with my Self. To use your terms, I started more and more to listen “to the most beautiful sound in the Universe” and become it myself.

On the 9th of December XXXI ÆS (1996 CE) Priest DenyTEnAmun passed the Sentinelship of the Ultima Thule Pylon to me. This was precisely what I Needed and still Need in my Work. The Ultima Thule meeting IV at Oulu, Finland, was the first meeting where I acted as the new Sentinel. I had no difficulties creating workshops and discussions for the occasion. I had found my inner Source and I drew my Vision from there to benefit my own and others Xeper. My life has been successful for a good time now. I have become able to change the Universe according to my Will.

One of the subjects I contributed to the meeting was a discussion on Æons. I initially felt this to be so heavy subject that I was wondering if I could do it successfully, but deep within I knew I was able to do it all well. There was a Need for it. While working for the discussion and the meeting in general I strongly felt a call to the Prieshood.

Somewhere after my 24th birthday I started to think of my coming first full quarter of a century. I felt that as a 25-year old I could (and should) perennially know who I am and what kind of things I truly want to stand for with my life upon this planet. This was the inner seed which led me to prepare for my 25th birthday. In order to attain a vital synthesis of my life thus far I Worked with the materials I had. I reflected on and wrote about the most important things that I had experienced during my childhood, youth, and my early years of adulthood. I looked at my life with a three-fold lense: physical, sosial, and psychic. I observed where I had been and how
things had changed. In Germanic terms, I looked how the layers of my wyrd had changed and
developed. In ancient Egyptian and modern Temple terms, I looked how my many children of
Xepera had Remanifested. I discussed with my family and friends about my past in order to get
a deeper understanding of my life thus far. I spent countless hours in reflecting on the Work I
had done within the Temple of Set. While doing this I went through the old issues of the
Kalevala Pylon's newsletter Iku-Turso, the Ultima Thule Pylon's newsletter Hyperborean
Codex, as well my diaries and correspondence.

This was truly magical. Synthesizing this material for months was an important part of
preparation for my Working of the 25 years. I attained a highly separate view to my persona,
and indeed to the rest of the Universe. From this perspective I was able to view with ”the all
penetrating Eye of Essence” the phases of my life, how I had gradually created myself out of
myself, how I had Come into Being. I Knew my Self. I Knew the Source. Many times I was
touched by consciously realizing the process of Xepera Xeper Xeperu. Some of those moments
were the Initiative ritual I did with then-Adept DenytEnAmun (which also was my first Setian
Working), the Ptah Working that marked my entry to the plain of the Adepthood, and
Remanifestation Workings that started to manifest the third phase of my Initiation. At such
moments I understood where I had been and how I had created the way of my Becoming to the
new, more refined state of Being. By uttering Xepera Xeper Xeperu I recognized my Self as the
ultimate source of my Universe, and at that moment I changed my Universe thoroughly by re-
Working the roots of that experience.

I became highly aware of my Initiatory development. I can name three different phases
in my Initiation within the Temple thus far: 1) Work that led me to the Adepthood, 2) Work on
the plain of the Red, 3) the profound opening of the Self.

I decided to do a Working to culminate the synthesis of my Initiation thus far on my
25th birthday. It was about who I am and what I want to stand for with my life upon this planet.
I had just studied te Velde's Seth, the god of Confusion and Magus Webb's the Seven Faces of
Darkness. I noted that a certain spell in the latter one succeeded in manifesting the core of the
synthesization of my Initiation thus far in a simple and beautiful way: The Book of Knowing
the Spiral Force of Re and the Felling of Apep.

The Working of the 25 years

I did the Working on my birthday, Wednesday the 2nd of April, around midnight. I bicycled for
about half an hour to a certain remote hill, the highest one in the area, kilometres away from the
city. At the hill I became very concentrated on the ideas of the Working and things for which I
have no words started to occur. My life was clear in my mind. With my ”all penetrating Eye of
Essence” I went through the periods of my life, my Becoming. My Becoming opened to my
understanding like a simple puzzle. In an inspired state of insight I Knew. The idea behind the
Book of Knowing the Spiral Force of Re and the Felling of Apep was so clear: Xepera Xeper
Xeperu.

As I had entered this state of Being, I understood things in a new Self-created light. I
had numerous insights ranging from the identification of Set with the night and borderlands,
different Æons and their order of development within an individual, my studies, to the
psychological reasons why people in general tend to fear darkness. I was also magically sensitive to the spell I was to use – available material suggests that it belonged to the family of ancient Priests of Set.

It was all dark as I arrived at the root of the hill. Climbing it was difficult and slow, reminding me of my own Initiatory path to the state of Being I had entered. Finally, I reached the heart of the top, a little clearing in the middle of the trees. It was very calm and quiet night. The sky was clear, there were no clouds to cover the stars. The constellation of the thigh, the Seven Faces of Darkness, was straight above my head. The comet Hale-Bopp was still almost in its full bright. I had charged the space with my magic. This was the moment for this Working.

After all the preparation I had done during the previous months for this occasion, I lit the Black Flame and invoked Set. Words fail me in describing the magical intensity and awareness I entered. I truly knew what I was doing. I understood consciously with my memory, emotions and intellect how my Self rejoiced its Coming into Being to that new state of clarity and depth.

I uttered the Book of Knowing the Spiral Force of Re and the Felling of Apep from my Heart to the Universe as if I had opened my mouth for the first time. As I uttered the words I did it knowing the meanings of the words by my own Work. By uttering the spell I uttered the very path I had created myself. Then, I raised my graal and drank for that which had majestically become culminated, and for that which is yet-to-be. As I did this I was my Self and I knew who I was and what was my Will to stand for upon this planet.

I am a Self-Created divine Being. I am the Self that has done the same separation from the natural order that Set did. I am the Self that gives a categoric imperative to the rest of my pyramid of Being according to my Will to Xeper and to further the Æon. I have Come into Being through the Temple of Set and I have found that Temple by my own efforts from within. The Temple is the environment where my Self can be manifested according to its own “nature”. I have understood the significance of the Gift of Set, I have experienced its profound Beauty and it is my Will to seek to enhance that understanding in all those who have the Will and Need to seek after the Knowledge of the Highest of Life. Xepera Xeper Xeperu.

Standing in Tiwaz and Elhaz stadha, my already very changed view on the Working environment changed to something totally non-natural. I sensed the Presence of Set and for a short but very intense moment I was One in His Power. This was Beautiful and uplifting, a subtle moment of interaction with the Prince of Darkness. I experienced that he consecrated my soul.

PAKERBETH.
XEPER.”
At this point it is worth mentioning that the *Book of Knowing the Spiral Force of Re and the Felling of Apep*\(^9\) (which dates to the reign of Ramses III, 1184-1153 BCE) is a significant document for a number of reasons. Magus Webb wrote about these in his *Seven Faces of Darkness*\(^{10}\) that:

"[...] the Bremmer-Rhind papyrus contained a short spell which Philippe Derchain has identified as the beginning of the Hermetic tradition. The spell in question, the *Force of Re and the Felling of Apep*, in a mysterious fashion, led to the establishment of the Æon of Set as well as linking the Hermetic tradition back to the Set Priests of the New Kingdom. [...] The relationship of 'I who have Come into Being' and 'that which has Come into Being' is the law which in Late Antiquity became the 'as above, so below' of the *Emerald Tablets of Hermes*. It determines the whole of Western magical practice and this is its root."

It is needless to say that after my Working of the 25 years the spell became significant to me also personally.

I continued to talk about the Priesthood with Magister AruXet via email and phone. Magister Michael Kelly entered the discussion, too. Among other things they asked me questions about my views of the Priesthood and of my Initiation. AruXet asked me questions like "who are you?" and "what is your relationship to Set currently?" Magister Kelly asked more specific questions, like the following ones that I replied to\(^{11}\):

"1) If you had to name one thing only which you feel indicates that you are approaching the Third Degree, what would it be?

I think the one thing would be that the Presence of the Black Flame can more and more be sensed from my Being. I think that this is not only my subjective experience for there are

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9 For Magus Don Webb’s magical translation and commentary of the spell, see appendix 61.
10 Don Webb: The *Seven Faces of Darkness. Practical Typhonian Magic*. Chapter 7: Remanifestations and Resources.
11 Letter to Magister Kelly, dated the 14th of April, XXXII ÆS/1997 CE.
objective results and success in all areas of my life that speak of this. Also interaction with, or feedback from, both Setians and non-Setians affirms that there is substance in this claim.

Within the Temple, the effect of the Presence of the Flame in my Being has produced an emergence of a genuine inner Need to Work for the Initiatory school that the Temple of Set is. This is the way I think I can best further my own Xeper and the Æon in general now. I think that once the significance of the Flame is Understood, one wants to do what one can to enhance the experience of it in those who have the Need and Will to seek after the Knowledge of the Highest of Life.

Outside the Temple the Presence of the Flame in my Being can be seen in that the world has more and more started to reflect my Will. I do my Work and adjust things in the Universe according to my Will. "Things go smoothly". By the Presence of my Being things that I have needed in my life has even started to "come to me" as I have invoked them to appear. Synchronicity, wyrd happenings that are meaningfully tied to my Work has noticeably grown in physical, social and psychic realms.

2) What do you feel is the purpose of the Priesthood? What does a Priest of Set do?

I think that the purpose of the Priesthood is the same as the purpose of Set; to further Xeper, to continue doing Willed Change within and without in order to keep the Being consciously in a dynamic motion towards a more perfect states of Being. Further, the purpose of the Priesthood, the embodied Temple of Set, is to protect and to enhance the Black Flame and the Æon of Set in the world.

Members of the Priesthood are individuals who have become consecrated and Elected by Set as suitable mediums for carrying, representing, and protecting (Working) the Black Flame on the Earth. Accordingly, the Priesthood is mandated to take care of the organization of the Temple of Set that is the Self-Initiatory school for the Knowledge of the Highest of Life. The Priesthood guides Setians in their Initiation as appropriate, they can reasonably articulate what the Temple is all about for both Setians and non-Setians – and more than articulate, they are able to show by their own example of excellence and virtue what the Temple is all about.

When needed, a Priest can enter the level of Set, "the all penetrating Eye of Essence", as I called it in my Xepera Xeper Xeperu, the Path of my Initiation -paper. From this level a Priest is able to Change the Universe according to his Will in doing his Work. I think that the ability to operate from the level of "the all penetrating Eye of Essence" is also a thing that indicates approaching the Third Degree – an Adept can reach this level occasionally, but a Priest has it "on the background" all the time and he is able to enter that level when Needed and Change events.

Set Needs his Elects, his Priesthood in the highly responsible Sacred task of protecting and enhancing the Black Flame of Separate Intelligence. Human beings are in a unique position which through the separate Self-consciousness can be Worked with and kept in motion. This is vital to the principle of Isolate Intelligence. As it is; "Great is the Might of Set, Greater still He through Us".

Magister Kelly wrote back\textsuperscript{12}:

\textsuperscript{12} Email from Magister Kelly, dated the 29\textsuperscript{th} of April, XXXII ÆS/1997 CE.
"[...] I have received all the papers you have mailed to me, and I have been impressed by all you have had to say. They say that "actions speak louder than words" though, and it is your actions that I am most impressed with. I will be emailing Magister AruXet today to discuss your progress with him and to see how he wishes to proceed, but I think you will make an excellent Priest; Europe needs another active and effective Priest, and I feel that it must be you."

AruXet wrote to the Magistry about his observations of my Initiation in relation to the Priesthood. Things were going smoothly forward with my Priesthood process. There are lots of ponderings and observations in my diary about the Priesthood during the whole year of XXXII ÆS/1997 CE. On April the 5th, soon after the Working of the 25 years, I wrote for example that:

"I have had my moments of doubt about my Becoming. Am I really what I think I Am? Can I really say with my hand upon my heart that I am a Priest of Set? Yes, I can. I know this to be true. Formal degrees and Recognitions are not goals as such for me. The most important thing is always an honest search."

The question of truth in Recognitions was always an important thing for me during my Temple of Set years. What really counted was an honest search, effort to Xeper. If I would not have experienced that I had really Come into Being as a Priest of Set, I would not have accepted the Magistry to evaluate me as such. The human level ego is of course pleased and proud about formal Recognition and there is nothing wrong with that as such. If everything is done carefully with all the art and science involved, there will be a formal Recognition of a real change in the state of one's Being and then this will inspire and energize also the ego of an Initiate in a healthy way.

Over my years in the Temple I sometimes witnesses some Adepts to get obsessed with getting Recognized to the Priesthood for the sake of the gaudy title and position in the organization. These Adepts did all they could to imitate what they perceived as outer hallmarks of a Priest or a Priestess and they more or less managed in self-deception about being worthy of the black medallion. Almost always they sooner or later learned that it didn't work, though. Sometimes these Initiates learned from the experience, sometimes they didn't. In the latter case they typically left the Temple. And if someone succeeded in getting the Recognition without a real substance behind it, they got on their shoulders something they couldn't continue to play-act without a burnout or frustration.

What is the Priesthood of Set all about? In the first part of this trilogy I summarized:
"All Initiates above Adept II° are still essentially Adepts, but in their Initiation there has 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."

The I° and the II° degrees approach Set generally as a principle of isolate intelligence, self-consciousness, or an archetype or a symbol. They are not encouraged in any kind of "belief” in Set. On getting to know Set, then-Adept (soon to be Recognized a Priest) DenytEnAmun wrote in the Kalevala Pylon's newsletter *Iku-Turso* (vol. II, iss. 1) on the issue well:

"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. Ouspenky: 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 the *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 an indwelling potential for development and an energy source within the human mind (a

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13 In his article "Set it Straight!" which can be found from this trilogy's first part as appendix 27.
metamodel for transformation)."

It is not unheard of that even I° Setians (or humans in general, for that matter) could have glimpses of the "Set-dimension" of existence. But for the reasons mentioned in the above quote from DenytEnAmun, they can't contextualize and understand it according to its profound non-nature in their current state of Being. I had had some of such glimpses too. It was through my own continued efforts to Xeper that I started to "get more in tune" with the principle of isolate intelligence over time. There were three distinctive experiences that had deepened my living experience of that dimension of existence in my process of Xeper. The first one of these took place at the Esslingen cemetery in March of XXX ÆS/1995 CE\(^{14}\), the second one at Naantali in September of XXXI ÆS/1996 CE\(^{15}\), and the third one in April at Naantali during the before mentioned Working of the 25 years. It was this path that gradually led me to have a noetic experience of what Set was all about. It was because of this conscious, living experience, that I knew I had Come into Being as a Priest of Set. It was because of this, that I was able to understand the Work of the I° and the II° from a profound angle and to help and inspire them in their Work. My Work and Will had got “fine tuned” with the principle of isolate intelligence. This was also noticed by many other Initiates and because of this I was now in the process of becoming formally Recognized as a Priest.

My diary from that period tells that among other things I also had some significant dreams during my Priesthood process. I took them as indicators that my Coming into Being was making its effect also in my unconscious, balancing all the levels of my Being according to what I had Become. I had the most significant of these dreams on the 19\(^{th}\) of April:

"I had a dream that felt deeply meaningful. I was at home and all of my family was present. Everybody looked at me like I was some kind of a 'space-alien'. They sensed that I had Become something they had not seen before and could not comprehend. I knew that I was doing better in body and soul than ever before. I still sensed that my relatives somehow feared me. One of them spoke to me and tried indirectly to tell me that I should get some professional help. I was shocked – I thought that I had Become something that was an honor to my family – a Priest of Set."

I interpreted this, of course, as a general natural reaction to a non-natural Becoming. The dream reminded me of a 1990 CE episode "Transfigurations" of Star Trek the Next Generation where the crew of of the USS Enterprise encounter a

\(^{14}\) See the first part of this trilogy, chapter 12: Ragnarök.
\(^{15}\) See the first part of this trilogy, chapter 14: Sowilo Rising II.
person who is going through a transmutation into a new state of Being.

When it comes to my family, they were not approaching me like in the dream – on the contrary. All of them were happy for me and proud of how I was doing in life. One amusing coincidence with my Coming into Being as a Priest of Set happened in early July while visiting my relatives in Eastern Finland. On one of those evenings I went to sauna with my now past uncle, sat talking with him about all and everything, watching the peaceful lake and the sunset. He was not really a religious man, but something made him to say seriously and thoughtfully at the end of our talk to me: ”You would make a really good priest.” I smiled.

The Graal I used during the 16 years of my affiliation with the Temple of Set. After the Working of the 25 Years I got the Æonic formula Xepera Xeper Xeperu engraved into its base.
Changes in the Kalevala Pylon

The time between April XXXII ÆS/1997 CE and the coming München Conclave was intense. It was as if we were energized by the archetypal power of the Heart of Tursas in our efforts. The symbol also popped up a few interesting times here and there in our Work during the year.

In April my graduation examinations of the evening high school had started and I was busy doing my best in them. In addition to that I was also working on the Ultima Thule Pylon's webpages, preparing and sending the next membership letter the Serpent's Skin\textsuperscript{16} for the Pylon, doing yoga twice a day, preparing the next issue of the Black Lotus project's newsletter the Black Petals\textsuperscript{17}; brainstorming with Priest James Serverson about our Left-Hand Path yoga workshop for the coming München Conclave, Working on the 5\textsuperscript{th} Door of the Nine Doors of Midgard -curriculum and with Setian Dosetheus on Vampyric themes, training for a marathon, and so on. My correspondence was abundant and I was thoroughly enjoying my job as a teacher at the elementary school of Kuparivuori at my hometown Naantali.

DenytEnAmun and I had been thinking about our own Setian publishing house (that I tentatively named "Sowilo") and we were seriously planning to go forward with the idea. We had a full plan of books we wanted to write and translate. DenytEnAmun was taking care of the formalities of starting our business. Ultimately, after some months, it became clear that the time was not ripe for our idea. Calculations about the needed investments and estimations on the number of potential customers made it clear that the business would most likely not succeed. It took some seven years before a Setian book publishing business finally became reality in Finland.

In addition to our business ideas DenytEnAmun was excelling in his studies at the Turku University. He made for example a seminar study about Finno-Ugrian proto-religion, its reconstructions and their problems, as well as a seminar study about R.A. Schwaller de Lubicz's and Don Webb's views on the ancient Egyptian god Set: A Comparison of the interpretations of two Hermetists (and an evaluation

\textsuperscript{16} There was a funny anecdote concerning Ultima Thule that I had found, worth mentioning here: "Ultima Thule (lit. utmost north) is a cave outside the town of Vadso in Northern Norway. In the middle ages this cave was believed to be the (small) devils entrance to our world. The Vatican even sent a monk to actually \textit{count} the number of devils gaining access to this world through Ultima Thule, and the number he came up with after witnessing the phenomena was staggering. Ultima Thule was without doubt the main entrance of evil."

\textsuperscript{17} Also the new Scroll of Set (Vol. XXIII, no. 2, March/April XXXII ÆS/1997 CE) included my text about the newsletter and the project: "The Black Petals".
of these from the point of view of egyptology). DenytEnAmun also gave a lecture on the concept of Uralic proto-religion at the International Finno-Ugrist Student's Conference in Turku on April the 21st.

My Work with DenytEnAmun dealt to a large degree with the Priesthood of Set and a combination of Finnish and trapezoidal mysteries that year. On the 6th of April I made my first Reaktorhaus Hyperlodge of the Order of the Trapezoid sumble with DenytEnAmun. I drank for the principles of Xeper and resonance (the latter had a special importance within the hyperlodge), for Sirs Hassein (DenytEnAmun) and Rudra (who was at this point the Grand Master of the Order and the head of the Reaktorhaus) as heroes. I also raised my drinking horn for my Brother SeBastian for everything we had shared as he was about to leave the Temple. I boasted for completing half of my evening high school matriculation examinations.

The Reaktorhaus used a modified sumble, where oaths or promises dealt with rites of passage, ethnography, bodywork and the art of matter. I promised to continue with my rite of passage of graduating from the evening high school and to continue the one I had in my Initiation (the process of becoming formally Recognized to the Priesthood). In ethnography I promised to continue the Nine Doors of Midgard -curriculum (I had just started its 5th Door) and to learn a few things about the local history dealing with vikings. In bodywork I promised to continue doing my yoga exercises as well as to continue training for my first marathon (I planned to run the local Paavo Nurmi marathon before the year's Conclave). I did not drink for anything in the realm of the art of matter, but I made an additional promise to continue Working for the Æon of Set, both within and without the Ultima Thule Pylon, as I was its Sentinel. I also promised to get the webpages ready for the Pylon with the help of Adept Peribsen, who was the much needed computer wizard in getting the pages up.

Sir Rudra replied to my first Reaktorhaus sumble report and gave me some inspiring and thought-provoking suggestions and notes:

"Hail Sir Tapio!

Thank you for your email and hardcopy concerning the Sumble and your plans for work in reaktorhaus. From the academic, to the physical and spiritual, your work certainly covers the range. We share an interest in the Runes and Yoga. As you may know already, there is quite a bit of uncharted territory to be discovered in the synthesis between the two. F.B. Marby attempted a system of Runic Yoga that was never really developed nor passed on. I have

18 Appendix 26.
19 Email to Sir Rudra dated the 8th of April, XXXII ÆS/1997 CE.
20 Email from Rudra dated April the 14th, XXXII ÆS/1997 CE.
always wanted to investigate his work, and in fact, I wanted to develop a Runa Yoga sometime after I finished my PhD. It sounds as if you may have a jump on this already, and if so, I'd be very interested in collaborating with you.

You may want to read the *Yoga Sutras* of Patanjali. Several translations are available. The most useful one that I have found is *Light on the Yoga Sutras of Patanjali* by B.K.S. Iyengar, founder of the most physically vigorous of the well-known international yoga schools. You may also want to read Mircea Eliade's *Yoga: Immortality and Freedom* – the classic academic work on the subject. In terms of the Left-Hand Path Yoga, Robert Svoboda's *Kundalini: Aghora II* is a good read, although it will be a few years before I can confirm the validity of his statements regarding the Aghori. You may not have time to read much given your academic and Nine Doors curricula, but Patanjali is accessible, given that the Sutras are short, and lend themselves to reading one a day with no more than a ten minute investment.

Yoga is Indian Alchemy. It is a technology for ascending from matter to spirit via the yamas, niyamas, asanas, pranayama, pratyahara, dharana, dhyana, and samadhi. The latter is often interpreted by Yogis in terms of the Right-Hand Path notions of Moksha – liberation from the eternal cycle of rebirth by realizing one's fusion with the cosmic Brahma. But the latter is unnecessary, and in fact, the philosophy which Patanjali based his system of Yoga was inspired by the Sankhya school, which believed that the enlightened self did not merge with the gods, but rather, became a timeless spirit unto itself. It wasn't until the Hindu revival movements of this century, that yoga was interpreted under the Right-Hand Path schools of Vedanta philosophy.

As an alchemical system, Yoga is all about the dialectics of male (purusa) and female (prakriti) which play out in passive and active principles of change (cf. fire and ice), are manifested in spirit and matter, and find their ultimate manifestation in the archetypes of Siva and Sakti. Yoga is all about resonance, and I am sure that we'll have a lot to teach each other in the course of our respective researches.

Welcome to reaktorhaus.

Rudra”

The regular Reaktorhaus sumbles became very important tool for my Xeper. I really appreciated the regular practise of realmagie, of pursuing clearly defined objective goals as manifestations of one's inner Work. This taught me a lot and I continued with this tradition for the rest of my years in the Temple. I also developed my own version of the sumble later – first, after founding the Heart Element, I called it the Heart sumble, and then later within my own Order of the Great Bear it became Karhunmalja, a Bear Toast.

In his own Initiation DenytEnAmun continued with the *Nine Doors of Midgard* curriculum, the Order of the Trapezoid Work, and his quite recently started Work on ”the hidden dimension” through the Order of Amon\(^2\). In April he

\(^2\) See the first part of the trilogy, especially appendices 44 and 45 ("Amn" and "the Order of Amon (simultaneous induction Working)").
wrote a paper entitled "From a New Initiate" regarding the latter. Two more Ammonian texts followed the next month: "My Initiation and Amon" and a poem "No Man's Land". The Ammonian path, as I learned later, was an important part of DenytEnAmun's process into the Magistry. The Ammonian Work was something that called us both in our own ways, and by the next year it was an important part of both of our Works. DenytEnAmun also continued interaction with Ms. Minna Rikkinen, who had earlier done a pro seminar study about the Temple. This time she had decided to do her Master's Thesis about the Temple. On top of all of this DenytEnAmun started to prepare the first public webpages for the Temple of Set in Finland around this time.

The Kalevala Pylon of Finland had entered a new phase in April. SeBastian, who had been the second Sentinel of the Pylon, left the Temple temporarily in early April and DenytEnAmun took the Pylon's Sentinelship again. He also named SeBastian the third Grand Tursas, an honorary member of the Pylon, on his leaving.

_Tursanturpa_, the Finnish language newsletter of the Pylon continued to be published on a monthly basis. At the same time _Iku-Turso_, the English language publication of the Pylon, became a bit surprisingly a secondary publication for the Pylon. It was published only one more time during the Pylon's history, later during the same year.

This was also the time when Lady Twilight, DenytEnAmun's betrothed, became Recognized an Adept by an American Priestess S.P. on April the 20th. They had been Working together within the Temple's Soa Gild, a new forum within the Temple that offered a good place for the first degrees to reach towards the Adepthood. The Pylon had got also a new member, as Setian Amr, a young student from Tampere, joined the Temple in March.

Things were going forward in Sweden, too. In February that year Adept Peribsen

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22 Appendix 27.
23 Appendix 28.
24 Appendix 29.
25 See the first part of the trilogy, appendix 29: The Temple of Set in a Finnish Study.
26 In his Temple of Set memoir _Minun Polkuni_ he wrote about this: "[This] phase was a solitary search for my Vision and it lasted for about two and half years. I started to use "the language of art" in exploring my Essence and in clarifying and Working my current incarnation's Mission. I started to sketch and take myself tattoos and piercings. Working with my body became in a new way central to me, especially through dance and exploration of different bodily states and experiences. I also started to make own theatre performances and I had a role in a play of the Turku University's theatre."
had founded the first Swedish Pylon in the Temple's history, the Black Rûna Pylon\textsuperscript{27}. The egregore of the Pylon was the same as that of the Ultima Thule Pylon; Sowilo.

My correspondence with Peribsen was intense and among other things we wrote a lot about the egregore. Around this time I had many inspiring experiences regarding the egregore and I introduced an idea of a Sentinel's tradition in the North\textsuperscript{28}: Each Sentinel would have a Sentinel's name from the stars of the constellation of the thigh as a reminder of their Work in the bigger picture of the Æon. As the constellation is associated with Set, this felt meaningful. The names would be: Dubhe (DenytEnAmun; the Kalevala and the Ultima Thule Pylon), Merak (SeBastian; the Kalevala Pylon), Phecda (myself; the Ultima Thule Pylon), and Megrez (Peribsen; the Black Rûna Pylon). This left Alioth, Mizar and Alkaid for the future Sentinels before the cycle of names would start from the beginning again. The idea was liked but it didn't develop into anything collectively bigger, although I even managed to get Sowilo into this idea, too\textsuperscript{29}. Adept Peribsen took his Order of the Trapezoid name (Sir Megrez) from the star I suggested to him, though.

If you look at the constellation of the thigh at the four seasonal points on the night sky, you get a swastika with a Pole Star as its center. This contains, of course, a double Sowilo.

![The constellation of the thigh at its four seasonal positions around the Pole Star.](image)

Things were going forward in Sweden not only in positive ways. On the 26\textsuperscript{th} of May XXXII ÆS/1997 CE DenytEnAmun wrote a letter\textsuperscript{30} to Adept Hagal and Setians L.P. and D.K. to Gothenburg about their situation, asking their views about

\textsuperscript{27} See the first part of the trilogy, chapter 15: Towards the Onyx Realm.
\textsuperscript{28} A letter to DenytEnAmun and Peribsen, dated the 22\textsuperscript{nd} of April, XXXII ÆS/1997 CE.
\textsuperscript{29} It was integrated into the Hyperborean Sentinel's Sumble in June that year, though. See appendix 1.
\textsuperscript{30} Appendix 30.
the matters that had surfaced to our attention in January and the previous year. As mentioned earlier\textsuperscript{31}, we learned about the serious criminal background of Adept Hagal and Setian D.K. They all also needed to explain about their position regarding their involvement in the Swedish neo-nazi movement. DenytEnAmun gave them a generous deadline of one and a half month to reply. He did his best to approach the situation as constructively as possible. We heard nothing back from them, and on the 13\textsuperscript{th} of July DenytEnAmun and I expelled them from the Temple\textsuperscript{32}. I wish the first time I used my organizational power as a Priest would have been a more positive one, but we did what was needed. Unfortunately, this was not the end of the episode. The next year the situation surfaced as ex-Adept Hagal approached Adept Peribsen and DenytEnAmun threateningly.

All of this resulted in a change of handling the application letters in the North. Previously the Executive Director of the Temple could have allowed a person to be accepted as a Setian I° based on an application letter only, but now we started more carefully to screen and interview potential new members ourselves. All future application letters in our corner of the world were forwarded to DenytEnAmun and myself.

My job of teaching the use of computers at the elementary school of Kuparivuori at Naantali finished in May. The students and the teachers gave me the most positive feedback possible. I was moved by their spontaneous and for the Finns untypically openly emotional sadness that I was leaving. As earlier, many teachers encouraged me to get the education for the profession as they saw me as a “natural talent” for it. After finishing the job at the school I had good time to prepare for the coming Kalevala Pylon meeting and the international Conclave and to do many other things.

After becoming the Sentinel of the Kalevala Pylon the second time in April, Priest DenytEnAmun had done lots of Work to see where the Pylon had come from to

\textsuperscript{31} See the first part of the trilogy, chapter 15: Towards the Onyx Realm.

\textsuperscript{32} DenytEnAmun informed Magus Webb, the High Priest, of this decision with an email dated the 13\textsuperscript{th} July, XXXII ÆS/1997 CE.
where it was now, and given lots of thought on how we could optimally go into the
future. He cast his vision about the Pylon in the next Finnish language newsletter of
the Pylon, *Tursanturpa*, which came out in May.

The 42-page newsletter contained also my translations of English, Norwegian and
Icelanding rune poems, Setian M.S.'s (who had become the "internet reporter" of the Pylon)
article about the internet as a tool in one's Work, book reviews, translation of one of Magus Webb's "Uncle Setnakt Sez" -articles, Setian Dosetheus' general notes, translations of Magus Webb's article "Two Important Yogas" and of the Rite of the Headless One (According to Jeu).

Most of the pages in the newsletter were written by DenytEnAmun. They
gave a very deep and fine-nuanced views about the discussed subjects. First, in his
preface to the issue DenytEnAmun told about how he had approached the
situation, deciding to understand the history of the Pylon and then building his new
vision on top of that. The central sources of inspiration in building the new
vision for the Pylon were the egregore of the Pylon, Iku-Turso, and the mythical
Finnish character of Väinämöinen.

Secondly in his article "The Spectrum of Kalevala" he first summarized the
esoteric history of the Pylon and then considered the future ahead of us. He wrote:

"The main reason of this article is to fathom the esoteric development of the Kalevala Pylon –
to explore how we have conceptualized the Pylon at different times. I have paid special
attention on how we have defined the missions of the Pylon and how we have experienced Iku-
Turso, the egregore of the Pylon. In addition to that I have tried to sketch the role that
SeBastian has had in the development of the Pylon. In the second part I sort out the circles,
projects and workshops of the Pylon (that partially reach out also worldwide), their current
state and plans for the future".

Thirdly in his article "Tursaansydän: the Key to the Secrets of the Kalevala
Pylon" DenytEnAmun shared his observations about what was known of the
symbol historically and then shared his views on its meaning for the Pylon. In the
end of the article he also shared his visions on the role of *Tursanturpa*, which was
to become more important than before.

There was also one announcement in the issue: "the Fourth Grand Tursas
has been Recognized: Magus Robert Robinson."

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33 Published originally in the Order of the Sepulcher of the Obsidian Masque's newsletter the
*Sepulchral Voice*, vol. 1, nro 10 in October XXXI ÆS/1996 CE.
34 From Don Webb's *Seven Faces of Darkness* and Stephen Flower's *The Hermetic Magic*.
35 Appendix 31.
36 Appendix 32.
37 Appendix 33.
38 For *Essent*, the Word of Magus Robinson and his Order of the Sepulcher of the Obsidian
"The Sentinel of the Kalevala Pylon, DenytEnAmun, has Recognized Magus Robert Robinson, the Grand Master of the Order of the Sepulcher of the Obsidian Masque, a Grand Tursas (a honorary member) of the Pylon on Walpurgisnacht 1997 CE. Magus Robinson has meritoriously helped and inspired the members of the Kalevala Pylon both collectively and individually. He has, for example, sent us all issues of the Sepulchral Voice and many others of his written works; he has written us numerous helpful letters; given presentations on Conclaves that have inspired our Pylon members into courageous deeds (thus really expanding the borderlands of our existences). The Initiatory method and approach of Magus Robinson resonate also on a more general level with the mentality of Finnish Setians (or at least with the path of Iku-Turso). Appropriately, Magus Robinson has spoken of Finnish Setians as exemplary for Setians of other countries.

Magus Robinson's Work has effected all Finnish Setians, but more than anyone else, it was Adept SeBastian, the second Sentinel of the Pylon, who put his methods into use. When SeBastian resigned from the Temple Magus Robinson named him an honorary member of the O.S.O.M. SeBastian's "osomatic” Work as the Sentinel (especially the path of Iku-Turso that he sketched) has imbued our egregore with a huge potential which we will, without any doubt, use also in the future. Remember yourselves Ancient!

Greetings, Magus Robinson, the fourth Grand Tursas of the Kalevala Pylon! May the force of Iku-Turso be with you!"

The Recognition of the fourth Grand Tursas happened during the time when he put forth his new Initiatory plans for his Order and himself. "Re-Visioning the O.S.O.M. 39 included the introduction of the status of the Master of the Order and "the completion of this cycle of the OSOMatic process". Learning how important seven-year cycles 40 had been to his Initiation Magus Robinson had decided that:

"The Order of the Sepulcher of the Obsidian Masque, as a Temple of Set Order, will cease to exist on September 9, 1999. The value of the OSOM as an operative initiatory tool will be demonstrated by the degree that its concepts will continue on after its planned demise."

The detailed plan included also Magus Robinson's disappearance from active communication for seven years as a part of his personal Initiation. The plan changed, however, as Robinson left the Temple permanently early the next year to pursue “certain solar mysteries" 41.

One of the last letters I received from Magus Robinson was dated April the

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39 The Scroll of Set, vol. XXIII, no. 3, May/June XXXII ÆS/1997 CE.
40 Robert Robinson, SoXaris: The Yellow Brick Road. An Exploration of Essent into Essence. Written under the auspices of the Order of Setne Khamuast. XXXI ÆS/1996 CE.
13th, XXXII ÅES/1997 CE. He regretted not being able to attend the coming German Conclave, talked about some papers and the latest issue of the Sepulchral Voice he had enclosed to me, and gave some encouraging words on our Work in the North:

"Dear Adept Kotkavuori and members of the Ultima Thule Pylon,

fondest greetings from sunny California! I recently received my copy of the Hyperborean Codex and wanted to personally congratulate you all on Work well done. The Temple's Finnish initiates have always impressed me as some of the most dedicated and truly Setian Beings that the Temple of Set has to offer. Your explorations and insights into a multitude of magical realms have never ceased to amaze me and I regret often that I have so little time to enhance my involvement with you. Every time I read or hear of your combined and individual efforts, it strikes me that the Ultima Thule Pylon, as a magical egregore, exemplifies and embodies all that is best in the Temple of Set. Once again, congratulations on the success of your Xeper and Essent into Essence.

On a more personal note, I also wanted to thank you all for your insightful investigations into the meaning and application of Essent into Essence. Each time a Word or Æmonic formula is pronounced, Worked with, personalized, and thought about, its existence is enhanced and its meaning is given greater depth and breadth. I would personally like to express my appreciation to Setians Dosetheus and Twilight for their efforts in preparing what Adept Peribsen described as a "physically and mentally exhausting magical event"42. Together you discovered what it means to "do" a Dromenon. I would also like to extend this invitation of Honorary Membership to Adept SeBastian who has, as Sentinel of the Kalevala Pylon, promoted Essent into Essence, and the concept of the Dromenon, as viable and practical magical tools that can, if used, promote Xeper and Remanifestation."

In his last letter to me43 Magus Robinson commented on my symbolic ponderings on snakes in the Ultima Thule Pylon membership letter Serpent's Skin44, and bid farewells:

"[...] I enjoyed reading the Ultima Thule Pylon's newsletter, Serpent's Skin. As you may know I have several snakes, boas and pythons, sharing our humble abode and I have always been interested in Ophidian/serpent symbolism and have incorporated it in much that I do, i.e. the name of my business, the bind rune of SoXaris, etc. So yes, I very much enjoyed reading your ideas on snakes and plan to incorporate some of them in the article on snakes I have been writing for some ten years now [...]

Yes, I agree that the Work of the Hyperborean Initiates and those of the OSOM have much in common. I always felt that we would join forces and that at least a few of you would have joined me in the OSOMatic journey, but that never came to pass and now its simply too

42 Robinson referred here to the Essent into Essence/Magical Dance Working done at Ultimate Thule IV gathering. See the first part of the trilogy, chapter 15: Towards the Onyx Realm.
43 Dated December the 29th, XXXII ÅES/1997 CE.
44 See appendix 2.
late. The important thing, however, is that the Work is done and it doesn't really matter who does it. I wish you all the best as you continue to Xeper and Essent into Essence.”

Magus Robert Robinson, the fourth Grand Tursas, an honorary member of the Kalevala Pylon. The picture is from one of his letters to the author.

Magus Robinson's resignation from the Temple was big news for us Finns and for Setians worldwide. As told in the first part of the trilogy, V° Initiates have been very rare in the Temple history to begin with. There were only two V° who had resigned from the Temple earlier: Ex-High Priest Ronald K. Barrett and Lynn Norton, both in XVII ÆS/1982 CE. Unlike them, Robert Robinson left the Temple honorably and High Priest Webb gave him later, on the 3rd of March XXXIII ÆS/1998 CE, the title of an Honorary Setian.

In our own way we did our best to continue to carry on with Magus Robinson's teachings and to live them real – which was anyway very much our own way.

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45 The first part of the trilogy, chapter 1: Æonic Foreplay and the first two Working Years.
46 Notes from Neheh column by Magus Don Webb, the Scroll of Set, vol. XXIV, no. 2, March/April XXXIII ÆS/1998 CE.
The Pulse of the Heart of Tursas

The Kalevala Pylon Conclave XII was held on the 1st-2nd of June at the summery Naantali. It was the first Conclave that I hosted. In addition to me it was attended by Setian M.S., Adept Twilight, and Priest DenytEnAmun. ”All of us contributed actively to the Conclave which definitely was successful in affirming our individual Becoming via the Kalevala Pylon of the Temple of Set. A general atmosphere of the Conclave was relaxed yet intensively focused on Setian topics, as it has been the custom at the Hyperborean Conclaves”, I commented later47.

After everyone had arrived, DenytEnAmun opened the Conclave and led a discussion about the state of the Pylon. This dealt first and foremost with his new Vision for the Pylon that he had articulated in the last issue of Tursanturpa, the Finnish language newsletter of the Pylon. Also the Heart of Tursas Working, which dealt with this new Vision and was to be done during the Conclave, was covered.

Setian M.S. presented his observations about the seal of the nine angles48, relating the angles to his first months as a Setian. We also discussed how the order of the angles fit to the history of the Kalevala Pylon and found many interesting parallers.

The Black Lotus workshop part I that followed covered discussion on yoga in general and rune yoga in particular. I summarized how the Black Lotus project had developed and made notes about the coming München Conclave workshop by me and Priest James Severson. Things were going really nicely forward and the project was joined by some quality Initiates, for example an Australian yoga instructor, Adept P.B. Magus Webb made a related note in his Notes from Neheh in the Scroll of Set49:

”[...] As most of you that have been around for a while know, the Temple is a great synchronicity engine. You start a project, and you discover that Setians in two other countries are embarking on the same project. A good example would be Adept Tapio Kotkavuori's the Black Lotus project that has had simultaneous manifestations in the U.S. and Australia.”

I had decided us to do the Working of the Graal-cup by the past German rune yogi and magician, S.A. Kummer, as presented in Edred Thorsson's Rune Might. In this first part of the workshop we did exercises needed for the Working. After that we did a tour in the city and ate at the Oak Cellar of the Naantali spa.

48 See Michael A. Aquino: Commentary on the seal of the Nine Angles [at the Order of the Trapezoid webpage] and The Ceremony of the Nine Angles [in Anton LaVey's the Satanic Rituals].
49 The Scroll of Set, vol. XXIII, no. 3, May/June XXXII ÆS/1997 CE.
Interest in Vampyric themes had grown within the Pylon as I and Setian Dosetheus had continued to do our monthly Vampyric projects. Also Adept Twilight contributed into this as she was considering joining the Order of the Vampyre. We started to refer to this current within the Pylon as the Circle of Blood (Veren piiri). The next thing in the program was a discussion on these themes, covering many angles of Vampyric Initiation, one of them being Lesser Black Magic. Inspired by Neuro-Linguistic Programming (NLP) ideas of eye-movements as indicators of modes of thinking I asked some questions from everyone present and recorded these interviews with a video camera for later checking out together how the NLP-ideas fit us. To put it shortly, NLP holds an idea that there are three main types of thinking: visual, auditory and kinetic one. These ways of thinking are then related to eye-movements. The lesson of this "eye-thing" experiment was to find out if NLP's eye accessing cues fit us, what were our dominating modes of thinking in NLP-terms, and to note that the use of these eye-accessing cues can be of value in Lesser Black Magic. We found some very interesting things and learned something new. "And as Vampyric Work generally, also this aspect of it is great fun; just observe and experiment it with people and you'll see what I mean!", I noted.

Naturally, there was a Vampyric Working at the end of the workshop, too.

The last thing in our program for the day was the Heart of Tursas Working, which DenytEnAmun, the Sentinel of the Pylon, had written. The Working took place at a secluded place called Kotkavuori ("Mount Eagle") in Luonnonmaa area of Naantali, a high rock with beautiful views over the local archipelago. In order to get to the place one needed to travel some small roads from Naantali for about half an hour, then cross some water with a rowing boat, and finally to climb some rough path uphill. I had found this place just recently by accident with my girlfriend while searching for a little known "viking grave" at the area. The place made a big impression on me, and that combined with my Priesthood process and the Workings of Kalevala Pylon Conclave XII that took place there, I later associated it as a magical power place directly related to my Priesthood.

I wrote of the Heart of the Tursas Working in the last issue of *Iku-Turso* later:

"The Working focused to the secret of Tursaansydän, the core of the Kalevala Pylon, and it

50 See the first part of the trilogy, chapter 14: Sowilo Rising II.
51 See appendix 3.
52 See appendix 34 for DenytEnAmun's ideas and experience of the Working.
53 *Iku-Turso*, vol. VII, issue 1, XXXII ÆS/1997 CE.
aimed to redirect the Initiatory focus of the Pylon's Initiates. A very personal challenge was part of the Working; each of us was to face Tursaansydän on our own and to find the meaning of its secret for our Work.

I had created a link to Tursaansydän already before the Conclave by giving a physical form to the symbol and reflecting on its meaning. On a deep level I was able to reflect well how this Working did fit to my own current Initiatory state. This Working remarkably cleared the secret that Tursaansydän holds to me personally. The nature of that secret is connected to that which I have Come into Being this year.

In the beginning of the Working I chose a place that I felt to express my Self. I chose one of the highest spots of the place and directed myself towards the waters, the archipelago. Then I focused to the idea of Tursaansydän and symbolically took it to my heart. I was the first one to face the secret place of Tursaansydän. Priest DenytEnAmun, the Sentinel, placed Iki-Turso jewelry to my left wrist. We uttered the secret word and armed with the energies thus invoked I did my Work with Tursaansydän, returned the jewelry to the Sentinel and returned to my original place, facing the archipelago.

When everyone had done their Work with Tursaansydän, we focused to affirm its secret. We were to draw an arrow to represent our Work with Tursaansydän, and on my turn I drew my arrow towards the waters, towards the archipelago. We drank for Tursaansydän and the Sentinel cast his Vision of the Pylon. While reflecting on my Initiatory goals and

A view from Kotkavuori.
Tursaansydän, I also uttered the poem I had written in an inspired state while giving the physical (wooden, three-dimensional) form for Tursaansydän earlier;

The Heart of Tursas

Pulses, pulses
the black heart of Tursas
Mysteries, spells
through the Pylon of Kalevala

From the Heart it create
and to the Heart it bring back
when the cycle has passed
the great Oak has been erected

Pulses, pulses
the black Heart of Tursas
Mysteries, spells
through the Pylon of Kalevala

Strong is the might of Tursas
mouth in foam it busts
in the bridles of eternal Väinämöinen
drawing the mysteries of sampo

Pulses, pulses
the black Heart of Tursas
Mysteries, spells
When everyone had reflected on their Work and Tursaansydän, we started to energize our Visions. For me a Vision of rising a great Oak, a world-pillar, was central here. I sensed that our collective Visions concerning the Pylon linked meaningfully with each other and that Tursaansydän became activated in our Pylon.

This Working was highly meaningful for me. Among other things I realized again how important tool the Kalevala Pylon had been in my Initiation. I think that this Working marked certain important changes within the matrix of the Pylon – changes which will be measured by time.

This Working emphasized teamwork of the ideas of Iku-Turso and Väinämöinen. Symbol of this teamwork is Tursaansydän; the wondermill of Initiation, sampo; the Finnish version of the Graal. Due to the nature of the Finnish way, the egregore of the Kalevala Pylon is Iku-Turso, whose path is that of embodied Essence. The Finnish way, the Work of the Initiates of the Pylon has always been characterized by Work through objective world. Now, when the key of Tursaansydän was introduced to the Pylon, the potential in the use of the egregore in our Initiation is greater than ever before.”

At Kotkavuori, the 2nd of June, XXXII ÆS/1997 CE.
The Heart of Tursas Working was significant not only because of the new vision of the Pylon that it dealt with. It was significant also because of the concept of Heart that started to become more and more important in my and DenytEnAmun's Work. I think that this Working opened for me a sense of the direction that ultimately made me to found the Heart Element within the Temple some three years later. The Working also had a certain "Ammonian touch" in it that we became very familiar with in the following years.

The next night was going to be short, for I woke everybody up at 3 a.m. I had planned the Working of the Graal-cup to be done at Kotkavuori around 5 a.m. The place was very beautiful in the light of the just risen sun and the stillness of the early morning hours was tangible. As the highest peak in the area, Kotkavuori was a perfect place to perform the Working. I wrote about it:

"I linked the Working of the Graal-cup with Tursaansydän Working within. They both were basically about the same thing; about drawing inspiration from the divine realm to the realm of time and space. Tursaansydän Working defined this within the Pylon context and the Working of the Graal-cup in a more personal realm. For me they were two slightly different sides of the same thing.

The Working itself was inspiring to do, but it was the personal galdr of my magical name, Man and Sowilo runes that truly opened the sense of the Graal within me. The sense of the Graal was strong, occasionally almost tangible. I sensed time intensively, especially the moment of NOW in a broad sense."

Setian M.S. recalled later:

"This event added to the somewhat mysterious feeling that I had all the time. It was as if there had been something very special present with us, I don't know what. As if some being, let's call it the Heart of Tursas, that had until now been locked in the mountain had started to slowly beat. Also here on the mountain I got a few glimpses from the history, as the rune magicians of the past might have been on a similar mountain doing the same kind of thing. I felt I was with the right people here – it was Wunjo in flesh."

Workshop of expression was given by our guest, SeBastian. Since we had been mostly sleeping after our return from Kotkavuori, the exercises of "warming up" were appropriate for us. Experiments on own private space and role-dialogue were interesting too.

Rūna workshop started after the lunch. Our topic was rune poems, and we managed to handle the poems of the first Aett in Finnish and English. The poems were read one by one in order, first in English by DenytEnAmun, then in Finnish

54 Iku-Turso, vol. VII, issue 1, XXXII AES/1997 CE.
55 Iku-Turso, vol. VII, issue 1, XXXII AES/1997 CE.
by me according to my translations that were published earlier in *Tursanturpa*. Then the poem in order was explained and further discussed.

Beelzebub's workshop by Priest DenytEnAmun focused on ”four states of being and four bodies”. As in previous Beelzebub's workshops, we were given excellent accounts of the topics at hand as well as illuminating explanations to Gurdjieff's ideas.

Rite of the Headless One was well translated into Finnish by Setian Dosetheus from Magus Webb's *Seven Faces of Darkness* and Dr. Stephen Flowers' *Hermetic Magic*. The Working was perfect ending for Kalevala XII. It was inspiring to do after reading Magus Webb's book and it was truly rich in Typhonian current. At the end of the Working Priest DenytEnAmun marked also the Coming into Being of Adept Twilight. She wrote later about her experience:

"Setian Dosetheus had done a great work translating this Working into Finnish for us. Since the Working included the rite for my Recognition to the Second Degree it held special significance for me. Also I had for a long time wanted to perform this Working. I was given the leading role, that is I had to read out loud most of the impossible words. At first I was worried that maybe I could not perform with the required dignity, especially I was worried that I might not be able to keep a straight face uttering 'I am Moses!' But to my amazement (once again) all the words flowed through me and I experienced a presence of all the characters as they spoke through me.

At the rite of my Recognition Priest DenytEnAmun read a letter sent by Priestess S.P. Words of wisdom to help me on my way on the ruby plain. I will hold these words close to my heart and am sure that I will return to them more than once in times to come."

The Conclave went as planned. DenytEnAmun commented later that ”I think it was among the most exciting, ambitious and generous Conclaves we've ever had.”

My Priesthood Recognition was getting closer. I talked with Magister AruXet on the phone about it on the 4th of June. Around this time I read and pondered quite a bit about life, death, lifespan and their relationship to the resonance with Self. On the 7th of June I sent the next Ultima Thule Pylon membership letter the *Serpent's Skin* out and on the 19th of June I started the 6th Door of Midgard.

And then, the summer solstice, the 21st of June arrived. My phone rang at 9 p.m. and I was greeted by the cheerful and solemn voice of Magister AruXet. During the half an hour or so, he Recognized me to the Priesthood of Set and we talked about many things involved. Soon after the call AruXet sent the following

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56 *Iku-Turso*, vol. VII, issue 1, XXXII ÄS/1997 CE.
57 *Iku-Turso*, vol. VII, issue 1, XXXII ÄS/1997 CE.
58 Among other things I remember I quoted to AruXet few lines from Goethe's *Faust* from memory: ”Wer sie nicht kennte, die Elemente, ihre Kraft, und Eigenschaft, wäre kein Meister,
email to the Magistry:

"III° Degree Recognition.

Dear Nobles! Greetings from Germany!

According and under observation of Section 3.04 of the By-Laws of the Temple of Set on this twenty-first day of June in 1997 year CE, XXXII AES, 9:00 p.m. Middle European Time, I have recognized Tapio Kotkavuori from Finland to the degree of a Priest of Set.

Priest Kotkavuori has become a member of the Temple of Set in August 8th, 1991. He is a member of the Kalevala and Sentinel of the Ultima Thule Pylon. Recent time he has started the Black Lotus Project within the TS. I know him since his first days; he was living in Germany/Stuttgart some time and we – and especially the ”Northern” initiates – have taken benefit from his contributions all this time. Dear Tapio Kotkavuori, now thou hast attained the Realm of Onyx, thou hast become a Priest of Set.

Dear Nobles, please give your warmest welcome to our Brother. Hail Priest of Set! Priest Kotkavuori's formal recognition ceremony will be held at the TS Conclave in Munich, Germany. XEPER and Remanifest. AruXet, IV°”.

über die Geister..."
In addition to AruXet, my Recognition team consisted of Magister Michael Kelly from the Isle of Man and the High Priest of Set, Magus Don Webb from the United States. I went out that night alone and at half past 2 a.m., standing on the hill of Kuparivuori facing the local archipelago, I uttered the first part of the *Word of Set* from memory and did a Working to mark the event.

It was an important date also regarding the birth of the modern day Temple of Set – exactly 22 years earlier Magister Michael A. Aquino did the North Solstice Working which resulted in the founding of the Temple of Set\(^{59}\). Without that Working I would not have been where I now was.

The next day, the 22\(^{\text{nd}}\) of June, I visited DenytEnAmun in order to do a Reaktorhaus Hyperlodge sumble. We also did a Resonance Working and ritually marked my Coming into Being as a Priest of Set. As a rite of passage, DenytEnAmun ritually shaved my head bald on my request.

In the sumble\(^{60}\) I boasted about my achievements in my studies, hosting the last Kalevala Conclave, my Work with the *Nine Doors of Midgard* and the Black Lotus project, as well as about training for the Paavo Nurmi marathon. I drank for principles of *Xeper*, the eternal Word of Set, and resonance, the principle of which the Grand Master of the Order of the Trapezoid, Sir Rudra, had been inspiringly talking and writing about. I raised the drinking horn also for the entire Priesthood of Set as heroes and I promised to bring the Order of the Trapezoid to Europe with Sir Hassein – as we were about to found the Aurora Borealis Lodge of the Order during the coming München Conclave. In addition to those oaths I promised to continue my Work with the *Nine Doors of Midgard*, to continue and develop in Working with Setians especially in North Europe, and to do what I can to make DenytEnAmun's and mine vision about a Setian publishing house to become reality.

My diary entries from this time reveal that I was having lots of inspired dreams about my future. I sensed ”reflections from angular space”. My magical name was giving me inspiration from ”unknown currents”. I was also pondering and writing about the Gurdjieffian idea of ”objective conscience” and how to strengthen it, as well as how to stay in that state for longer durations of time. This objective conscience referred to a dimension of Heart and it became gradually stronger during the coming years. Directly related to that was the ”religious” dimension of Initiation, that started to emerge more and more especially through my practice of yoga.

\(^{59}\) See the first part of the trilogy, chapter 1: *Æonic foreplay* and the first two *Working Years.*

\(^{60}\) For DenytEnAmun's report of the sumble, see appendix 35.
I was reading the *Onyx Tablet of Set*\(^{61}\) and thinking how to develop as a freshly Recognized Priest. One of the obvious roads to this was a development in communicating with new Setians and giving them feedback and hints on their efforts to *Xeper*. I was doing this pretty well already, being in active communication with all new Finnish Setians. Of all these communications especially that with Setian Amr from Tampere developed into a full teacher-student relationship and also a friendship, which was the case with many of my contacts with new Setians.

Through my talks about the Priesthood with DenytEnAmun I had come to the idea that the personal Work of a Priest was in a certain way to synthesize emotion and intellect (to be able to communicate with the principle of the isolate intelligence, to draw inspiration from it, and to handle that Fire rationally in given circumstances). The Work of a Magister Templi, then, was from a certain angle to synthesize consciousness and unconscious, to be able to open one's own Quest on a deeper suprarational level. The seeds for my Fourth Degree level Work were present in their rudimentary form already during my early Prieshood days, if not earlier, within. They were latent in my path and character, in a way. Interestingly, it was the Work with the Heart (or the Ammonian ”hidden dimension”) that eventually led me to the Magistry, just as it was going to be the case with DenytEnAmun. And the similarities between our paths did not end there, as we'll see.

At this point I saw that the goal of my personal Work, in addition to the above mentioned general goal of a Priest, was to ”embody my essence”. This was in line with the ”path of Iku-Turso”, as seen within the Pylon, as well as with the teaching of Magus Robert Robinson. And, of course, this goal resonated perfectly with my Work with yoga and the Order of the Vampyre, and in my eyes also with being a Knight of the Order of the Trapezoid.

The Order of the Vampyre's *Nightwing*\(^{62}\) had three pieces from me in June: ”How do you use the Vampyric Archetype in daily life?”, ”Getting international” and ”a New Dawn”. In the first I told how I used the archetype in my daily life, and asked the same question from other members of the Order. This was something I had not seen much written ponderings about among the members of the Order, and I wished to raise some discussion on the topic. The second was a tongue-in-cheek article about some Finnish words and phrases of interest to Vampyres, and the last was a poem about some of my latest Vampyric experiences.

The next, and the final, issue of *Iku-Turso* came out fairly soon after Kalevala XII

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61 A document in the *Jeweled Tablets of Set* series for the Priesthood of Set.
62 *Nightwing*, volume XXXII, number 1, June XXXII ÆS/1997 CE.
Conclave. It was the newsletters 7th volume and the first issue, being altogether the 18th issue. It was a thick, 58-page publication, edited by Setian Dosetheus. The new editor had written to the issue its editorial, ”Androgyny: an aspect of the Vampyric Essence”, ”a Few Words on the Sense of Beauty”, ”Life after death” and a poem entitled ”Love within death”.

DenytEnAmun contributed splendidly to the last Iku-Turso. First, there were massive English summaries of the Pylon's newsletters Tursanturpa, Väinämöisen Virret63 and Karnak64. Secondly, there were plenty of articles related to the Pylon's new state: ”On the New Kalevala Pylon65”, ”the Spectrum of the Kalevala Pylon66”, ”Secret of the Heart of Tursas Working”, and thirdly two reviews of studies: ”the Temple of Set studied in Finland (part II)67” and ”the High Priest's Views on Set Studied”.

From me, Adept Twilight and Setian M.S. there were reports of the Kalevala XII Conclave. Adept Twilight contributed also a report of a Working with the Fourth Way theme of four centres and Setian M.S. with ”the Nine Angles of Kalevala”, in which he pondered about his personal Initiatory history and the history of the Pylon from the point of view of the Nine Angles.

Kalevala Conclave XII had been an important milestone in the magic of Heart and the Finno-ugrian inspiration for me. They both had been present in my Initiation for quite some time, but now their influence started to grow deeper. Both of these currents were boosted with my pilgrimage to my relatives in Eastern Finland in early July and on the symbolic visit to the statues of Agricola and Porthan in Turku during the first anniversary68 of Epäjumalain nostatus, that marked the birth of DenytEnAmun's Shaman Circle (Noitapiiri)69. My pilgrimages to Easter Finland became an important annual magical act for me for few years after that.

Soon after my trip to Eastern Finland, the next Kalevala Pylon meeting was at hand. Setian Amr arrived two days early on July the 17th. It was the first time I met him in person. He was quite reserved and shy young man, very polite, and in a peculiar way a very funny new Setian. I didn't know what to think of him based on

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63 Väinämöisen Virret was the newsletter of DenytEnAmun's Noitapiiri (Shaman Circle), dedicated to his Work with Finno-Ugrian traditions.
64 Karnak was the newsletter of DenytEnAmun's Beelzebubin työpaja (Beelzebub's workshop), dedicated to his Work with Gurdjieffian ideas.
65 Appendix 36.
66 Which was an abridged version of the one publisher earlier in Finnish in Tursanturpa vol. III, issue 5 – which can be found in English as appendix 32.
67 Appendix 37.
68 The 13th of July.
69 See the first part of the trilogy, chapter 14: Sowilo Rising II.
the first impressions, though. I wasn't sure if the Temple was the right place for him, but over the coming months he proved to be a very good Setian, and eventually an Adept. During our first meeting at Naantali we talked about the Temple's philosophy and I gave him some exercises of self-remembering to do, which we then talked about.

Kalevala Conclave XIII started on July the 19th. It was hosted by Priest DenytEnAmun and Adept Twilight at their home in Turku. It was attended by myself, Priest DenytEnAmun, Adepti Twilight and Peribsen, and Setians M.S. and Amr. Also the new honorary member of the Pylon, SeBastian, paid us a visit, contributing to the meeting with a workshop of self-expression.

Saturday the 19th started with the Black Lotus workshop where I talked about my latest explorations and insights about the Left-Hand Path yoga. This was followed by the Circle of Blood workshop that dealt with Setian Vampyrism. After a dinner SeBastian gave his workshop, which was followed by the Crystal Tablet of Set-discussion. Finally, we did two Workings: the Night of the Neters (that I had originally written for the Kalevala Pylon Conclave IV) and a lovecraftian Calling of Dreams, written by Setian M.S.

Saturday the 20th opened with another Crystal Tablet discussion (about different types of magic and how they work). Immediately after this, the second part of the Black Lotus workshop, consisting of some classic yoga, took place. DenytEnAmun continued the program with the Beelzebub's workshop and Rûna workshop after the dinner. Our newest member, Setian Amr, was next officially inducted into the Pylon and the Temple with Kalevalainen kaste ("the Kalevala Baptism Working"). There was also a traditional sumble at the end of the induction. The day was closed with the second part of the Circle of Blood workshop, with a Vampyre Working which I had written. In addition to the official program there was talk about webpages of Finnish and Swedish Pylons and the Sentinels of Black Rûna (Adept Peribsen), Kalevala (DenytEnAmun) and Ultima Thule Pylon (myself) made the Sentinel's sumble. Our Swedish guest, Adept Peribsen, also took his Oath as a Knight of the Order of the Trapezoid during the Conclave.

According to my diary this was one of the most spontaneous Conclaves we had had in the North.

This was the time when Aletheia, the concept, clearly came into our use. This was most evident in the Beelzebub's workshop of the Kalevala XIII, in which it was the named main subject. The lesson of the workshop given by DenytEnAmun was in a

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70 See the first part of the trilogy, chapter 9: Entering the Order of the Vampyre.
71 He was sponsored into the Order by Sir Hassein (DenytEnAmun).
nuttshell the following:

Aletheia was defined as "Truth; not forgetting the Self [a-letheia; <Gr. lethe; 'oblivion, death']". There were two main routes to reach Aletheia. The first one was conscious labour, which was about a) uniting incoherent sides of one's being (putting "many I's" under one Initiatory Will), and b) harmonizing and using one's different sides ("centres") effectively. By doing this one was able to gain more (finer) energies and instruments of understanding. This meant that one's being and knowledge reached to broader areas of self and the world through an interaction with "higher influences". The second route was an "intentional or voluntary suffering", which meant a) directing one's "machine" (that had been tuned with conscious labour) for a search of Truth, and b) that "suffering" the Truth about self and the world helped to crystallize real Self – the eternal core that is "immortal within the limits of the solar system". From these DenytEnAmun then formulated that "conscious effort or Will is the Truth about Self and the Universe" ("although one can't ever know or reach everything, one must always Will to act").

The workshop also included a talk about "the short and the long" Paths. The short path was said to have no ready formula for Truth, only one's indescribable own Vision that can't be taught to others. The program of integrating different sides of one's self (characteristical of the long path) was to be used also on the short path.

DenytEnAmun's idea of Aletheia was very much in line with the Ammonian "hidden dimension" and the concept of the Heart. This was also how I understood these concepts already back in these days. When I years later started to speak of Aletheia as my V°-Degree Word, I had formulated my own approach to the concept. We will return to this in the third part of the trilogy.

I should note here that it was not the first time DenytEnAmun wrote about Aletheia, and that before him Aletheia had been discussed within the Temple as G.I. Gurdjieff's Word (if he could be said to have one) by Magistra Pat Hardy and Magus Don Webb. The concept resonated deeply with my Initiation and it can be found many times from my diary entries from this period. For example on August the 29th I wrote that I aimed to develop as a Priest in the spirit of Aletheia.

The next, massive 60-page issue of Tursanturpa, was published soon after the Kalevala XIII Conclave. DenytEnAmun contributed to the newsletter with the editorial, translations of Magus Webb's articles "Xeper: the Eternal Word of Set" and "Secrets of the Paths", a response to some crappy journalism about the Temple.

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72 See appendix 27: "From a New Initiate".
73 See the first part of the trilogy, appendix 38: Georgi Ivanovich Gurdjieff – Knight of the Supremacy of the Will.
in the *City*-magazine\textsuperscript{74}, program of the recent Pylon meeting, and summaries of the Rûna- and Beelzebub workshops of Kalevala XIII. In his editorial DenytEnAmun made some homage to my Coming into Being as a Priest:

"A new Priest of Set!

The biggest new change in the Temple of Set in Finland has been the Coming into Being of Tapio Kotkavuori as a Priest of Set, III\textsuperscript{o}. May the black realm of Set challenge you to re-create yourself again and again; to shine forever as Xepera, as a fully and consciously Created Being!

Tapio Kotkavuori was Recognized as a Priest of Set, III\textsuperscript{o}, on the summer solstice 1997 by the Grand Tursas, Magister AruXet. The Recognition was backed up by the Grand Tursas, Magus Don Webb and Magister Michael Kelly. On the 22\textsuperscript{nd} of June 1997 I made a little Priesthood Working with Tapio. After the Working I had the honor to shave Tapio's head bald.

A new Priest of Set has Come into Being! The Æon of Set is stronger than ever in Finland. This means that the Finnish Setians have better options being in communication with a Priest most resonant with their own Initiation (you don't necessarily need immediately to seek III\textsuperscript{o}-contacts from other countries if you don't feel an affinity with my Initiatory approach). Tapio knows and is capable of doing some things of which I have no clue about (and I guess it goes also the other way around) so the Finnish Setians have a broader selection of subjects they can get III\textsuperscript{o}-level advice now. I wish that all Finnish Initiates are in contact with Tapio and actively use his advice in their own Initiation. This Work – Initiatory communication – is a great blessing (source of power) and a curse (a difficult challenge) for members of the Priesthood, but all who have accepted the III\textsuperscript{o} Recognition have welcomed them.

I have known Tapio from the very beginning of his Initiation, since 1991. Tapio has always been very active in the Temple of Set. He has, for example, been the only Initiate (in addition to me) who has attented all Conclaves of the Kalevala Pylon and the meetings of the Rûna-workshop.

Bringing Setian Vampyrism to the North is one of Tapio's outer achievements. He has written and directed practically all Vampyre Workings that have been done in the North and he continues this Work directing the Circle of Blood.

As everyone knows, getting all the yoga experts of the Temple together and studying and teaching the Left-Hand Path yoga is one of Tapio's current projects.

Tapio has been part of the Rûna-workshop from its beginning and he started his Gurdjieffian Work immediately in 1991.

Becoming a Knight of the Order of the Trapezoid and its Reaktorhaus Hyperlodge is one of the latest steps in Tapio's Initiation. He is also the current Sentinel of the Ultima Thule Pylon.

Regardless of all the outer achievements the most important criterion for the III\textsuperscript{o} Recognition is a certain unique State of Being. It is clear that Tapio has achieved this and that

\textsuperscript{74} Heini Larronen: "Piru merrassa" (City-magazine of Helsinki, 13/1997). There were also two attachments to the reply: DenytEnAmun's review of Keijo Ahorinta's delightfully awful *Saatananpalvonnan monet* kasvot and the summary of Minna Rikkinen's graduate thesis *Setin Temppeli uususkontojen typologioiden valossa* (see appendix 37).
he is capable of maintaining it and ethically applying it in a way beneficial to the Æon. I know from my own experience that this is not an easy task – but it is even more enriching and sacred. Hail, Tapio!”

This, coming from the man who was my main magical mentor and a great friend, meant a lot to me.

Setian M.S. sent in a bunch of translations\textsuperscript{75}, copy of his email to DenytEnAmun pondering some daily life challenges in his Initiation, the Call of Dreams Working he had written, some historical information of a massive “Kalevala building” that was planned but never built, and a Working on Setian Amr's induction to the Temple and the Pylon\textsuperscript{76}.

Dosetheus contributed with his thoughts on the theory of hermeticism and its Christian branch, and also with a translation of the new Temple information letter written by Magus Webb. Setian Amr wrote a general statement about his current Work. From me there were some translations\textsuperscript{77}, book review of Grof's and Halifax's the \textit{Human Encounter with Death} and the Vampyre Working that was used in the latest Pylon meeting.

Also the new issue of the Ultima Thule Pylon's newsletter \textit{Hyperborean Codex} was published around August. I also sent the next Pylon membership letter the \textit{Serpent's Skin} out around this time. The Ultima Thule Pylon had at this point ten members, the latest addition being Adept L.W. from Australia. Because he had a strong interest in the Fourth Way and the Northern approach to Initiation (and he didn't have at that point a local Pylon to join) his addition to our ranks was easy, although he didn't live in the natural geographical area of the Pylon.

The Conclave edition of the \textit{Hyperborean Codex} included my editorial and book reviews, Adept L.W.'s introduction, Setian G.S.'s article "True Magic: A Need of a Structure" to which DenytEnAmun wrote a great reply\textsuperscript{78}. He also penned a beautiful little piece called "Early Morning Truths"\textsuperscript{79}.

The München Conclave was getting closer and I was Working a lot with the Left-Hand Path yoga workshop I was going to lead with Priest James Severson there. As

\textsuperscript{75} Don Webb: "Uncle Setnakt sez”, "Nietzsche and two tasks”, "Fog and the Moon”, "The Temple of Set”.
\textsuperscript{76} That he had written with DenytEnAmun.
\textsuperscript{77} "Horus in a nutshell" by Magus Webb, "The Power of the Word" by Ipsissimus Lewis, and the introduction to the Temple's reading list category 18 (Life and Death).
\textsuperscript{78} Appendix 38: "Traditions and the Left-Hand Path”.
\textsuperscript{79} Appendix 39.
during the whole year, I was doing yoga almost on a daily basis and studying classic texts about it (such as Patanjali's *Yoga Sutras*, B.K.S. Iyengar's *Light on Yoga* and Mircea Eliade's *Yoga: Immortality and Freedom*). Many of my yoga diary entries were statements or ponderings on the subject, such as these:

"Yoga is to a large degree about Working with magical physiology – the Universe is projected into the body of the yogi. This is one possible magical physiology that the Left-Hand Path magician can use. My Work is currently a lot about constructing yoga as a Left-Hand Path system.  

"Yoga is one possible method to *Xeper*. The method is about processing one's own consciousness through one's body; through the 'eight petals'; the whole of one's Being. The goal of yoga is to live the magical vision (*samadhi*) of the higher Self real; to continue to cultivate and manifest that Self in all levels of Being. Yoga is about the resonance between the subjective and the objective universe according to one's Will."

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80 The 31st of August, XXXII ÆS/1997 CE.
81 The 4th of May, XXXII ÆS/1997 CE.
I was pondering a lot about differences between the Right-Hand Path and the Left-Hand Path yoga. Conceptually, this was of course an easy task, because in the Temple's approach the former seeks some kind of submerging of the self-consciousness with a "universal consciousness" or the like, while the latter seeks to separate the self-consciousness from the rest of the Universe. But a closer look at many classic yoga texts made me to ponder how much there really was difference between the two. Magister Rudra had made some interesting observations on this subject to me earlier.

While pondering on this I was many times reminded of how the Order of Horus had brought the "real" Right-Hand Path into the Temple's discussions – something that would not be just about "blind faith" but about something that had its meaningful place in the totality of an Initiate's balanced existence. I felt there was something similar with the yoga classics I had been studying. I had no problem accepting many classic yoga texts' methodology and approach to the practice. I could for example completely agree with the approach of Yehudi Menuhin in his foreword to B.K.S. Iyengar's *Light on Yoga*, which had the classic "chariot allegory" approach as its base on how different parts of the totality of one's being should be working together:

"The practice of Yoga induces a primary sense of measure and proportion. Reduced to our own body, our first instrument, we learn to play it, drawing from it maximum resonance and harmony. With unflagging patience we refine and animate every cell as we return daily to the attack, unlocking and liberating capacities otherwise condemned to frustration and death. Each unfulfilled area of tissue and nerve, of brain or lung, is a challenge to our will and integrity, or otherwise a source of frustration and death."

This theme of the similarities or differences of the paths was something I returned every now and then over the coming years. I eventually formulated my own approach in which I tried to articulate both the Right- and the Left-Hand Path to have a meaningful place in an Initiate's life. It was the same thing with the concepts of black and white magic. When I look at all of this now, I see that some roots for my reasons for leaving the Temple some ten years later were philosophically already here. This is something to which we will return more closely in the last part of the trilogy.

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82 See the first part of the trilogy, appendix 4: Central Characteristics of the Paths.
83 See the previous chapter: "Changes in the Kalevala Pylon".
84 See the first part of the trilogy, appendix 40: Reflections on Horus, or, What's the Relevance of the RHP to the Black Magician?
85 See the first part of the trilogy, appendix 3: Broad Contextual Definitions of the Paths.
On the 28th of August I listed in my diary some of the most important things I was looking forward to do, to experience, during the coming international Conclave:

"1) My formal Ordination into the Priesthood of Set ["the symbolic culmination of my Initiation thus far"],

2) The yoga workshop ["to share with other Initiates what I have learned from yoga thus far and to learn from them in return"],

3) Contacts with I°-Degree Setians [who I can Work with towards their possible formal Adept Recognitions],

4) Contacts with other members of the Priesthood [to maintain and continue old contacts and to possibly make new contacts. Some key words regarding some of the established contacts: Webb; the presence of the divine inspiration, Severson; vampyric approach to Initiation, and Kelly; "religiousness" and dedication.

5) The Aurora Borealis Lodge of the Order of the Trapezoid [to be part of its official founding],

6) Generally: To re-create my link to the Æon of Set,

7) to meet Adept Pandora86 and see what I can learn from that,

8) to draw inspiration from Germany,

9) to get inspiration for sharing my Work in writing.

It was two years since I had been in Germany the last time, entering my personal Ragnarök there. I had gone through the solve et coagula process involved and Remanifested myself. I was ready to return.

86 See the first part of the trilogy, chapters 11 and 12: The London Conclave and Ragnarök.
The München Conclave

The München Conclave (Set XVIII) was the second international Conclave in Europe, the first being the one held at London (Set XV) in XXIX ÆS/1994 CE. Just like before the London Conclave, there appeared some odd stuff about the Temple of Set in alt.satanism newsgroup in the internet before the Conclave again.

Prior to the London Conclave the information about the Conclave was leaked. As I wrote in the first part of the trilogy, Magister David Austen was the prime suspect and regardless of evidently clear proof of his guilt, he was off the hook in the end. This time, on the 2nd of September, there appeared a post entitled “the image cracks” on alt.satanism, which not only leaked the information of the

87 See the first part of the trilogy, chapter 11: The London Conclave.
year's international Conclave in München, but also threw a full load of verbal mud on the High Priest, Magus Don Webb, Magus Stephen Flowers and Magister Robert Menschel, among others. While the before mentioned senior Initiates were berated, Magister Austen was spoken of highly in the post. The post said of him for example the following:

"It seems that UK Initiate David Austen is on Webb/Menschel's excrement list. David Austen is the Temple of Sets UK Initiate and wether you like Austen or not all the UK occult folk have an admiration for the way he has tirelessly built the Temple of Set in the UK, with out him there would have been no Temple outside of the continental Americas."

The post had all the signs of coming from Austen himself, again. It had his style, his feelings about the Initiates bashed, his overblown and baseless sense of self-importance\(^\text{88}\) and it had lots of evidence coming from someone who had an access to the III\(^{\circ}/IV\(^{\circ}\)-discussions within the Temple. It was generally thought (both within and outside the Temple) as certainly coming from Austen (who was calling himself at this point "David d'Merlin"). Just like with the post on alt.satanism before the London Conclave, one could only wonder about Austen's reasons for sending such a piece to the newsgroup again. One reason could be that he wasn't Recognized a V\(^{\circ}\) with his proposed Word \textit{Progress}\(^\text{89}\), but what ever was building the steam up in Austen's head, the postings to the alt.satanism newsgroup were clearly not in line with the ethical standards of the Temple of Set.

The "image cracks" post raised naturally lots of discussion about Austen's ethics, integrity, character and substance as a Magister Templi again. I heard years later that the High Priest, Magus Webb, did come to the only sensible conclusion

\(^{88}\) A brief comment on the quoted part of the email: The Temple of Set had arrived and established itself also in Germany, Finland and Sweden in Europe at that point. While Austen had Recognized DenytEnAmun as an Adept in XXV \(\&\)S/1990 CE (thus enabling him to found the Kalevala Pylon), he had done nothing else in building the Temple outside of the U.K. in Europe. Further, if Austen had not Recognized DenytEnAmun, someone else would have done it. The Temple of Set had arrived and was established in Germany, Finland and Sweden by other Initiates with their own hard work, such as AruXet from Germany and DenytEnAmun from Finland. Austen did not play any kind of a role in any of that. What comes to Austen being "admired" by the U.K. occult community, this looks very black and white view on the subject. There were people who did like him for what he did in the U.K., but there were also lots of people in the U.K. occult community who didn't like him at all – and Austen seemed to enjoy and revel in the conflicts that resulted. This reportedly resulted f.e. in Austen sending excrement in a box to some of those who didn't admire him (talking about being in someone's "excrement list"...)

\(^{89}\) The \textit{Scroll of Set} vol. XXIII, no. 2, March/April XXXII \&S/1997 CE had on its front page Austen's article "PROGRESS: An Explanation" in which he tried to make a case for his V\(^{\circ}\) Recognition.
that Austen needed to be expelled from the Temple. Because Austen was formally a IV° member he could not be just summarily expelled, but there needed to be an unanimous Council of Nine vote on the matter. As odd as it sounds, this didn't happen, and ”d'Merlin” was off the hook again.

Unsurprisingly, we didn't see him at Set XVIII in München.

Priest DenytEnAmun, Adept Twilight and I boosted our coming Conclave experience with a pre-Conclave Working on Saturday, the 6th of September. Three days later, on Tuesday the 9th around 10 a.m., we landed safely with Finnair to sunny München. We missed the previous day's informal discussions and sightseeings, as well as the official Conclave opening by the High Priest and the Chairman of the Council of Nine in the morning. As we arrived at the Hotel Europa München there was a break in the program. We checked in, dropped our luggage and went back to the lobby.

The Temple of Set was booked into the hotel as ”friends of Mr. AruXet”. In order to keep a low profile the attendants were given advice to leave their pentagrams of Set home, not to set up altars at their hotel rooms, and so on. ”DO NOT discuss the Wewelsburg Working in public” was stressed in the additional Conclave information. While I left my black pentagram of Set medallion home, I still carried with me the self-made three-dimensional, wooden pentagram of Set, which I had used in my Workings. It was put on the wall during many of the Conclave Workings during the coming days.

Two characters with quite a reputation arrived to the lobby with their luggage. The taller of them asked me friendly ”who are you with?” to which I replied ”I'm one of the friends of Mr. AruXet”. ”So we thought. I'm Nikolas”, he said and we shook hands. After introductions also with his partner Zeena, they checked in and we were ready to go out with our friend Adept Peribsen from Sweden. On the door we met Priest Severson and his wife, Priestess Catsa. The reunion was delightful, full of laughter and long hugs. We talked a bit with them and continued to a nearby restaurant where we met the High Priest, Magus Webb and his wife R., Magistra Pat Hardy and her partner Adept A.N. ”Nice to meet you, Priest”, the High Priest said smiling as we shook hands.

After returning to the hotel we met Magistri Kelly, Menschel, D.M., now past James Graeb, and AruXet, who was the host of the Conclave. He was happy about the bottle of Glenfiddich whisky I brought to him as a present. There were also Priests W.G., B.W., and Adepti J.W., N.K., L.G., T.C., among others. There were altogether some 20-30 Setians from the States, the U.K., Germany, Finland  

90 See the first part of the trilogy, chapter 1: Æonic Foreplay and the first two Working Years.
91 He was also happy about the bottle of Koskenkorva that DenytEnAmun brought him as a gift.
and Sweden. The relatively low number of American Setians present might have had something to do with the fact that this was the first international Conclave that was held at a country where the native language was not English, as Priestess Zeena Schreck later critically observed.

Adept Pandora, with whom I had a brief and intense relationship two years earlier, was there too. Meeting her was one of the things I had been looking for in the Conclave. Our interaction was pretty much what I thought it would be like; friendly talk without any clinging on the past. We didn't spend any time just between the two of us, all of our talks took place with other Setians in the formal or informal Conclave settings. I was happy for how she was doing in life and for how well I had processed through our brief time together and used its lessons for my Xeper.

The pentagram of Set that was used in many Workings of Set XVIII in München, XXXII ÆS/1997 CE.

93 See the first part of the trilogy, chapter 12: Ragnarök.
As usual, the Conclave program was pretty much rescheduled during the first day. Magister Michael Kelly from the Isle of Man started the program after the break. He was a busy man, as at this point he was the new Grand Master of the Order of Leviathan, co-Grand Master of the Order of Merlin and he was in the process of forming his own the Order of Shee, which was going to be focused on Celtic magic. "I gave a talk on Celtic magic in general, concluding with the reading of an appropriate Celtic folktale from W. Ralph Hall Caine's *Annals of the Magic Isle*, the story of St Trinian's", Kelly recalled later\(^\text{94}\).

At some point of the day I and DenytEnAmun talked with the Schrecks. They gave me a fairly good first impression, although I had some reservations about them at the back of my head. The quality that I appreciated in them was that they were very active in the Temple, giving an impression of being serious about Initiation. I was aware that there were Setians who were not that excited about them. First and foremost, though, there was something in their presence or psychological composition that I didn't feel totally comfortable with.

Some American Setians had reportedly resigned from the Temple as a protest when the Schrecks joined in\(^\text{95}\). Apparently some of these protesters were well aware of things like Nikolas' appearance on stage with his band Radio Werewolf, singing *Triumph of the Will* in an SS-uniform and making a Nazi salute, his appearances on Tom Metzger's *Race and Reason* and Geraldo Rivera's "Satanism special\(^\text{96}\)" in the 80's, and their notable and somewhat questionable interest in fellows like Charles Manson and Richard Ramirez. Appearance in Wally George's conservative TV-show *Hot Seat* in the 80's hadn't given very noble picture of Nikolas either, as it looked like he was desperately looking for recognition as a sinister subculture figure, hungry for attention and confrontation, even in brain dead programs like *Hot Seat*. Anyone who knew Nikolas even a bit and was intelligent enough, must have felt that the appearance might not reveal the whole truth about the matter, though. Magus Stephen Flowers wrote about the matter later in his Rune-Gild memoirs\(^\text{97}\):

"Nikolas was met with often open hostility by many Setians. One even 'threated' to 'turn the Temple in' to the Southern Poverty Law Center as a neo-Nazi organization. This is because

\(^{94}\) See Michael Kelly: *The Children of Set. The Confessions of Michael Kelly*, vol. 3.
\(^{95}\) We had heard of this before and Nikolas mentioned about it to us on his own during our talk with them.
\(^{96}\) Where he made statements "We would like to see most of the human race killed off because it is unworthy of the gift of life" and "A bloodbath would be a cleansing and a purification of the planet that has been dirtied and degraded for too long". Geraldo special: "Devil Worship: Exposing Satan's Underground", 1988 CE.
Nikolas had long touted neo-Nazi imagery and had even appeared on video tapes with Tom Metzger of W.A.R. (= White Aryan Resistance). I took all of this neo-Nazi stuff with a large grain of salt, as I knew of Schreck's supposed Jewish ancestry. In many ways he reminded me of Maximilian Schell's character in the *Man in the Glass Booth.*

![Zeena and Nikolas Screck during Set XVIII in München, XXXII ÆS/1997 CE](image)

Some Setians were suspicious about the Shrecks also because of their past open hatred towards the Temple, that they reportedly had generally been referring to as "the Temple of Shit". There were individuals, Setians included, who didn't quite trust them, who questioned their ethical integrity, and who in general saw the fruits of their past deeds not approvingly.

I was well aware of their Church of Satan background but I didn't know too much of these other things. I thought that these things were anyway things of the

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98 Magus Stephen Flowers wrote about Nikolas' communiques to him in the early 90's, well before the Serecks joined the Temple: "Nikolas had begun to express some interest in the Order of the Trapezoid, but he always had only words of contempt for the Temple of Set generally, as he could not abide what he called 'the Egyptian shit'". See Flowers' [Edred Thorsson's] *History of the Rune-Gild, volume III. The Reawakening of the Gild 1980-2005*, chapter 5: The Dark Side, subchapter Eine schreckliche Geschichte.

past and what they were thinking and doing now was more important. Personal political and other leanings wasn't anyone's business to begin with in the Temple anyway, as long as one didn't break any laws of one's country and as long as one had one's ethics in place in pursuit of Xeper. Regardless of my reservations I kept an open mind and decided to see through my own interactions with them what they really were like.

Like me, also both Zeena and Nikolas were going to be officially Ordained to the Priesthood of Set during the Conclave. They had risen in the degree system quickly since they had joined the Temple in XXX ÆS/1995 CE. I had a good rapport with the Schrecks for about two years. In the beginning of our interaction we shared a serious interest in the Left-Hand Path yoga, but when my Work started to gradually focus more openly on Heart and related things, I eventually ended on their "shit list" as one fellow Initiate put it nicely later. But getting there was still beyond the horizon in September XXXII ÆS/1997 CE.

There was also the High Priest's reception in the evening that day. After that informal discussions continued. DenytEnAmun had a very interesting two hour discussion with Magistra Pat Hardy, talking about the founding of the Aurora Borealis Lodge of the Order of the Trapezoid, as well as Ammonian Initiation. Later during the Conclave they also made a private Ammonian Working. During the day DenytEnAmun met also with the High Priest, who interviewed him about his IV° process. They also talked about the future of the Temple.

At the end of the day Adept Peribsen and some other Setians went out to some bars while the Finns decided to retreat to the hotel room and get some rest. Peribsen arrived back to the hotel well over midnight with a cardboard Burger King crown on his head.

Wednesday the 10th at 9 a.m. the High Priest of Set gave us a lecture entitled "Exchange". It actually contained four other subjects too: Lesser Black Magic, a new model of the Temple, Order system, and secrets of time and the Temple. There was a price for the lecture. If you wanted to hear it you were expected to talk about it with at least one other Setian during the coming year. If you thought that the price was too high, you were free to leave. If I remember right, no one left the room.

First Webb made an observation that all Lesser Black Magic¹⁰⁰ can be labeled either hyperexpansive or hyperconstrictive. The first one he elaborated in this way:

"The hyperexpansive category is the category by which you decide that rules no longer apply

¹⁰⁰ See the first part of the trilogy, appendix 5: Black Magic.
to you. This is very useful. This is when you use a very [Magus Webb hit his stick on the table] outrageous action to get someone's attention. The most useful type of model for hyperexpansive Lesser Black Magic is that of the Werewolf. We have entity that no longer plays by society's rules. Most performance artists use hyperexpansive Lesser Black Magic. The gentleman in San Francisco who performed the Apache whisky rite\textsuperscript{101}, this would be an example of extremely expansive Lesser Black Magic. He got his message through to people who normally would not listen at all.

There is one danger in using this form. If you continue using it again and again and again society will track you down and kill you. You are always in a position of having someone calling your bluff. Very hyperexpansive Lesser Black Magic can be used anytime that you need to break through rules.”

Hyperconstrictive Lesser Black Magic, then, was elaborated in this way:

"Hyperconstrictive magic is when you draw someone into your world; you get them to play by your rules. The most easy metaphoric form for this would be that of the vampyre who draws someone totally into their existence through the use of voice, gaze, mannerism – till all they can see is you. The most common form of this is probably seduction. I don't think that you can have a seduction without Lesser Black Magic.

The problem with the hyperconstrictive form is that if your victim begins to see what you are doing and they don't enjoy it they will have nothing more to do with you.”

In addition to talking about these aspects of Lesser Black Magic, the High Priest talked about its purposes – the most important one being about facilitating one's 	extit{Xeper}. Lastly, he regretted how little the Lesser Black Magic was emphasized in the Temple and told that his 	extit{Scroll of Set} articles for the coming year would all be dealing with the subject in some way.

Exchange was basically about the art of communicating with Setians who had some qualities one wished to develop in oneself. The key here was well-thought and formulated questions. "True questions contain their own answers. And what appears to be an exchange between you and another is actually an internal exchange between parts of yourself that you control and parts that you've yet to bring into manifestation.”

A new model for the Temple and Order system were intertwined. As I understood it, they emphasized achieving certain things through one's Work more or less with some set deadlines, just like in university studies. It emphasized having clear personal goals. I am not sure if the High Priest's critical notes about the idea of the Temple being just vaguely about some "endless state of progression” were a subtle critique on Magister Austen's ideas of progress or not, but looking at this

\textsuperscript{101} Steven Johnson Leyba, a reverend of the Church of Satan.
now later, this might have well been the case.¹⁰²

The basic point of the High Priest's suggestion for the new model for the Temple seemed to emphasize the Temple as a school, from which one would at some point "graduate" and then more and more to use the learned and achieved things in one's life in the world out there, in addition to in the Temple, if one decided to stay affiliated with it. It could be that the High Priest wanted first and foremost to make Setians to freshly think how they could really intensify the use of the Temple, the Initiatory school, in their Xeper, instead of just adapting some idea of a "graduation program". After all, the Temple of Set was the Temple of Set, not just the "School of Set" or such.

In the last section of the lecture, secrets of time and the Temple, the High Priest first noted that "we live in an age that is unlike the rest of human history because of the rate of change involved. We see social changes happening in five years and ten years that used to take fifty years or a hundred years. We live in an age when a decade is significant amount of time." He then observed how this effected people in general and how Setians can use this atmosphere of quick changes as well as possible. This was clearly connected to the earlier parts of the lecture:

"We know and accept the rapid changes in the world and we know the great secret, which is, since the world is in so much flux we can attain our goals more quickly than anyone ever before in history if we are in fact focused at all times on our goals. The world is boiling and the more centered we are, the greater our attainment can be. The great secret of time is to pick limits for yourself about when you intend to achieve things."

The High Priest's lecture was followed by the Priesthood meeting Adepts. This was the first of its kind for me as a Priest. I spoke about what it is to be an Adept. Most of the speaking was done by the Schrecks, James Severson and the High Priest's wife R.

The Order of the Vampyre meeting included the Arkte element meeting. The Arkte Element was started by Magistra Lilith Aquino in XXIX ÆS/1994 CE.¹⁰³ In

¹⁰² See the beginning of this chapter regarding the situation with Magister Austen. Priest DenyEnAmun's observations (from the first part of the trilogy, chapter 7: Evil Easter in England) about Austen's ideas of progress are also worth remembering here: "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)."

¹⁰³ It was ceremonially brought into being during Midwest Regional Conclave. The first mention of the Element in Nightwing was on its volume XXIX, number 2, May XXIX ÆS/1994 CE.
her university study about the Order of the Vampyre\(^{104}\), Lady Twilight wrote about the Arkte Element later:

"The purpose of the Arkte Element according to Aquino is “the defence and protection of animals, and bringing to Justice those who harm them in any way, including for research and experimentation”. Membership in the Arkte Element is not obligatory for the members of the Order of the Vampyre and it is open also to those outside the Order of the Vampyre and in some occasions even non-members of the Temple of Set are allowed to participate in their Workings. The members of the Arkte Element are referred to as Arkte Warriors. The Arkte Element is not a radical action group, according to Aquino "at no time will any physical violence be used... Rather we will Work through magical and practical means to accomplish our goals. […] The informants' Work within the Arkte element can be divided into two areas: 1) animal protection for its own sake and 2) the attempt to bring the animalistic side of the Self closer to the individual."

Since joining the Order of the Vampyre in XXXVIII ÆS/1993 CE\(^{105}\), I had been reading the Arkte-sections of the Order's newsletter *Nightwing* with an interest from their very beginning. They were always about different actions taken about

\(^{104}\) The Order of the Vampyre of the Temple of Set by Lady Twilight. A proseminar Work, XXXIII ÆS/1998 CE.

\(^{105}\) See the first part of the trilogy, chapter 9: Entering the Order of the Vampyre.
some animal right issues, and magical Workings related to them. As such the Arkte
Element was the most political element within the Temple, as it took direct interest
in animal right issues ”in the world out there” and tied magical Work to them. It
was easy to agree with the cause but at that point I was still merely pondering the
Work of the Element. This paved the way for my eventual turn into a vegan some
two years later, though106.

The Arkte meeting, that was led by Priestess Catsa, was surprisingly
enlightening for me. The Nightwing entries of the Arkte Work were not very
philosophical or pondering, concentrating on action instead, but this meeting
offered a great forum to dig deeper into the fine nuances of the Work. I took part in
the discussions that followed, talking about how Arkte Work could help one's
Xeper via cultivating one's ethics.

The Order of the Vampyre meeting was in other aspects less surprising. I
remember talking about the Vampyric archetype and one's Work with it.

Since the weather was beautiful, the Order of the Trapezoid met outdoors at the
hotels backyard. The meeting and the sumble that followed was for Sirs and Dames
of the Order only. Dame Patricia (Magistra Hardy) led the meeting, where among
other things, Sir Hassein (DenytEnAmun) talked about the first European O.Tr.-
lodge, Aurora Borealis107. We had got a charter for the lodge from Sir Rudra
(Magister R.L.B.), the Order's Grand Master, who unfortunately wasn't able to
attend the Conclave.

The meeting was followed by the Order of the Trapezoid sumble indoors in
the dark, candle-lit conference room. It was significant for two reasons. First, I was
ceremonially Ordained into the Priesthood of Set, and secondly, the Aurora
Borealis Lodge was ritually founded during it.

Priestess R.W. was on the door, asking from everyone aiming to enter the
same questions, one by one. With a serious tone, looking deeply into my eyes, she
asked: ”What is your identity?” As a Knight of the Trapezoid, I answered: ”Sir
Tapio”. ”What is your reason to be here?” I answered: ”the principle of Xeper”.

In addition to my whole Recognition team (The High Priest, Magus Don
Webb, Magistri AruXet and Michael Kelly) there were several Knights of the Order
present. It could be that Magister Kelly was the only Initiate present who was not a
member of the Order. Dame Patricia introduced the subjects at hand solemnly: the
sumble for the Aurora Borealis Lodge and my Ordination into the Priesthood of
Set. After that the weirdly futuristic, electric, and magical ”music” that Sir Hassein

106 In my first book, the Left-Hand Path (2004 CE), there was a related chapter: The Black Flame
and other sentient beings. See appendix 4.
107 For Sir Hassein's statement of the lodge, see appendix 40.
had composed using recorded sounds of real aurora borealis was put playing on a loop and the sumble began. Only Dame Patricia and the Knights of the Aurora Borealis Lodge (Sirs Hassein, Megrez, and myself) drank from a drinking horn that Sir Hassein had brought with him for the occasion. We drank for the Coming into Being of the Lodge and for Oaths we made to further the trapezoidal Initiation in the North and in Europe.

After that all Adepts needed to leave the room, leaving only III°+ Initiates present. While there is no fixed ceremony for I° and II° degrees, the Priesthood Recognitions have a fixed text for the ceremony of Ordination, which all new Priests and Priestesses will experience. Magister AruXet was very much Present and read the ceremony thoughtfully and asked me a certain question. I experienced what I had experienced a number of times before – a noetic experience of that which in the Temple is known as Set. I marked in my diary later this experience as ”ascending”, which was followed by ”spiral force going through my Being”. I passed my hand over the flame and received the Priesthood. The High Priest said few words and so it was Done.

There were congratulations. I remember especially well Magister AruXet being very moved. I remember his eyes and smile, his deep, shining Presence. It felt that there was something eternal and truly majestic present in that moment. It was quite a journey I had traveled within the Temple and he had witnessed lots of it – including the hardest part during my Ragnarök in Germany some two years earlier. But now, there was Beauty and Joy, the sense of the Sacred. I was an Ordained Priest of Set.

After a break there were Arkte and Vampyre Workings. The former focused on communicating with one's power animal, or in trying to find one. I had found my first power animal already some years earlier, vipera berus, the only venomous snake in Finland, so I opened my consciousness for it in the Working. We were given a pair of threads. I don't remember what kind of symbolic role they exactly had, but they were used in connection to one's power animal. After the Conclave I used the threads ritually in Finland in front of a rock under which I knew some vipers to hibernate. I left the threads to the entrance hole so that they became touched by the snakes later in the coming spring.

I wrote about vipera berus in the Ultima Thule Pylon's membership letter the Serpent's Skin later that year, explaining a bit of the snake's symbolic meaning for me. After the München Conclave I also took my first tattoo to symbolize my entry into the Priesthood – a vipera berus that follows the Sowilo rune, upon my heart. I had thought about it for quite some time. The tattoo was something that should have already passed the test of time, it should be something that had been
dear to me for a long time and symbolically appropriately linked to my Priesthood. I had always been fascinated by the snake and it seemed in all ways appropriate to mark the event. I have not regretted taking that tattoo any time later, so it turned out to be a well thought choice.

Finding one's power animal is a bit like finding a magical name – part of it is an intentional search, part being open to influences coming from the Universe\textsuperscript{108}. As Priestess Catsa said, one can't just decide some ”cool” animal to be one's power animal. It might be that an ant, a bee, a mouse or some other seemingly ”insignificant” animal appears in the search and in that case it is smart to think what kind of a ”lesson” it might have for you.

The Vampyre Working was done at Priest Severson's hotelroom. There was an invocation of the archetypal male and female, which I and Adept L.G. from the States did. After that I started to recite the first part of the \textit{Word of Set} from memory, which the High Priest joined in. This was followed by circulating Vampyr energies. I had some really inspiring exchanges with Priest Severson, Priestess Catsa, and Adept Twilight. With the High Priest I had a very deep, reflecting contemplation on the energies. I promised to him to carry the inspiration I had got from him to those who might Need it. Magister D.M., a giant of a man, shared with me very joyous energies. ”Here is something for you”, he said and gave me a big and long hug. ”This is the energy from my 15 years as a Priest of Set”. He told me that he saw in me much the same as in himself those 15 years ago when he was a freshly Recognized Priest. Facing Adept Pandora was one of the most interesting reunions I had had for a long time. Without words we ”made an account” of our shared past. There was an energy of thankfulness, peace and good wishes. The Conclave was the last time I saw her. She resigned from the Temple about three years later.

There was a challenge presented in the Working. How I could strengthen my personal Initiation within the Order and how the Order could be strengthened? Since the beginning of the Conclave we had had a very nice, large meeting room. There was one discomfort with it though, for there was some storage for the kitchen at the back of the room, which meant that we were regularly disturbed by the staff running in and out. This happened few times during Wednesday too, during the Arkte and the Vampyre Workings. Michael Kelly captured one of these times nicely in his Temple memoir\textsuperscript{109}:

\begin{quotation}
"We had just finished, but the lights were still low and the altar still set up, when a chef came
\end{quotation}

\textsuperscript{108} See the first part of the trilogy, appendix 11: Magical name.

\textsuperscript{109} Michael Kelly: \textit{The Children of Set. The Confessions of Michael Kelly}, vol. 3.
wandering in. He was confronted by the 6'7" giant figure of Magister D.M., robed and cowled in black, towering over him, and stood quivering for a moment before running away. D.M. later found the man and took him aside, telling him that we were a Harry Houdini fan society who had been holding a séance for Harry. This explanation was deemed acceptable. D.M. was a soft-spoken giant of a man with a U.S. Military background, who had enormous gravitas. He was a Councillor and had been a Setian for a long time.”

Our host, Magister AruXet was not happy with these disturbances and he managed to negotiate for us a more peaceful, although a bit smaller, meeting room for the rest of the Conclave.

Thursday, the 11th was reserved completely for sightseeing. Most Setians opted to go together to see together the King Ludwig II's Linderhof and the legendary Neuschwanstein castle. It was a relaxed day in great company. I remember well the majestic views of the alps and how past Magister Graeb, who sat next to me in the bus, adored them in silence, the deep forests, and the views from the castle's windows, which Magistra Hardy commented: "now this is a royal view!" I bought myself as a souvenir a mug of Ludwig II, in which he strikes a pretty strong resemblance to Magus Stephen Flowers.
Friday the 12th began with the Order of the Sepulcher of the Obsidian Masque meeting that was led by Priest James Severson. My Conclave diary of the meeting underlined four points: 1) Death was viewed within the Order as a concept of reconfiguration, not destruction, 2) fear was seen as the most important facet of Work within the Order, 3) Self-Love was emphasized as an approach to Initiation within the Order, and 4) “Set is seen in the Order mostly as a breaker of illusions”.

The Order of Shuti's meeting about “Setagenesis” overlapped with the O.S.O.M. meeting, so I missed it.

After the lunch Priest DenytEnAmun started his presentation “Re-Awakening of Uralic Spiritual Tradition” at 1 p.m. He first put on the traditional Kalevala hat on and magically charged the space by uttering some well chosen words and invoking the forces involved. I had seen his Work on the subject from its very beginning and seeing him to arrive at this point in his Initiation was an honor to witness. Although we were really good friends and we Worked closely together, DenytEnAmun never really told me directly about what was going on in his Initiation beyond the III°. Needless to say, but it was obvious that he was in the IV° degree process, as all the signs seemed to be out there. This presentation was the pinnacle of it at this point. As he presented what he had been Working with and had a Vision for, I saw that there were the building blocks for a new Order in the horizon.

The presentation had an introduction on what is Uralic (a language family), what kind of pre-Christian beliefs had survived and lastly DenytEnAmun presented his own reconstruction about Uralic psychocosmology. This was based on lots of Work done, both magically and in the university of Turku. The High Priest appreciated DenytEnAmun's Work a lot and commented later: "Priest DenytEnAmun's presentation on the re-Awakening of the Uralic tradition was a rare moment to watch the opening of a Door that will change the North, from what it is to what it should be.”

This might have been a slightly modified "alkuloitsu" (a chant of the beginning) by a Finnish poet singer and seer, Juhana Kainulainen (1788-1847 CE).

It all was done with the “polarian method” taught by Magus Stephen Flowers. See the first part of the trilogy, f.e. chapters 5 and 10, the Salem Conclave and Sowilo Rising, and appendices 35 and 42: Väinämöinen Rises Again, parts I and II. It is a pity that DenytEnAmun never wrote a book about what he found, created and taught as a Master of the Uralic tradition within the Temple. It would have been of a completely different caliber than Robert Nelson's Finnish Magic (1999), which is basically an insult to anyone seriously interested in the subject, just like Ralf Blom's ideas of runes are an insult to anyone seriously interested in them.

The Scroll of Set, vol. XXIII, no. 5, September/October XXXII ÆS, Notes from Neheh. This can be found also from Magus Webb's Mysteries of the Temple of Set, note 7.
to its highly specialized topic the interest into Priest DenytEnAmun's Work came mostly from the North of Europe.

The Left-Hand Path yoga workshop\textsuperscript{113} was the next topic in the program. First, Priest Severson and I went through some history of yoga (its Indo-European roots, the East-Indian aspect, Patanjali, yoga's arrival in Europe and the States), some theory of yoga (the traditional ”eight limbs”, their methods and aims, definitions of the Right and the Left-Hand Path yoga, how yoga can become Left-Hand Path, and some of my notes on rune yoga). Lastly, there was a Working which I had originally created for the Ultima Thule Pylon Conclave IV earlier the same year\textsuperscript{114}.

The workshop went well. Magister Graeb and the High Priest made some comments on it and we managed to raise some serious interest in the subject. Certain British Setian Sobek approached me after the workshop and talked about what he had experienced during the Working. This started a long lasting Initiatory

\textsuperscript{113} Appendix 5.
\textsuperscript{114} See the first part of the trilogy, appendix 24.
friendship and Setian Sobek became heavily involved in the activities of Northern Setians in general. He was one of the most promising Initiates in the U.K. and he was eventually a crucial force in bringing the level of Initiatory Work in the U.K. to a new level.

As several times before during the Conclave, also the yoga Working became disrupted by the hotel staff. We were well over half way of the Working when someone opened the door, saw a quiet room full of people on yoga mattresses, and realized that his presence was not exactly welcome. ”I'm sorry”, he muttered with a German accent and retreated quickly. Priestess Zeena Schreck was almost next to the door and her experience was ruined. ”I was just about to experience something great!” she complained and burst into tears. Regardless of this unfortunate interlude from the hotel staff the Working was completed all fine. Michael Kelly wrote about the workshop later:

”[...] a presentation on Left-Hand Path meditation led by Tapio Kotkavuori and James Severson. This [...] was a theme which was to grow a great deal within the Temple over the next couple of years with the ultimate formation of the Order of the Black Tower. Nikolas and Zeena too committed themselves to a study of Left-Hand Path yoga from this point on.”

The new issue of the Black Lotus project's newsletter the Black Petals was available for interested Initiates during the Conclave. It included my editorial and ”Notes from the Black Lotus Workshops II and III”, Canadian Adept D.C.'s ”the Seven Chakras in the Artistic Process” and Priest James Severson's ”Sepulcher of the Black Tower”. The latter was about development of James' own yoga Work. The Sepulcher of the Black Tower was an independent element within the Order of the Sepulcher of the Obsidian Masque, that later the next year developed into the Order of the Black Tower, the first Order within the Temple dedicated to the Left-Hand Path yoga.

The Order of Horus was founded by Ipsissimus Aquino during the heb-sed year XXX ÆS/1995 CE. By XXXII ÆS/1997 CE the Order had got its second Grand Master: Magister James T. Graeb from the United States. Magister Graeb, a lawyer, was a natural choice for the position. He had a long history in the Ordo Templi

117 Which took place on Kalevala Pylon's XII and XIII Conclaves in Naantali and Turku. See chapters 2 and 3: Changes in the Kalevala Pylon and the Pulse of the Heart of Tursas.
118 Priest Severson published these materials also independently around the same time.
119 See the first part of the trilogy, chapter the New Dawn, and appendix 40: Reflections on Horus, or What's the Relevance of the RHP to the Black Magician?
Magister James Graeb, Grand Master of the Order of Horus
during Set XVIII in München, XXXII \AEs/1997 CE

Orientis,\(^\text{120}\) he had for example helped in writing its bylaws and incorporation papers,\(^\text{121}\), being a co-founder of its the current incarnation, along with Grady McMurtry. Who in the Temple of Set would have been better as a Grand Master of the Order of Horus than someone who had his Work that deeply in the organizations that stood for both the \AEon of Horus (O.T.O.) and the \AEon of Set (Temple of Set)? No one. There were naturally lots of questions regarding the Order of Horus' relationship with the O.T.O., which Magister Graeb discussed after the Conclave in his *Scroll* article "It's the A:.A:. Not the O.T.O."\(^\text{122}\). The main point of the article was that "[...] if there is any similarity between the order of Horus and other Crowleyan organizations: it's the A:.A:. Not the O.T.O." The Order of Horus was said to be an Order in the lineage of the A:.A:. – and the only Left-Hand Path

\(^{120}\) He took his Minerval initiation into the O.T.O. in the 18\(^{\text{th}}\) of November, 1977 CE. On the 16\(^{\text{th}}\) of February, 1980 CE he was chartered to run the Heru-pa-kraat Encampment of the O.T.O. in San Francisco. He was often at odds with the new regime which took over the Order after Grady McMurty’s death and he was eventually expelled from the Order in 2004 CE (he was a IX\(^{\circ}\) degree initiate of the Order at that point). He died on the 26\(^{\text{th}}\) of July, 2012 CE.

\(^{121}\) Which were signed on the 20\(^{\text{th}}\) of March, 1979 CE.

\(^{122}\) The *Scroll of Set*, vol. XXIII, no. 5, September/October XXXII \AEs/1997 CE.
Order as such.

Based on my impressions of Magister Graeb at the München Conclave, he was friendly, smart, easy going and funny Initiate, who during this trip happened to fancy a lot about French girls (this was regular joke at the Conclave).

In his talk, Magister Graeb explained "briefly ceremonial magic in its entirety – all possible forms of magical endeavour, how they are held together and how we are going to incorporate them in this evening's ritual." He then used "the good ship of magic" to demonstrate this. The ship had three masts: thaumaturgy (horizontal magical effect: two sails: 1) signatures and occult magic, 2) sympathetic magic, wicca or Lesser Black Magic), theurgy (two sails: invocation and evocation), and demiurgic magic (Initiation or Greater Black Magic: two sails: iri or Doing and Xeper). The talk was thought provoking and at times absolutely hilarious (yes, the french girl was in it too).

After the Order of Horus meeting there was the Conclave banquet at Löwenbräukellar restaurant. I had semolar dumpling soup, sucking pork with potato dumpling and white cabbage, and Bavarian sweet cream strudel. The food was delicious and the company great.

Magister Michael Kelly and Magistra Pat Hardy during Set XVIII Conclave in München

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123 Appendix 62.
The Orders of Horus and Leviathan had joint Workings. They were two separate Workings, which were simply allowed to merge together, with one opening as the other closed. The Order of Horus Working\textsuperscript{124} was first. Michael Kelly wrote of it later\textsuperscript{125}:

"James Graeb had prepared a beautiful and elaborate rite, with many ritual tools in use, including a small bell for each participant. Horus is viewed as Set's 'other self' in Setian philosophy, the day aspect of the Prince of Night, who provides a contrast in which differentiation and Creation can occur. This was a singularly beautiful Working, designed to afford a glimpse of the God each Initiate may Become."

\textsuperscript{124}See appendix 62 for Magister Graeb's description of the Working.
\textsuperscript{125}Michael Kelly: The Children of Set. The Confessions of Michael Kelly, vol. 3.
The Order of the Leviathan Working that continued immediately after that, was led by the Order's Grand Master, Michael Kelly. There was a single candle on the altar, participants sitting on chairs in a circle. It was a great idea to have the Working completely ad-lib as it emphasized being consciously present and speaking from a living experience. Every participant took part in the invocation of Set in their turn. Zeena stood in the middle her hands uplifted, "representing a human embodiment of the feminine mystery of the grail". One Initiate of each degree interacted with her on behalf of that entire degree. After that the Grand Master spoke, getting everyone to think and feel about their very human level personal likes and dislikes, then changing the experience:\footnote{[...]} In an instant, I told them to recognize that these things were peripheral and ephemeral and had no part their eternal Essence. I encouraged them to drop these things like a hot potato, shut them down since they were inessential. Then, their passions stilled, their personalities momentarily quenched, I asked them to look deep within, to see the Self that flames there, glorious in its own Being, untouched by these things. All present were able to look into the Void and perceive the abomination of desolation: the very spark of Self itself, alone and undivided.

The two Workings of the night complemented each other nicely. This was also my last Working for the Conclave for I needed to leave early the next morning.

There were also other meetings and Workings during the week, which I didn't attend. DenytEnAmun also conducted an interview with Magister Menschel and I sat down with the High Priest, Magus Webb and his wife at their hotel room. The interview which I recorded with him got mysteriously lost. Maybe I'll find it one day or maybe some non-Setian German found it and got some rather interesting audio to listen to.

I had an early wake up on Saturday the 13\textsuperscript{th}. After the breakfast I was still able to witness Magistra Hardy's presentation on starry wisdom, which focused on the relationship of psyche and the night sky. After that I needed to say good byes and took a taxi to the airport – to just miss my plane because some over enthusiastic officers wanted to make a thorough search of my luggage. They didn't find anything inappropriate, of course, and let me go. Luckily I was able to get myself rebooked for the next flight quickly and in few hours I found myself back at home in Finland, ready to start the last preparations for my coming matriculation examinations.

Meanwhile, the Conclave continued in München.

\footnote{126 Michael Kelly: The Children of Set. The Confessions of Michael Kelly, vol. 3.}
Priest James Severson gave the Order of the Sepulcher of the Obsidian Masque presentation which was followed by the Order's Dromenon\textsuperscript{127}. Many Initiates, among others the High Priest, DenytEnAmun, the Schrecks, and Adept Peribsen took part in it, telling about some painful experience of their past from which they had learned something important, processing the lessons magically further.

After the dinner and the final general meeting there was the main Conclave Working. I heard it was a pretty long Working with the three norns\textsuperscript{128} of the Northern myth at its center. Every Initiate ritualistically cut the threads that were holding them back in their Initiation and wrote a record about the magical current of the Conclave to the book that was on the altar. There were also some formal Recognitions done, for example the Schreck's entrance to the Priesthood. DenytEnAmun wrote in his magical diary the following about the Working: "During the invocation of Set I was transfixed by the very fire of the Fires. It continued long, I didn't feel my body. It was as if Set had confirmed my IV".

For those who stayed till Sunday the 14\textsuperscript{th}, there was still an informal brunch. After that Setians fled back to their home countries. Many Americans extended their stay in Europe and traveled around the old continent. The High Priest went to see the famous altar of the Pergamon museum at Berlin, "the seat of Satan"\textsuperscript{129}, which turned out to be a Working in itself\textsuperscript{130}.

DynytEnAmun summarized his experience of the Conclave later in his text "Munich Conclave Reflections":

"At this Conclave I once again got confirmation – by my own actions and those of other Setians – of that most precious of my hopes. The Temple of Set continues to be the truest holder of the Mandate of the Prince of Darkness on the Earth. The Earthly manifestation of the Temple is in synchronicity with the Æon of Set – its initiates really fight to grow to be able to resonate with Set's Purpose. The Temple is constantly seeking to reflect the brilliance of that realm and to export \textit{Xeper} to the objective universe.

This is a hard Path. I Felt the genuine struggle of many of my fellow Initiates and also experienced the pangs of my own Quest. Like at every Conclave before, I Knew my seriousness and honesty would in part be weighted by the amount of changes on mySelf I would have to work in order to conquer the Friction this Conclave would bring forth for my

\textsuperscript{127} Many of the O.S.O.M. Workings were called "Dromenon", focusing on processing one's fears. See for example the first part of the trilogy, chapter 5: The Salem Conclave. For my take on the importance of a Dromenon see appendix 6.

\textsuperscript{128} Urd, Verdhandi and Skuld, translating roughly as past, present and future.

\textsuperscript{129} According to St. John the Divine in his \textit{Revelations}.

\textsuperscript{130} See Don Webb: \textit{The Mysteries of the Temple of Set. Inner Teachings of the Left-Hand Path}. Note 7.
Being to master. While I felt I had been rather up-to-date of the current Needs of the Æon (and consequently my Self as a cell in that Æon) the amount of new realizations was enormous.

For me this Conclave spoke of the fact that the Temple has reached a certain critical mass that now both enables many of our Works to Remanifest on a wholly new level and requires of the Temple a global effort like none before to keep the whole of our creation together. At Conclave and right after it I realized that many of the techniques and ideas the Temple began with at its founding have been so completely manifest/embodied that the evolution into new techniques – completely unseen or perhaps forgotten by the race of men before – has already become a reality. Setians have created realities and techniques that approach the core of Black Magic like never before – this stuff simply is not out there in the World of Horrors for all to see much less understand. Likewise Setians are excelling on all levels of society – on so many disciplines – and our effect on the World of Horrors is increasing exponentially all the time. Our egregore now attracts quite different people from what it did even as short a time as eight years ago when I joined. The egregore of the Temple has Become quite a magnificent entity – and only with the utter dedication of those who have sought to embody and increase it – and it is likely to evolve even more rapidly in the future.

The new model of the Temple that Magus Webb outlined struck me as crystallizing the best of the best I had seen outside the Temple of Set in many walks of life – and as so often before the Temple was casting forth a solid Vision when so much of humanity was still utterly confused as to what was happening next. This Setian act of casting forth one's Imagination is one of the powers that I think Setians have to keep a good grip of (I think losing this power was one of the things that led to the fall of Ancient Egypt).

The Temple of Set has also come to the point where it can not only understand but also reconcile with its "Opposite Self". I think one of the most influential things on many Setians' minds at this Conclave was Magister Graeb's Work to bringing the god of Command (Horus) to Work with us for the common goal of defending Life and Mind. Seeing in person the Coming Into Being of the Left-Hand Path A:.A:. was a sacred moment to me. For practical purposes the powers and possibilities of the Temple of Set were doubled by that act.

The Temple of Set 37 years from now... May it be beyond the comprehension of any of our's present Selves. However, shall the Kaw that we draw from within our Greatest Selves create epiphanies that we shall come to Know in the Is-To-Be – Magical children of our children.

I send forth the Way of the Heart, a Work Mastered by Magister Amn DeCecco and finally passed on to me to master as well at this Conclave. The transmutations that will result from the Working I did with Magistra Pat Hardy on September the 14th, 3:30 am, will bring about Magical children of a mode of thought that is now still fairly unknown within the Temple of Set.

On September the 12th I cast forth the Re-Opening of Uralic spiritual heritage. That day I was able to present my first reconstruction of an Uralic psychograf. May this Link endure and be taken up by others to Work on so that the Temple be enriched and the Northern world changed to reflect its true Destiny.

My final matriculation examinations of the evening high school were soon after I had returned from Germany back to Finland. It was perfect timing for I was full of
divine inspiration gained from the Conclave. I excelled in the examinations. The peak of this was my Finnish language essay. There was an option to write about a freely chosen heading as long as it dealt with religiosity. I named my essay "the Religious Impulse and the Promethean Potential of Mankind". Regardless of the new, more strict qualifications for gaining the best grade, laudatur, I managed to get it. The essay was appreciated so much that later in my graduation celebration ceremony I was given a 1000 FIM stipend for it.

As was told in the first part of the trilogy:

"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 realmagie. 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."

And this was exactly what I had done. I had created mySelf out of myself. I had challenged myself and in the process I had gained also some objective proof of it. Among the most precious personal victories from the evening high school were that I had become from a very reserved and shy speaker into a student who was the only one in the philosophy class willing to give a 1,5 hour presentation and to do it well (gaining also the the top grade for it) and that from a very clumsy writer I had become among the top 5% writers of all students in the country who took part in the matriculation exams (and I was awarded a stipend for it). This was all a reflection of my Coming into Being of which I had written earlier that year in my paper "Xepera Xeper Xeperu – the Path of my Initiation." I knew I was on the right path. Its fruits were objective, its magic real. The next goal was to start studies at the Turku University.

There were, of course, reports of the Conclave in the Scroll of Set, in Pylon newsletters, and so on. Priest Schreck was also compiling a document entitled the Munich Declaration, which was to consist of writings of those who took part in the Conclave. In his form letter to the attendees of the Conclave, Priest Schreck gave some guidelines as to format. In a nutshell, the text was to be about "a lasting portrait of your spiritual, philosophical and magical vision of the Temple of Set"

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131 "Ihmiskunnan uskonnollinen impulssi ja promethealainen potentiaali" in original Finnish.
132 The first part of the trilogy, chapter 8: Second Sentinel of the Kalevala Pylon Emerges.
133 See the chapter one: Entering the Onyx Realm.
134 The Scroll of Set, vol. XXIII, no. 5 and 6, September/October and November/December XXXIIÆS/1997 CE
derived from the Conclave”.

A personal note to the author in Priest Nikolas Schreck's form letter regarding the Munich Declaration in December XXXII ÆS/1997 CE
My First Steps as a Priest of Set

After the München Conclave I started the 7th door of the *Nine Doors of Midgard* curriculum, did yoga and continued my pursuits within the Order of the Vampyre and the Trapezoid. My evening high school matriculation examinations successfully behind I started to study philosophy at the open university of Turku and to dream about starting as a full time university student the next year. I was granted a stipend for my mother tongue essay during the graduation ceremony from the high school later. In my graduation photograph I proudly wore my black pentagram of Set.

There appeared reports of the Conclave in the *Scroll of Set*, as well as an interview that DenytEnAmun had done with Magister Robert Menschel during the Conclave. Magister Graeb wrote an article explaining the Order of Horus' relationship to the O.T.O. and the A:.A:. As always, the Conclave had also this time brought new vibrant energy into the Temple. It had been a success and a big boost to most who attended it. It was good and dynamic time.

To Magister David Austen from the U.K. it was not a very good time. The "image crack" post to alt.satanism newsgroup in the internet was well in everybody's memory and Austen felt a need (or was encouraged by his friends) to give an explanation on what the hell had happened again. On the 27th of October there appeared a "statement" on the setian-l email list in which "d'Merlin" tried to paint an innocent halo above his head. He denied writing the email and said that regardless of having had different opinions on this and that with the insulted Initiates he respected them. After this conciliatory post the discussion on the subject faded away and Austen was off the hook, again. But in many Initiates minds David's questionable reputation strengthened.

To Zeena and Nikolas Schreck, who like me had just been Ordained into the Priesthood of Set, it was not a very good time either when it comes to their Hellhouse of Hollywood business in Los Angeles at 6666 Hollywood Boulevard. Shreck's Wolfs Lair Inc. had opened the doors of the Hellhouse on the 3rd of October just two years earlier. They sold books, video tapes, records and such. There was a

135 On the 14th of September, XXXII ÆS/1997 CE.
136 On the 5th of December, XXXII ÆS/1997 CE.
137 The *Scroll of Set*, vol. XXIII, no. 5 and 6, September/October and November/December of XXXII ÆS/1997 CE. The High Priest's Notes from Neheh column about the München Conclave can also be found from his *Mysteries of the Temple of Set. Inner Teachings of the Left-Hand Path*, Note seven.
138 See the previous chapter: The München Conclave.
139 An email list that was open to all Setians.
small number of wax figures on their "Walk of Flame" describing the "dark side of Hollywood", narrated by none other than Christopher Lee. Unfortunately, the business was apparently not going well. According to Nikolas, "this publicly conducted magical rite ended on October 28, 1997". I still got a Hellhouse brochure of the stuff they sold from Nikolas in December and when they appeared in front of a live audience earlier in the late September with the woodhead Bob Larson there was no word of the business going down. Hellhouse of Hollywood also continued to have advertisements in the Scroll of Set.

Magus Stephen Flowers remembered his business relation with the Hellhouse:

"Rûna-Raven developed and continued a business relationship with Hollywood Hellhouse. However, soon after the Schrecks joined the T/S, the Hollywood Hellhouse book bill, usually paid on time, went unpaid for months. Finally I had to actually call Nikolas about it. I resented the fact that I had to be turned into a "bill-collector" by his negligence. For the sake of our continued personal relationship, I decided to terminate the business relationship. Nikolas did not take this very well. He called Michael Aquino crying about the situation. I tried to smooth it over using the truth – that the business relationship was not working out and that the termination of that end of our connection need not have anything to do with the Initiatory aspects. I did not know at the time that the business they were running was very shady and just about to go under due to a wide variety of unethical practices, such as hiring underage individuals without paying their social security, among other things. Nikolas and myself had a few philosophical exchanges after that, but he soon slipped away from contact. Others know better than myself about the apparent WAR against me in the months and years following these events."

Finnish Setians didn't order anything from the Hellhouse. Adept Peribsen from Sweden did, and he needed to wait for several months for his orders to arrive – before first asking few times if the items he had ordered had been sent to him. Nikolas had always some excuses for the delay in delivery of the ordered goods.

To Anton LaVey, the founder of the Church of Satan, it was not a very good time either. He died on the 29th of October in St. Mary's Medical Center in San Francisco. The cause of death was pulmonary edema. I remember there were some discussions on the passing of the Magus of the Age of Satan on Setian email lists, but there was not even a mention of it in the Scroll of Set till March XXXIII.

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140 According to the official Facebook page of Nikolas Schreck [read on the 28th of January, 2017 CE].
141 See Showdown with Satanism. Bob Larson confronts Satanism's First Family of black magic.

Our first Reaktorhaus sumble of the Order of the Trapezoid after the München Conclave took place on the 22\textsuperscript{nd} of September at Priest DenytEnAmun's and Adept Twilight's home. We had just founded the Aurora Borealis Lodge of the Order in München and accordingly we were very enthusiastic about the occasion. I marked in my diary that the sumble was "very intense".

The sumble was thoroughly a big boost to our Work and a boast to our Victories. I marked only one defeat – I had not succeeded to run the Paavo Nurmi marathon before the Conclave. I had practiced for the marathon regularly as planned and reached the point when I was able to run some 32 km with a good pace. But after that, pretty close to the marathon, I got a problem with my legs that prevented me from participating. It still felt like a victory for I had overcome myself in the overall efforts involved.

An interesting thing related to this sumble (and the one before it in München – where the Aurora Borealis Lodge was founded) was that soon afterwards I had a dream of Aurora Borealis "descending from the sky to the surface of the earth like some enormous tentacles". Soon after this dream I saw a real Aurora Borealis for the first time. This experience was one piece in the puzzle that inspired me later to write that "Aurora Borealis is the glow of the state we in the Order call Walhalla. Aurora Borealis of a powerful, conscious Self can manifest in the Universe if thoughts and deeds of a Knight are resonant with his greater self in his pursuit of Willed future Self, the Grail."

Another thing that catches my attention of the sumble report now later is the round of principles: I drank for the principle of Remembering mySelf. This was directly related to the concept of 

\textit{Aletheia} as defined by DenytEnAmun during Kalevala Clave XIII in July.

DenytEnAmun gained some insights on humility from the sumble, and also he wrote about \textit{Aletheia} in his notes about the sumble to Sir Rudra.

DenytEnAmun took his next steps into the Hidden Dimension and the use of Heart in his Initiation. On the 24\textsuperscript{th} of September I received a copy of an email entitled

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143 The text can be found from many websites nowadays.
144 \textit{Codex Trapezoedicus. Being the Ordenbuch of the Order of the Trapezoid}. The statement of the Aurora Borealis Lodge.
145 Aletheia was defined as "Truth; not forgetting the Self [\textit{a-letheia}; <Gr. \textit{lethe}; oblivion, death]". See the previous chapter: The Pulse of the Heart of Tursas.
146 Appendix 41.
"Teaching the Ammonian Path" he had just sent to Priestess Mut regarding the Order of Amon. It read:

"Dear Mut,
greetings!
Since the September 14th Working a few thoughts regarding the substance of my essence-oath have crossed my mind. I'd be interested in your comments.

The Ways to teach the Short Path are Embodiment and Symbol – or perhaps one could simply say Gesture. Embodiment is the Link that carries the Ammonian Fire forth in time and place. It is mostly a Hidden Link but one that "magneto-magically" attracts people who have the potential to Embody the Ammonian Fire. Being in the Presence of a person who Embodies the Ammonian Fire can start in a suitable individual a Hidden process of Incubation that may eventually lead to a conscious decision to take up the Path of the Fire. (Example: me and Magister AruXet meeting Magister DeCecco for a brief while in Salem. Both of us felt some uncannily magnetic power at work – a link was immediately forged that would take years to Understand.)

Symbol is a tool that the Ammonian Initiate uses to guide her Incubation process (a part of the Purification process by the Ammonian Fire – or perhaps a necessary prerequisite to that Purification). Not a mere intellectual sign, but an evocative Symbol such as Magister DeCecco's "A Hidden Dimension" essay truly is. Such a Symbol can evoke in the Heart (or objective conscience in Gurdjieffian terms) of the Initiate a more-than-rational response that may help the Initiate to be Guided in the right direction during her Incubation. Nurturing the connection to the Ammonian Realm that the Symbol helps to keep open can lead to the eventual awakening of the Initiate to the Knowledge of the Heart and bring her to the point where she can actually Incarnate/Embody the Ammonian Fire. (Example: me and Magister AruXet meditatively reading and re-reading the "A Hidden Dimension" essay for years; and at least myself "desperately" trying to figure out how to get at the processes the essay was symbolically speaking of.)

Embodiment and Symbol are Gestures that the Ammonian Initiate uses to communicate from within the Darkness of the Ammonian Realm. These Gestures are Silent to those who let themselves be guided by mere intellect. These Gestures speak volumes to those who are attempting to learn how to Sense and See in the Darkness – to learn the Science of the Heart.

In those so inclined – provided that they indeed Dare to venture into the Fire – these Gestures can start a process of Incubation that Will lead to the gradual Transmutation of their Being. When this process of Purification is at a certain point of completion such people will behold their Vision/Truth. Taking up that Vision (Facing Maat Alone) and staying true to one's Heart Will lead to the true Embodiment of the Ammonian Fire.

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147 An Ammonian Working DenytEnAmun did with Magistra Hardy in München.
148 On the "short" and "long path" from the previous chapter: "The short path was said to have no ready formula for Truth, only indescribable own Vision that can't be taught to others. The program of integrating different sides of one's self (characteristical of the long path) was to be used also on the short path."
Then there is a Great Silence that, as you once put it, beckons one to one's Destiny. Embodiment, Symbol and Gesture are, in my opinion, the methods via which the Silence can be broken. Embodiment and Symbol are the Gestures that evoke potential Initiates to the Hidden Dimension. For those who cannot See and Sense this, the Hidden Dimension will never exist. If the Hidden Dimension is what you wish to attain, do not be restricted to your intellect – which is deaf to this Call. Use your Heart. Transmutation proceeds from the Heart and is fueled by the Ammonian Fire.

Xeper!
DenytEnAmun.”

DenytEnAmun's communication with Priestess Mut continued. On the 11th of November he wrote to her and few selected others about "an Ammonian method":

"Dear Priestess Mut,

Greetings from Finland! I hope you are doing well.

Today I was discussing initiatory matters with Priest Tapio Kotkavuori, and I realized – upon innerly comparing my State of Being to his – that my Task is not primarily to synthetize emotion and intellect. Some of my greatest success has for sure come out of this mix – along with the objective action this process has facilitated – but now it no longer seems to be the proper focus of my Quest.

This time the rational/verbal element is important merely as a premilinary to the current synthesis. Now it seems I am melding "the Hidden Dimension" directly with my Will. Or well, it seems that previously I directed my initiatory process by the rational/symbolic representations of what I considered my "True Will". Making these symbols work for me – infusing them with inner meaning and the feeling that is necessary to fuel my process – was the issue, and it brought great results.

Now I no longer feel that logical reasoning is of the essence in getting my Magic work. I could probably still get good results with the "synthetize the emotion and the intellect" method, but it seems my true Need lies with a different methodology. I feel I am now separate enough from the notorious "All Else" and well enough in tune with my Heart that I can directly draw inspiration, meaning and power from the Hidden Dimension. Previously I governed my soul via the rational/symbolic representations of what I could conceive of the Hidden Dimension, but now it seems a more direct and immediate link is available. In other words, my motivation comes from a different source than before (or I receive it in a more direct way).

Now there appears to be
(1) my Will – that separate perspective that I have always sought to create as a Setian – and

(2) the Hidden Dimension – that realm where the true core of my Being resides, my True Will in its highest sense.

And these two commune without the medium of the rational intellect. (Of course that intellect is still required to write this letter or to indirectly communicate this experience to anyone.)

My Ultimate Self both as I Know it [(1) above] and as the Great Unknown [(2) above] that I can Feel with my Heart and that impels me to action are now the primary tools of my
initiation.

This has taken me VERY long to conceptualize for myself and to understand how I may now motivate my "mundane personality" for continued action. I have been chasing my own tail with the wrong tools (or at the wrong level for my current phase of Initiation). I have been pretty puzzled by all my Ammonian experiences since I am so used to considering my rational intellect an *a priori* important component of every stage of my initiatory process. Anyhow, I wanted to share this "discovery" with you ASAP. Perhaps it will be meaningful to you, perhaps not.

I am copying this to a few Friends.
My continued best to you,
*Xeper* my Friend!

DenytEnAmun.”

This was a time when Magister DeCecco went to an eye operation\(^\text{149}\). He said that if his sight is restored back to normal he will return to official active status again after being a hermit for quite some time. I think that DenytEnAmun's active interest and Work with the Ammonian approach to Initiation with Priestess Mut played a part in this. DenytEnAmun developed a contact with DeCecco fairly soon after this and they were writing each other letters and talked every now and then over the phone.

This was also a time when DenytEnAmun was a candidate for the Council of Nine\(^\text{150}\). He didn't become selected to the post, though.

In addition to working daily with the *Nine Doors of Midgard* curriculum I was doing yoga daily. Instead of the asana series I had learned at the Yoga Federation of Finland's classes I had started to work with the more challenging asana series presented in B.K.S. Iyengar's classic *Light on Yoga*. I was having some wild Visions of possibly putting the Black Lotus project also in the world out there the next year – outside the Temple as an independent little group. This never happened, but I continued to do my yoga Work within the Temple.

Setian Sobek from the U.K. started a correspondence with me soon after the München Conclave. He was impressed with the Left-Hand Path yoga workshop I had held with Priest Severson there, and asked for some hints for doing the yoga Working with members of the Gates of Ganzir Pylon of the U.K. This I did and the Pylon did the Working successfully. We talked a lot about Initiation in general, activities of their Pylon, and so on. He was one of the first non-Finnish I° Setians who was Working with me towards a possible Adept Recognition\(^\text{151}\). Another of

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\(^\text{149}\) The 20\(^\text{th}\) of October, XXXII ÆS/1997 CE.

\(^\text{150}\) An email from Magister Menschel to DenytEnAmun dated the 6\(^\text{th}\) of October, XXXII ÆS/1997 CE.

\(^\text{151}\) He was Recognized an Adept by Magister Michael Kelly on the 29\(^\text{th}\) of January, XXXIII ÆS/1998 CE.
these new Setians was Setian C.W. from the U.K., whom I did Recognize an Adept in the late September the next year.

Some interesting publications saw the light of the day at the end of the year. Firstly, I put out the Ultima Thule Pylon's membership letter the *Serpent's Skin*\textsuperscript{152}. The seven page letter had notes about our Helsinki area Initiate M.S. being Recognized an Adept by Priest W.P. from the States\textsuperscript{153} with support from me and DenytEnAmun, Setian E.P. from France being expelled from the Temple due to this unethical behavior\textsuperscript{154}, the successful München Conclave, the membership standards of the Pylon\textsuperscript{155}, the www-pages of the Pylon, the *Occult Roots of Nazism* by Nicholas Goodrick-Clarke, the coming Ultima Thule Pylon Conclave V, and my ponderings ”on the Snake and the Sun”.

Secondly, there was the October issue of the Kalevala Pylon's Finnish language newsletter *Tursanturpa*, edited by Adept M.S. It had translations from the editor\textsuperscript{156}, Adept Twilight's translation of Priest James Severson's "Sexuality and Initiation", Setian Dosetheus' texts about Setian hermeticism\textsuperscript{157}, his translation of Anton LaVeY's "How to be God (or Devil)", my poem ”the Path of the Serpent” and Priest DenytEnAmun's introduction to the issue. The latter put forth something that I already knew about his Ammonian Initiation and its consequences:

”[...] The real reason for this issue being late is that the True Will is superseding the free will in my Initiation. Yes! This can happen if you go far enough in your Initiation. In this phase of Initiation all actions that are furthering True Will gets really energized, but at the same time everything that is against it – or partly even neutral to it – turns into inertia that slows Initiation down. If you know your Will well, are inwardly integrated and capable of concentrating to

\textsuperscript{152} The Ultima Thule Pylon membership letter 5/6 XXXII ÀE/1997 CE, dated 7\textsuperscript{th} of October.
\textsuperscript{153} On the 14\textsuperscript{th} of September, XXXII ÀE/1997 CE.
\textsuperscript{154} See the first part of the trilogy, chapter 15: Towards the Onyx Realm.
\textsuperscript{155} "1) every member of the Pylon must pay the yearly fee (for publishing the *Hyperborean Codex* and the *Serpent's Skin*), 2) every member of the Pylon must contribute at least two items (articles, poems, drawings) for the *Hyperborean Codex* during a year, and 3) every member of the Pylon must attend at least one Pylon (or international) Conclave in two years. These standards should not be any problem for a real Initiate who genuinely wants to use the tool that the Pylon is for his/her Initiation. Indeed, these standards are stating the obvious minimum standards – our own standards for ourself in our Quest are always well above them. As the Sentinel of the Pylon I also expect that members of the Pylon communicate with me and each other sufficiently.”
\textsuperscript{156} "Uncle Setnakt Sez" article by Magus Don Webb and "Onion peelings” poem by Aleister Crowley.
\textsuperscript{157} "Comments on my Work with Setian hermeticism”, "Epistle of Dosetheus [an adaptation of the postmodern epistle of Abaris”, translation of the Self-Initiation Rite (from Magus Webb's the *Seven Faces of Darkness*), and a translation of ”Egyptian anthropology” by Magus Webb.
actualizing your Self, this is a really great state of Being. But in order to get into this state one needs to lop off all activities that are not anymore within the sphere of one's True Will (that one doesn't Need anymore).

I have Understood that my True Will hides in the realm of Amon. Processing that begins from the Heart that opens the Gates for me. During the last eight years of my affiliation with the Temple I have mastered my intellectual and moving centres. At some point I thought that my True Will was to act through these centres. During the last year I have even more deeply Understood that I have only prepared myself to take the next step towards more emotional processing.

The international Conclave only strengthened this tendency in my Initiation. I did an Ammonian Working (created by Magister DeCecco and Priestess Mut) with Magistra Hardy in Germany. This Working opened some completely new gates for me and I have tried to follow that direction now. My old (intellectual) habits have been so deeply rooted that I have had some real difficulty in trying start my journey on this new path, though. This will probably continue for some time – it is a real Initiatory Work for me and it doesn't get ready without continuing inner efforts.

I have needed to change my ideas about many things that I previously thought to be self-evident. During my eight years in the Temple of Set I have always taken and created more and more new projects and tasks: the Kalevala Pylon; membership in the Order of the Trapezoid; the Ultima Thule Pylon; membership in the Reaktorhaus; the Rûna Workshop; the Beelzebub's Workshop; the Shaman Circle; membership in the Order of Amon; the Scandinavian Lodge of the Order of the Trapezoid; being a Priest in the Temple's Soa-Gild; being the coordinator of the Rune-Gild in the Baltic... all of these have been enormously useful and I have been satisfied with my actions in them.

After the Conclave I have been offered all kinds of new tasks, but I have not accepted any of these yet. And I will not agree to most of them. On the contrary. I have realized that if I will to go forward I need to get rid of all the extra projects. When my True Will will knock on the door I can't anymore do everything and prepare myself for that hypothetical moment when I'll get my Vision and go full force ahead making it real.

I have my Vision but I need to rub off all those things that do not further my Vision of becoming real. I think that many projects that are on my shoulders are very good and useful for the Temple of Set and especially for its Finnish Initiates. I wish that those who could benefit from running them (who would Need them) would take them to themselves – in a form they would see appropriate.

I am not going to close any project, but it looks like that the Shaman Circle, the Beelzebub's Workshop, the Rûna Workshop, coordinating the Rune-Gild in the Baltic and the toil in the Reaktorhaus will go into a more inactive phase in my Work. I am very happy that the editorships of Tursanturpa and Iku-Turso have moved into the hands of M.S. and Dosetheus. Editing these newsletters would be really difficult for me in my current phase of Initiation. I still plan on writing to these newsletters. I also hope that someone would consider taking the responsibility of creating the www-pages of the Kalevala Pylon to his shoulders (I would of course help in checking the texts).

The most important Temple of Set projects for me are currently the membership in the Order of Amon and the Aurora Borealis Lodge. Also the Soa-Gild might turn out to be an
important tool for me, but I have not yet decided on this. In any case, my main focus is moving to projects outside of the Temple of Set. I am at the moment in the Employment Office's "paths to entrepreneurship" course. It will last till the end of January and it would require more attention and time than I have been able to give it thus far. In addition to this I am translating a couple of books and I should really focus on this project if I aim to get anywhere with this.

I hope that the members of the Pylon understand my need to focus in the situation. I am not withdrawing myself from the Temple of Set in any way. Instead, I want to strengthen my actions by making them more focused and meaningful considering my current phase of Initiation. I am sure that you want to do the same when you have been in the Temple for eight years.

Xeper! Aletheia!"

The editor of the issue, Adept M.S., noted in his cover letter he entitled Kalevantulet\(^{158}\) ("Fires of Kalevala") that:

"In his interesting introduction to the issue DenytEnAmun tells how his True Will has started to be found from his Heart – instead of intellectual or moving center. Maybe I will understand more of what this means later, but this might mean an interesting future for the philosophy of the Kalevala Pylon – maybe it will also reveal something about the secret of Tursaansydän (the Heart of Tursas), which I first thought of about the writing".

As mentioned earlier, the book publishing business DenytEnAmun and I were planning didn't become reality after all. But the dung ball of Xepera was rolling and things were in a dynamic motion.

When it comes to interesting publications that came out during the end of the year, there was thirdly also the first issue of Bolwerkr\(^{159}\), the newsletter of the Black Rûna Pylon of Sweden. The 32-page newsletter edited by Adept Peribsen, the Sentinel of the Pylon, was a great start for the Pylon's publication. Most articles were written by the Sentinel.

In "Words from Sentinel and Editor" Adept Peribsen made some general notes about the Pylon and told the story of Bolwerkr where the newsletter got its name from. To put it short, Bolwerkr was a name that Odin used in a mythical tale to cunningly get himself some poetic mead. "For Black Rûna Pylon the name Bolwerkr means the one that brings wisdom, the one that brings inspiration. This is exactly what Bolwerkr is supposed to do: to bring odröre, which is Inspiration – to the members, or more correctly: to inspire the members."

In "Black Rûna Pylon – the Story and the Concept" the Sentinel told about

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\(^{158}\) Dated the 31\(^{st}\) of October, XXXII ÆS/1997 CE.

\(^{159}\) Bolwerkr, the newsletter of the Black Rûna Pylon, vol. I, issue 1, November XXXII ÆS/1997 CE.
the history of the Pylon, its egregore, its operation and aims. Peribsen had learned the lessons of running a Pylon from DenytEnAmun well and he wrote about "carrying Lucifer's Torch to Sweden" and the importance of cultural heritage of the country, of translating the Temple materials into Swedish, exploring the works of Swedish national heroes, and so on. There was also the Pylon's membership roster and a great article "Black Rûna in Uppsala" in which Peribsen told about the rich exoteric and esoteric history of the city. There was also a beautiful report of the Wedding Ceremony done at the kings mounds of old Uppsala.

"Project Rûna" told about Peribsen's approach to Working with runes, seidhr, and galdr. "Thoughts from Set XVIII" presented the Sentinel's experience of the München Conclave, "Institutet för Alternativa Religioner" presented the group that stood for presenting alternative religions truthfully for the public in Sweden (Adept Peribsen was the president of the organization) and "Project Jung" told about Peribsen's continuing Work with C.G. Jung's ideas – the article itself was a revised edition of the article that Peribsen had written originally for the Ultima Thule Pylon's IV Conclave earlier. Then, there was also an interview Peribsen had done with Magister Robert Menschel during the München Conclave.

In addition to these items there were "Ripples" (that discussed the metaphor of ripples in action and the effect of the Black Rûna Pylon in the Æon) by Magus Webb, "To Black Rûna Pylon" by Ipsissimus Aquino and "On the Black Rûna Pylon" by me. In his text Ipsissimus Aquino wrote among other things:

"Now in 1997 the Temple of Set is well on its way to a genuine supranational base, wherein Initiates of all countries can honestly feel that its "center of gravity" is wherever any Setian calls home. As an institution which focuses on each Initiate, not on geography, the Temple reaffirms its authenticity as it pursues and strengthens this standard.

Accordingly the inauguration of the Black Rûna Pylon in Sweden is news which I heard with the greatest pleasure. Sweden is a culture rich in learning and noble in history, and of course world-famous for its stabilizing influence on international tensions. Within Scandinavia it has also made unique and vital contributions to the great lore of Northern European religion, philosophy, and magic that is only now coming into its Renaissance.

[...] As the 20th Century CE draws to a close, strong political and economic forces are at work in Europe and elsewhere dramatically rearranging the world as it was envisioned throughout the last 200 years (nation-states with strict and complete sovereignty). Powerful multinational economic forces, combined with major migrations and a resurgence of ethnic cultures within or overlapping "national" borders, will present a fresh challenge to every individual – including every Setian – to visualize and assert whatever may be his most valued sense of identity. He will be not only a pioneer of new ideas, but a protector of great traditions and ancient knowledge. This is an unprecedented opportunity, and at the same time an exciting

160 See the first part of the trilogy, appendix 33: Carrying Lucifer's Torch to the North.
161 Appendix 7.
and thrilling one.”

There were four members in the Pylon now: Adept Peribsen, the Sentinel of the Pylon, Adept C.L. from Sweden, Setian T.F. from Norway, and Priest DenytEnAmun, the sponsor of the Pylon from Finland. Like the Kalevala and the Ultima Thule Pylon, the Black Rûna Pylon had its feet firmly on its native soil – the Swedish culture, heritage and magical sources of inspiration were emphasized, although the Pylon was of course operating within the umbrella of the Temple of Set, the universal Left-Hand Path organization.

"Worthless facts" in the first issue of Bolwerkr

Many articles in the first issue of Bolwerkr spoke of the rich national emphasis and the Left-Hand Path approach to it. Inspiration was drawn from the runes, seidhr, Swedish national heroes, mythology and the local pagan history of Uppsala (where Adept Peribsen lived) itself.

It should also be noted that the Pylon was the first offspring of the Ultima Thule Pylon, the general "umbrella Pylon" for the North Europe. It was in the Ultima Thule Pylon's plan to help new Setians in their Initiation before more local Pylons in the North would emerge through the Work of new Northern Adepts. Adept Peribsen noted in his editorial:

"Finally and foremost the Black Rûna Pylon seeks to be a vehicle for Swedish (Norwegian, Danish) Initiates of the Temple of Set – and by this it will provide the Initiates with the basic
tools and feedback in order to attain II° Recognition. It will also be a vehicle for II° in the individual Quest for the Graal.

Participation is open to (first and foremost) Swedish, Norwegian and Danish Setians. European and other Setians with a genuine interest in Sweden (its culture, heritage, tradition, etc.) are also welcome to participate, though first degree North European Setians are strongly advised to contact the Ultima Thule Pylon (if not fulfilling the above criteria).

As mentioned earlier, the Sowilo rune was seen as the general Northern egregore, the magical group spirit. In Finland within the Kalevala Pylon it was present e.g. in Tursaansydän (the Heart of Tursas) and in both Ultima Thule and Black Rûna Pylons it was the Sowilo rune itself. There were lots of interesting magic and synchronicities involved with the rune among the Northern Initiates. One example worth mentioning of this is nicely summarized by Adept Peribsen in his editorial to the first issue of *Bolwerkr*:

"Sowhilo has quite an interesting history among the Northern Setians. It was first cast by Priest DenytEnAmun during the first Ultima Thule Conclave held in Stockholm. I was to be the host of Ultima Thule Conclave III and while I was planning this, trying to come up with a concept for the gathering it appeared to me – if I drew lines between the cities of the (at that time) Setians (members of the Ultima Thule Pylon) it formed an inverted Sowhilo, and the line did actually cross Stockholm. The concept of the Conclave was then to be Sowhilo. This is what Priest DenytEnAmun wrote to Magus Webb (then Magister) – who was the only one who knew about this: "While in Stockholm, at the conclusion of our meeting I walked alone through the central railway station and loaded the place with 'Setian energy' (Willed projection of consciousness). I set up a mighty Sowilo rune in the midst of the station. There it will be felt by all the hundreds who hurriedly walk thru the station or sit on the huge rows of benches. Its bright light will act as a beacon to those who possess the Gift, and spark in them the Will to Come into Being. It will also bear witness to the Majesty of Setian Presence that has left its touch on the physical site. People will feel that Set has wrought his Work even in Sweden, that there is real magic available to the Swedes".

I was not aware of this Working when I "found" Sowhilo. This is what Priest DenytEnAmun wrote to me after I had sent my ideas of the Conclave: "I have been silently waiting for the repercussions (or resonance) of that Working […] your invitation, with its central focus on the exact same rune and the exact same idea (carrying Lucifer's torch further, linking physical sites magically etc.) was the Sign for me, something clearly beyond mere coincidence." and followed by "What was my Working is now Remanifest as your Working. What I sent has been heard, and is now being recast by your genius. On the Heb-Sed year the formula Xepera Xeper Xeperu is indeed being whispered in the North. And by your efforts, real Setian magic will be available to the Swedes during the next Working Cycle as well".

162 See for example the first part of the trilogy, chapters Sowilo Rising and Sowilo Rising II, as well as chapter 2: Changes in the Kalevala Pylon and appendix 33 of this second part: Tursaansydän: the Key to the Secrets of the Kalevala Pylon.
Illustration from the first issue of Bolverkr:
The pentagram of Set set against the Sun with the Sowilo rune

One the 18th of November, soon after the publication of the first issue of Bolverkr, Adept Peribsen's phone rang. He picked up the phone and to his astonishment he heard that there was ex-Adept Hagal on the other end of the line. Peribsen's phone number was private and Hagal should not have got it from anywhere, but there he was, ranting.

Most of the 50 minute call was about Hagal complaining about DenytEnAmun's last letter to him163. Hagal thought that he and the other Gothenburg area Setians didn't owe any explanations about the reasons of them being in jail, their other reported criminal activities, the alarming rumours about them, etc. to DenytEnAmun. He was rather angry and accused the Temple being only about playing some intellectual games, not doing anything real. When it comes to breaking laws, Hagal said something in the effect that because the Swedish laws were based on Christian values he was free to break them if he saw it fit. In addition to ventilating his bad feelings about DenytEnAmun and the Temple of Set Hagal also tried to fish some information about the current Swedish Setians.

Although Peribsen laughed at the whole thing both DenytEnAmun and I were quite worried about the situation. Ex-Adept Hagal had got Adept Peribsen's private phone number from somewhere – he most likely also knew where he lived. The guy had been in prison for a murder and was known to have done other crimes too. We took it seriously.

The December issue of Tursanturpa included the latest news of Setian Dosetheus' Work with Setian hermeticism, DenytEnAmun's report of the development of constructing webpages for the Kalevala Pylon, Adept M.S.'s translation of Magus

163 See appendix 30.
Webb's "Concerning Elements"\(^{164}\)
my Finnish translation of Magister R.N.'s
humorous "Myths, Realities, and the Everyday Vampyre\(^{165}\)
and Adept Twilight's
report on doing a Vampyre research at the University of Turku\(^{166}\).
Adept Twilight
had also just joined the Order of the Vampyre\(^{167}\)
and her study was part of her
coming pro-seminar work that focused on the Order.
I was one of her informants
for the study.

There was also Adept M.S.'s "Kalevantulet" column, which in an interesting
way showed how he had become an Adept, victorious in his life and also very
sensitive to the current of the Pylon. He explained poetically what he meant by
Kalevantulet ("the fires of Kaleva"), how he understood Sampo (the "wondermill"
of *Kalevala*) and he also presented a general calendar for the Pylon for the next
year. I found his notes on making a magical travel the most interesting detail in the
column, as the subject had been dear to me since the Salem Conclave\(^{168}\)
and since his suggestion was personally very meaningful to me in the context of the Pylon.
Adept M.S. wrote:

"No matter how old our Pylon already is, I have always had a feeling that it is always facing a
new start. It might be a good time to study how *Kalevala* epic got started and use the same
method. Although I need to sort out the background for the birth of *Kalevala* later, one element
of it should be clear for all who have gone through the primary school – that Lönnrot\(^{169}\)
made many travels to the area where the poems of the epic were collected from.

I suggest that each one of you would make a travel this winter – a travel that would
give a start for a new *Kalevala*. This could be a travel in the physical sense, to Karelia or
maybe to your grandmother. You can, of course, travel from one time to another, or from one
way to look at reality to another."

I am not sure what Adept M.S. exactly meant by "giving a start to new *Kalevala*"
but I'm pretty sure he didn't literally mean the second national epic or such. He
might have left the meaning of this purposefully open so that the members of the
Pylon would pick proper manifestations for this according to how the egregore and

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\(^{164}\) Originally published as part of his column Notes from Neheh in the *Scroll of Set*, vol. XXIII,
no. 6, November/December XXXII /ES/1997 CE. This column, that included also a mention of
the Black Lotus Element (previously called 'a project'), can be found also from Webb's *Mysteries

\(^{165}\) Originally published in *Nightwing*, the newsletter of the Order of the Vampyre, vol. XXXI,
number 1, June XXXI /ES/1996 CE.

\(^{166}\) This was published also as "Doing Vampire Research" in *Nightwing*, the newsletter of the Order

\(^{167}\) She was the second Finnish Initiate to join the Order of the Vampyre and I was happy to be her
sponsor in this.

\(^{168}\) See the first part of the trilogy, chapter 5: The Salem Conclave, and appendix 13: Pilgrimage.

\(^{169}\) Elias Lönnrot (1802-1884). He is best known for creating the Finnish national epic, *Kalevala.*
the Heart of Tursas inspired them in their individual Work.

To me this spoke of creating myself again, of Coming into Being as an Initiate who was energized by our egregore and my family roots – that are both from my mother's and father's side in Karelia, the general area where Lönnrot made his trips to collect the poems of the Karelian poem-singers that he used in making Kalevala.

The dimension of Heart, that I understood pretty much like DenytEnAmun, had made me to make one trip to my East-Finnish relatives already in early July that year. I intuitively felt that there was something very powerful for me in the area, in its nature, sites, culture and history, and in the spirit that was still lingering in some people there\(^{170}\). It was a very powerful magica genetiva experience that boosted the results of the Heart of the Tursas Working (that was done just a month before at Kalevala Clave XII) for me.

The undercurrent of gaining inspiration and energy from all of this was similar to the optimal relationship between Horus and Set in the Temple\(^{171}\), but in the context of my roots, my culture. There was the collective, natural side of the coin (the Right-Hand Path) and the individual, non-natural side (the Left-Hand Path) of it. I was navigating my Quest for my sense of ”total identity”, trying to balance these two sides of the coin, making them to Work together as well as possible. I felt I had found an essential personal angle to the mystery of the egregore of the Pylon and over the next few years a kind of positive ”Karelian madness” strengthened within me. I made a yearly pilgrimage to my East-Finnish relatives every year till my grandmother died in XXXVIII ÆS/2003 CE. I was even seriously considering joining the Finnish Karelian League\(^{172}\). I gained enormous inspiration from all of this to my Xeper\(^{173}\).

December had established itself as a month when I reviewed the year that had almost passed\(^{174}\). I reflected on what I had planned for the year and what I had

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\(^{170}\) The most important of these were my relatives and of them especially my grandmother from my mother's side.

\(^{171}\) See the first part of the trilogy, appendix 40: Reflections on Horus, or what's the Relevance of the RHP to the Black Magician?

\(^{172}\) I never joined the League, though. If you are interested to learn more of it, see their website: https://www.karjalanliitto.fi/english

\(^{173}\) I got some extra inspiration from the thought that some of my past Karelian relatives, who were known to visit Vyborg and St. Petersburg for business regularly, might have met G.I. Gurdjieff and some of his students there between 1913-1917 CE. There is no proof of this one way or another, but just the possibility of this was inspirational.

\(^{174}\) This was a general approach in the Temple. This can be seen e.g. from Magus Webb's front-page November/December Scroll of Set (vol. XXIII, no. 6, XXXII ÆS/1997 CE) article ”Year's
actually done. It was also a time for casting a Vision for the next year. All of my main aims and Visions for XXXII ÆS/1997 CE had become real\textsuperscript{175}: I had successfully completed my evening high school studies, I had become Recognized as a Priest of Set, and I had started to study philosophy at the open University of Turku.

I made quite a list of things that I aimed to do during the next year, the two main goals being 1) becoming accepted as a full time University student and 2) developing as a Priest of Set. My magical name Tapio had certain keys to the second goal and related to this, I also revitalized my dream of becoming one day a teacher in the world ”out there”\textsuperscript{176}.

According to my diary I was pondering ”how to conceptualize my Work as a Priest better”, what kind of specific goals and methods I should have in this for the coming year; ”how to develop higher emotional and intellectual centres?” and ”how to strengthen my intellectual arsenal in my Work?” I also remarked that ”every cycle (a year) is life in a miniature. Live, die and Remanifest, for that is to Live. Time is a tool and it needs to be charged with one's own meaning. Choose your methods rationally and dedicate yourself to this Work. Aletheia!”

On the 1\textsuperscript{st} of December DenytEnAmun and I held our first Onyx meeting. These meetings became regular (about once a month) and their focus was the Priesthood of Set – what was going on in the Temple and the Æon from that perspective, how to do one's Work better as a Priest and what the Essence of the Priesthood was all about.

I sent the Ultima Thule Pylon's next membership letter the Serpent's Skin out on the 7\textsuperscript{th} of December. Among other things I recommended Antero Järvinen's new book Käärme – jumalattaresta paholaiseksi. Käärmeen ja ihmisen tarina (Serpent – from a Goddess to the Devil. The story of a snake and the man) that I had just read\textsuperscript{177}. The book came out at a perfect time for me, it felt like a meaningful synchronicity, as the symbolism of a snake and related things had been

\textsuperscript{End” in which he suggested how to use the time of the year Initiatorily.  
175 See the first part of the trilogy, chapter 14: Sowilo Rising II.  
176 This dream had magically surfaced already back in XXX ÆS/1995 CE. See the first chapter of the first part of the trilogy, chapter 13: The New Dawn.  
177 The back of the book stated: ”Scarcely any other animal has fascinated the human mind more than a serpent. It is the epitome of evil, things deadly dangerous, but also an object of worship, symbol of gods attributed with healing power, center of creation myths and bringer of fertility. There are three things that connects human being with nature: birth, sexuality and death. In these areas the relationship of a serpent and the man has been the closest. This book tells the story of the man and a serpent. This is a book of knowledge and adventure that is based on biology, anthropology, mythology, folklore, archeology, history, science of religion and art. When did love for a serpent turn to hate and why?”}
well present in their different forms during the whole year.

I also mentioned that Setian M.G., a young man from Germany, had joined the Pylon. He was one of the new I° Setians who I was Working with towards a possible II° Recognition. As a freshly Recognized Priest I was pretty happily busy Working with new Setians – which was good, helping me in my second set aim for the coming year.

The last sumble of the Reaktorhaus hyperlodge of the Order of the Trapezoid that I did with Sir Hassein (DenytEnAmun) that year, on the 22nd of December, continued with these same themes. We summarized the year and casted our Vision for the coming year. During the sumble Sir Hassein also stepped down as the Lodge Master of the Aurora Borealis Lodge of the O.Tr. and gave the post to me. Among other observations I noted in my diary later that the sumble gave me a new insight on how Initiation was from a certain perspective about ”going around the same main themes”. At the core of Initiation there was one's Self, then there was ”the record” of one's past (all past experiences, one's personality with its idiosyncratic traits, etc.). Initiation made one to understand and experience the conscious core Self better, and hand in hand with this one learned to know and to understand one's personality, too – it's strengths and weaknesses and so on, better, being able to deal with and use all of that meaningfully for one's potential future, one's Xeper. It was about Seeing with better clarity.

Before the new year’s eve there was still the Kalevala Pylon Clave XIV. It was held at Turku and Naantali. We had eight subjects in our schedule for the event: 1) A discussion on the basics of the Setian philosophy as presented in the Crystal Tablet of Set (led by me), 2) a shamanic drumming session with the goal of finding or communicating with one's power animal (led by Adept Twilight), 3) a discussion about the Orders of the Temple and their meaning in Initiation, 4) a Vampyre Working, 5) the Rûna Workshop about the basics of rune Work and a rune consultation (led by DenytEnAmun), 6) the traditional sumble combined with a ceremonal Recognition of M.S.’s Adepthood, 7) a discussion about Gurdjieff's philosophy, and 8) a discussion on the theory of yoga and a yoga Working (led by me).

We had a new a member in the Pylon, Setian N.N. who had moved to Finland just recently. This was her first Kalevala Clave and she contributed to it nicely by telling about her participation in a 4th Way group. There was also some talk about her demonstrating the Gurdjieffian movements she had been practising in the group sometime later in our Pylon meetings.

On January the 1st, XXXIII ÆS/1998 CE the weather in Turku was few minus
Celcius degrees and it was slowly snowing on top of some 20 cm of already existing snow. The peaceful winter day was historical for the Temple of Set, especially in Finland, for DenytEnAmun was then Recognized by the High Priest, Magus Don Webb, as a Magister Templi, IV°. As such, he was the first IV° Initiate in North Europe. Among other Initiates, also Ipsissimus Aquino sent in his private congratulations:

"Dear DenytEnAmun,

Please permit me to add my personal congratulations on your Recognition as a Master of the Temple IV°, an initiatory distinction which is certainly well-deserved by you – and, I am sure, of great pleasure and challenge to you in your initiatory quest.

The Temple of Set is graced by the magic you have wrought within its fane, to the glory of the Prince of Darkness.

Xeper: Michael."

The Recognition didn't come as a surprise to anyone who had been following DenytEnAmun's Work. I had been expecting it for months.

Magus Webb started to emphasize the importance of Lesser Black Magic in his writings as he had promised during his lecture on Exchange in München. This made me to think how I could improve my skills in the art or to find some new angles to it in general. Keeping my mind open for this the magical link sent something unexpected my way – an opportunity to do a part-time job as a telemarketer. I was very sceptical about the meaningfulness of this as I basically saw it stupid in content (selling people magazines they didn't need) and ethically questionable (using some basic methods of persuasion for selling them those magazines). I thought about it and decided to give it a try. Maybe I just had a bit wrong idea of the whole thing. Maybe I could learn something new about Lesser Black Magic while doing it.

So, I went to the company's basic training for the job. The basic psychological tricks they taught for persuasion were nothing really new for me, but interesting nevertheless. I started the job the next day. I picked up the phone and started calling the list of numbers I was given. It was pretty easy to keep people on line and one step after another to get them closer to buying some useless

178 DenytEnAmun wrote an email "Arrival" to the Magistry's email list on the on 2nd of January XXXVIII ÆS/1998 CE. See appendix 42.

179 His Notes from Neheh column in the Scroll of Set vol. XXIV, no. 1, January/February XXXIII ÆS/1998 CE included lots of the same notes on Lesser Black Magic than his lecture "Exchange" in München the previous year. The column can be found from his Mysteries of the Temple of Set. Inner Teachings of the Left-Hand Path, Note 9.
magazines. But already after few calls I started to feel sure that this job was really not for me. It simply felt so wrong, unethical, on so many levels. The final straw was a pensioner woman who told me that "I don't have that much money, I just paid this and that much for my cancer medicine..." I knew I could have easily talked her over to buying the useless rags anyway, but instead I apologized for the call and wished her a good day and a quick return to full health.

I took a deep breath and walked to the director of the unit. "I resign", I told him straight. "But... why? You were doing it really well on the spot", he muttered, astonished. I had just been studying different ethical theories at open University philosophy courses and I asked him if he would like to hear how the job could be seen unethical from several theoretical points of view. After a little chat I told him that they didn't need to pay me for that one hour I had been working for them – it had been quite an enriching experience for me as such. Now I knew from experience that my assumptions on the job had been right. I had also sharpened my Lesser Black Magical skills a bit more and first of all, learned something of my personal ethics involved. It was the shortest job experience I have ever had.

The new Scroll of Set had the first full color cover ever, depicting a photograph of a silhouette of a pyramid with the rising sun around its top, the pentagram of Set beautiful set in line with the structure. It was also the first Scroll that included my articles written as a Priest: "On Magical Diary in Xeper" and "On Set". These later served as springboards for some chapters published in my Left-Hand Path in XXXIX ÆS/2004 CE.

I started the 9th door of the Nine Doors of Midgard curriculum on the 25th of January and I was continuing my yoga Work as previously, if not even more intensively. I was pondering the use of yoga metaphors, yama, niyama, and other things in my magical diary. I observed: "One needs discipline, regular exercise, patience. Yoga helps in growing the resonance between different energies of one's Universe and the Self itself. This way the yogi grows the intensity of his whole being harmoniously in his Xeper".

I joined the Soa-Gild around this time. As mentioned earlier, the Soa-Gild was a fairly new internet forum for Setians only, focusing on helping especially the first degree Setians. As such it was like an update of the international Gates of Hell Pylon that had been still operating via old fashioned correspondence around the time I joined the Temple in XXVI ÆS/1991 CE. The Gild exists still today, so it

180 Appendix 8.
181 See appendices 9 and 10: The Principle of Isolate Intelligence, the Prince of Darkness and The Magical Diary.
182 I also joined the Gates of Hell Pylon on 5th of March XXVII ÆS/1992 CE as a 1° Setian. See the
has proven to be a useful forum over all these years. The information of the Gild back in XXXIII ÆS/1998 CE told:

"The History of the Gild: The original Soa Gild was created by the ancient Egyptian Setian Priesthood. The Gild as they were called, had outposts in the desert to aid travelers crossing the barren desert land. The Soa Priests knew the spells of protection against the evils that ran rampant in the desert, they knew firsthand where to find the Oases so that water reserves and strength could be replenished, and only they knew the dangers of illusion that constantly played upon the senses of those who dared to cross Set's land.

The Structure of our Gild: Mentor Adepts will belong to a specific Oasis that is headed by a Caravan Guide – a Priest or senior Adept with Priesthood sponsorship. The groups will most likely be geographically based and have no more than three mentor Adepts under one Oasis head. The Priest will determine his or her own involvement with their Adepts. All correspondence can be shared with the Priest who will be available if guidance is needed. This gives the Adept a chance to become a teacher while having the Priesthood present a watchful eye”.

Joining the Gild was good for my Work as a Priest. It provided me with even more possibilities to Work with new Setians (and Adepts). On my entering the Gild I was given an Oasis that had earlier been looked over by Priest W.R. from the United States: the Siwa Oasis. I found it magically meaningful that the Siwa Oasis of the ancient Egypt was known to be the home of the oracle of Amon, and the place was known also by the name Ammonium.

The new issue of Tursanturpa came out in January XXXIIÆS/1998 CE. It contained from the editor, Adept M.S., his regular Kalevantulet column and a translation of one of Magus Webb's "Uncle Setnakt Says” articles. Setian Dosetheus contributed with his "Xepera and Self-Initiation” article and a translation of Magus Webb's statement for the Order of the Setne Khamuast. I had written "the Circle of Tapio" article for which I had drawn inspiration from my pre-Christian name Tapio and the mythology of the figure – the god of the forest, hunting and things related. It was a pretty simple attempt at interpreting the figure from the Left-Hand Path perspective, but it reflected well how I was using the Finnish context in boosting my Work.

In his overview of the beginning of the new year DenytEnAmun wrote about some pretty interesting developments within the Pylon. Firstly, there was of course DenytEnAmun's recent Recognition to the Magistry. This meant that he was

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183 Published originally in Vox Tauri, vol. VIII, no. 4, the newsletter of the Bull of Ombos Pylon.
184 The main source for the article was Martti Haavio's classic Suomalainen mytologia (Finnish mythology).
able to found an Order for his Teaching about the Uralic tradition. He didn't aim to do that anytime soon though, but "possibly after some years". I think that the reason for this was his aim to deepen the concept of the Order well before the founding. Secondly, Adept Twilight had been thinking about founding a new Pylon in Turku. I had promised to be the sponsor for this coming new AEonic portal. DenytEnAmun had also been talking with Adept M.S. about passing the Sentinelship of the Kalevala Pylon for him, which took place later the same year. In addition to these news DenytEnAmun told that he had become the Soa-Gild's director for Europe and the South Pacific Ocean. He was making a study about the Gild for its development at the time.

The Kalevala Pylon Clave XV took place in Turku and Naantali on the 6th-8th of February. It was attended by Adept Peribsen, Sentinel of the Black Rûna Pylon from Sweden, Setian Dosetheus from Oulu, Adept M.S. and Setian N.N. from Helsinki, myself, Adept Twilight and Magister DenytEnAmun from Turku. Also ex-Adept N.K.185 traveled with Setian Dosetheus from the North of the country to Turku. I had been in correspondence with N.K. for a little while again as he had expressed a wish to rejoin the Temple. He did naturally not participate in the Pylon meeting but I managed to meet him privately and to talk further with him about his wish. After this, I sponsored him back to the Temple.

For Friday the 6th there was only the sumble of the Aurora Borealis Lodge of the Order of the Trapezoid in the program.186 Because this was open only for the Knights of O.Tr. (me, DenytEnAmun and Peribsen), it was a free day for all the other Initiates. The sumble and the discussion that preceded it focused largely on our vision of the Lodge and its mission in Europe.

Saturday the 7th started with an early morning walk in the old town of Naantali. It was very quiet and we were the only people around. As we arrived to the red seafront building where Maunu II Tavast, the bishop of Turku, had died almost exactly 546 years earlier, I stopped and looked deeply into Dosetheus' eyes. As I had planned, I solemnly talked to him about what I had witnessed him doing after he had rejoined the Temple of Set – and what I had seen him Becoming. We had shared months of intense Work on the Vampyric essence and he had been diligently Working with Setian hermeticism with great results. He had Remanifested himself as an Adept and accordingly I Recognized him as one. It was a beautiful moment and the first Recognition I was honored to make as a Priest of Set. As a little gesture of our long friendship and years of shared Work I gave him...

185 Who had resigned from the Temple as an Adept in the late November of XXVIII ÆS/1993 CE.
186 Appendix 11.
187 He died on the 9th of March, 1452 CE.
The first scheduled subject for the day's program was the Black Lotus Element's workshop. This had the established structure of theory and practice. In the theory section I observed how the previous Workings of the Element had emphasized “vertical” dimension of yoga – conscious union between body and mind, different energies and types of consciousness involved. This time the focus was more on the “horizontal” aspects of the union – one's Will over the entire passing year. In the Working that followed (combining some simple asanas with a led visualization) I led the participants through the whole year ahead, asking them to leave their magical marks of their Will for the coming April, June, September and December and then in the future to Remember them.

The discussion about the Finnish Pylons continued the program. Adept

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188 Much like in the Element workshop I had held at the Ultima Thule Pylon's Conclave IV in Oulu a year earlier. See the first part of the trilogy, appendix 24: The Black Lotus Workshop I.
Twilight had some solid plans for the coming Lapponia Pylon of the Turku area and Adept M.S. was going to become the third Sentinel of the Kalevala Pylon during the coming summer. There was also some talk about the webpages of local Temple bodies.

Before the dinner the freshly Recognized Adept Dosetheus gave us an excellent presentation about his Work with Setian hermeticism. As the subject had been – and was – important to his Becoming, he promptly joined the Order of the Setne Khamuast\(^{189}\) soon after the Kalevala Clave XV.

The "Success Circle\(^{190}\)”, founded the previous year by DenytEnAmun, was the next one in the program. I recalled later that ”I got some really good advice regarding the University entrance examinations”.

The last thing for the Saturday was a ”Death Working”. This was basically similar to the one that the Pylon had done some four years earlier in XXIX Æ/ES/1994 CE\(^{191}\). The Working was yet another example of how the Initiates of the Pylon found inspiration from the Work of ex-Magus Robert Robinson and his Order of the Sepulcher of the Obsidian Masque\(^{192}\). At the end of the Working there were also two ceremonial Recognitions: Adept Dosetheus (Recognized by me) and Adept N.N. (Recognized by DenytEnAmun).

I continued Working with the theme of death the next month, inspired by Magus Webb's article ”Concerning Death” that was published in the *Scroll of Set*\(^{193}\). On the 15\(^{th}\) of March I started an 18 day long ”death meditation”. I marked: ”It is important to try to live as intensively and consciously as possible here and now”.

Sunday the 8\(^{th}\) started with a discussion about Pylons. This was open only for the current and future Sentinels and continued the theme started the day before.

Next, freshly Recognized Adept N.N. provided us something really interesting: a taste of the Gurdjieffian movements. This was something she had experienced earlier in a Gurdjieff group and she did her best to give us a glimpse of what they were like. I had read of the movements, of course, and seen pictures of them, but this was the first time I tried them. They seemed quite easy, but were

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189 See the first part of the trilogy, chapter 11: The London Conclave.
190 See the first part of the trilogy, chapter 15: Towards the Onyx Realm.
191 See the first part of the trilogy, chapter 10: Sowilo Rising.
192 Regardless of Robinson's departure from the Temple, the O.S.O.M. was still in existence.
193 The *Scroll of Set*, vol. XXIV, no. 1, January/February, XXXIII Æ/ES/1998 CE.
actually really difficult to do. Sophia Wellbeloved has described the movements in the following way:

"Each physical posture corresponds with an inner state. Pupils have a limited number of habitual postures, but when they do Gurdjieff's movements they are able to experience and observe themselves in new postures and new states. Movements have two aims: first, to bring together the body, mind and feelings, and to manifest them together; and, second, to study the ancient knowledge contained in them."

The characteristics of movements in ordinary, everyday life that can be useful are those in relation to a person's present and future constitutional peculiarities; the participation of breathing in movement; of thinking in movement and in relation to old unchanging characteristics of movement. For Work, the pupil needs to acquire an additional sensation and feeling. For the movements to be useful, all of the above conditions must be present."

Although this wasn't a proper movements class, it did concretely show us how difficult it was to do something that required consciousness, presence, openness and sensitivity. From the Setian point of view the movements seemed to be non-natural, something that were against the body's normal, natural moving – and as such a potential source of conscious energy.

Finally, Adept Peribsen talked about the Black Rûna Pylon and led a Working that focused on Odin and Freya. The shamanic journey that he offered to us was somehow really "Swedish" in its flavour and gave some interesting angles to the shamanistic experiences we had had within the Kalevala Pylon earlier.

The meeting was a success. I stated later enthusiastically:

"Conclaves are occasions where it is possible to experience what it is to Be a Setian face to face, from mouth to ear, from intelligence to intelligence, from heart to heart. Conclaves are an excellent opportunity to learn, to teach and to get keys into the Darkness. Conclaves offer a way more holistic way to communicate one's Essence than emails, letters or phonecalls (that all have their own place still).

Conclaves are occasions where it is possible to see plenty of manifestations of the Black Flame; beautiful individual Beings and their paths of Becoming that are created with hard efforts.

Conclaves are occasions where the Power, Richness and Majesty of individuality is

195 It was over ten years later when DenytEnAmun and I attended the first proper movements class and found out how flat and "head-centered" our approach to the movements had been during our Temple of Set years.
strongly present for those who draw inspiration from its well.

Conclaves are occasions where the Flame is strong and free.

Conclaves are occasions where one can clearly Experience that the Temple of Set is Real.”

Reflections on the event in my magical diary\textsuperscript{197} underlined a notion that:

"One of the key signs of a living Initiation is the sense of resistance. This is vital – one needs to face it, strive to overcome the limits of one's whole being as meaningful to one's Work. As one does this there is \textit{real} Initiation and it truly opens new doors of thinking, feeling and experiencing – there is new energy.”

This was an old observation, but an important one. I think it grasped something that was essential in our Work, something that truly made it dynamic and real. We were not just buying and reading books, writing articles, crafting with some "cool magical stuff” with interesting people. We were really using the Temple for serious Self-Initiation. We were embracing the borderlands of our existences, exploring them and expanding them according to our Wills in our honest efforts to \textit{Xeper}. It was not a hobby.

In another related diary entry\textsuperscript{198} I wrote:

"The sense of the future created with Will. The Working done during the yoga workshop of the last Kalevala Pylon Clave was really important. The Working touched the whole passing year, but Initiation touches the whole of one's life span. The spear of one's own Will ("the spear of Odhinn") must be thrown with precision and passion, it needs to hit through the resistance of the natural inertia.”

Constantly dealing with different kinds of resistance to one's habits, limits, current state of Being can be very stressy, but if one is driven by one's Will to truly Come into Being, one learns the art of balancing one's natural and non-natural side in the process. It was quite a task sometimes, but we had a wonderful group of Initiates to help each other in it.

The new issue of \textit{Tursanturpa} came out in March. The freshly Recognized Adept Dosetheus wrote a report of the latest Pylon meeting and a Xepera Xeper Xeperu Working that he had done. Also I wrote a report of the latest Pylon meeting. There was also the yoga Working I had led during the meeting and three translations I had made from Magus Webb's \textit{Scroll of Set} articles dealing with death\textsuperscript{199}. There were

\textsuperscript{197} The 9\textsuperscript{th} of February, XXXIII ÆS/1998 CE.
\textsuperscript{198} The 13\textsuperscript{th} of March, XXXIII ÆS/1998 CE.
\textsuperscript{199} "Concerning Death" (January/February, XXXIII ÆS/1998 CE), "Questions of Life in Death"
also some questions and answers I had exchanged with one Finnish woodhead who called himself "a deacon of the Church of Lucifer" to give little humorous spice to the issue. I also quoted what Magus Webb had written to me regarding translating Setian materials:

"Dear Priest Kotkavuori,

each time you translate something you open two gates. The obvious one is creating the Word for others. The Hidden one is the changes the hard work of translation causes you to have within. The Hidden gate means that those who come through the open gate have someone to lead them to further darkness. Setianism may have begun in the US, but its Deep Roots will be in such as you.

_Xeper._

_Setnakt._"

Translating important Temple texts into Finnish was an important undertaking for us. DenytEnAmun had argumented for the importance of this already back in XXX ÆS/1995 CE:

"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 […]

[...] 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, 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".

In the new _Tursanturpa_ there were also five translations from the latest _Scroll of_ (February, XXVIIÆS/1992 CE), "On Death, Darkness and Heb-Sed" (January XXX ÆS/1995 CE).

200 Email dated the 1st of March, XXXIII ÆS/1998 CE.
201 See the first part of the trilogy, appendix 33: Carrying Lucifer's Torch to the North.
Set by DenytEnAmun. There was also his article "Why I translated what I translated?" that included some reflections on his Work as a Magister Templi and his magical name:

"Now that I have been Recognized as a Magister, I see that one of my central jobs is to ensure that the Finnish (and in general Scandinavian) Setians are kept up to date on what is going on in the Æon. More specifically, I need to take care that there are reliable channels for the active powers of the Æon to reach the Finnish Setians. In addition to this it is important to arrange some things in the world out there and to ensure that the Temple of Set can operate in Finland well also in the 21st century (for this reason I am about to form a non-profit association speaking for religious freedom and informing the general public about alternative religions). All of this is reflected also in my magical name. "Denyt En Amun” means ”the land register of Amon”. My job is to measure, to ”register”, where Æonic Gates (leading to the Hidden Dimension) could be formed here in the North and how they could be conceptualized so that others could open them, and also to keep them open. It is important to note that I am a land register of Amon. I don't try to ”measure/open” a ready path for anyone nor to tell them what they should find from the Hidden Dimension (= Amon). My mission is only to see the Names of Æonic Gates (Amon), let others to realize them (Re) and it is also my mission to conceptualize them (Ptah). I've always been (or have wanted to be) this kind of ”background devil”.

Immediately after the Kalevala Pylon Clave XV Adept Dosetheus started to talk with me about forming a new local Pylon in his hometown Oulu, in the North of Finland. Now that also Dosetheus' friend N.K. was back in the Temple, there were two local Setians in the area. After some correspondence and phonecalls on the subject I decided to sponsor the new Pylon, and on the 26th of March the Pesh-Khent Pylon of North Finland Came into Being during a simultaneous Working I did with Adept Dosetheus and Setian N.K. The Pylon took its name from a

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traditional Egyptian ritual knife with a forked tip, traditionally associated with Set. Simply put, it symbolizes separation. In the Temple of Set this was seen to indicate first of all self-consciousness, that in its non-naturalness is separate from the natural universe.

My first nine months as a Priest of Set had been busy. I had established communication with several I° Setians towards their possible formal Recognition to the II° (from Finland and elsewhere, e.g. within the Kalevala and Ultima Thule Pylon, as well as within the Siwa Oasis of the Soa-Gild), I had done my first II° Recognition (Adept Dosetheus) and I had started to handle some queries regarding the Temple in Finland. I had used my organizatorial powers also in expelling three Swedish Setians with Magister DenytEnAmun due to their unethical behaviour (this was the only time we needed to use our organizatorial powers to expel anyone from the Temple).

I had also started to write articles from the III° perspective to the Scroll of Set, the latest one being the front page piece ”On Conclaves and Traveling” in the March/April issue. There was something in the article that someone might find magically intriguing. I ended the article with the words ”I Dream about an international Conclave in Finland!” To put this sentence magically in its Æonic context, one needs to remember what the High Priest had written about the year and of sending Dreams in the previous issue of the Scroll:

”[...] This will be a year of sending Dreams.

As I have written elsewhere, I was once given a great magical formula for dealing with the world by Magus S. Edred Flowers. Awaken, See, Act. The first part of the formula Awaken assumes two things. One that I have fallen asleep (and need to refocus my mind/body/soul); two that since the Subjective Universe has no location in time and space – any moment and any place can be a launching pad both to and from it. See assumes that I don't really know what is going on, and that surface appearances are misleading (i.e., the smiling man from the insurance company isn't really interested in my well-being). The third term Act means that I must, in my quest for Sovereignty, Do something. The Left-Hand Path is active, not contemplative.

Now where do Dreams come up in this most useful of formulas? Dreams are Seeing without being Awake. They are things taken in that the Mind can witness but not yet process.

Sending Dreams, which as magical texts show is one of the oldest Setian arts, means Metacommunication.

203 For more on the pesh-khent and its hieroglyph, see H. te Velde: Seth, God of Confusion.
204 Appendix 12. Published in the Scroll of Set, vol. XXIV, no. 2, March/April, XXXIII ÆS/1998 CE.
205 Don Webb: Notes from Neheh in the Scroll of Set, vol. XXIV, no. 1, January/February, XXXIII ÆS. The text can be also found from Webb's Mysteries of the Temple of Set. Inner Teachings of the Left-Hand Path, Note 9.
Metacommunication includes any sending of message that is more than what it seems. This includes this essay, art, Initiatory dialogue, illustrative magic and (what is sadly called) "Lesser" Black Magic. Because of the word "lesser" there is far too little attention paid to this most powerful of art forms. I am asking my Setian colleagues to spend a year thinking about, talking about, writing about, and practising LBM. Like Cthulhu, the High Priest of the Old Ones, I expect you to become wondrously effective at sending Dreams."

If you have a tendency for magical thinking, the magically intriguing dimension in my statement "I Dream about an international Conclave in Finland!" can be gained by adding up the following ingredients: 1) I sponsored the Pesh-Khent Pylon [remember the hieroglyphic Pesh-Khent symbol] around the same time I sent this Dream into the world via the Scroll of Set, 2) My Dream of an international Conclave came true some four years later in Helsinki, in XXXVII ÆS/2002 CE. When I sent the Dream in XXXIII ÆS/1998 CE, the symbol of Pesh-Khent surfaced and immediately after that vanished – resurfacing in XXXVII ÆS/2002 CE as the symbol of the "Storm" that the Schrecks founded after resigning from the Temple of Set soon after the Helsinki Conclave.

There is also the ingredient of Heart in the big picture. My Work with the Heart of Being had been well awakened by now (and "On Conclaves and Traveling" was the first Scroll article where I mentioned it). The Heart was about the vital dynamic experience of one's Being in the process of Xeper, it was about a living experience that connected all aspects of the totality of one's Being (body, persona, mind/soul, past, present, and future). DenytEnAmun's and mine Work with the Heart developed into some pretty new directions soon – we sometimes did e.g. "Oracle Workings" in which we sort of "channeled" impressions, messages, Visions, etc. from the Heart of Being, or in the Ammonian terms, from the Hidden Dimension. In the context of the Ammonian Hidden Dimension the Heart was intimately associated with the purifying Fire and by XXXVII ÆS/2002 CE I was speaking of Aletheia (Truth) in relation to it.

It might be, that in my early steps as a Priest of Set I had tapped into some Aëonic current beyond linear time while Sending the Dream about the Helsinki Conclave into the Universe. As Magus Webb wrote: "Dreams are Seeing without being Awake. They are things taken in that the Mind can witness but not yet process..."

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206 More of that in the next chapter, Sir Rudra in Hyperborea.
Sir Rudra in Hyperborea

Do you remember, Odin, when in bygone days we mixed our blood together?
You said you would never drink ale unless it were brought to both of us.
[Loki in the Poetic Edda, Loki's quarrel, stanza 9].

The time frame between the founding and the demise of the most Northern Pylon of the Temple\textsuperscript{207}, the Pesh-Khent, was short, interesting and \textit{wyrd}. In the spirit of the symbol of Pesh-Khent, it included separations. The time frame included also one very interesting visit from the United States to our Hyperborean realm.

On the 4\textsuperscript{th} of March, XXXIII ÆS/1998 CE, Sir Rudra, the Grand Master of the Order of the Trapezoid, sent a letter to the Knights of the Order. He wrote about the voting on the constitution of the Order that had been much delayed, about resigning as Grand Master of the Order during the coming O.Tr. midyear gathering, and lastly, about his decision to resign from the Temple of Set. He wrote that he was leaving the Order and the Temple in positive terms although there had been some "untoward political circumstances” in the mix. "Of course, I will always be a Knight of the Trapezoid”, he stated, telling that in his present phase of Initiation he needed to continue “without affiliations and with a minimum of preconceived notions.”

The "untoward political circumstances” that Rudra pointed to in his letter were quite a mess. I have no reason to dig it throughoutly here. Magus Stephen Flowers summarized the situation diplomatically in his \textit{History of the Rune-Gild}\textsuperscript{208}:

[...] In the subsequent months [after becoming the Order's Grand Master in the spring of XXXI ÆS/1996 CE] Sir Rudra tried to take the Order in new directions, making it more independent of the Temple administratively and he also felt it somehow necessary to make an explicit statement about how the O.Tr. accepted all sorts of members “regardless of race, color or sexual orientation.” This was because he thought that certain "critics” of the Temple had historically targeted the O.Tr. as a "neo-Nazi faction” of the Temple of Set. His response was, in my mind, absurd simply because the O.Tr. was nothing of the kind. We had always had members who were black, of Jewish ancestry, or gay. No part of the O.Tr. ideology was ever mixed with the practice of racism. Rudra's desire to make the O.Tr. more independent stems from a root idea which I see as implicitly in the Temple's original order-system. Orders were to be created as original and personal expressions of the IV\textdegree Work of the Magistri Templi. The O.Tr. was somewhat of an exemption to this rule, as it was thought to be an inherited legacy from Anton LaVey, which was reconstituted as a new entity by the Wewelsburg Working of

\textsuperscript{207} The Pylon was located in the city of Oulu in the North of Finland.
October 1982 by Dr. Aquino. It was therefore a special Order within the Temple of Set. During my time as Grand Master I strove to make it not a superior Order by title or legacy, but one that was First Among Equals as a matter of merit. In theory, perhaps, Rudra's attempt to push through a more independent stance for the O.Tr. was on solid ground, but in spirit it was rooted in some of his personal animosities toward certain high-ranking members of the Temple, most of whom sat on its Council of Nine. It was this spirit of animosity, rather than the theory of what he was attempting, which doomed his efforts to failure.”

While the situation within the Order of the Trapezoid was developing, I was Working with more local matters at hand. On the 10th of March, which in the Finnish calendar happens to be the name day of Aurora, I saw the northern lights (Aurora Borealis). It was a perfect timing as I completed the *Nine Doors of Midgard* curriculum on that day. Considering the coming visitor to Hyperborea, it might be worth remembering the legends featuring Aurora Borealis in Norse mythology – the wildly flaming lights on the skies were seen as a glow from the shields and armour of Valkyrie, who would choose who may die in battle and who may live to fight another day. The Aurora Borealis was seen as a Bifrost Bridge which led the ones fallen in a battle to Walhalla.

The Pesh-Khent Pylon that I had just recently sponsored to be founded, published its first (and the last) issue of *Bia En Pet*. The newsletter consisted of the Sentinel's (Adept Dosetheus') editorial, report of the founding Working of the Pylon (with comments from Adept Dosetheus and Setian N.K.), thoughts on the Pylon's egregore IÔ, and thoughts on the aims of the Pylon and so forth. There was also my report of the simultaneous founding Working I had done with Adept Dosetheus and Setian N.K., and some encouraging words for their Work with the Pylon. Unlike the first Finnish Pylon, the Kalevala Pylon, the Pesh-Khent was not drawing its main inspiration from Finnish mythology and culture, but from Setian gnosticism and ancient Greco-Egyptian culture. The Pylon had a good start and it all looked promising to me, DenytEnAmun and the rest of the Finnish Setians. We were eagerly looking forward to the fruits of our most Northern friends' Work.

I published something myself, too. As mentioned in the previous *Serpent's Skin*, the membership letter of the Ultima Thule Pylon, the next issue of the Pylon's newsletter *Hyperborean Codex* was going to be a bit late. It finally came out in April. The issue contained Adepti N.N.'s and M.S.' ritual for the new year, poems from Adepti Twilight and Dosetheus, reprint of my recent *Scroll* article ”On Conclaves and Traveling”, and my Sowilo Working for the coming Ultima Thule.

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209 I had started the curriculum in November XXIX ÆS/1994 CE. See the first part of the trilogy, chapters 10 and 12: Sowilo Rising and Ragnarök.
210 *Serpent's Skin*, the Ultima Thule Pylon membership letter, 1/6 XXXIII ÆS/1998 CE.
211 Appendix 13.
V Conclave. There was also a membership roster of the current members of the Pylon\textsuperscript{212}.

I was doing my Work as a Priest of Set and as a Knight of the Trapezoid also outside of the Temple. It was a time when I was defending the Temple of Set, exchanging constructive emails with a host of a Christian webpage\textsuperscript{213} and a representative of the Finnish Evangelical Lutheran Church\textsuperscript{214}. They took my feedback on their published misinformation very well and the latter even invited me to a meeting of their leading experts to talk about alternative religions in Finland in general. I politely refused from the invitation as I saw it was enough for me to speak for the Temple of Set at that time, and because the Temple of Set was not interested in any kind of ”ecumenical” relationships in general.

\begin{flushright}
212 The Pylon had seven members at this point; Adept Peribsen from Sweden, Setian M.G. from Germany, Adept L.W. from Australia, and Adepti Twilight, Dosetheus, and M.S. from Finland, in addition to myself, the Sentinel of the Pylon.
213 Raamattunet.
214 ”The center for the work with the youth”.
\end{flushright}
On the 20th of April, the new Grandmaster of the Order of the Trapezoid, Dame Patricia Hardy, sent her first letter to the Knights of the Order. She was the Order's first black, and first female Grand Master, and she came to lead the Order with distinction for several years. I had met her during the three international Conclaves I had attended and I had been occasionally in correspondence with her since my early days in the Temple. My impressions of the new G.M. were very positive and they got further strengthened by her cover page article "Trajectories" about trapezoidal mysteries in the new issue of Runes that came out the same month. The Order was in good hands.

The April issue of Runes included, among other things, also a short note from Sir Rudra:

"This is my official notice of resignation from the Temple of Set. In honor of my teacher – Sir Polaris – my resignation will be effective on the 5th of May, 1998.

Tomorrow, I will leave for Finland. There, I will sit at Sumble with the Aurora Borealis Lodge on Walpurgisnacht. I will also turn over the helm of reaktorhaus to Sir Hassein. My resignation will be effective at the exact moment that my U.S.-bound return aircraft is "wheels up". That is to say, my return flight will not be a return at all, but a journey into an entirely new realm of Initiation.

For the record, let it be known that I have no intention of retiring my status as a Knight of the Trapezoid. As I am Grandmaster Emeritus, so this most errant initiate shall live beyond death according to that which he has sworn. My honor is known by my faithfulness.

Walhalla!
Rudra"

Sir Rudra landed safely at the Helsinki-Vantaa airport at 8.50 am and he arrived at Turku with a bus before noon on the 29th of April. It was almost five years since we had met him the last time, during Set XIII international Conclave in Salem in XXVII Æ/S/1992 CE.

Sir Hassein (DenytEnAmun) had taken part in the Shub Niggurath Working that Rudra had written for the O.Tr. for the Salem Conclave. As mentioned already in the first part of the trilogy, DenytEnAmun considered the Shub Niggurath the single most important Working he took part in during his years in the Temple.

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215 Sir Rudra, Grand Master Emeritus, named Dame Patricia the new Grand Master of the Order during Trapezoid 3 meeting in Houston, Texas, the United States.
216 "Rudra opts for GME status". Runes, the newsletter of the Order of the Trapezoid. Vol. XVII, number 11, April XXXIII Æ/S/1998 CE.
217 It was a custom to write reaktorhaus without capital R. I have, however, wrote it everywhere in this trilogy as Reaktorhaus.
218 See the first part of the trilogy, chapter 5, the Salem Conclave.
219 See the first part of the trilogy, chapter 5 and 9, the Salem Conclave and Entering the Order of the Vampyre.
Soon after that he joined Rudra's Reaktorhaus Hyperlodge of the O.Tr. and started to make the best out of it. I had joined the O.Tr. and the Reaktorhaus in early XXXII \(\text{ÆS/1997 CE}\)\textsuperscript{220} and Sir Megrez (Adept Peribsen) had joined the Order later the same year\textsuperscript{221}.

It is my impression that Rudra appreciated our Work, especially that of DenytEnAmun. Rudra has stated himself that he was going to pass the helm of the Reaktorhaus to DenytEnAmun during his stay with us. But why he took the trouble of flying from the States all the way to Finland to do just this when he could have done it just via email and phone? Was there something else in the picture? Well, the picture was somewhat unclear and complicated, but it started to get clearer during Rudra's visit to us – and in the months that followed.

We were, of course, aware that there had been some political tensions between Rudra and some other Initiates, like some senior Initiates within the Council of Nine. DenytEnAmun was most aware of us Nordic Knights of these things, which included some really wild rumours. But even he didn't know that much of the depth and width of the whole picture yet.

Rudra seemed to be a wild card, a trickster. He was clearly a courageous Initiate who had done some amazing things, not only as a first aid nurse working with seriously wounded people and as an anthropologist who had worked with leprosy patients and aghories in India. His Reaktorhaus Hyperlodge of the O.Tr. was a testimony of his Initiatory legacy and he was, with good reason, proud of it\textsuperscript{222}. DenytEnAmun and I had got a lot out of Working with him in the Reaktorhaus. In any case, there was an aura of sorts around him that made DenytEnAmun, me, and Peribsen be a bit alert when he arrived to meet us.

The first day went much to socializing and talking about this and that. We grilled in a beautiful weather. The atmosphere was great. Rudra gave us a good first impression, he was smart and polite. I remember I talked with him about rune yoga

\textsuperscript{220} I took my Oath of the Order on the 3\textsuperscript{rd} of January, XXXII \(\text{ÆS/1997 CE}\). See the first part of the trilogy, chapters 14 and 15: Sowilo Rising II and Towards the Onyx Realm.
\textsuperscript{221} He took his Oath of the Order on the 20\textsuperscript{th} of July, XXXII \(\text{ÆS/1997 CE}\). See chapter 3: The Pulse of the Heart of Tursas.
\textsuperscript{222} This was nicely present e.g. in his "Starship Troopers" article in January XXXIII \(\text{ÆS/1998 CE}\) issue of Runes (vol. XVI, number 1), which he started with the following words: "Whether its Sir Hassein's work with the Fenno-Ugrian mysteries, Sir Brian's Masters Degree in Political Science, or Lady Guiniviere's recent archeaological excursion to Moldova to dig up "dead warrior chicks", I always enjoy bragging about the Knights of reaktorhaus. This time, however, I have to give the work of our resident mad-as-hell scientists, Sir Sigfried, for his expertise in producing special effects for the movie Starship Troopers..."
and F.B. Marby, joking about past lives.

Late the next evening we packed our bags and DenytEnAmun drove us to Kotkavuori, the remote hill in Naantali, where we had done the Heart of the Tursas and the Graal Working in early June the previous year. It was Walpurgisnacht and the time for the Aurora Borealis Lodge sumble.

So, there we were, four Knights of the Trapezoid, on a secluded rocky hill next to the local archipelago during the late hours of the day. The atmosphere was relaxed but solemn and serious. This sumble was the main stated reason Rudra had come to Finland.

After everything was set up, Rudra started to do the Hammer-Working to hallow the site for our operation. The Hammer-Working includes drawing (and in our case also singing) the runes in a ring around oneself. To our astonishment, the Grand Master Emeritus of the Order didn't remember all the runes at once. Maybe he was so excited about the Working that such a basic thing escaped his memory, but nevertheless, the Hammer-Working got done all fine in the end.

![The horn and the hammer of the Aurora Borealis Lodge of the Order of the Trapezoid](image)

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223 See chapter 3: The Pulse of the Heart of Tursas.
We sit down on the rocky ground in a ring. Rudra reached for his bag, smiling. He took out two objects, a huge buffalo horn and a big wooden hammer. Because I was the lodge master of the Aurora Borealis, he presented them to me, telling about the backgrounds of the objects. The horn was rough, unworked, and had not been used before. Rudra had acquired it just recently for us. The hammer, apparently bought from some hardware store, was brand new. I later branded them both with the bindrune of the Lodge, the horn also with my personal bindrune.

Sir Megrez (Adept Peribsen) had a surprise too. He had brought with him some traditional mead from Old Uppsala for the occasion. So, instead of our regular Finnish lager, the horn was filled with something that was more close to what ancient soldiers of Odin might have drunk. This was very proper for the occasion.

Sir Rudra started the sumble proper. The traditional four rounds of gods/principles, heroes, boasts and promises were covered. Stories with lessons were told and as promised, Rudra passed the helm of the Reaktorhaus Hyperlodge that he had founded to the hands of Sir Hassein. I think we ran out of the great Swedish mead at some point and poured that Finnish lager finally into the horn too. There are no full records of the exact proceedings of the sumble, but it can be said that Rudra swore to subject himself to his new Work and to report the results of it to the Reaktorhaus. I and Sir Hassein drank at least for the following things:

1) Gods/Principles: Sir Tapio: "Aurora Borealis. May that gateway – the Aurora Borealis Lodge – prosper in being a worthy tool for its Knights in their Quests for the Graal. May it serve us to hear and to create the most beautiful sound in the world.” Sir Hassein: ”At least I thought about abduction and resonance a lot for they are the principles that are Necessary for my Uralic Work to manifest.

2) Heroes: Sir Tapio: ”Sir Rudra; who traveled from other side of the globe to discuss with us about Trapezoidal Initiation and to teach us the traditional O.Tr. way to do a sumble.” Sir Hassein: “Sir Rudra for having been wounded in fighting the battles that he thought appropriate to fight for that part of any man that follows their Need without regard for personal comfort).”

3) Boasts: Sir Tapio: “For completing the Nine Doors of Midgard curriculum”. Sir Hassein: ”Good seeds/plans have been laid.”

4) Promises: Sir Tapio: ”To read at least two hours per day my entrance examination books for the university and to explore the nine angles and share what I´ve found from it with you the next time we meet.” Sir Hassein: ”Will get reaktorhaus a good go.”

When we finished the sumble it must have been well over midnight.

I woke up the next morning with my stomach upside down, wondering what might have caused it. The fresh morning coffee bubbling and smelling on the

225 Emails exchanged with DenytEnAmun on the 14th of May, XXXIII ÆS/1998 CE.
background, some eggs sizzling in the pan, I decided to take a closer look at the horn we had drank from the last night, and looked inside it. What I saw gave me shivers. There was mud and some thick curly hair. It looked dangerous in the pure mary-douglassian way. Maybe that stuff had let loose from the very bottom of the huge wild thing due to the mead and beer? Maybe it looked clean before the sumble? I thought it could not have been a little trick from Rudra, for he had been drinking from the horn, too. Then, on the other hand, he had been working with leprosy patients, aghoris and such, and had told us having drank the (refined) water of the river Ganges – his system was probably more able to handle some little bugs than ours. I decided it must have been just some loosened stuff from the bottom of the horn. I thought we would get a good laugh at this later if we didn't die because of some exotic bacteria... Well, none of us got seriously ill or died – and we did get a good laugh from this later.

I made a holy oath to keep the horn clean for all future use.

During the next days we made a visit to Old Uppsala, Adept Peribsen's home city. The travel from Finland to Sweden was done with a Silja Line ferry over the Gulf of Bothnia. "It's huge!" Rudra said when he saw the ferry in the harbour, expressing his surprise.

Our socializing had got very relaxed at this point and also Rudra opened up to talk about things he hadn't said a word about earlier. I remember well sitting in some open area of the ferry, watching the dark night and the sea. The engines of the ship were subtly shaking our seats, which made me to talk with him about one of his favorite concepts, resonance. The concept was, in a nutshell, about an Initiate's possibility to draw inspiration from, and to communicate with, one's future or ascendant Self. The concept had been central in the Shub Niggurath Working that he had written for the Order of the Trapezoid for Set XIII, the Salem Conclave. More interestingly, though, Rudra opened up about his future Initiatory plans. He was thinking of founding something he called "Project 4" or the "Fourth Order", a "non-denominational knighthood" that would be open to anyone, including past and present Knights of the O.Tr. The organizational structure seemed pretty similar to the O.Tr. structure – Lodges (local) and Schools. The curriculum sounded like the next stage of Reaktorhaus: a four-step program at each stage involving activity on four levels. The first stage would be composed of forging a Grail object by one's own hand (physical level); learning some practice of strengthening one's body (biological); learning some receptive and divinatory practices – dream work etc. (mental); and meditating on the Grail (spiritual). The

226 For more on this, see the first part of the trilogy, especially chapters 5 and 9: The Salem Conclave and Entering the Order of the Vampyre.
second stage would involve crafting a dagger (using a different medium than in forging the Grail); taking up some martial practice and defending oneself in a martial contest of one's preference; learning to think critically and to give written and oral defense on the history of an idea and a philosopher of one's choice; learning to create and perform an operative Working. The third and fourth stage would involve working for the Lodge and a School according to the tradition of the given bodies. The symbol of completion would be crafting an object which could hold the dagger inside the Grail.

These sounded like big secrets, if not a downright conspiracy, but for some reason he wanted to share them with us. It sounded like he was seeing if we would be interested in collaborating with him in this, although he didn't ask us for it directly. Apparently he wanted to travel around extensively and found local Lodges. The impression was that this was another big reason for him coming to meet us, in addition to passing the Reaktorhaus to Sir Hassein. When he finished talking about his plans there fell a silence over our group. We didn't show any interest and he seemed a bit defeated.

Sir Hassein was in a bit tricky situation. Sir Rudra was going to be in contact with the new Reaktorhaus after he was going to resign from the Temple soon. At the same time he was clandestinely planning all these things for his new project and he had, of course, his reputation based on the political wrestling that had lasted for months if not years within the Temple. In my and Sir Megrez' presence Sir Hassein told Sir Rudra in no uncertain terms that he will throw him out from the Reaktorhaus if he does anything unethical or harmful to the \AEon. He set clear rules to his interaction with the Reaktorhaus. At the time I didn't know it, but Hassein needed to do some consulting with certain senior Initiates about the situation, on whether it was ok or not that Rudra was still in contact with the Reaktorhaus. Given the terms Hassein had given to Rudra and because of Hassein's well known ethical integrity, there was no problem in the situation in the end.

After a good night's sleep upon the dark sea we traveled by train from Stockholm to Uppsala. One could tell already from the huge sculpture and fountain \textit{Näckens polska} by Bror Hjort outside the railway station that we had arrived at a place of some serious pagan energy: the six metres tall sculpture contains joyously naked man and a woman with a musical instrument, the sun and a dancing man and a woman on top of them.\footnote{The sculture is generally much loved by the Swedes, but of course there has been some complaints about the naked male figures huge and thick semi-erect phallus.}

While the new Uppsala was a very nice university city in itself, it was the old Uppsala outside of the modern city, that was of special interest to us. As Adept...
Peribsen had written in the first issue of Bolwerkr\textsuperscript{228}, the newsletter of the Black Rûna Pylon of Sweden, the old Uppsala is significantly rich in its history. During 500-1000 CE Uppsala developed into a political and religious center for the growing Svearike (the kingdom of Svea, meaning Sweden) and until the beginning of the 14\textsuperscript{th} century the Swedish kings were elected and celebrated at Mora Stenar (the stones of Mora) a bit outside the center of Uppsala. Old Uppsala was the most important place for asatru religion in the whole Sweden and maybe the whole Scandinavia. I had just completed the Nine Doors of Midgard curriculum, so this was a perfect place of pilgrimage for me as a Knight of the Order of the Trapezoid.

The dominant features in the landscape of Old Uppsala are three large barrows. In mythology and folklore they have been referred to as mounds of Thor, Odin and Frey. During the 19\textsuperscript{th} and 20\textsuperscript{th} century they were guessed to be the last resting places of kings Aun, Egil and Adils. Excavations on the mounds have proven that some people of high importance were indeed buried in them – or more precisely the ashes and other burnt remains of their bodies (in pre-Christian asatru Sweden cremation was considered to ensure entrance to Walhalla\textsuperscript{229}). To the west of these mounds there is a gravefield of about 250 smaller mounds. The three large mounds date back to 500-600 CE, the smaller ones to 500-1000 CE. The royal mounds are Sweden's oldest national symbols.

When the Christian missionaries reached Sweden in 829-831 CE stopping the asatru blót\textsuperscript{230} and other "heathen" activity in Old Uppsala became one of their main goals. There was a great, legendary pagan temple at Old Uppsala, and blót was a truly big thing there. It was about sacrifices mainly to gods (Thor, Odin, Frey). Adam of Bremen described these\textsuperscript{231}:

"Thor was the most powerful god and ruled over thunder and lightning, wind and rain, sunshine and crops. He sat in the centre [in the temple] with a hammer (Mjolnir) in his hand, and on each side were Odin, the god of war, in full armour and Frey, the god of peace and love,

\textsuperscript{228} “Black Rûna Pylon in Uppsala”. Bolwerkr, vol. 1., issue 1, XXXII ÅES/1997 CE.

\textsuperscript{229} "Thus he (Odin) established by law that all dead men should be burned, and their belongings laid with them upon the pile, and the ashes be cast into the sea or buried in the earth. Thus, said he, every one will come to Valhalla with the riches he had with him upon the pile; and he would also enjoy whatever he himself had buried in the earth. For men of consequence a mound should be raised to their memory, and for all other warriors who had been distinguished for manhood a standing stone; which custom remained long after Odin's time. [...] It was their faith that the higher the smoke arose in the air, the higher he would be raised whose pile it was; and the richer he would be, the more property that was consumed with him” – Ynglinga saga.

\textsuperscript{230} Old Norse and Old English representative of the Proto-Germanic noun *blōtq "sacrifice, worship”.

\textsuperscript{231} In his Gesta Hammaburgensis ecclesiae pontificum, written between 1073 and 1076 CE.
The Royal Mounds of Old Uppsala

attributed with an enormous erect phallus. All the pagan gods have their priests who offer them the people's sacrifices. If there is disease or famine, they sacrifice to Thor, if war to Odin and if weddings to Frey.

Every ninth year there is a blót of nine days, a common feast for everyone in Sweden. Then they sacrifice nine males of each species, even men, and the bodies are hung from the branches of a grove near the temple. No one is exempt from this blót and everyone sends gifts to the shrine, even the kings.

The incantations which are usually sung in the performance of a libation of this kind are numerous and disgraceful and it is better not to speak of them.”

The last ancient blót was made probably in 1078 CE and the great temple was probably destroyed by king Ingold in 1087 CE. The Christian church that stands in Old Uppsala now was most likely started to be built very soon after that. It used to be the archbishopric of Sweden prior to 1273 CE\(^2\) when the archbishopric was

Incidentally, I want to point out that the oldest written historical document mentioning Finland is officially the pope Alexander III's papal bull to the archbishop of Uppsala from 1171 CE. It is entitled *Gravis admodum* ("very heavy"). The papal seat had received a complaint that when the Finns were threatened by an enemy army they promised to maintain Christianity and asked help from its priests, but when the danger was over they denied the faith and persecuted the priests. The pope wrote back to Uppsala: "Because they so make mockery of God and despise the
moved due to a papal request to the area that is now known as the new Uppsala. The church was finished during the 12th century and it was most likely built upon the old pagan temple. There has, of course, been a small number of people celebrating the blót still after 1078 CE and the tradition continues today. Knights of the Aurora Borealis Lodge of the O.Tr. did their own version of blót later in XXXIII ÂES/1998 CE on the same location.

Adept Peribsen wrote about the significance of the place for the Black Rûna Pylon and his personal Work in the first issue of Bolwerkr 233:

"The founding of a Swedish Pylon could not have been better than in the city of Uppsala. […] Uppsala was the place where the final battle against the Christian missionaries was held. This was the place where the gateway to the past closed for the people of Sweden and its secrets were lost. This is the right place for the opening of the Gate, the place for tapping into the mystery religion of the past – to rediscover the truths. […] I have opened the Gate that has been closed for a thousand of years, the past is open and by this publication, this Pylon, my Will and my Work shall it always be known – but only to the Seekers who dare – to find the truth."

We walked around, talking and reflecting on the history and energies of the place and our own Work. We climbed the tops of the Royal Mounds and were touched by the ancienctness of the site. Most likely we did some personal Work and sang the runes there. At some point we stopped behind the middle mound, that of Odin, where stands a huge oak. Right next to it there is a little shallow pit that can be thought of as a dry well. In the middle of it there is a stone that gives an impression of a little altar. The place reminded me of what Adam of Bremen had written 234:

"Near that temple is a very large tree with widespread branches which are always green both in winter and summer. What kind of tree it is nobody knows. There is also a spring there where the pagans are accustomed to perform sacrifices and to immerse a human being alive. As long as his body is not found, the request of the people will be fulfilled."

I think we were not next to the tree or the "well" mentioned by Adam of Bremen, but one can't but remember his quote when visiting the place. In any case, it is

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233 "Black Rûna in Uppsala", Bolwerkr; the newsletter of the Black Rûna Pylon, vol. 1, issue 1, XXXII ÂES/1997 CE.

234 In his Gesta Hammaburgensis ecclesiae pontificum, written between 1073 and 1076 CE.
possible that the ancient pagan Swedes had consciously created the site to reflect their myths. The large tree reminds, of course, of the evergreen world-tree Yggdrasil, on which Odin sacrificed himself to Himself by hanging on it for nine nights\textsuperscript{235} to receive the knowledge and wisdom of the runes, and the well reminds

\textsuperscript{235} See the \textit{Poetic Edda}; Hávamál, stanzas 138-139: ”I know that I hung on a windy tree / nine long nights, / wounded with a spear, dedicated to Odin, / myself to myself, / on that tree of which no
of the well of urd (or wyrd), associated with the tree norns Urd, Verdhandi and Skuld (roughly standing for past, present and future). It was only appropriate that Odin himself had been seen to live in Old Uppsala. The Danish chronicler Saxo Grammaticus wrote in *Gesta Danorum* (book 1) around the 12th and 13th century:

"At this time there was one Odin, who was credited over all Europe with the honour, which was false, of godhead, but used more continually to sojourn at Uppsala; and in this spot, either from the sloth of the inhabitants or from its own pleasantness, he vouchsafed to dwell with somewhat especial constancy."

What could have been a better place for us, Knights of the Aurora Borealis Lodge and Sir Rudra, Grand Master Emeritus of the Order of the Trapezoid, to stop and to do a small Working? There are no records of what we exactly did, but it must have been something very minimalistic and reflective.

When I think of our visit to the site now and of the conditions for Sir Rudra's stepping down from the position of the Grand Master of the Order, as well as of his resigning from the Temple just in two days or so on the 5th of May, I am reminded of Carl Larsson's famous painting *Midvinterblot*\textsuperscript{236}. The theme of the painting is a midwinter and a king who sacrificed himself for his people.

Sir Megred (Adept Peribsen) stayed in his home city Uppsala but I, Sir Hassein and Sir Rudra returned to Finland. Rudra spent his last day in the Temple of Set in Turku with DenytEnAmun. I remember I noticed during these few days that Rudra respected DenytEnAmun a lot. During the last evening of Rudra's stay in Finland he and DenytEnAmun sat outdoors in the moonlight, discussing and giving each other Initiatory advice.

\[\text{man knows from where its roots run. // No bread did they give me nor a drink from a horn, / downwards I peered; / I took up the runes, / screaming I took them, / then I fell back from there.//}\]

236 Swedish for "midwinter sacrifice". The main literary sources of inspiration for the painting were Adam of Bremen and Snorri Sturluson. The latter wrote about the sacrifice of the king in Old Uppsala: "Domald took the heritage left by his father Visbur, and ruled over the land. As in his time there was great famine and distress, the Swedes made great offerings of sacrifice at Upsal [Old Uppsala]. The first autumn they sacrificed oxen, but the succeeding season was not improved thereby. The following autumn they sacrificed men, but the succeeding year was rather worse. The third autumn, when the offer of sacrifices should begin, a great multitude of Swedes came to Upsal; and now the chiefs held consultations with each other, and all agreed that the times of scarcity were on account of their king Domald, and they resolved to offer him for good seasons, and to assault and kill him, and sprinkle the stalle of the gods with his blood. And they did so."
On the 5th of May, Rudra's return flight to the States started from Helsinki-Vantaa airport and as his return aircraft was "wheels up", he resigned from the Temple of Set. He had been an Initiate of the Temple for 11 years.

From all that I have gathered, from my personal experience and from other sources, Rudra was an exceptional Initiate. Sure, he apparently could have done some things in the Temple much better. Sure, he didn't return the spearhead of the Order that the previous Grand Master, Sir Polaris (Magus Stephen Flowers) gave to him when he passed the Order into his hands. Rudra looked like Loki of the Norse myth, sometimes cooperating with the other gods for mutual good, sometimes doing the opposite. And like Loki, he was a shape-shifter. He was a force.

Rudra was intelligent and very courageous. He sometimes spoke the truth and undeservedly suffered for it. Other times he undeservedly brought bad things to others. He also brought amazingly good things to many Initiates, myself included. He was always polite and well behaved with us Northern Initiates, only giving us his very best. The Reaktorhaus Hyperlodge was considered by many as the legacy of the Good he had brought to the Temple. Apparently his "Fourth Order" didn't result in anything, but after leaving the Temple he has succeeded to be very successful in his life. He is a much appreciated professor of a certain prestigious university nowadays.
On the 18th of May I and many other Finnish Initiates got a surprising letter from Adept Dosetheus from Oulu, North of Finland. The letter started: "I have – you may say 'once again' – decided to resign from the Temple of Set." In the two page letter Dosetheus told about his reasons to resign the third time from the Temple. Like during the earlier times, it came pretty much out of the blue. His reasons of leaving were quite personal and there were no hard feelings. Now that Dosetheus had left the Temple again, the recently founded Pesh-Khent Pylon of the North Finland ceased to exist, only after two months of its existence. Dosetheus expressed later an interest rejoining the Temple again, but it didn't work out. This was the last time he resigned from the Temple.

DenytEnAmun continued the Work of the Reaktorhaus Hyperlodge of the Order of the Trapezoid. On the 6th of June he wrote to the Knights and Dames of the Haus the following, summing up the situation in the Reaktorhaus and telling details of his personal Work with the Uralic tradition:

"Hail, Knights and Dames of reaktorhaus! I have finally managed to get on top of some of my mundane obligations in order to take up the challenge of acting as the facilitator of reaktorhaus. My apologies for not contacting all of you sooner. I would really like all of you to send some ideas as to on how (and if) you’d like to continue your Work within the Haus. If you do so, please copy the message to all the participants of reaktorhaus so we can get up-to-date on everyone’s plans. Thank you.

As far as I know the present reaktorhaus is as follows: Sir Hassein (DenytEnAmun, IV°), Sir Tapio (Tapio Kotkavuori, III°), Sir Sigfried (D.W., II°), Lady Guiniviere (G.C., II°), Lady S (S.P., II°), and Sir Rudra. As you see I am including Sir Rudra as a non-Temple participant. This is something I have discussed with both the High Priest and the current GM.Tr. The terms for Sir Rudra’s participation are the same simple ones that I hold for all the Knights and Dames of reaktorhaus. Anyone who behaves in an unethical way and/or deliberately harms the Æeon of Set will have to leave. Otherwise we are free to be the most futuristic and alXemical tool in Set’s toolbox. For the moment I am not sure whether Priestess K. and B.H. are interested in participating. I just had an application to reaktorhaus from one of our newest Knights, Adept S.V. of Greece, and will be responding to him soon.

And now finally, my plans… I am pledging mySelf within reaktorhaus that within two years I will publish a (Finnish language) manual on re-awakening Uralic spiritual tradition. (I am working along the same lines within the Scholomance Element.237) I have worked on this project of re-awakening for some years now both at the Turku University and within various initiatorily geared entities [such as the Kalevala Pylon of Finland, Poem-Singer Circle (a project within the Kalevala Pylon), reaktorhaus, Rune-Gild, and the Ultima Thule Pylon].

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237 Appendix 43. The Scholomance Element was run by Priest and Priestess Schreck. It was announced in the *Scroll of Set*, vol. XXIII, no. 6, November/December XXXII ÆS/1997 CE. The Element was focused on achieving some objective manifestation of one's Work within two year time limit.
have taken the Polarian method as my guide and I am now at the point where I have a glimpse, however small and imperfect, of all the main aspects of the culture of the peoples that speak Uralic languages.

I am interested in two types of re-awakening. (1) Revitalizing and interpreting for the "postmodern" (Æonic) age the separate traditions of various peoples that speak a language that belongs to the group of languages dubbed "uralic" (due to the fact that the core of each of these languages can be derived from a common proto-language). Such traditions include those of the peoples that speak, for example, Finnish, Estonian, Hungarian, Mansi, Khanty, Udmurt, Mordvin, Mari, Komi, and various Samoyed languages. Here my approach is more or less Polarian as presented by Dr. Flowers.

The material I use is rather late, but there is at least something solid and objective to build on. In this I am naturally taking the Finnish tradition first since it is the easiest for me to access both linguistically and in terms of archives. The work of the Kalevala Pylon and the Poem-Singer Circle have been along these lines and I feel I am tapping into something pretty powerful. I began from a scratch in 1991 as I founded the Kalevala Pylon and took as its egregore a Finnish water monster, Iku-Turso (roughly in a Germanicizing translation "the eternal Thurs"). This eventually led me to Väinämöinen, the archetypal Finnish shaman, poem-singer and hero – and the Poem-Singer Circle was a manifestation of this connection.

My studies, writings and presentations at the Turku University have melded these two forces together and I feel now is the time to cast my Vision into the objective universe. This is the way that will enable me to continue learning and unraveling the Mysteries I have tapped into. Some of the Uralic traditions are actually still alive in a tainted form in, for example Southern Udmurt and Siberia and I am planning to get there to learn from a Living example of the Uralic tradition. (2) Constructing a necessarily subjective version of the hypothetical "proto-Uralic" tradition (the hypothetical "Ur"-tradition that might have been the father/mother of all current uralic traditions). This work is highly controversial both because of the methodological and theoretical difficulties in hypothesizing about culture change with respect to language and also due to the extremely sparse and late records of the tradition for this type of work. My basic thesis in this is that the various Uralic traditions have been shamanic and that the nature of the shaman's way of working is what allows us to go for a personal yet valid (re-)construction of this scope. The shaman, during the course of her/his training, internalized the multi-faceted (and partly conflicting) tradition in such a way that the various contradictory viewpoints got resolved. This meant that the shaman either neglected some streams of the tradition or then was able to bridge most of it by her/his genius and deeper understanding of the tradition.

I think that what really continues in a tradition is the use of certain metaphors particular to the given tradition. I often use the cognitivist rhetoric and the theory of cultural models to give this idea credence and also to get practical results. So, what I am hoping to do is to identify some of the core metaphors (cultural models) of the traditions of the various uralic speaking traditions and to give my shamanic side a go on synthetizing something that works on this basis. Actually my presentation at the Munich Conclave presented the first "results" I have had with this approach. I have come up with the rudiments of a Proto-Uralic cosmology and psychology, not to mention the fact that these go together rather well. This model is something that is absolutely impossible to prove scientifically, yet it is definitely made out of an honest
look at traditional material and in a more or less traditional way (via shamanism and poemsinging).

My two works actually meld in a deeper level since work (1) aims at first abducting what is left of living systems, then using the available sources to form reconstructions of the various phases the tradition has undergone. It is, for example, possible to see that what was originally a shaman changed into a different type of tradition bearer at various junctions of history. I am writing this both to introduce myself and my current work to the Knights and Dames of reaktorhaus so that it would be easy for us to work together and also in order to ask you a few questions regarding this type of work. One of the most central principles in the work of "reconstruction" along the lines of the Polarian method is that of resonance.

As I see it Dr. Flowers' argument is that we have to (1) get the facts, (2) get the Vision, (3) **DO** the Vision in order to enter into a feedback loop with the core of the tradition we are working with. Resonance is clearly the principle that makes the 3rd work possible and enables us to penetrate deeper into the core of what our Vision informs us to seek. What "rings true" and works is the ultimate guide we use in taking our work of reawakening beyond the limits of science and aesthetics.

I have heard fascinating stories of Lady Guiniviere's work with "warrior chicks" and bronze casting. I would really love to hear more and to hear of any related principles that you might have uncovered with respect to the work of reawakening. If any of you has any comment on the work I am doing and/or the methodological/theoretical issues I would hope to hear from you

Walhalla!

Sir Haseen, K.Tr. Lord of reaktorhaus

Sir Rudra started to vanish from our radar. We heard of him only occasionally. Early next year we got from him a surprise gift by mail: George Lakoff's book *Women, Fire, and Dangerous Things. What Categories Reveal about the Mind*. This came just about two months before DenytEnAmun decided to shut down the Reaktorhaus.

Sir Rudra's dedication for the Knights of the Aurora Borealis Lodge in Lakoff's book.
Hail to the Knights of Aurora Borealis!

I'm on my way out the door to India, but wanted to send you a small token of gratitude for your hospitality during my visit—something that you might find stimulating given your interests.

I will put you on my "newsletter" list when in the field, keep in touch and give my best to everyone in Sweden and Finland.

Walatra!

[Rudra]

Sir Rudra's card accompanying Lakoff's book.
The new issue of the *Scroll of Set* contained the High Priest Webb's note about Sir Rudra, who had just left the Temple of Set. Webb encouraged Setians to learn from both the good and the not so good that there was to learn from their possible interactions with Sir Rudra. "It is not the job of the High Priest, nor of any other Initiate, to tell you what to think about an event in the Temple; it is the Duty of the Setian to Learn from all things," he wrote. The *Scroll* contained also ex-Adept Dosetheus' statement of the Pesh-Khent Pylon of North Finland. It was an odd echo from March when the Pylon was founded – at the time all Setians got the new issue of the *Scroll* to their hands the Pylon had already ceased to exist. It was like seeing a dead leaf falling from a tree.

While the second Finnish Pylon had died almost immediately after its birth, the Kalevala Pylon was well alive and kicking. The new issue of *Tursanturpa* was slim but contained big news: DenytEnAmun had passed the Sentinelship of the Pylon to Adept M.S. as planned. As usual, the issue contained translations. In his editorial Adept M.S. wrote about his thoughts on the coming Kalevala Claves, possible monthly Pylon Workings, and the idea of starting to make a reading list of books relevant to the Pylon context. He also made a note about Setians who had been given the honorable title of Grand Tursas:

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238 The *Scroll of Set*, vol. XXIV, no. 3, May/June, XXXIII ÆS/1998 CE.
239 *Tursanturpa*, the Finnish language newsletter of the Kalevala Pylon, May, XXXIII ÆS/1998 CE.
240 Don Webb: "Uncle Setnakt Says" was translated by Adept M.S. (originally published in *Vox Tauri*, the newsletter of the Bull of Ombos Pylon, and ex-Magus Robert Robinson's "How to be spontaneous in a psychodramatic Workings?" was translated by DenytEnAmun (originally published as part of the paper "Essent into Essence: The Key and its Facets").
241 Adept M.S. listed the first books: Martti Haavio: *Suomalainen mytologia* (Finnish mythology), Matti Kuusi and Pekka Anttonen: *Kalevalalipas* (the Kalevala Box), and E.N. Setälä: *Sammon Arvoitus* (the *Mystery of Sampo*). This was a direct continuum to the project of keeping up a "Kalevala Library" that was started already during the Sentinelship of SeBastian. The aim of that project was to keep a list of the Temple of Set reading list books and films that Finnish Setians had. The books and films were available to all Finnish Setians to loan.
242 Adept M.S. summarized the list of those who held the title of Grand Tursas: "[1] Magus Don Webb – an important philosopher of the Æon – I think there is no *Tursanturpa* that would not contain translations of his writings!, [2] Magister AruXet, [3] SeBastian – ex-Sentinel, who expanded the Pylon's areas of study into interesting new ways, [4] Robert Robinson – "it's now or never" – these might not be his words, but this is what we can learn from him. Accordingly, also this *Tursanturpa* contains a translation of his writings about spontaneity. [5] Adept Peribsen – he learned from the mighty Kalevala Pylon and now the new Sentinel of the Pylon tries to learn from him – thank Adept Peribsen for the perspective! [6] Magister DenytEnAmun – the man who brought the Æon of Set to Finland – and also to some other places!".
"Two Initiates have been Recognized as Grand Tursas this spring! The previous Sentinel saw Adept Peribsen as Grand Tursas and the new Sentinel sees the previous Sentinel [DenytEnAmun] as such. To quote ex-Sentinel and Grand Tursas SeBastian's words: "the title of Grand Tursas is bestowed upon such Setians who have constantly inspired and encouraged the whole Pylon."

On the 17th of June, Magister DenytEnAmun, Adepti Twilight, M.S. and N.N. were on a ferry to Stockholm. It was the time for the Ultima Thule Pylon's V Conclave that was to be held at Uppsala, where I had been with DenytEnAmun, Peribsen and Sir Rudra just a bit over a month earlier. In addition to us Setian M.G. from Germany and Adept J.W., a new co-Sentinel of the Bull of Ombos Pylon of Texas, were traveling to the occasion. From Sweden there was going to be present a new Setian M.S. and the host of the Conclave was naturally Adept Peribsen, the Sentinel of the Black Rûna Pylon, whom we Finns called at this point lovingly "Scooter".

The Finns arrived to Stockholm at 9 a.m. on Thursday, the 18th of June. We dropped our luggage to Adept Peribsen's and his wife's beautiful home about an hour later and went out, had lunch and did some shopping and sightseeing. After that Setian M.G., a young man who had background in computer science, electronics and physics, arrived. It was very interesting to meet also the new Swedish Setian M.S., who had joined the Temple a month earlier. He studied psychology at the university of Uppsala and was a friend of Adept Peribsen. Like me, also he enjoyed playing chess. We shared much more than that, though. We approached the use of the body as a tool in Initiation much the same way. It was easy to understand each other as we were pretty much on the same "wavelength" in many things.

The Conclave was opened at 6 p.m., which was followed by my discussion on the state of the Ultima Thule Pylon. This included the news that I was going to ceremonially pass the Sentinelship of the Pylon to Adept Peribsen, which made him the third Sentinel of the Pylon.

My 1,5 years as a Sentinel243 had served my Initiation well as it had been a useful piece in my process of Coming into Being a Priest of Set. Running the Pylon had fine-tuned my awakening Priesthood and given me certain important energy to the process. As a Sentinel I had edited three issues of the Pylon's newsletter *Hyperborean Codex* and written articles to them, established a bi-monthly

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243 The founder of the Pylon, DenytEnAmun, passed the Sentinelship to me on December the 9th, XXXI /ES/1996 CE. See the first part of the trilogy, chapter 14: Sowilo Rising II.
membership letter *Serpent's Skin*, managed to get the Pylon's webpages up and running with the help of Adept Peribsen, communicated with all the members of the Pylon (especially with its I° members towards their possible Recognition to the II° – and Recognized ex-Adept Dosetheus as such), contributed amply to its IV Conclave at Oulu in XXXII ÆS/1997 CE, and articulated my living experience of the Pylon's egregore Sowilo to the Pylon, doing thus my best in inspiring all Pylon members' Xeper:

I had for some time felt that the egregore of the Pylon was gradually attaching itself to Adept Peribsen, for his Work had started to manifest energy and inspiration that seemed to be directly resonant with Sowilo. At the same time I started to feel that my Work as a Sentinel was done and that I needed to pass the post to the next Initiate who could use it for the benefit of his own Initiation and of all other members in the Pylon. It was an interesting situation as Adept Peribsen was now a Sentinel of two Pylons – the Ultima Thule and the Black Rûna. These Pylons had a special relationship with each other, though, as Adept Peribsen himself wrote later in the *Serpent's Skin*:

"The Ultima Thule Pylon has a special place in my heart since this was my Gateway to the Temple, and it was the role model for the foundation of a Swedish Pylon – the Black Rûna. But the most important is that its egregore – Sowilo – resonates with me in specific and certain ways, which also was expressed during the Conclave. As the Sentinel of the Ultima Thule Pylon I will make some changes – but I will continue in the same energetic spirit as my predecessors Sentinels Emeritus Magister DenytEnAmun and Priest Kotkavuori, who both have directed Ultima Thule in admirable ways.

Ultima Thule Pylon is the overarching Pylon for the Northern Europe and thereby holds a special position within the Æon of Set. New members from countries with no local Pylons will come and use Ultima Thule as a gateway to the Temple. In this the Pylon will serve as Initiatory tool but also as a role model for new Pylons (like for Black Rûna Pylon of Sweden)."

Becoming a Sentinel of the Ultima Thule Pylon was also a fulfillment of a silent Dream sent to the Universe by Adept Peribsen during UT III in XXXI ÆS/1996 CE. There was some new energy flowing in the North through its Pylons as both Kalevala and Ultima Thule Pylons had got new Sentinels recently.

Adept Peribsen continued the program with a discussion on the basics of Setian philosophy as presented in the *Crystal Tablet of Set*. This was essential for the meeting because we had two I° Setians present. The last thing in the program

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244 The *Serpent's Skin*, the Ultima Thule Pylon's bi-monthly membership letter, 3/6 XXXIII ÆS/1998 CE.
for the day was a presentation of Uppsala, in which our host enlightened us well on the history of Sweden and the city. After that there was a delicious dinner and free discussion till the late night.

Friday the 19th started with the second discussion I led on the Ultima Thule Pylon. This was followed by “celebration of midsummer with a dance around a gigantic phallic symbol”, as the program written by our host stated.

As we walked out the weather was gorgeous. It was warm, sunny, and the people were in a good, festive mood. There was something special in the air because of the traditional Swedish midsummer celebrations we were going to witness and take part of. Adept Peribsen's wife C.L. and Setian M.S.'s girlfriend N.N. joined us for this experience.

"The gigantic phallic symbol” mentioned in the program was, of course, the traditional Swedish midsommarstång, the midsummer pole. The one that we saw had a perfect Hagalaz-rune on top of it and ”testicles” on each side of the pole. Folklorists have been debating for ages about the symbolism of the pole, but there is no consensus about it. The most popular theories revolve around symbolism of the world axis (axis mundi) and world-pillar or tree (Yggdrasil). Some see the pole to have phallic symbolism.
After enjoying the celebrations, some of us also dancing around the pole, we returned to Peribsen's and his wife C.L.'s home, where they treated us to a delicious traditional Swedish midsummer lunch and schnapps. It was really special and I enjoyed every moment of it. Setian M.G. recalled:

"Midsummer schnapps Indulgence" resulting in happy singing and Finnish-Swedish humour and the excellent BBQ should be mentioned (where one German Setian confused the other Hyperboreans with a strange custom of adding ketchup to any and all dishes).”

The celebration continued almost till 5 p.m. when Adept N.N. led a workshop on Gurdjieffian movements. This was very similar to the workshop she led during Kalevala Clave XV in February the same year. After that Adept Peribsen gave us an hour-long talk about Odin and Set, comparing the two with each other. In his summary he stated e.g. that “Set and Woden [Odin] are expressions of the same ultimate intelligence”. After that there was a barbeque and "fun and games”, which

246 “UT V Conclave Impressions”, Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
247 See chapter 5: My First Steps as a Priest of Set.
included frisbee, cricket, softball and some soccer. I think that Adept J.W., whom the High Priest had called his "living letter", arrived from the States around this time to our headquarters.

Later in the evening we walked to the royal mounds of Old Uppsala and did the main Conclave Working Sowilo that I had written\textsuperscript{248}. During the Working I ceremonially gave Sentinelship of the Pylon to Adept Peribsen. I wrote in my magical diary that this released lots of energies and left a kind of void of new possibilities for me.

I had been studying the entrance examination books for the department of comparative religious studies of the Turku university a lot during the past months. The exams were around the time of the Ultima Thule V. This had been highly inspiring work for me, giving me also some totally new perspectives on the religious dimension of my Initiation and my state of Being as a Priest of Set. Inspired by all of this, I gave a long talk about definitions of religion, thoughts about religion from the Right and the Left-Hand Path point of view, etc. on the Saturday morning. This raised a lot of discussion, as Peribsen, DenytEnAmun and Lady Twilight were well familiar with comparative religious studies. Also all the others found the subject interesting. This talk was also a kind of Working for me, a kind of invocation of a Dream – which also came true soon after the gathering.

After the lunch Adept Peribsen talked about Johan Bure (Johannes Bureus, 1568-1652 CE) who was a Swedish archeologist, linguist, mystic and a poet.

Bure was born close to Uppsala and studied in the city as a child. In 1590 CE he received a position in king Johan's chancellery and around this time he developed an interest in kabbala, astrology and such. In 1593 CE he was one of the secretaries of the meeting of the Swedish Church and he was the one who transcribed the protocol. The Bure family moved back to Uppsala in 1594 CE because Johan was ordered to be the corrector of the new Swedish edition of the Bible. He was a friend and teacher of two Swedish kings, Karl IX and Gustavus Adolhus and he was at the nexus of the international Protestant intelligentsia. He became fascinated by runes and at the age of 27 (1595 CE) he entered the Uppsala University to study theology. He traveled all around the kingdom to draw runestones and started to work on two books about them, \textit{Runahäft} and \textit{Monumenta gothica}. He started to study the runes on all levels.

In 1604 CE he started to teach Hebrew and "Runska", the old Swedish language, and became a professor. In 1611 CE he published \textit{Run ABC-bok} which depicted the runes side by side with the Latin letters. 1613 CE was of great

\textsuperscript{248} Appendix 13.
importance for him. Adept Peribsen wrote of this later:

"1613 he got the first knowledge of the hidden truth, and when he found it he felt that it was his duty to become its apostle. The runes were for Bure something high and hidden. The runes were interesting but ordinary when they could be interpreted but this was not their most important side. The runes had also a hidden meaning and these are the most prominent runes, adalrunes (which it is said relate to ordinary such as kabbala among the Hebrews and hieroglyphs among the Egyptians). Ever since 1605 he tried to produce his interpretation of these secret runes and he wrote revision after revision but none were printed”.

Bure gathered many groups of students for the subject and his reputation grew. In 1624 CE he published *Den svenska ABC-boken* which gave the public knowledge on how to read the runes.

The main emphasis on Peribsen's presentation on Bure was, of course, on his system of adulruna; its esoteric runology, the falling stone, the priestly office, calculation of time, and "the science of adalruna”. This was something pretty different from what I had learned while Working through the *Nine Doors of Midgard* curriculum of Magus Stephen Flowers, who did later write very highly of Bure as “the first renewer of esoteric runology”.

Adept Peribsen's presentation succeeded, among other things, to strengthen our understanding of Uppsala's esoteric history. I understood better than ever why he had stated that there could not have been a better place for founding of the Black Rūna Pylon than the city.

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250 Incidentialy, Rūna-Raven Press published Flowers' booklet *Johannes Bureus and Adalruna* in XXXIII ÆS/1998 CE.

At 4.30 p.m. I and DenytEnAmun started a Degrees workshop. The aim was to talk about what the Temple of Set's degrees were all about. I guess we succeeded pretty well, at least the German Setian M.G. commented on the workshop positively later:

"One of the highlights was the Degrees Workshop presented by Priest Kotkavuori and Magister DenytEnAmun which helped to clear up some misunderstandings of the value and the "raison d'être" of the different Degrees held by people in the Temple".

Six out of nine Setians who attended the Ultima Thule V in Uppsala, June XXXIII ÆS/1998 CE

Before Adept Twilight's talk about her Work in the Order of the Vampyre there was time to relax, talk and we also had a dinner. I was delighted about Twilight's talk – it was the first full Vampyre presentation in the North that was not done by me. It was great to be in the "audience" for a change. Setian M.G. observed:

"Adept Twilight was heaped with questions during her introduction to (Setian) Vampyrism – obviously the presentation (which unfortunately lacked a handout) caused a lot of interest in all participants. Especially for me this presentation was useful because of its clear language and open discussion. Many concepts expressed by Vampyres seem to tend to a somewhat poetic language which does not always help in understanding their meaning. Here precise ideas and clear answers were given."

252 "UT V Conclave Impressions", Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
253 "UT V Conclave Impressions", Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
Also the Vampyre Working that followed was created by Adept Twilight. It was typical in its invocation of the noble and bestial sides of the Vampyre and the energy circulation, but in addition to them there was preparation that used a mirror in setting one into a Working state of mind. As a general rule, $1^\circ$ Setians were usually not allowed to participate in Vampyre Workings due to their specific and often very intense nature, but because we always ensured giving proper context for the experience and being sure that everyone willing to attend them was capable of handling them well enough, we sometimes gave new Setians a chance to get a taste of them. The Working was later commented on by the new Setians present:

Setian M.G.\textsuperscript{254}:

"Working preparation was focusing one's gaze in the mirror and though no special scrying mirror was used it was interesting to observe the manifold changes in perception of one's appearance. The Working was divided in three functional parts: 1) Invocation of the Noble One, 2) Invocation of the Bestial One, 3) Energy communication & exchange. As a special safeguard an emergency couch was employed (of which I made full use of).

Having experimented with Vampyre magic only days before Conclave I was familiar with the feeling of energy build-up but as a mistake did not limit it. So subjectively I felt as powerful as possible which would not have been a bad thing if there had not been the energy exchange still to come. My partners in this experiment were Adepti Twilight, Peribsen, J.W. and Priest Tapio Kotkavuori.

Twilight: I am not sure if it was because I had read her O.V. Working description of the previous Conclave but I strongly felt the curiosity of a little girl watching and playing with me. This was a lot of fun and also awoke the sense of curiosity inside myself as will be seen in the descriptions to come. Then however I perceived a transformation to a more mature Vampyre and this caught me somehow off guard, which is why I headed (flew?) to the emergency couch afterwards.

Peribsen: Here my experience was that of climbing/running up a tree or something similar, if I had had to choose an animal in this moment it would have been a squirrel. The resonance in Essence was very interesting and the atmosphere filled with curiosity. Only when ending the energy exchange I was tipped off balance and "fell down" a little.

J.W.: Just like the previous encounter also here the feeling of resonance was very strong. There was not a drastic increase in energy but a very well established balance between two very strong individuals.

Tapio Kotkavuori: The change to an O.V. member was obvious, here was a Vampyre as real as can be. In lack of any more precise word I will describe our encounter as magical. Our physical dance soon changed to a dance of souls and for a split-second I felt and saw what Eternity must be like (and I liked what I saw!) Tapio's kind & helpful words in that situation turned out to be of great use in the days and weeks after Conclave. Drinking the symbolical

\textsuperscript{254} "UT V Conclave Impressions", \textit{Hyperborean Codex}, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
blood was a strong closing of a Working which alone would have justified the trip to Uppsala.”

Setian M.S. commented his energy exchange with me during the Working:

"During the talks which Priest Kotkavuori and I had he made me realize and verbalize things about me as a man/magician, that I'm physical in my orientation/approach. I hadn't really understood what an important part the physical played in my Initiation. This understanding was deepened during the Vampyre Working in which Priest Kotkavuori communicated with me in a very physical way. I reacted in a physical way to this communication and had one of the most powerful experiences in my life.

Without going into lengthy details about the Working I can say that a wave of energy flooded my body and made it vibrate, bend. The energy flowed through my hands and I was to share it but my body felt like it was dying and I felt handicapped. I had to break the communication that I had started with Adept N.N. due to my physical condition and because of something I learned about myself. I have had similar bodily experiences when Working with kundalini yoga but not as intense as this."

Adept Peribsen, who also had joined the Order of the Vampyre recently, made a general comment on the Working:

"To meet "the untamed”, "the chaotic”, "the Unknown” or (if you rather would call it) the "bestial one” could (and often is) dramatic. Due to the very effective and powerful nature of the Vampyre Workings at Conclaves in Scandinavia we have created a "safe-place” – a place to which you can withdraw if the experiences are "too dramatic” […] It is not only useful and healthy to withdraw from a Working which is too intense, but also a sign of power and self-control. Important to most Setian Workings (especially in the Vampyric context) is control. If you lose self-control, as many white magicians do, then you lose the premise of willed Self-evolution.”

Our discussions continued till the late night after the Working, as always. Setian M.G., who needed to leave back to Germany early the next day, made later the following observation:

"Also worth mentioning are the nightly discussions with Adept Peribsen and Priest Kotkavuori on Truth, epistemology and addiction. Reoccurring reference to these highly inspiring dialogues the day after only strengthened my impression that the events not scheduled make up a very important part of Conclaves.”

255 "On the Conclave as communication”, Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
256 "A short comment to Setian S’s "On Conclave as communication”, Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
257 “UT V Conclave Impressions”, Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
Two runestones of the Uppsala university park.
June XXXIII ÆS/1998 CE
Regardless our long talks we managed to wake up the next morning on Sunday the 21st according to the schedule and to have a breakfast before we went to museum Gustavianum to see some rune staffs and Egyptian mummies. We also visited the Uppsala cathedral and the university park where they had some beautiful ancient runestones.

At 2 p.m. sharp Adept Peribsen started his presentation on "sources for the study of Scandinavian religion". This was very informative for many of us and Peribsen managed to show us his growing academic muscle well. This was continued with a great presentation on shamanism/seidhr that Peribsen gave with DenytEnAmun258. We also had a discussion about the Conclave that was about to close. Everyone was happy about the four days we had spent together. "The Conclave was a balanced mix of laid back fun and strictness", Setian M.S. commented259.

After the dinner Adept Peribsen gave the last presentation of the Ultima Thule V. It was entitled "The 9 year cycle – the blót at Uppsala". In his presentation Peribsen told us about the ancient pagan tradition of making the blót every nine years at the Old Uppsala260. We were also reminded of the importance of number nine in the Norse myth in general. The subject had triggered magically something enormous the earlier day and DenytEnAmun wrote the following message261 to the selected Knights and Dames of the Order of the Trapezoid, including the High Priest, the new Grand Master of the O.Tr., Grand Master Emeritus Sir Rudra and Magus Stephen Flowers:

"Dear Knights of reaktorhaus,

here is a Working outline of what I, Sir Sigurd (Adept Peribsen) and Sir Tapio (Priest Kotkavuori) will be enacting tonight. We just came up with this half an hour ago, so the presentation is what it is, but I hope it will give an idea of what I hope will be enacted within reaktorhaus on a larger scale within the next months. Sir Sigurd will be changing his Order Name tonight and also entering the reaktorhaus.

Walhalla!

Sir Hassein, K.Tr.

(Magister DenytEnAmun)

258 For DenytEnAmun's notes for the presentation, see appendix 44.
259 "On the Conclave as communication", Hyperborean Codex, the newsletter of the Ultima Thule Pylon, vol. IV, issue 2, XXXIII ÆS/1998 CE.
260 See the previous chapter 6: Sir Rudra in Hyperborea. Interestingly, the Temple of Set had arrived to the North Europe with DenytEnAmun nine years earlier (XXIV ÆS/1989 CE), I resigned from the Temple nine years later (XLII ÆS/2007 CE), and the first part of this trilogy came out nine years after that (2016 CE).
261 Email from DenytEnAmun, the 21st of June, XXXIII ÆS/1998 CE.
The Blót

At the Kings Mounds at Uppsala, Sweden
By Sirs Hassein, Sigurd and Tapio

Preface

This is a Working of 3 Knights of reaktorhaus that was actually thought up and devised just a few hours before midsummer. Any Knight of reaktorhaus is invited to participate in this 9 year Working by entering the angular realm by using any adaptation of this Working outline. Anyone entering the Working is invited to gather with us in Uppsala 9 years from now. The aims of this Working should be personal to each Knight – the common elements are utilizing the methodology of traversing in the angular realm pioneered by Sir Rudra’s Shub Niggurath Working of 1992 and integrating one’s personal aims with one’s Work in reaktorhaus. The idea of the 9-year cycle is based on a Swedish pagan tradition.

Framework

This Working is to act as a framework for a nine-year long exploration of various facets and properties of the Greater Self in the angular realm. The Initiate shall enter the angular realm for a nine-year period and navigate deeper within this realm utilizing yearly midsummer Workings. The Angular Realm shall be left only after the whole nine-year Working. The nine-year period will offer great opportunity to work in and with the angular realm, doing additional twists and turns utilizing the concept of the Greater Self at one-year intervals, thus uncovering more of the practical nature and value of the angular realm as a tool of the Knight of reaktorhaus. The wider idea of the Working is to gain a practical and operative understanding of the possibilities that the concept of ”resonance with one’s Greater Self in an angular matrix” offers for the Knight of reaktorhaus. The Knight will begin by setting up the stage for entering the angular realm and receiving a communication from one’s ascendant self of 9 years from now. After this communique the work begins and the Knight enters their Quest empowered by their having an additional dimension to their work – that of the angular realm bending and modifying the world of the linear before their will.

At one year intervals at midsummer, the Knight will add a new turn to their work, navigating in the angular realm with added confidence and precision. The nature of these modifications will be introduced later because we are expecting that they will emerge from the experiences and needs of the participants themselves. The experiences and ideas of each of the participating Knights will be collected and discussed at one year intervals, not during the actual one-year Workings.

Working outline

The Gate to angular reality is opened by the three Knights of reaktorhaus present in a manner that befits their genius. The Ascendant Self is invoked by each of the Knights individually and
in the manner and context (purpose) that each finds best befitting their initiation.

Befitting the inspiration of Sowhilo, the Aurora Borealis and the pagan history of Uppsala and the Kings’ Mounds, the Knights present will call their Ascendant to meet them on top of one of the Kings’ Mounds.

Each initiate walks to one of the King’s mounds and meets with their ascendant self there, theoretically resulting in a communication of some sort between the initiate’s present self and the ascendant self of 9 linear years from now. A communion from one’s ascendant self ensues. The physical rite is ended, but the Working only begins and the Gates shall remain open for 9 years.

After exactly nine years the initiate returns to the physical site of the Working and completes the cycle by sending such a communique to their past self that they now find most appropriate.

Ascend with modification!”

I, DenytEnAmun and Peribsen were filled with a very special kind of inspiration. We got ourselves ready and quickly walked to the royal mounds. It was late night, but still very light. It was magical. The atmosphere was excited for we knew we had tapped into something substantial. One could feel how the gigantic invisible angles of reality were moving slowly, ready to open for our magic. It was like H.P. Lovecraft’s the Silver Key for real.

The royal mounds of Old Uppsala. Midsummer, XXXIII ÆS/1998 CE

I remember us running to the tops of the three mounds. I think Sir Sigurd (Peribsen) went up the first mound, that of Thor. Sir Hassein (DenytEnAmun) went to the middle mound, that of Odin, and I found myself on the top of the mound of Frey. Then we did our Working in our individual ways. Something Opened.

I was sort of expecting or hoping that what I might Receive through the angles (if I would Receive anything) from my ascendant Self from nine years ahead in linear time would have been something uplifting and inspiring. But there was just some really odd, somehow profoundly different kind of energy or atmosphere that spoke to me. I did not have any kind of exact Vision of the future, there was just some kind of a ”whoosh” that I found perplexing. It was not negative or
positive as such, but for my Self in that time and space the message I Received was really weird. It was like coming from a different kind of Universe. In addition to Receiving this message from my future Self I experienced that my present Self sent/had send a message to my past Self through the angles. I experienced that this message was received at Turku in XXVI ÆS/1991 CE when I met DenytEnAmun the first time. At one point during the Working I was back there in a flash and recognized the magical feel, a kind of magical signature of my Self, in the energy and Being that was present there. This experience was very clear.

We didn't talk much about our individual Workings afterwards. Everybody seemed to have gained something out of it, but what it was for Sirs Hassein and Sigurd, I didn't know. I remember I didn't talk about my odd experience to others. I tried to make some sense of it, but couldn't. I felt there was something real in the message I had Received, but I just couldn't comprehend it.

So, where were we after nine years? What was that future, or ascendant Self, like in XLII ÆS/2007 CE that had sent us a message to XXXIII ÆS/1998 CE to the royal mounds of Old Uppsala during that midsummer? The main thing was that both Hassein and Sigurd had left the Temple of Set. And precisely on the midsummer of XLII ÆS/2007 CE I stood in front of the midsummer bonfire at Kuparivuori hill at Naantali, symbolically walking through the Fire and resigning from the Temple of Set. Considering this, the message I Received in XXXIII ÆS/1998 CE made perfect sense. To make it all even more weird, I received a phone call during the midsummer of XLII ÆS/2007 CE from the royal mounds of Old Uppsala...

The next month, on the 9th of July, I wrote in my magical diary:

"Blót. The Silver Key to the angular traveling, synchronicity, attained, received. Result on the Work on knowledge and Being. Nine years from now... teach and learn YOUR thing. A wonderful flash of Aurora Borealis did show me the great system (infinite?) of angles... Search and seek different categories in your body, persona and psyche to shake and overcome yourself! Remember yourself!"

I was also wondering if my magica genetiva pilgrimage during the next month to East Finland, Karelia, was going to reveal something more of the Blót Working, to give some hints about it. There was something like that magically in the air. The High Priest, Magus Webb, had called this the year of sending Dreams. It had started to look like that this meant also receiving Dreams, as it really looked like these Dreams were sent and received from a Self beyond space

262 Diary notes on the 9th of July, XXXIII ÆS/1998 CE.
263 More on this in the last part of the trilogy.
264 See chapter 5: My First Steps as a Priest of Set.
and time, beyond and through the angles.

After we had returned to our headquarters, there was still one Working in the program. This was a secret Working, a Black Mass, that we had planned for myself, DenytEnAmn, Twilight, Peribsen, and J.W. We had started to tune our energies for this Working already earlier while visiting the cathedral of the city. I had never participated in a Black Mass and I was wondering if this would be Initiatorily of any use for me at this point, although I was sure it would be a fun and an interesting experience. I felt that this would have been more useful for me when I was still a teenage LaVeyan satanist, some ten years earlier. I had earlier heard of only one Black Mass done by Setians and I never heard of others in addition to these two during my years in the Temple.

The Working followed the basic themes of a Black Mass as expressed in Dr. Aquino's the Church of Satan, but it was nowhere as elaborate in detail. Adept Peribsen had got some meeting room from the student village for our use for this purpose. It was basically just an empty room where we made an altar of one big table. After setting the place up, the Mass begun.

We got all naked. Adept J.W. from the States went in front of the altar and started to preach a bombastic mockery of Christianity and their God, proclaiming the terrible revenge of the pagan gods. After all, we were in Uppsala, the place where pagans and Christians had fought long in the ancient past. The others spontaneously shouted similar statements as the atmosphere started to build quickly in frenzy. Each of us went in our turn to the altar to make our own statement. I put the Bible between my butt cheeks and ripped some of the pages, throwing them in the air, shouting "hail Satan!" and praising the pagan gods.

We danced like maniacs in a circle and in the process ripped every single page of the so called "holy book". We didn't have music on the background, but Mussorgsky's Night on a Bald Mountain would have fitted perfectly to the atmosphere. At some point everybody went on their turn to lay on the altar and others gathered around the person to praise individuality, flesh, and mind free from the fetters of Christianity. It was extremely bombastic, wild and sweaty praise of individual freedom and power, a total testosterone filled solar-phallic blasphemy. Pages of the Bible were raining upon each person as he or she laid on the altar,

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266 See Michael Aquino: The Church of Satan, appendix 7: Missa Solemnis (The Black Mass).
praises of Satan and pagan gods filling the room loudly and proudly. When it was
my turn to lay on the altar DenytEnAmun grabbed my balls and praised pure
untainted life-force, or something in the same effect. In that ritual state of mind it
was just an appropriate way to Work with the flow of the wild energy we were
riding. We were very discreet with Lady Twilight, though, and nobody did anything
that could have been considered inappropriate to her.

The wild energy\textsuperscript{267} and the overall loud blasphemous rampage made this
somehow a very pagan midsummer version of a Black Mass. We felt sure that all
the pagan gods and goddesses, all the past heroes and heroines who had been
walking in the ancient Uppsala, who had fought and resisted Christianity, were with
us in spirit that night. To my surprise, the ritual gave me much more than I had
initially thought. Once I got myself into the proper ritual state of mind I was able to
dig something from my unconscious mind that was good to subject to this ”crazy”
operation. There was still some ”metaphysical weed” to uproot and the experience
was indeed liberating. It was the same for all of us; blasphemy and some well used
aggressive yet joyous life-affirming energy against the semiconscious bug residing
in the cultural, collective unconscious, was emancipating.

When the Mass was over the room was a total mess. It took a while to get it
back to tip-top condition. After we had returned to our headquarters the Ultima
Thule V Conclave was officially closed.

The Finns needed to wake up very early the next morning for the ferry. It is
possible that we didn't sleep that night at all. In any case, we ended up back to the
royal mounds to do a sumble around the sunrise with Peribsen and Setian M.S.,
who remembered later\textsuperscript{268}:

”The final Working was one of great simplicity and beauty – the sumble. Doing the oaths and
toasts by the Kings mounds was a great experience indeed. When I walked from the sumble it
was a beautiful dawn. The sun was coming up over the fields and it was very peaceful. Looking
back at the mounds I saw what the Vikings might have seen and I was moved to tears. I walked
home happy and strengthened after a Conclave that seemed to have lasted over a week. Coming
”back to reality” during the following week was peculiar. It felt as if the Conclave had been a
dream long ago, even though it was present in my everyday life as a somewhat new view of the
world”.

Adept J.W. followed us to Finland and spend some time with DenytEnAmun and

\textsuperscript{267} Which reminded me a bit of \textit{Das Tierdrama} that the Kalevala Pylon had done during Kalevala
Clave V in XXIX ÅES/1994 CE. See the first part of the trilogy, chapter 10: Sowilo Rising.

\textsuperscript{268} ”On the Conclave as communication”, \textit{Hyperborean Codex}, the newsletter of the Ultima Thule
Lady Twilight. They went together to Ruisrock, the big local rock festival, among other things\textsuperscript{269}. Adept W. also spent a day as my guest in Naantali. We had a long shamanistic drumming session and visited Kotkavuori\textsuperscript{270} with a tandem bike together. In addition to Turku area, Adept W. traveled also to Helsinki to spend some time with Adepti M.S. and N.N.

\textsuperscript{269} For DenytEnAmun's view on Finnish summer music festivals, see the first part of the trilogy, appendix 30: "Midsummer Meditation, or the Madness I Love".

\textsuperscript{270} See chapter 3: The Pulse of the Heart of Tursas.
The Bearer of the Tooth of the Bear

My next *magica genetiva* pilgrimage to East Finland took place in June. During the trip I saw a dream that I was selected as one of the new students of comparative religions to the Turku university. Soon after returning from the trip I received a letter from the department of comparative religions which told the news. I was filled with energy and joy. My Dream had come true. The first thing I did after reading the letter was to play Richard Wagner's *Ride of the Valkyries* with a volume that probably didn't make my neighbours happy. I considered becoming a full time student as a major Victory and as the "glow of Aurora Borealis of my Will" in the Universe. The first letter from the student association started with a funny little affirmation that my acceptance as a full-time student involved the powers of darkness: "666 congratulations for becoming selected as a new student of comparative religious studies at the university of Turku!"

We got the next American visitor to Hyperborea during the same month. Lady Guiniviere, a Dame of the Order of the Trapezoid and a member of its Reaktorhaus Hyperlodge, was traveling to Siberia to do some archeological excavations. Before and after that she spent some time with us, mostly with DenytEnAmun talking about things related to Reaktorhaus, and so on. They also made a trip to Uppsala, where they visited Adept Peribsen. With me Guiniviere visited the Turku castle.

On the 29th of June I, DenytEnAmun and Guiniviere took a train to Helsinki to meet Adepti M.S. and N.N., and to do a Reaktorhaus sumble in the cave we had not visited since the Awakening of the Black Magus Working in August of XXIX ÆS/1994 CE. We had some really interesting discussions that day. Adept Guiniviere told us things of Sir Rudra, Grand Master Emeritus of the O.Tr. and the founder of Reaktorhaus, that we had not heard before and that put his resignation from the Temple in a broader perspective. We also learned that the Knights and Dames of the Reaktorhaus in the States talked apparently a lot about some "machine" that we had never heard of in Hyperborea. The idea of this "machine" was about being connected to it in some "Reaktorhaus-dimension". The idea was similar to Sir Rudra's Shub Niggurath Working and the blót that we had just done – one was in contact with one's ascendant or future Self and received advice and messages from it, thus riding *wyrd*, one's destiny, while doing one's Will. Guiniviere emphasized receptive magic while talking about all of this. She had a

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271 On the Awakening of the Black Magus and the ritual cave of the Kalevala Pylon, see the first part of the trilogy, chapters 10 and 2: Sowilo Rising and Into the Cave of the Kalevala Pylon.

272 See the first part of the trilogy, chapters 5 and 9: The Salem Conclave and Entering the Order of the Vampyre.
pretty intuitive touch on all of this in a way that was fascinating.

The sumble focused on one's greatest fears and dreams. We sat in the cave and drank from the horn that Sir Rudra had brought to us. I remember well how Guiniviere's voice changed as she seemed to enter some other dimension, staring into another world. She was quite an oracle.

It is difficult to put into words how all of this effected me, but I felt Guiniviere had given me some valuable keys to receptive magic, or Work with Heart, as I would have called it. As a sign of my gratitude, I gave her the first set of runes I had cut, carved and colored. I thought this was the best possible gift I could have given to someone who had taught me something valuable about wyrd.

Wyrd and magical, emphatically non-linear, operations through dimensions of space and time were in the air in the Temple of Set in general. It was the year of sending Dreams, as our High Priest had said, and it was also the year when the Order of the Wells of Wyrd was formed. The Order, run by Magistra R.L., who was also a Dame in the O.Tr., put special attention on these themes as well. "Through this work, it is expected that the Initiate will learn to become a Master of his/her own destiny. And to learn what 'destiny' really is”, the new Order's statement told in the Scroll of Set.

Since the Order of the Trapezoid was a springboard to many of the ideas and operations already created and done in non-linear magic that year, it was only natural that the Order's Working for the year's international Conclave in Hawaii was focused on such a goal, too. "[...] The Trapezoidal aesthetic has also incorporated futuristic, angular and dimensional elements of a current that flows from the future”, the Grand Master Hardy observed in his letter to the Knighthood.

Unlike the classic O.Tr. Working die Elektrischen Vorspiele, the ”rite of the Is-to-Be”, the Order's Working for the Conclave was not going to be mainly operative but illustrative. The main inspiration for the Working was gained from the shining trapezohedron, described in H.P. Lovecraft's the Haunter of the Dark. In the story the shining trapezohedron, a strangely faceted crystal, was used as a scrying tool that gave views of things distant in place and times. As such it served as a gateway for crossing the barriers of space and time. 

274 Letter from Dame Patricia to the Knights of the Trapezoid dated 31st of August, XXXIII ÆS/1998 CE.
The Knights and Dames of the Order were going to use a shining trapezohedron in the Working. One goal in this was to discover patterns that might manifest in the world in the form of synchronicities and collaborations. The Working was to utilize "mad lab" technology, such as "a sea of 'white noise', angular ratios and other stimuli both ordered and chaotic in the chamber to charge the environment and sensitize the Initiate, creating maximum opportunity for discovery of patterns. Because DenytEnAmun and I were not going to attend the international Conclave we conducted the Working together on our own.

Entrance into the cave in Helsinki that the Kalevala Pylon of Finland had used regularly in its Workings and where Lady Guiniviere, Sirs Tapio and Hassein did a Reaktorhaus sumble on the 29th of July, XXXIII ÆS/1998 CE

276 Letter from Dame Patricia to the Knights of the Trapezoid dated 31st of August, XXXIII ÆS/1998 CE.
Two local Setian publications dropped in my mailbox around this time. First, there was the Ultima Thule Pylon's membership letter the *Serpent's Skin*\(^{277}\). It was the first of its kind sent by the new Sentinel of the Pylon, Adept Peribsen. The stylish letter included news of the change of Sentinelship of the Pylon, and Peribsen's views on the Pylon's past, present and future. He also introduced his ideas of starting to make a recommended reading list for studies of the Northern traditions and of starting to work on a book he tentatively called *Serpentine Mysteries – the History and Egregore of the Ultima Thule Pylon*\(^{278}\). "This book will include all past writings (and new) on the eggregore of the Pylon as well as presentation of the history of the Pylon", he wrote. The new Sentinel also saw an even stronger emphasis on the Northern traditions for the Pylon's future Work.

The Finnish language newsletter of the Kalevala Pylon, *Tursanturpa*\(^{279}\), contained Adept N.N.'s article about astral projection, Adept Twilight's paper on the Order of the Vampyre, and Sentinel M.S.'s regular Kalevantulet column and a translation of yet another of Magus Webb's "Uncle Setnakt says" articles\(^{280}\). There was also an article about Gurdjieffian movements that Adept N.N. had experienced in a Gurdjieffian group and taught to us during our meetings. There were also four photographs of Adepts J.W., N.N. and M.S. doing a little Gurdjieffian exercise of "I – wish – to be – always"\(^{281}\).

*Iku-Turso*, the English language newsletter of the Pylon, had not been published for about a year at this point. In his Kalevantulet column of the new issue of *Tursanturpa* the Sentinel wrote that he aimed to continue the English language newsletter, but to change the publication's name to the *Nine Plagues*. The name came from some of the old Finnish poems about the birth of the nine diseases or plagues, in which Meri-Tursas (Sea Tursas) had been seen as their originator, or "father"\(^{282}\). This decision effectively meant that the story of the *Iku-Turso* was over. The *Nine Plagues* did never really fly like *Iku-Turso*. These were maybe the first clear signs that the dynamic energy of the once so glorious Kalevala Pylon was starting to fade. But there was still time for magic within the halls of the Pylon.

I moved with my girlfriend from Naantali to Turku as we both were about to start

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277 The *Serpent's Skin*, the bi-monthly membership letter of the Ultima Thule Pylon. 3/6, XXXIII ÆS/1998 CE.

278 Unfortunately, the book didn't develop beyond this initial idea.

279 *Tursanturpa*, the Finnish language newsletter of the Kalevala Pylon, August, XXXIII ÆS/1998 CE.


281 Each of these four parts has different postures for hands. The exercise is done sitting.

282 See the first part of the trilogy, appendix 28: Iku-Turso Rises Again!, part II.
studies at the Turku university. My studies started on the 1st of September. This was a big thing for me in many ways. My studies were an essential part of my Initiation and I enjoyed them thoroughly and excelled in them. From the start it was clear that besides my major, comparative religion, I was going to study also philosophy. It was a wonderful time.

Besides my studies I voted for the first time ever as a Priest about a change in the Temple's by-laws, I was meditating daily and I was being busy in communicating with I° Setians who were Working with me towards their possible II° Recognition. Mr. C.W. from the U.K. became the second Setian I Recognized as an Adept, which took place in a simultaneous Working on the 29th of September. We had been in contact for about a year at this point. I took it as a habit to keep in touch with the Adepts I Recognized, even if we hadn't become friends in the process. I also gave them all a little task of writing me a year later on what they had been doing during their first year as an Adept.

The blót that the Knights of the Aurora Borealis Lodge of the O.Tr. had done during the midsummer in Old Uppsala had been on the back of my head for three months now. Based on my diary entries I sensed the Working had touched upon something very powerful. In the process I had developed a deeper interest in the mysteries of the nine angles and "angular ideas".

This was also the time when neo-mythology of H.P. Lovecraft, that was in the sphere of the O.Tr. interests, really spoke to me for the first time. I had not really got much out of the universe of the stories of H.P. Lovecraft earlier, but the blót and its thematic connection to Lovecraft's stories the *Silver Key* and *Through the Gates of the Silver Key* changed this. They were able to inspire me to sense and to Dream things outside the encultured way of thinking and experiencing space and time.

Star Trek offered another, and more surprising, source of inspiration for me. I had enjoyed its Next Generation tv-series for years, but it was *Star Trek: First Contact* movie283 that really triggered some serious inspiration in me.

I had always been very holistic in my Initiation, I had always tried to Work on my whole Being; my body, persona and psyche in a balanced way, taking these sides into active consideration at all times. I was also trying to use my past, present and future intentionally in this consciously integrated, Working totality. So, when I saw the Borg, an alien race of the Star Trek universe on the screen, assimilating all and everything they encountered to serve their one-mind collective, making them more strong, I felt some kind of a connection. That was pretty much how I did my Work. The totality of my Being was my "Borg cube" that traveled the dimensions

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283 Which came out in XXXI ÆS/1996 CE.
of the Universe. The "one-mind collective" consisted of all different sides of me, or Gurdjieffian many "I's" if you will, and it was my Work to assimilate all of them to Work better together for the good of that totality under the reign of my most conscious Self in pursuing my Will. I also sought to assimilate all and everything I encountered in the Universe "out there" in an Initiatory way. The Borg queen was what I called the Heart – the element that connected all parts of the totality in its Work in a meaningful way. "Resistance is futile" became a motto I jokingly used every now and then. I even put a soundclip from the movie containing it in my answering machine, amusing many and scaring my dear grandmother.

I used the Borg inspiration of the Star Trek universe for some months and it served me well, no matter how silly it may sound. It helped me, a bit to my surprise, to crystallize the nature of my Work more clearly and most importantly, it inspired me to plant some seeds that later nurtured into two tools that were of lasting importance to my Work within the Temple: The Devil's Fist and the Book of Life. The first of these is a holistic map or sight of Initiation and the second an autobiographical tool for understanding the path one has traveled, thus enabling one to better navigate and sight for one's potential Willed future. I did my first Book of Life Working and the first sketch of the Devil's Fist later the same year, and continued to develop them further. The Borg inspiration was strong even in my Reaktorhaus Hyperlodge of the O.Tr. sumble in September.

The new Scroll of Set carried some important news. Magister James Severson had founded the Order of the Black Tower, the first Temple Order focused on the Left-Hand Path yoga. James had Worked with me extensively in the Black Lotus Element I had founded in the late XXXI ÆS/1996 CE for Work with the Left-Hand Path yoga, written for the Element's newsletter the Black Petals and given with me a workshop on the subject during the Set XVIII Conclave in München the previous year. The new Order made the Black Lotus Element effectively not needed, so I closed it. It had served its Æonic purpose well and I was happy about the new

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284 "We are the Borg. Lower your shields and surrender your ships. We will add your biological and technological distinctiveness to our own. Your culture will adapt to service us. Resistance is futile."

285 Appendix 14. The name came from an old Finnish puzzle (Pirunyrkki) that has six pieces and that had the same shape as the original Devil's Fist I sketched.

286 Appendix 15.

287 At this point it is worth reminding the reader that this trilogy has been published as a Book of Life publication of the Order of the Great Bear.

288 Appendix 16.

I continued my Work on yoga within the Order immediately. This made me a member of three Orders of the Temple: Vampyre, Trapezoid and the Black Tower. The first issue of the Order's newsletter the *Third Eye* was published before the end of the year. I contributed with a yoga Working I had led during the Kalevala Clave XV in February\textsuperscript{290} and with an introduction of my yoga background and interests.

The next issue of the Kalevala Pylon's Finnish language publication *Tursanturpa* came out in the middle of October. It presented Setian Amr's\textsuperscript{291} "Time continuum" that pondered the nature of time and one's Work in relation to it. The rest of the contents of the issue came from Sentinel M.S.'s desk. There was his usual translation of one of Magus Webb's "Uncle Setnakt Says" articles\textsuperscript{292}, preliminary program for Kalevala Clave XVI, Sammon arvoitus (the Mystery of Sampo) Working that was to be done in four parts\textsuperscript{293}, the new *Crystal Tablet* Pylon directory entry for the Pylon, and his regular Kalevantulet column in which he mused about Platonic philosophy, *Indulgence* and Initiation. There was exceptionally also one English language article – Magus Webb's the "Eternal Set Network" which he had asked to be shared with all Pylons. The article was about connecting all sites of Setian magic into a magical network.

The Kalevala Clave XVI took place soon after the October issue of *Tursanturpa* was published. I wrote about the Pylon's birthday party later\textsuperscript{294}:

"The Kalevala gathering XVI that took place in Helsinki, Finland, on the 30\textsuperscript{th} of October – the 1\textsuperscript{st} of November and was hosted by Adepti M.S. and N.N., marked the first nine years of the Temple of Set in Finland. It was nine years ago when young DenytEnAmun, a student of philosophy from Mellunmäki, Helsinki, joined the Temple of Set and became the first Finnish Setian.

Since then, Mr. DenytEnAmun has Come into Being as a Magister Templi and he has been a pioneer in several Temple related things not only in Finland, but in Northern Europe in general. Accordingly, he has been and is, a notable figure in the Temple of Set. As the first nine years of the Temple in Finland were celebrated by the Initiates of the Kalevala Pylon, I am sure that Magister DenytEnAmun, Sentinel Emeritus of the Pylon, felt a deep Joy in witnessing how the Pylon has become a dynamic tool by the efforts of Finnish Setians.

\textsuperscript{290} See chapter 5: My First Steps as a Priest of Set.
\textsuperscript{291} Setian Amr had been out of the Temple for some time. This was his first article in a Temple publication after I had sponsored him back into the Temple.
\textsuperscript{292} Published originally in the Bull of Ombos Pylon's newsletter *Vox Tauri*, vol. IX, no. 3.
\textsuperscript{293} The first part was titled "the Fire of Tursas", the second "the Birth of the Nine Plagues", the third "the Forging of Sampo", and the fourth "the Ceremony of the Seven Stars".
\textsuperscript{294} In a paper entitled "A Full Cycle and New Horizons – On the Kalevala XVI Gathering".
I haven't missed any of the Kalevala Pylon gatherings to this day. With this background and with the perspective gained from my Work in the Pylon in that time, it was a magical experience in itself for me to take a train to Helsinki, to sit on the hard orange metro seats, and to discuss with the Pylon's current Sentinel, Adept M.S. about the program for the gathering and his views and visions for the Pylon. This gathering marked a completion of the first full cycle of nine years of the Temple in Finland and new horizons that now have opened with their challenges for the Finnish Setians.

The program of the gathering was good, as usual. On the first day a rune divination was done for the Pylon. Before that the whole Futhark was sang together and I made the Hammer Rite, using the Heart of Tursas, the object that manifests the Mystery of the Pylon. The Nornic method was used in the divination and the Sentinel, who has his hand on the pulse of the Pylon, picked Fehu for Urdh, Berkano for Verdhandi and Gebo for Skuld. Long interpretations were done about this and all Initiates took part in the discussion, both those who had Worked with the runes previously and those who hadn't. My interpretation of the divination was that much Work has been done in the past in the Pylon and because of this the function and main matrix of the Pylon has been established (Fehu), that currently the Pylon is in a state of 'pregnancy' or of new horizons (Berkano). What lies in the potential future, is the Gift, a potential harvest from taking a challenge of Work that leads to another Work (Gebo). What the Gift may mean for us is up to our sacrifices of ourselves to Ourselves, our own efforts to Become.

The Eternal Set Networking (written by Magus Don Webb) was a very appropriate Working for this gathering in enhancing the Pylon members' bond with the Æon. The Working

295 See Thorsson, Edred: *At the Well of Wyrd. A Handbook of Runic Divination*.
was suggested to the program by Sentinel M.S. (for the Working look for the *Scroll of Set*, vol. XI, no. 1, January XXX ÅES).

The second day of the gathering was opened by Adept N.N. with Gurdjieffian movements. The movements made an excellent start for the day, demanding conscious attention in a very concrete way. If you have studied and practiced Gurdjieffian exercises of self-remembering and done observations regarding your different centres (as classified by Gurdjieff), you would probably find the movements very interesting – they can show you not only how your centres teamwork (or mess things up), but also the speed of your centres.

Adept Twilight led an interesting discussion on the differences between male and female way of thinking and experiencing things. Adept Twilight had been inspired by her gender studies at the university of Turku, especially by the work of Julia Kristeva, whose text ”Women's Time” she had given us as preparation for the discussion before the gathering. This certainly gave some food for thinking.

Next, I talked, based on my comparative religious studies, about few different ways that soul has been understood in some cultures. I paved the way to the soul by discussing generally about *Homo religiousus intelligens*, a rational religious human being (there are also other types of religious human beings), that is a processor and producer of knowledge, a decision maker, that seeks to solve epistemological and practical problems that his environment gives him. I also made some notes on a profound cognitive phenomenon that human beings are capable of doing – categorizing things, naming things, giving meaning and value to things. I discussed the categories of sacred and profane as some of the most important religious categorizations, before focusing on the category of soul, that was the main focus of the discussion.

Soul was discussed first from the perspective of ”power soul”, where soul is seen more or less as a concrete thing, where a thing has a soul if it has some power and effectiveness, if it does something. Aristotle's view on soul(s) fits in this category. In discussing power soul, dualism of soul and body does not apply. Here death means simply end of functioning.

View of ”soul as many”, that a being may have more than one soul was a broader subject. Historically, generally speaking, ”many souls” conception is older than that of body/soul dualism. In ”soul as many” view different qualities, parts of body and a person in general have their own souls. In this context, soul conceptions of ancient Egypt (*ba, ka, akh, ab*), Hinduism (*atman, buddhi, citta*, etc.), Hebraic tradition (*neshama, ruach, nepesh, yechida*), Germanic tradition (*odhr, hugr, minni, önd, lik, hamr, hamingja, fylgja*), and also those of the Fourth Way movement and modern modular faculty psychology were discussed or mentioned.

Few words about ”form of a soul” as described by pictures, statues, names, etc. were mentioned, as well as ”outer souls”, a view where an individual is seen to be able to take the form of some animal, to move his soul into that form for some purpose (as in shamanism).

Lastly, some views on ”divine/immortal soul” were discussed. Typically, views in this category are dualistic and the distinction between body and soul is made. I mentioned divine soul conceptions of ancient Greece (as expressed in Homer’s *Ilias* and *Odyssey* – especially that of *psyche*), Plato (as expressed e.g. in his *Phaedo* and *Timaeus* dialogues), Gnostics and Plotinus (as expressed in his *Enneads*). Some words were also mentioned about the Buddhist
At this point I was asked what I thought of these different ways of approaching soul, if I thought that some of them were better than the others, if some of them was the most correct one. I first answered a bit provocatively and tongue in cheek that all of them were right views on soul. By this I meant that all of them were formed in a certain space and time to answer a certain profound question about existence – and that all of them had succeeded in categorizing, explaining, giving place, function, value and meaning to the thing in the universe. They succeeded in bringing order, cosmos out of chaos. Completely another thing is how well all of these approaches succeeded to hit the point – to describe or to be ladders to experiencing the real nature of soul, of divine; the Source that enables humans to make all kinds of categories and creations in the first place, that enables them to Be as individuals and potentially to Become.

Because of the Gift of separate Self, all human beings categorize things and bring some sort of order to their existence. All human beings form more or less well-defined views on what exists (metaphysics), what can be known (epistemology), and how one should act (ethics). Most human beings do not have that special Need to form a well-defined separate perspective on such questions and accordingly they bring order to their universes with one or another Right-Hand Path matrix, that is a creation outside of themselves. A Setian can use many different ways to create order and to give shape to her existence in her pursuit of Xeper. For a Setian, the world is full of tools that she can use in seeking the Mystery of her own Being. The core Self can never be fully caught and explained in words. Words describing the core Self can be tools for understanding and actualizing the Living Fire of which they are a reflection.

After that discussion there was a Working called the Flame that aimed at giving a possibility for illustrative perspective on one's essential Self via few different aspects that have been seen as a manifestation of one's soul(s) in certain traditions (no soul music was used in this Working, gee...) The discussion and the Working were aimed to raise a fresh view on one's thinking about the nature and manifestations of one's soul (as the thing is generally called in the Western world).

The last Working for the gathering was Tursaan Tuli (the Fire of Tursas) that was the first Working in a series of Workings called Sammon Arvoitus (the Mystery of Sampo). It was a well thought and well written Working by Sentinel M.S., who commented on the Working: "One of the most important feature of our egregore is that it continually tests Will and Need of the members of the Pylon, and only if that Need is strong enough, it can develop such a Will that can lead to Victories".

The process of Xeper is a struggle, an individual struggle, by the very nature of the Gift of self-consciousness. The Gift in itself is perfect and it contains the possibility of individual Freedom and Sovereignty. Iku-Turso is a very fiery being indeed, because it tests the Will of those individuals who have made a bond with him in order to further their Xeper. That is the nature of the egregore of the Pylon. If your Will is strong enough, Iku-Turso can boost your struggle, to help you to burn obstacles from your path, but if you decide to face the Tursas when you are in a slow phase in your Initiation, it can give you very fiery and thorny feedback (read the Old English Rune Poem regarding this).
The gathering was a great opportunity to share the experiences of one's Work, to discuss Setian subjects, to do magic, to get feedback and boost in navigating one's existence in the pursuit of Becoming (and to eat Adept N.N.'s famous and superb chocolate cake). I thank all of you who were there at the *axis mundi* of the Pylon and who made the gathering real, especially Adepti M.S. and N.N. who hosted the occasion.

A light was a bond within the Darkness, it was brought to the centre and redirected for the next cycle. The Kalevala Pylon of the Temple of Set is Alive and in Motion.

*Xeper and Remanifest.*

:RtR:”

On Saturday afternoon, the 28th of November, Adept Peribsen got a phonecall in Uppsala. It was ex-Adept Hagal, who DenytEnAmun and I had expelled from the Temple in July the previous year due to his unethical behaviour. The first time Hagal had called Peribsen was a bit over a year ago. In that call Hagal had complained about DenytEnAmun's questions to him prior to his expulsion and he ventilated his sour feelings and scorn about the Temple and its emphasis on ethics. He had told Peribsen that he thought he was free to break the Swedish law if he saw it fit.

Hagal was more aggressive and threatening than during the previous call. He repeated his scorn about the Temple's emphasis on ethics and his view that the Temple was just a group for some "pussies" who only played some intellectual games. In his view the "real" Left-Hand Path was first of all about action that also every now and then involved breaking laws. He told about some new Swedish "satanic organization" that had supposedly killed someone a week earlier – and that according to him that was real Left-Hand Path. He told to Peribsen that "many real satanists in Sweden, especially in Gothenburg, are angry because the Temple misused the symbols and concepts" like the pentagram, Set, and the Left-Hand Path. It sounded like Hagal was implicitly threatening Adept Peribsen thoughout the call. The most direct threat was thrown towards DenytEnAmun, though. Peribsen wrote:

"[...] Then he [Hagal] said that he, or actually 'we' (don't know who the 'we' are) invite you [DenytEnAmun] to Gothenburg for a talk about what happened when he was thrown out. He mumbled about other stuff and then said that I must promise to say to you that you are invited to a *duel* with him – you are free to choose any weapon. Not kidding! You 'should prove that you are what you pretend to be' – that is a satanist (well, I didn't know that you consider

296 See chapter 5: My First Steps as a Priest of Set.
297 See appendix 30.
298 Email from Peribsen to DenytEnAmun and me dated the 28th of November, XXXIII ÆS/1998 CE.
yourself a satanist). Well, real satanist according to Hagal should be able to kill – because this is to 'meet the dark forces.'"

Hagal returned to the duel many times during the call. If the previous time Hagal's call had not made Peribsen that worried, this time it did. Hagal had, after all, been in prison for a murder and he was known to be aggressive and in trouble with the police every now and then, as we had found out prior to his expulsion from the Temple. We took it very seriously and thought about how to approach the situation. In the end we decided just to stay alert. This was the last time we heard of Hagal, and there was not, of course, any duel.

Instead of going to Gothenburg DenytEnAmun was traveling to more interesting and fruitful destinations in his Ammonian path around this time. This resulted in a poem "Tomb of Transmutation" describing the Ammonian nature of his IV° and to an article "Transmutation" elaborating the subject further.

My Work with DenytEnAmun consisted of our regular Onyx meetings and talks about the Priesthood of Set for the rest of the year. We naturally shared also Work in the Reaktorhaus and we did a sumble before the year's end. In the spirit of the Knighthood we also volunteered to patrol the local streets of the university village as there had been an alarming number of car thefts and such and the police wasn't able to patrol the area as much as was needed. We picked the opportunity to work for the local community as some student founded the street patrol and organized its functioning. To state a bit tongue in cheek, I guess this made us the original "Soldiers of Odin" in Finland. We finished taking part in the patrolling when the crimes dropped and the organizer of the patrol turned out to be a bit over the top in his sense of self-importance. His enthusiastic ideas on ordering some illegal electric batons from abroad didn't impress us much either. But for about two months we had many great regular and long nightly walks and talks in the fresh air under the seven stars in the North.

Adept Peribsen, the new Sentinel of the Ultima Thule Pylon, published the next issue of the Hyperborean Codex in December. It was a pleasure to see the new issue he had edited and to read his thoughts on the Pylon and other things. The 30-page newsletter contained from Peribsen his "Sentinel's statement", "Editor's note", "How I became a Vampyre" (explaining the process that had led him to join the Order of the Vampyre), "On liminality and Xeper", "Sources on Scandinavian

299 Appendix 45.
300 Appendix 46.
301 Soldiers of Odin is a registered association of street patrolling that was founded in 2015 CE in Finland.
religion”, “Odhinn and Set”, “Seidhr – Northern shamanism” and “Johannes Bureus – Johan Bure”. These were largely based on his notes for the Ultima Thule V that had been held at Uppsala during the midsummer. There was also the Pylon's membership roster, schedule of the Ultima Thule V and lots of great photographs from the event.

Setian M.G. from Germany, who had been Recognized an Adept a month after the Ultima Thule V by Priest Nikolas Schreck, and who had founded the Pergamon Pylon after that, contributed with his impressions of the Pylon's midsummer gathering and an article on his understanding of the Æonic words. Setian M.S. from Uppsala had sent in his thoughts "On Conclave as communication". British Adept Sobek, Sentinel of the British the Gates of Ganzir Pylon, who had become a friend with many of us Northern Initiates after the München Conclave, had become a member of the Pylon recently. He had written three pieces for the issue; a poem ”From out the pit”, ”So you want wings?” (about shapeshifting), and ”God of foreign lands”, which was a commentary on my ”On Conclaves and traveling”. In his very insightful article Sobek expanded my observations to traveling in general. He wrote, among other things that:

"Where and when you travel tells a lot about you. Not long ago some friends invited me to join them on a summer trip to Ibiza. British bars, British beer, British food, and British sex. Static. Routine escapism. There is no extension of existence, there is little mystery, the ka is Osirian (repetition of past, no remanifestation). There is always potential to experience the unknown in the geomorphology, vegetation, local customs, history, legend, people types and so on of an area but there is an element of balance...

Set is the god against the gods. What you Do when you travel and how you approach it is revealing of your (un)nature. How many people go abroad on holiday and waste potential sunning themselves and doing what they know? And how many people travel abroad taking photographs to capture the experience but not really living it to the full or visiting every tourist trap to feel a sense of achievement? Where is the REAL Mystery here? Do these people feel it beyond conventional profitable avenues? The present global joke is the Japanese: who step outside of their ant-like production culture for a three-week tour of Europe once in their lives with their trigger-happy ever snapping cameras, and camorders that run a continuous gauntlet of battery recharging, only to brag about their experience for the rest of their lives. Such people lack continuity of self – the dreamlike experience does not effect them, because they are not truly open to the reception of new ideas. Their whole unconscious world view is carried with them in their ignorance.

In contrast, even when a Setian visits another there is immense potential for Change. This applies to travelling to the next town, just as readily as the other side of the world. The

302 There were eight members in the Pylon, in addition to its sponsor, Magister DenytEnAmun:
Adept Peribsen and Setian M.S. from Sweden, I and Adepti Twilight and M.S. from Finland,
Adept Sobek from the U.K., Adept M.G. from Germany, and Adept L.W. from Australia.
303 Appendix 12.
guest sees a greater dimension to the Efforts of his host and a new environment, bringing a new perspective to that environment. There is a magical change of perspective: the host sees his surroundings with fresh eyes, just as the guest views the panorama with foreign eyes (it is no coincidence that in Greek guest [xanoV] also means foreigner). There can be only one result of such a conscious exchange: transformation of being, and it understanding and interaction with its niche.

How you travel tells a lot about you. This is as true for nations as individuals. Observing American behaviour it is ironic that the original Temple of Set developed in a xenophobic nation. I have seen Americans surrounded by the most amazing of traditions head for the nearest English speaking bar or postcard shop. With their homogenized culture, and even for the traditional British reserve, a challenge presents itself in foreign language. It takes Effort, which naturally, is not for holiday but 'work'. Baal as a manifestation of Set as a god of foreign lands represents this war against naturalization in the face of the unknown and yet knowable. To enter a culture you consider foreign and expect it to conform to your idea of culture is tyrannical, whereas converging and expanding your frame(s) of reference to an other from an Isolate perspective allows greater freedom of movement, opening new realms of Self-expression and emphasis.”

I couldn't have agreed more. It was sometimes rather odd to witness how even some (American) Setians avoided travelling to lands where English was not the main language, or how they were looking for McDonalds as the first place where to eat while traveling in Europe. I heard and saw this first hand a couple of times during my years in the Temple. I found it rather odd, indeed, from persons who had taken the name of Set, the god of the foreign lands and of the borderlands of existence, as part of their identity. Sobek was not one of them. He definitely practiced what he preached, even to the extreme. Stories about his amazing adventures e.g. later in the Middle-East proved that he went full blast into all kinds of crazy adventures.

My Work as a Priest of Set included at the end of the year becoming an informant to Mrs. Merja Hermonen, a theologian who was doing a doctorate study about satanism in Finnish culture. Although the Temple of Set played only an extremely marginal role in her study, she interviewed me a few times during the next few months304. I also approached Mr. Harri Heino, the head of the research center of the Finnish Evangelical Lutheran Church because of his popular book Mihin Suomi tänään uskoo (What Finland believes in today) contained lots of misinformation about the Temple. While my impressions of Mrs. Hermonen were positive as a researcher, Mr. Heino seemed to be a boneheaded old man who didn't want to change his views publicly, although he privately seemed to be interested in what I had commented on his text.

304 The first of these meetings took place on the 13th of January, XXXIV ÆS/1999 CE.
One of the most positive new contacts in my communications had been for some time Mr. P.K., a Finnish man who lived and worked in Poland. He had given me a very good impression and this only got strengthened as our communication continued. We finally met in the late December and I immediately knew that he was a great man and that he would be a good member of the Temple. Like he, I still remember our first meeting very well. He was very polite, friendly, had a great sense of humour and his eyes told of sincerity. He sent me the following memory of our first meeting while we were discussing about this trilogy over email.

"I remember December the 28th in 1998 very well although its almost 20 years ago. After months of pleasant and informative correspondence with Tapio Kotkavuori, the time had come to move forward with a potential membership in the Temple of Set and a meeting had been set up at the Turku railway station in the afternoon of that day.

I took a train from Ostrobothnia to Turku and was obviously quite nervous as this would be the first time I would meet anyone from the Temple in flesh and blood. The journey gave me plenty of time to think and the question whether I really wanted to do this crossed my mind on a few occasions. I decided finally to approach a potential membership with an open mind and to see and listen carefully what Tapio would be like and what he would have to say. This meeting would be decisive for me.

When I finally got off the train I could see a young man in a dark coat standing discretely apart from the rest of the crowd on the platform, obviously waiting for someone. I knew immediately that he was waiting for me. We shook hands, smiled at each other and shared pleasantries about the weather and the holiday season after which he suggested to take me downtown to a nice coffee house to have some coffee, talk and get to know each other better. It struck me right away how "normal" this person was, he was very well mannered, polite and calm and also had a sense of humor. But at the same time there was something very deep and honest about him and it was clear that he was very smart. Intuitively, I decided that I could trust him fully and so I did.

In the coffee house he asked me a number of questions about myself, about my reasons for considering joining the Temple of Set and what I wanted to do with my life. It became very clear that it was all about me and while I could gain from the toolbox the Temple offered, it was still about me. No promises, the Temple of Set will not be able to change me, I will have to do that myself. After this I asked him some questions, which he gladly and honestly was ready to answer. This was very much appreciated. After an hour or so, I knew and finally asked him if he would consider to recommend me for membership, to which he answered affirmatively. We had a deal. After this, we finished our meeting and he kindly offered to walk me back to the train station to catch my next train to Helsinki.

I remember nothing from this last leg of the trip that day. I was probably high up somewhere in the clouds. On January the 16th 1999 I was officially accepted as a first degree Setian in the Temple of Set and the rest is history."

305 Emails with P.K., December and January, 2016 and 2017 CE.
Mr. P.K. has now been 18 years in the Temple and he has Come into Being as a Priest of Set.

One of the most important magical experiences of the year for me had taken place about two weeks earlier. My growing interest in *magica genetiva*, my Karelian roots, and related to these, my interest in shamanism, that all related from certain angles to my Work with Heart of Being, put me on the 12th of December to a train to Tampere. A museum center Vapriikki had an exhibition on Siberian shamanism and for some magical reason I felt I *needed* to experience it. There was something very special in the air already during the train trip. I felt I was approaching something huge and profound. Reality seemed to be twisting a bit at some moments, as if the parameters of the cosmos were bending.

Before going to the exhibition I had a two-hour meeting with Setian Amr. We talked about making music, Initiation, different manifestations of the Right and the Left-Hand Path, the importance of objective manifestations of one's Work, and so on. Then I walked in the snowy city to the exhibition. I was greeted by an illuminated constellation of the thigh, which was followed by an impressive display of authentic old shamanic ritual clothes, drums, headdresses, totems, and so on. I watched a video of an old Siberian female shaman falling in trance. The last things I encountered at the exhibition were small, ancient wooden bear statues. At that moment something moved deeply within me. It was as if something reached for me from beyond the structures of everyday cosmos. I felt it. I knew it. I had the connection.

After the exhibition I went to the museum's cafe to have a cup of coffee and to think about what I had just experienced. Surprisingly, professor Juha Pentikäinen from the department of comparative religious studies of the university of Helsinki was just about to start a lecture about *karhunpeijaiset*, an ancient arctic bear ceremony to a small audience there. Pentikäinen talked about how our relationship to the bear had changed over time, how the ancient respected, sacred animal, had transformed into a "dangerous beast" that was nowadays seen first of all as a threat to humans. Finally the lecture focused on the bear ceremony itself. At this point I started to feel that the professor was speaking directly to me, as he often made eye contact with me.

"...The concept of arctic is not only ecological, but also a mythical concept. It comes from the Greek word *Arkto*, which means the bear. Those areas of the North that were thought to be under the great bear, the Big Dipper, were called arctic...

...The definition of the North has been done from the direction of the South. For the people of the South the North was an unknown land, terra hyperborea incognita, the land of the hyperboreans. The history of voyages and missions has been in the North for the most part
about a conquest of this unknown. The North has been the edge of the world. Its topography has been filled with myths about the otherness before the people of the South reached it and drew it as part of their map. Even then it was for a long time a gray area where continents and islands floated like in the water.  

The professor told that the line between historical and mythical was for the people of the South like drawn into water when it comes to the North. The farther one went up to the North, the more mythical and magical the world became. The shamans and witches were thought to be more powerful the more North they resided.  

The phases of the bear ceremony, karhunpeijaiset, and its setting were mostly familiar to me: The status of the bear as the mythical forefather of the people, the bear's "falling to a spear" once a year, its reception amidst the clan to bring good luck, its dressing and the celebration for its honor. But there was something I had not heard before. The bones of the bear were returned to the nature after the ceremony. The only bones that were not returned immediately were the teeth of the bear. The men of the clan kept them for a year for bringing them good luck, as a sign of their magical connection to the Great Bear, their mythical forefather who lived in the Big Dipper...  

Ancient people saw the bear partly human-like, like its ability to stand on two feet. But it was still, of course, not human. It lived on the borderlands of human territory, it was a force on the borderlands of existence. Its power was fascinating and at times terrifying. It was important in defining the cosmos of the ancient people. As such it was easy for us Northern Initiates to see the Great Bear a mythical Northern manifestation of the principle of isolate intelligence.  

I was the last visitor of the exhibition for the day. The doors were locked behind my back as I stepped out into the wintry evening. The railway station was packed and noisy. There was about half an hour to my return trip. I decided to walk a bit around the more quiet areas of the station. To my surprise there were still some stores open. The farthest of them had some typical new age stuff; stones of various kinds, and so on. Nothing too interesting. When I was about to leave my eyes caught something in a small wooden basket behind the cashier. "They are teeth of a bear, found from Ural-mountains. They have been estimated to be around 75 000 years old, which means they are almost fossils", the man working at the store told me without a clue how unbelievable this sounded to me. I had never seen bear teeth for sale in places like this, and this happened right after what I had experienced at the shaman exhibition, about half an hour before my train was about to leave...

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306 The quote is from Pentikäinen's book *Uskonnot maailmassa (Religions in the World).*
what were the odds for this to take place now? It was simply something magical.

The basket was filled with very old teeth, indeed. They really looked like bear teeth based on my memory of pictures of such. The magical energy I had experienced in front of the small wooden bear statues at the exhibition came back to me like a wave... As I put my hand into the basket in the midst of the teeth the veil of time bended, the angles converged, and the experience turned into mythical. The moment was filled with an archetypal arctic Power. As I lifted my hand from the basket I held two ancient bear molars. I heard the shaman drum, the Heart of Being beating and pulsing. I felt something that could be expressed somehow like this: "You have found Yourself and you have found the place of Power, from where the boundaries of existence are maintained and extended, the essential Self separated. In this place of Power you found Me. Take these teeth as symbols of our bond".

As the train twitched itself back towards Turku, I picked up Don Webb's the Seven Faces of Darkness from my bag. I had taken the book at the last moment with me for the trip. Words on the page 61 spoke to me: "ARKTE is your name. Judgement is your name. Fierce is your nature. You are as a lioness protecting her whelps. In essence I am the same 307.

I was quite overwhelmed by the experience. I had felt a special need to go and see the exhibition as I was sure it was going to be inspiring, but this was something else. The Great Bear had been raising its figure in my consciousness for quite some time now, but now it came with full force, all at once. I was filled with new special kind of energy and power, clarity and direction for my Work. The clarity came from the experience, a link within, that was opening my Work forward. I had no exact idea what it was going to be at this point, but I knew a new important chapter in my Initiation had started.

My name was Karhunhampaankantaja, the Bearer of the Tooth of the Bear.

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307 The words are from Arkte Spell for General Empowerment. PGM IV. 1331-89. "Powerful spell of the Bear which accomplishes anything". I used this spell later the same month in a ritual with DenytEnAmun and Lady Twilight in Turku.
The Vital Pulsing Core

In his Notes from Neheh column for the first issue of the *Scroll of Set* for XXXIV ÅES/1999 CE\(^{308}\), the High Priest, Magus Webb wrote:

”XXXIV will be the year of the Essential. The Temple has undergone great growth, we have developed new languages and tools, we have spread across the world.

In this our 24\(^{th}\) year of Xeper, we Need (each and every one of us) to decide two things. Firstly, what of the Temple's Teaching is Essential? What is the Core? What is the common ground through which we communicate the message of the Æon? Secondly we must make the same distillation ourselves. Who am I? What is my Core? What is the common ground that different parts of Me talk to each other? Consider these questions as hard as you can, share your answers and new questions with your fellow Setians – and with those philosophers and magicians and friends with whom you share your life. Look hard, and expect to find answers.”

This was very magical and rather synchronistic. I had just a month earlier found my new magical name – that stayed with me for the rest of my Temple years – and I already knew that it was Heart of Being that was the common ground that “different parts of Me used to talk to each other”. While I knew I was Karhunhampaankantaja, the Bearer of the Tooth of the Bear, and that my Work was much about Heart, I was still taking the first or the second phase steps towards their mysteries. I had Worked with Heart for quite some time already indeed, and I could say that the sprout of that Work had risen from the soil, but the flower had not opened yet. But it was getting closer, step by step. This year I was going to find out who I really was as Karhunhampaankantaja, what was my Æonic Work, or a function. Lots of other great things happened this year, too.

I, DenytEnAmun and ex-Adept SeBastian had been seeing each other pretty much after SeBastian had left the Temple for his solitary quest in April of XXXII ÅES/1997 CE\(^{309}\). We were good friends, the Dynamic Trio, after all. SeBastian continued to share his Work with us\(^{310}\). Because the Great Bear, the mythical manifestation of the isolate intelligence in the Finnish cultural matrix, had surfaced as a great source of inspiration for each of us in our individual and shared quests, we founded an informal group called the Clan of the Holy Bear\(^{311}\) in the beginning

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\(^{308}\) Don Webb: Notes from Neheh. The *Scroll of Set*, vol. XXV, no. 1, January/February, XXXIV ÅES/1999 CE.

\(^{309}\) See chapter 2: Changes in the Kalevala Pylon.

\(^{310}\) This included two papers in XXXIII ÅES/1998 CE: ”The Components of my Magical System” (September) and "Post-T/S Synopsis – or What I Have Been Doing Since I Left the Temple of Set” (December). See appendices 56 and 57.

\(^{311}\) "Pyhän Karhun Klaani” in original Finnish.
of the year and did a Bear Working together. We and Adept Twilight, DenytEnAmun's betrothed, were the sole members of the Clan. We were seeing each other more often and this paved the way for SeBastian's return to the Temple later the same year. The Clan also foreshadowed the Order that DenytEnAmun was to launch in the coming July.

My personal Work in the beginning of the year consisted of the Book of Life and especially of the Devil's Fist. I had sketched the basic Initiatory "map" or sight of the latter by the late December and in the early XXXIV AES/1999 CE I put it to some serious use. My plan was basically to Work through all the different sectors of the Fist and in this holistic process to bind them freshly together (realms of matter, persona, mind/psyche, and past, present and potential future). I was to pick some theoretical and practical angle to each sector, Work with them for two months and then move to the next sector, synthesizing the whole in the process. This worked really well and gave me a huge amount of inspiration and energy for most of the year. I wrote the first draft about Working with the Fist already in January.

My Work with the I° kept me busy and I learned that eight of them were too much to handle at the same time. I still managed to give thoughtful replies to their emails in a somewhat reasonable time. Being a Priest and a student of comparative religions made me think where the word "priest" really came from. I checked it in English and Finnish languages myself, but for the Egyptian word I asked High Priest Webb. He replied to my question privately and publicly, first on the Temple's Priesthood email-list, then in his Notes from Neheh column in March/April issue of the Scroll. Don started his lengthy reply with these remarks:

"Priest Tapio Kotkavuori asked me about the word "Priest" – what word would the ancient Egyptians use. I thought the answer might be of interest to more than just he, so I thought I would share it.

The ancient Egyptians had many words for "Priest". Some were specific to the god being served, some were certain types of ritual specialists. The most common names were Wab, (in Budge ab with a long a) which were people that were skilled in Temple activity, but not able

312 I started this from the sector of body/material world by setting new challenges for my regular jogging practice and by refreshing my memory about the finer details of human body by studying Walter's, Hänninen's, Arstila's and Björkqvists' Ihmisen physiologia ja anatomia (The human physiology and anatomy).

313 In the beginning of XXXIV AES/1999 CE I was Working with eight Setians towards their possible II° Recognition: Amr and N.K. from Finland, P.K. from Poland, M.S. from Sweden and D.K. from Denmark. Within the Soa Gild I was Working with American Setians J.B., B.L., and M.S. Email to the Executive Director of the Temple, the 1st of January, XXXIV AES/1999 CE.

to act as the god – and *Hem*. *Hem* (clear your throat a little when you say the "H") is an interesting word: In *Fascinating Hieroglyphics* by Christian Jacq, pg. 53 the term that most often designates Pharaoh is *Hem*, meaning the servant.

*Hem* is a picket, which embodies verticality, straightness, the idea of an axis, stability. Egyptologists have the bad habit of translating *Hem* by the word "majesty" but its true sense is "servant". The word is often frequently translated as "slave".

If you've got Budge see pages 482-483. *Hem* as a title is applied to various gods, most frequently Re, but also Horus and Set. There is a great mystery in this title.

At first "servant" does not seem like a very appealing word for us Left-Hand Path types. But it conceals the truth of Work. When you were an Adept, your Initiation and your striving were your own affair. But when you became a Priest, you had a job – and that job was to enforce your Link with Set [...]’

My membership in three Orders had made me to think about dropping out from the Orders of the Vampyre and the Black Tower and to concentrate on my Work in the Order of the Trapezoid. After reflecting on this for some weeks I decided to stay in all of them, though. I was not just hanging out in the O.V. and the O.B.T., although my Work was not focused through them. I had integrated many things into my Initiation through my Work in the O.V. and the Black Lotus Element, and it felt meaningful to have the O.V. and the O.B.T. formally in my Initiatory palette. I was, after all, still doing yoga regularly and I was still using quite a Vampyric approach in my daily Work, although it had been transforming into something else.

The O.V. and the O.B.T. were to me about embodied essence, Work on conscious Presence, body and persona as gateways to Self and as gateways of expressing and exercising that Self. There was a definitely "osomatic" touch in this, too, the wish and the aim of developing courageous, conscious spontaneity, ability to be a "freely flowing Essence", a joyous magnetic force. When I had become an Adept in XXVII ÆS/1992 CE I felt, rightly, that the O.V. was a natural choice for me. It resonated in its general ethos with my path, my innate potential. Joining the Order in XXVIII ÆS/1993 CE enabled me to Work further towards the mysteries of this potential.

As I traveled my path I started to feel more and more a Need to turn my sight closer to my own cultural context. The many Workings, studies and experiments done individually and with Initiates of the Kalevala and the Ultima Thule Pylon on Northern themes had been slowly waking a sense of some deeper meaning in the magical energies involved. But it was necessary that I first Worked

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315 I closed the vampyric workshop Circle of Blood that had operated within the Kalevala Pylon since XXXI ÆS/1996 CE around this time.
316 That preceded the yoga Work of the Order of the Black Tower.
317 The term used for being typical to the Work in the Order of the Sepulcher of the Obsidian Masque.
with the approach of the O.V., for without that preliminary, rough ground Work I could have not been able to open myself for these energies in a deeper way.

I started the *Nine Doors of Midgard curriculum* of rune magic in XXIX ÆS/1994 CE and Worked through it in three years. In this process I simultaneously started to further open myself to the Finnish magical context, especially shamanism. I joined the Order of the Trapezoid in the process in XXXII ÆS/1997 CE. The O.Tr. was for me about Knightly, honorable, dedicated Initiatory action in the world. It emphasized *realmagie*, objective manifestations of one's Work, as exemplified in the sumble. While the O.V. had been for me a kind of right brain function Order (to put it in a black and white), the O.Tr. emphasizing both the right and the left brain functions. There was the magical context and there was some serious scholarly thinking. My Work in the Order had boosted my studies in the evening high school and in the university, and it played an important part in my Coming into Being as a Priest of Set.

This had been a path into the core of my Being. If in the beginning of my Adepthood one of my main archetypal inspirations for Initiation had been a Vampyre, it was now transformed into something more closely resonant with the core of my Being: A shaman, or something peculiarly similar in the context of the modern Western world. This Work was about a holistic Initiation and Heart of Being. It was at the same time very objective, practical and concrete (as exemplified by bodywork, sumbles and the need of manifesting one's Work in the world "out there") and very subjective (as exemplified by the religious dimension of the Work). This was a crystallization of who I felt I had been in potential all my life and who I had wanted to be all my life (but had not Remembered it). This was who I really was: A seeker of Truth with a "religious" experience of existence. I was the Bearer of the Tooth of the Bear – a medium for the sacred to reach the profane world, and thus to remind people of Truth, Good, and Beauty that can be experienced and Worked with.

I learned many angles to this basic realization during the year.

One wintry February day there appeared a concert poster right in front of my door in the middle of a snowstorm. The Finnish-Swedish folk band Hedningarna's *Karelia Visa* tour was about to reach Turku. I had found the band some time earlier and I liked them a lot. They were not your regular folk group. Hedningarna (Swedish for Heathens) had taken many traditional instruments, used traditional Finnish-Swedish folk themes, Finnish poem singing, and brought all of them to the modern world. Their webpage told:

"What is the sound of an electrified goat stomach? The world got to know that sound when
Hedningarna came out of their cave. With their odd, but beautiful instruments, often copied from a museum piece, they create a world of sound that is anything you have ever heard before.

It is beautiful and tender and it is raw and brutal. With no anxious glances at what is *comme-il-faut* or how it "should" sound, they are trying to imagine and create a feeling of what life was like in ancient times. As they say: "Feelings were pretty much the same and people were basically very much the same as today, it's the surroundings that have changed most."

Ancient Scandinavia has its own myths and rituals and up in the far north lived the Lapps. Hedningarna are mixing the different cultural expressions of Scandinavia – may it be the Lappculture or the Finnish national Epos *Kalevala* or the Norwegian Hardingfiddle and of course the Swedish dance – the polska (not to mix up with the polka). Polska was the trance dance of the time and actually the dance could be considered as the "rave parties" of that time. Imagine the dark and endless woodlands of Scandinavia where people were poor and hard working.

One of the few pleasures in life was dancing to music performed by a fiddler in a barn somewhere. The fiddler and the dancers all got into a trance by the music and the spinning dances.

This was not popular among the ruling classes and the revivalist movement even considered the music as "a work of the devil" and the fiddlers as "the devil's tools". It even went so far that the music was forbidden and fiddles were burnt on big fires. Luckily enough for us today, a few national romantic students went out in the cottages to try to save the old songs and melodies. They wrote down the notes (there were no tape records), and saved a great deal of the musical treasure that is the cultural inheritance of the north.

Hedningarna are also trying to imagine and reflect the sounds from ancient times. To be able to do that, the group member Anders Stake builds many of their instruments. Often he has to go to a museum to look at the only copy left of an instrument. If there is need for it, he also invents completely new instruments such as Moraulou or stringdrum. There is always the possibility to use a synthesizer of some sort, but Hedningarna think that an instrument built to create a certain sound, has a depth and a power impossible to create with an instrument built to make many different kinds of sounds."

If Jefferson Starship inspired Dr. Michael Aquino and made him feel that the band had some special connection to the Æon of Set in the early days of the modern Temple, Hedningarna did the same to me here in the North that year. There was something very special in their energy, indeed. I felt it stemmed from the same source we Hyperborean Setians were connected to in our Work. I had intuitively started to make pilgrimages to Karelia to my relatives, they had visited the original Karelia of ancient poem singers the previous year for inspiration for their new

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album *Karelia Visa*. They talked about fiddle players, my grandfather had been one in his village. But most importantly, it was the experience of their sonic magic that felt to resonate so much with the energy I was Working with. I needed to see them live. I remembered later:

"February 24th in 1999 CE was a beautiful winter day. That evening Finnish-Swedish Hedningarna had the second concert of their *Karelia Visa* tour at Kåren of Turku, Finland. The music, energy, intensity and the sense of the Heart of the group made a lasting impact on me. That evening numen was present for me at Kåren."

The concert was from the beginning till the end an ecstatic experience for me. No music had touched me quite the same way for a long time. The climax of the set was *Viima*, a powerful song with vocals but no real lyrics. I felt it was like an invocation of the spirit of Karelia, my roots, the Black Flame in the chain of my family. It was pretty much a religious experience and I felt filled with an ageless and powerful energy.

When the concert was over I jumped on the stage and went to the backstage to thank the group, to make a personal magical link with them. Later in June the same year I reaffirmed that link by making an interview with singer Sanna Kurki-Suonio, who had just left the group and was working on his solo material. I started the interview by putting a personal symbol of *numen* on the table: one of the bear molars I had received in December the previous year.

I had become familiar with the concept *numinous* (based on Latin *numen*, divine power) in my studies on comparative religion recently. The concept came from Rudolf Otto’s (1869-1937 CE) the *Idea of the Holy*, which became an important influence in my Work. The timing could not have been better. I had managed to train my rational approach in my search for Truth, in my *Xeper*, for years now and in the process I had Become a Priest of Set. As such my Work was largely about synthesizing emotion and intellect. I had also had two important numinous experiences lately in my Work; receiving my new Name and experiencing the numinous in a live concert. Both of them took place in the context of my culture with a more or less shamanistic touch. Otto emphasized rational approach to numinous, but he also said that it was ultimately non-rational, beyond rational understanding. This was also my experience of numinous, or what I called the Heart of Being, although I saw it as a supra-rational dimension of experience.

"First, the holy, like the true, the good, and the beautiful, stands as an *a priori* condition (or

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319 From an interview I made with the singer Sanna Kurki-Suonio on the 10th of June the same year
"hidden substantive source") of the experiences that are drawn from it. Second, the holy carries the status of being self-standing: it has the quality of being a priori. This gives it an independence equal to that of the true, the good, and the beautiful. Consequently, it cannot be derived from any of these or even from the sum of them together. In short, the holy stands by itself, and without it there would be no religion. Thus, having stated his case for its a priori status, Otto can refer to the holy as "a hidden predisposition of the human spirit." This predisposition is a "religious impulsion that only finds peace when it has become clear to itself and attained its goal." The holy, as an a priori "category of mind," also manifests itself in outward appearance. It can be perceived in religious experience.

My Work was calling me more and more in the direction of the Heart of Being, the numinous, and Otto gave me some very good conceptual tools to go deeper into this, into the "hidden substantive source". I understood this to be more or less the same thing as the Ammonian "Hidden Dimension". My diary entries from this period reveal that I was pondering a lot about Setian religion (which sounded like an oxymoron considering the general ideas of "religion" and the Setian philosophy's relation to such) and the relationship of numen to the principle of isolate intelligence (Set), self-consciousness and the experience of Xeper. I continued to think of these subjects for the rest of my Temple years, because they were essential to the nature of my Work.

Otto’s influence on my thinking is easily seen e.g. in my formulation of the Devil's Fist and its categories of the true, the good, the beautiful and the sacred (the Heart). There were views I did not agree with Otto, who was a Christian theologian, but his main points about the nature of the numinous (that in its core was ganz Andere, wholly other) and his notes about its experience as mysterium tremendum et fascinans (terrifying and fascinating) resonated well with my own views. "I think that this experience has its roots in the conscious experience of one's separate Self", I observed later the same year.

As a lucky coincidence, the professor of the department of the comparative religious studies of Turku university, Dr. Veikko Anttonen, was specialized in the concept of the holy. I learned from him a lot, e.g. about why the bear was considered a holy animal in the North.

I felt that my magical link with the Universe was working very well.

The new issue of Tursanturpa came out in late February. It contained from the Sentinel, Adept M.S. a poetic text "On a strange well” and a traditional translation

321 E.g. on the 19th of February, XXXIV ÅES/1999 CE.
322 In my article "On the Left Hand of Religion” that was published in the Scroll of Set, vol. XXV, no. 5, September/October, XXXIV ÅES/1999 CE.
of one of Magus Webb's "Uncle Setnakt Says" articles. DenytEnAmun had translated Magus Stephen Flowers' "South Solstice Message II" that focused on the Middle High German word of *triuwe*, which is close to truth, loyalty, trust, belief, uprightness, reliability, steadfastness, promise, oath, amicability and peace in its meaning. In his article Flowers considered the importance of triuwe in Initiation. Our newest Pylon member, Setian P.K., had sent in an article in Swedish: "*Xeper* – a process of life-awareness, knowledge and responsibility”.

I contributed with five texts. "A travel to the edge of the world” was a semi-fictional account of my trip to the shaman exhibition at Tampere in December. "On the mystery of Sampo” I wrote what the mythical wondermill of *Kalevala* epic could be for a Setian. I had two perspectives on this. The first one was that the totality of one's Being was a kind of dynamic wondermill of Initiation (I didn't mention it in the article, but this was pretty much the same as the Devil's Fist I had started to Work with), the second one was that the Kalevala Pylon was that wondermill. "On the Finlandia project” I reminded the Pylon members about the project that ex-Adept SeBastian had started as a Sentinel. The aim of the project was to study the national character and the Finnish culture in general in things that were useful for our *Xeper*. I wrote:

"[...] This can include presenting works of Finnish artists and observations of their Initiatorily useful traits. The project can be thought of as our magical lens to the culture where we operate.

The Finlandia project touches more or less all members of the Pylon. The more one becomes aware of one's ultimate identity (the separate conscious Self) the more one also becomes aware of one's persona-level identity in our culture. Our broad use of the Finnish mythology is also essentially tied with the goals of the project.”

After this I introduced Hedningarna as something worthwhile to check out in relation to the project.

The two other articles I had sent in were mostly of a humor value. "Wettenhowi-Aspa: *Kalevala and Egypt*” included my brief introduction to the hilarious book from 1935 CE that claimed that the Finnish people were descendants of ancient Egyptians. The author presented some absurd linguistic claims about Finnish language, names of various places, etc. "Dear twice children of Hell” was an observation about the first historical document about Finland, in which the pope had deemed the Finns as inhabitants of Hell.

On Saturday the 27th of February at 9.30 a.m. I was on a train to Helsinki. I was

323 Published originally in *Vox Tauri*, vol. IX, no. 2, the newsletter of the Bull of Ombos Pylon.
324 Published in the *Scroll of Set*, vol. XXV, no. 1, January/February, XXXV AES/1999 CE.
325 See a footnote 26 of chapter 6: Sir Rudra in Hyperborea.
going to meet Adepti M.S. and N.N. and to attend the celebration of *Kalevala*'s 150\textsuperscript{th} anniversary, where Sanna Kurki-Suonio was going to sing with Aki Yrjänä their composition *Taivaantakoja* (a forger of the sky). I was also going to attend a series of lectures on *Kalevala* and Finnish culture at the Helsinki university.

The celebrations the next day were beautiful and the lectures interesting, but the most important experience of the trip happened already on the train to Helsinki. As the train rushed rhythmically forward, my mind was filled with ideas about the *Kalevala* Pylon, different kinds of wild projects, my coming annual pilgrimage to Karelia, Karealian magic, *Kalevala* poetry, and so on. As I was reflecting on the Great Bear, Sowilo and the path of the serpent\textsuperscript{326}, the Sun came out from behind the clouds... and I was connected to the same source I had experienced at Tampere in December. In lack of better words, I received a personal Key to my new magical name. That Key was "the vital pulsing core".

On the 9\textsuperscript{th} of March I, SeBastian, Adept Twilight and DenytEnAmun had a meeting of the Clan of the Holy Bear. We talked a lot and SeBastian massaged Twilight's shoulders and back while Hedningarna was playing on the background (how far we had developed from the early "satanic days" of the *Kalevala* Pylon...) I also had an Onyx meeting with DenytEnAmun, and we talked about our Work. The meaning of the vital pulsing core opened to me significantly during this discussion. I wrote in my diary\textsuperscript{327}:

"This was a significant meeting. We talked about our connection to the Great Bear among other things. I talked about my experience of 'the vital pulsing core'. This is very significant Key to who I am. The experience was *noumenal*. It didn't hit only to the core of my III° but also beyond it. It did show me the profound essence of myself as a particularization of the Black Flame. If/when my /Æonic function becomes clearer it is certainly connected to this. The central trait of the vital pulsing core is certain kind of *directness* – drawn straight from the CORE. While DenytEnAmun's /Æonic function is about contextualizing, mine is about certain kind of directness. This experience revealed me a challenge with great potential of *mysterium tremendum et fascinans.*"

I also had a meeting with a local drum maker that day. I had been in an impressive exhibition of the drums he had made and I was curious if I could make a shaman drum under his guidance. To make my own drum felt like a burning need because the drum was, of course, the most important ritual tool of a shaman. It took a while to get the conditions right for this, but the first step in the process was done.

Before making a self-made drum I was using a regular mass produced one. I started to make regular experiments, exercises and shamanic drumming sessions. I

\textsuperscript{326} See appendix 2: On the Snake and the Sun.
\textsuperscript{327} On the 10\textsuperscript{th} of March, XXXIV /ÆS/1999 CE.
paid special attention to rhythms (body movements, breathing, drumming, and their combinations) and pulsations and I studied traditional shamanic practices. Studying rhythms inspired me to think about them also in a wider context; rhythms of days, months, years, and so on. In all of this I naturally reflected also on rhythms of one's heart. I was pondering on how rhythms of the natural, objective universe, could be used in magic and how the non-natural self-consciousness could send "signals" through them. I had all kinds of interesting synchronicities, experiences in general and thoughts in the process. My idea of the Heart of Being and the vital pulsing core started to take a bit clearer shape through this. I shared my thoughts and experiments on the email-list of the Clan of the Holy Bear and my article "Drum and rhythm" was published in Tursanturpa already in March.

One of the biggest news in March was DenytEnAmun's decision to disband the Reaktorhaus. The haus had been a great tool in many ways, but there were a number of reasons why DenytEnAmun felt compelled to close it on the 4th of March. Among the reasons were how Sir Rudra had formulated the vectors of Work and the specific formulation of the concept of resonance. Also the lack of a database and of effective communication were mentioned in DenytEnAmun's "Reflections on reaktorhaus" later as things that effected his decision. DenytEnAmun could have, of course, reformulated and fixed these things as the new head of the haus, but there were still other factors in the big picture. These dealt in different ways with the nature of his IV° Work, something that he had discussed with me, Magus Webb and Magistra Hardy e.g. in his email titled "there is furniture on the way' and other cultural matters” on the 27th of January the same year:

"Dear Magus Webb,

thank you for your input.
First off I need to give credit to Priest Kotkavuori who has discussed all these matters with me with his usual extreme dedication and perceptiveness. I have drawn my own conclusions, but his help has been invaluable.
While I do not think the reasons you gave for disbanding reaktorhaus are that crucial, I am still of the mind that the haus should probably be formally disbanded.
Reaktorhaus – as I have Remanifest it in my mind – has the potential to be utterly my Work. When I think of it (to me) the problem is really not even the fact that some facets of the...

328 See e.g. Anna-Leena Siikala's The Rite Technique of the Siberian Shaman and Suomalainen samanismi (Finnish shamanism). Reinhard Flatischler's the Forgotten Power of Rhythm proved to be of special importance in theory and practice of rhythms later.
329 Appendix 48.
past haus do not fit into this Vision. The extra baggage could be discarded and still the essentials would continue in a form that would be of my genius. And the core would be the continuation of an unbroken line of essential experience.

The real issue possibly has something to do with culture.

When I was Recognized to the IV° I thought I would set out to touch the Aeon more broadly. For some reason I interpreted this (not thinking about it really) as an expansion into the Anglo-American Temple. Thus it felt natural to take initiatory structures that had been formulated in that cultural matrix and to seek to recast them (Soa-Gild, rektorhaus; even my Scholomance Pact to a degree).

I have been wondering whether this actually is the wrong approach for me. In each of these structures there is something that I do not agree with (not that I wouldn't think the general thrust and impact of each is a highly positive one). Maybe a bunch of this is due to the fact that my culture just makes me do things a little differently (in terms of emphasis and valuation). For example, rektorhaus is kick ass in its achievement orientation, but still it fails a bit short of my vision of how to do things. And by this I think I mean how to do things here (in my cultural matrix).

Scholomance is great in allowing initiates to "force" themselves to fulfill their will. But the way some of this is emphasized gives me the creeps.

Soa-Gild is a fantastic innovation in opening a new avenue for I°-II° interaction (etc.), but still some of the ways this was implemented do not feel right to me — again here (in my cultural matrix).

I know I could attempt to "fix" some of these things, but I doubt whether that is really my job (or whether there really is — as far as others are concerned — anything else to fix than my cultural perceptions).

You see, when I was a Priest, context meant little. The core of this degree is the direct, almost "unmediated" communion with Set (the Black Flame) and the act of reflecting this communication to the objective universe (the Subjective Universes of other initiates).

Place and personality have little meaning in this "meta" flow of essence. The Priest just goes from person to person and situation to another and casts their essence on people.

As a IV° I have noticed that it is as if a room full of furniture was being carried with me. My personality (and hence my culture) is suddenly again an issue in how I can effect the work of my degree.

The war I am waging has to be an indirect one. Hence it will have to be mediated by all the context (from cultural matrix to human personalities) that was not much of an issue as a III°.

And I do have a lot of furniture I was not aware of previously. Some of it can be easily removed, but some is pretty useful and to my liking.

I have been thinking that maybe the avenue into the Anglo-American world is not, after all, that much of a real option for me. Not that I couldn't possibly pull it off, but more like I have no real desire to do that. My Need and Quest may lie right where I am at, in the "European market".
Here I have always known how to do things. Almost all the structures I have ever initiated here have kicked ass and most still do (under different leaders).

Taking up things from an another cultural matrix on the IV° level may be a bit defective. At least unless one dissects it all and remanifests it in a way that has the potential of working in one's own matrix. The dissection, however, at the IV° level seems to almost equal creating a whole new thing.

I have noticed that the more "secrets" (and this is not to belittle the initiatory lessons) of another cultural matrix have been revealed to me along with taking up the said initiatory vehicles, the more "allergic" I have become to them.

While I can see that they have enormous potency in another culture, much of it seems defective if applied here. I am not trying to overestimate cultural barriers or make artificial restrictions to myself. I just try to make clear a small point that seems to have a rather big effect in matters initiatory/magical of the IV°.

These reflections have led me to think more and more that real Äonic Work that I can and should do – and that I have always innately had the Need for – is to do my stuff here, the way I think it is best done.

I have no intention whatsoever of "burning any bridges" to the rest of the Temple, but the more I think of this, the more magically appropriate it seems to me.

I guess I should manifest things as I think they are appropriate in my own culture and let others perform the "conversions" (of cultural nature) or adapt to my strategy. (Not that I couldn't at times do the other extreme, but this seems like the right main focus for my work at this time.)

This has lead me to consider not only disbanding reaktorhaus, but also possibly resigning Scholomance (though to the latter I have not yet given any real thought). (Soa-Gild I have already left as you know.)

[...] At least for me personally the idea of the Greater Self has not been something on a simple linear timeline. Even as early as the Shub-Niggurath Working I realized this was too simplistic and I never based my work on reaktorhaus in as simple a concept […]

The way I see it any resonance between different "selves" on a single "time line" is just a clumsy analogue thought up to sate the needs of the rational mind. The type of resonance reaktorhaus in my opinion sought goes into many "directions" at the same time and has the effect of bringing everything together into a more coherent and fully manifest totality. The 9-year Blót Working initiated last year was my attempt at learning to define this interaction more precisely.

Anyway, I don't know if Rudra's model of the higher self was defective or not. If it was I never shared it and nor would the haus under my leadership.

[...] I will discuss the matter further with Sir Tapio (Priest Kotkavuori) and Sir Sigurd (Adept Peribsen) and would appreciate it if you could let Lady Guiniviere read this and post her thoughts.

As of now it would seem the haus will be disbanded.

Something has, however, already been building up from the ashes of the old haus and I
have no doubt it will take its appropriate shape when the time is right (what a dumb ass sentence :)).

Again, thanks for your input,

Walhalla!
DenytEnAmun

The cultural differences were discussed quite a bit between me, DenytEnAmun and Peribsen that year. These were especially important to DenytEnAmun due to the nature of his Work. As mentioned in the above email, he was starting to distance himself e.g. from the Scholomance Element and he had left the Soa Gild because of this, too. In my interview of him about a month later that was published in the March issue of the *Scroll of Set*\(^{330}\), he even made a comment that "If I can figure out a way of furthering an existing US-based initiatory structure without killing it, the OA [the Order of Amon] will be on my first list. :)

The new *Scroll* included among other things also Setian Amr's article "Concerning Setian culture and the value of games" that was published originally in the *Nine Plagues*, the new English language newsletter of the Kalevala Pylon\(^{331}\). Based on my suggestion, Amr revised the article a bit and sent it also for the *Scroll*. There was also an important announcement: Magus Webb had released his new book *Uncle Setnakt's Essential Guide to the Left-Hand Path* via Rûna-Raven Press to mark his first ten years in the Temple. The back of the book told:

"The *Essential Guide* opens the Door to the darkly resplendent worlds of the Left-Hand Path. Part philosophical treatise, part ontological stand-up comedy, and part magical practicum, this book makes clear what many books have only hinted at. For people with wit and perseverance, this book is a training manual for supermen and women".

Magus Flowers started his preface to Don's new book with the following words:

"Uncle Setnakt is an author who dares to tell you the truth – an increasingly rare thing in our world today. This book is an *essential* guide to the Left-Hand Path – a path which leads to one who treads it to becoming more independent, permanent and perfect. These are high goals, and hence it is a difficult path. On a difficult path only those who tell you the truth are your friends. Uncle Setnakt is your friend. This book provides you with his best advice."

While Don's previous book the *Seven Faces of Darkness* was all about the Greco-Egyptian magical context, the new book was more universalist Left-Hand Path in its approach. The Northern Initiates naturally ordered the first Grand Tursas' new

\(^{330}\) Tapio Kotkavuori: "Interview with Magister DenytEnAmun". The *Scroll of Set*, vol. XXV, no. 2, March/April XXXIV /ES/1999 CE. See appendix 17.

\(^{331}\) Because I have no copy of the newsletter in my archives, I can't comment on it further.
My Work as a Priest of Set included some pleasant and unpleasant things in March and April. The pleasant things included my regular interaction with all the I°'s I was working with and meeting Setian Amr and his wife M.A., who I sponsored later in June into the Temple. I had exchanged emails with her for some time before we finally met for the first time in Turku on the 28th of March. I was also enjoying my continuing talks with Mrs. Merja Hermonen, a theologian who was doing her doctoral thesis on satanism in Finnish culture.

The unpleasant things included a need to deal with forces of stupidity. The Finnish media, especially the yellow press, had taken satanism and devil worship to their headlines after some loose cannon teenagers had committed a murder while being blind drunk late the previous year at Hyvinkää, Finland. Because the kids were interested in black metal music the media was quick to tell as a fact that the case was a satanic ritual murder. It didn't matter that university researchers denied this with sound arguments. The Temple of Set was sometimes mentioned in the media fuss with the most stereotypical misinformation.

I felt it my duty to write again to Harri Heino, the head of the research center of the Evangelical Lutheran Church and to many others, who were making statements about the subject in the media. While most persons I contacted took my feedback constructively, some didn't. Heino decided to stay quiet, most likely because scaring the public and devout Christians with ”evil satanists” served his
Christian agenda. Past Heikki Mäki-Kulmala from the Tampere university, who had publicly claimed the Temple to be ”a right-wing organization” replied to my feedback with ad hominem remarks and arrogant statements like this:

"It doesn't matter if the Temple of Set doesn't definite itself as a nazi organization. In the light of my understanding – and I think I know quite a bit about nazi ideology – the connection between nazism and setianism is unquestionable”.

Anyone who has read this trilogy knows how absurd nonsense this was. Ms. Minna Rikkinen, who had done his pro seminarium study about the Temple to the department of theology of Helsinki university, contacted Mäki-Kulmala too, and got a very similar reply as I did. "He turned out to be really prejudiced and biased, which was quite surprising from a university researcher”, Rikkinen wrote to me later. This reminded me of a chapter from the Temple's general information letter:

"Conventional society instinctively fears and often hates what it cannot easily understand. If you seek out the Temple, you may find yourself senselessly accused of popular conventional evils of the day: racism, sexism, anti-this or pro-that. When you can look around with your own eyes and see that the Temple embodies and promotes none of those things, you will realize a great deal about the suspicion and antipathy with which conventional social/religious cultures regard any manifestation of intellectual independence of consciousness.”

The March issue of Tursanturpa included my previously mentioned article “Drum and rhythm”, Setian Amr's ”Thoughts from the path of self-remembering”, a poem ”Truth about death” and a rather humorous ”Vacuum cleaner Working”, a banishment of a low mood. Adept M.S. had written his regular Kalevantulet column, updated version of the Kalevala Chronicles and program for the coming Kalevala Clave XVII. There was also his regular translation of one of Magus Webb's ”Uncle Setnakt Says” articles.

On the 1st of April at 8 a.m. I was picking Adept Peribsen and Setian M.S. from Silja Line terminal of Turku. Adepti M.S. and N.N. from Helsinki arrived the next day. It was time for the Kalevala Pylon's XVII Clave at Turku. My Order of the Trapezoid ring that I had ordered some half a year earlier had arrived at me recently. I had decided to start to wear it on my 27th birthday, the day before the Clave officially started.

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332 In Neljäs Valtakunta program on the national television in the late March, XXXIV ÅES/1999 CE
333 Email from Mäki-Kulmala to me, dated the 8th of April, XXXIV ÅES/1999 CE.
334 Email from Ms. Rikkinen to me, dated the 22nd of April, XXXIV ÅES/1999 CE.
335 Published originally in Vox Tauri, vol. X, no. 4, December XXIX ÅES/1994 CE.
Saturday the 3\textsuperscript{rd} started with a general discussion. Practically this meant discussing the main \AEonic Word \textit{Xeper} from different angles; e.g. as a process and as a moment. Magi Aquino's and Webb's different formulations of the Word were also compared and discussed.

This was followed by some runic vocalic singing and voice exercises, led by Adept N.N. I remember I tried to imitate Elvis Presley (but probably sounded like Eilert Pilarm). I discussed my Work with rhythms and led a little drumming session. Next Adept M.S., Sentinel of the Pylon, introduced and led the Kirjokansi ("Gaudy Lid") Working, which was the next one in the series of Mystery of Sampo Workings.

The Knights of the Aurora Borealis Lodge of the O.Tr. ended the day with a sumble that was done next to the dam of Halistenkoski, Turku. I drank for the ancient Finnish god Tapio as a hero, \textit{Remanifestation} as a principle, and I promised to continue to challenge myself in jogging, to make my annual pilgrimage to Karelia soon again, to continue to Work with the Devil's Fist and to share some observations on it when the time was ripe, to continue to explore rhythms and the use of drumming in magic, and to do some writing projects. Most likely I made some promises regarding my studies too. On the round of boasts I drank for my courage to face some personal things boldly, although they were painful. This and the round of principles dealt with my dating relationship that was transforming into a friendship. After the formal rounds we did also drink for each other and to things that we would create together.
Sunday the 4\textsuperscript{th} was opened with the Beelzebub's workshop that DenytEnAmun had given to Adept N.N. to run. There was a discussion about how the workshop was going forward, what kind of exercises we would start to practice, etc. The bombastic Will to Power Working that I had written in XXXI ÆS/1996 CE and that was done upon the Gulf of Bothnia during Kalevala Clave X\textsuperscript{336}, was the next thing in the program. I don't remember who suggested it, but it wasn't me. The Working had served me three years earlier but I didn't feel it relevant to me at this point. Accordingly, I experienced it mostly as an interesting echo from the past, giving some mirror to who I had Become since then.

DenytEnAmun talked about the Order of the Claw of the Bear that he was going to launch in the near future. This was naturally of great interest to everyone as it was big if not very surprising news. Finally, Adept M.S. talked about the intranet pages of the Kalevala Pylon. After that there was free discussion, I played chess with Setian M.S. and we watched some old videotapes from the previous meetings. SeBastian, who was getting closer to joining the Temple again, visited us at some point of the day.

Although the Kalevala Clave XVII was a good one, my experience of it was colored by stressful changes in my personal life (the imminent end of my dating relationship). More than that, I felt like being under the influence of the ninth/the first angle of the seal of the trapezoid\textsuperscript{337} (I had just had my 27\textsuperscript{th} birthday; 3 x 9); perfection or rebirth/chaos, or something like that. I pondered if the recent developments in my Initiation were somehow reflections of this. I had remarked many times in my diary for the last few months that I was in \textit{solve et coagula} process again, but this time it was outwardly not so harsh as it had been the previous time\textsuperscript{338}. This time it was somehow more broad or deep, something that was coming first of all from inside of me. This had something to do with the core of my being, the vital pulsing core, the Heart.

\textsuperscript{336} See the first part of the trilogy, chapter 14: Sowilo Rising II.
\textsuperscript{337} For more on the angles, see Stephen Flowers, GME. Tr.: D. "Yn'khe Rohz: The Cycle of Nine" in \textit{Codex Trapezoedicus} or \textit{Runes}, vol. X, no. 3, September XXVII ÆS/1992 CE and Michael Aquino, GME. Tr: "Commentary on the Seal of the Nine Angles" in \textit{Codex Trapezoedicus} or from the Order of the Trapezoid's public webpage.
\textsuperscript{338} See the first part of the trilogy, chapter 12: Ragnarök.
The Great Bear Rising

On the 6th of June Magister DenytEnAmun Recognized Peribsen as a Priest of Set. I was happy to witness the Recognition that took place during the late evening in front of an ancient mill stone, next to the dam of Halistenkoski in Turku, Finland. There were ”bats flying into the night and sea gulls screaming their applause”, as DenytEnAmun humorously remarked. The third Northern Priest, the first one in Sweden, had been in the Priesthood process for about a year and had communicated extensively with DenytEnAmun about it. We three had naturally also had many talks about Peribsen's process together. Magus Webb and Ipsissimus Aquino were part of the official Recognition team. It was a great day for the Temple of Set in North Europe.

The Northern Priests had started to talk extensively about cultural issues already some months earlier. Magister DenytEnAmun was the spearhead in this and his email to the IV°s of the Temple reflected the matter at hand well. In the draft of that mail339, entitled ”Carrying Lucifer's Torch in the North: Localization and the Æon of Set”, he wrote:

"Throughout the years that I have been in the Temple the idea of local co-ordination of Temple affairs has been bounced back and forth (European ”co-ordinator”, ”areal directors”; a network of ”checking out” would-be Setians around the globe...). The idea has to my knowledge always received favourable mention, but the situation has been we have not really been that international (or that large in numbers) to warrant much practical action in this direction. This summer, however, I am expecting the Temple in Northern Europe will have about 12 classy initiates (including 3 III°+ initiates), at least 3 well functioning Pylons, probably an Order, and a bunch of well thought out publications and excellent gatherings. I think that after over 9 years of hard work a critical mass in the Need for localization has been reached both in terms of the quality of initiates (and Temple activities) in Northern Europe.

This email is my contribution to re-opening the discussion on localization of the Temple, the localization of its services and its self-representation. With 3 fully committed III°+ initiates in Northern Europe I would also suggest the formation of an action group to this end and would offer myself as the co-ordinator of such an enterprise.

I would argue that the point where localization really becomes an issue is the III°. The work of the I° and II° may require some cultural filtering and re-interpretation to make ideas expressed in the jargon and the assumptions of another culture work. But this, in my opinion, can be done with relative ease. At least we have seen it happen many a time. However, it is at the III° that the initiate becomes an official representative of the Temple of Set (sometimes this happens at the II° if the person is the senior initiate in the area) who is expected to explain the basics of the philosophy of the Temple to his/her culture/area should the need arise. It is very hard to directly represent the Temple in, say, Northern Europe with material that was written

339 Email from DenytEnAmun to me and Peribsen dated the 30th of May, XXXIV ÆS/1999 CE.
for another mentality. Countless times I have felt the inadequacy of some of the Temple's informational material in the North European setting. It is not that there would be anything wrong \textit{per se} in ANY of it, but it was just written from such a vastly different perspective and for an audience very far from that here.

I would also argue that at the IV$^{\circ}$ localization (or more generally contextualization becomes crucial, it is not just a matter of living in a certain geographical location) becomes crucial, a \textit{sine qua non} (= something you cannot do without). At least for me the whole wordly structure of the Temple became an issue. After much work at founding an Order I realized that the problem lies in the structure of the Temple itself, not my Order Ideas. The Order system as it is – has been conceived for and proven to be effective in the Americas (though it may have its roots in European guild systems).

To be more precise, my current understanding is that what is holding me back from founding an Order is not the way Orders have been conceptualized, but the lack of any localized support for Orders and even more crucially for the whole structure of the Temple of Set. Let me elaborate on what I mean by this.

First a note on how I go about thinking of my own Æonic mission/meaning. I think there are about two Unique and Essential Æonic contributions that are Required of me by the "kynfylgja" (= localized magical inspiration of Northern Europe) that attached itself to me in 1994 (which is when I think my IV$^{\circ}$ process really started off). These could be phrased as follows:

1. Strengthening of North European culture and mindset by internalizing the core of modern Left-Hand Path philosophy and practice, and then translating it into a Northern setting.
2. Strengthening the viability and potential of the Left-Hand Path by examining North European culture(s) for Æon enhancing ideas and especially efficient/useful methods of LHP initiation, then translating these to the Æon at large.

My journey in the Temple has been filled with an overabundance of the magic of place (context) in its abstract sense. I have internalized and applied contexts (magical systems, models, practices etc.) that the Temple has offered to me, and made them work for me. The other thing that my path has had its large share of is the magic of translation ("localized" re-contextualization). I have recast what I have successfully enacted into the North European structures (Pylons, study groups, Lodge...), publications, traditions (the way we run gatherings) and practices of the Temple of Set.

When I think of founding an Order that I hope will thrive in the Northern setting I feel a Need for some official support for all the customization/localization we have achieved in Northern Europe. Due to our cultural differences we run things slightly differently here, and I think that if we are hoping to really make the Temple thrive here, we should in fact have a North European public face that is slightly different from that of the Temple at large. New initiates should not be required to invest unnecessary time/effort in reinterpreting cultural differences, but they should have immediate access to a customized/localized version of the Temple so that they would be up to par with new Setians in the States.

There is actually nothing much new here in terms of practice. For a number of years we have crafted our own traditions here, screened North European initiates by ourselves and all that. But I feel that now is the time when we must make these already established practices
more official and slightly more visible.

The following are a few basic ideas I have been discussing with other North European initiates, most notably Priest Tapio Kotkavuori and Adept Peribsen.

* We should have our own version(s) of the General Information and Admission Policies letter, customized to reflect the reality and practices of the Temple in Northern Europe. This should not just be in our own language(s), but also customized as to its contents in terms of what we perceive is essential information on the Temple for a would-be initiate. (The GIAP letter has been translated here for a number of times but it has never been given to public circulation because it has not sounded quite right. Similarly some other general documents at xeper.org could be revamped. We have actually translated a number of them, but the path of an initiate is just a little different from that of Veronica – and it would be nice to see that reflected in the translation/customization.)

* We should consider making our own, annotated/commented edition of the Crystal Tablet. It should have culturally interpretative commentary on its essays (say, for example, some reflection on the nature of North European laws, society and the conceptualization of ethical action), and perhaps some references to analogous traditions/ideas more current in our own cultures. (This project should eventually comprise all the Tablets, but we should work from the ground up.)

* We should set up our own web pages (within xeper.org if that is possible) for Temple of Set Northern Europe and make available some sense of what unique features the Temple has here. (Right now I think separate pages for TS (a) Northern Europe, (b) Finland and (c) Sweden would be a good idea. When more Setians mature in the other North European countries, more pages could be created. And of course this holds true for the other aspects of customization I am suggesting.) Reading these pages it should be apparent that the Temple seeks to derive strength from all the cultures it operates in and to adapt its outer form to all the environments it finds itself called for.

* With the Coming-into-Being of customized versions of Temple documents we could seriously consider moving into local distribution of Temple documents. Now that the internet is so widely available I think we would find a cost-effective way to achieve this (some North European Setians, for example, have CD-burners that might be used for distribution of Temple documents, sending .pdf files might be an option for those with a capable printer, etc.). (This is something I do not see happening very soon, but it is an idea that is worth developing further.)

* I also think we might eventually consider localizing the payment of Temple dues, but I know from Magistra Aquino that that is not practical at least in the present situation (and I have no desire to push this at all, but felt it warranted a mention).

I feel that some of this type of basic customization/localization should be in place before we can comfortably move into the stage where we have structures of the magnitude of Orders etc. founded by North European Setians (or Setians in other cultures remote from that of the States). I am in fact thinking having local representatives of various Orders (those that the area has Master of the Order level initiates in) would be a fantastic idea. But before something like this can really work we should recognize and implement the basic idea of localization/customization Temple wide (I do not think this needs to be stressed everywhere
where there are Setians, only in those locales where a certain critical mass of Setian Essence intrinsically calls for it and is ready to do the Work.

If you think of what I am suggesting, you will recognize it is actually a bunch of rather minor things, some of which are already in effect. But I seriously think the Temple will have an unnecessarily hard time flourishing further in Northern Europe if the customization and especially the Idea of the Temple of Set as localized nodes of an initiatory network is not given some more official support and consideration.

I further think that while we are working on this localization North European Setians (and Setians in other non-American areas) should make a concentrated effort to communicate the way we work here to the Temple at large so no sense of fragmentation will come about. We should seek to more actively share the gems we have extracted from our cultures and mindsets. Indeed, my idea of localizing the Temple equals the creation of an optimally energized network of initiatory power with each of its nodes enriching and augmenting the others as much as possible.

_Xepera Xeper Xeperu!"

Peribsen and I shared DenytEnAmun's views. I was also pondering what would be the point when we should consider to seek to register the Temple of Set as an officially recognized "religion" or "religious association" in Finland, if that would be practical or meaningful at all. There was some interest in the States in the ideas DenytEnAmun presented (Magi Webb and Flowers, and Ipsissimus Aquino) but there wasn't much real enthusiasm about them. Magister AruXet from Germany, who had been doing localization in his own practical way in his culture, supported DenytEnAmun's ideas, but left the theorizing of the localization to DenytEnAmun.

DenytEnAmun's efforts for localization produced an email list for European Setians, the first North European webpages of the Temple (that back then were still linked to from the Temple's main webpage) and we also had our own webpages in Finnish and Swedish. One could say that the coming European meetings (Euroclaves) got a boost from these efforts, too.

Thursday the 10th of June was a hot summer day in Turku. Soon after the Hedningarna concert in wintry February the same year I knew that I wanted to meet their lead singer Sanna Kurki-Suonio, to make an interview with her. The day had come and the interview took place at the Samppalinna outdoor pool cafe.

Sanna was a magnetic figure. "Modern poet singer Sanna Kurki-Suonio is

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340 Magus Webb commented in one of his emails, dated the 24th of November, XXXIV /ES/1999 CE, to me: "As you have probably already guessed, Europe should do as much for Setian culture in the next twenty years as America did in the last twenty. By then Asia should be Opening... We will have much to be Proud of when we are old men."

341 They were available for the public in early January XXXV /ES/2000 CE. The current pages can be found from here: https://xeper.org/hyperborea/index.php
so intensive performer that she is often thought to be a witch”, the Helsinki university magazine wrote aptly later the same year. I felt that she manifested powerfully energy that resonated deeply with the Hyperborean current and the way of the Heart. Typical to the nature of my Work with Heart, I wanted to link directly with her and exchange some energies, learning from it.

At the beginning of the interview I put another of the ancient bear molars I had received at Tampere the previous year symbolically to the table. ”I’ve brought this bear molar with me in the spirit of the ancient Finns here – if the meeting was important, they always brought some magical objects, e.g. bear teeth, with them to the occasion”, I told. Sanna liked the gesture and twiddled with the molar enthusiastically. In the interview I first learned that she had left Hedningarna just recently. We talked also about the group's *Karelia Visa* album, their trip to Karelia, touring, singing, poem singing, studies, folklore, paganism, shamanism, power animals, witchcraft, and future. The following questions and answers of the interview are worth quoting here:

”Tapio: One of my favorite philosophers, late russian P.D. Ouspensky, wrote that the meaning of music is generally speaking emotional understanding of things, search for beauty, expression and processing of such inner things which one cannot properly otherwise express verbally. Also such classics of comparative religious studies as Schleiermacher and Rudolf Otto used to think likewise – according to Otto, music is one direct way to experience *numen*, the deepest Mystery of Being, which is beyond the reach of logical mind. What do you think about those views?

Sanna: They sound very true to me.

Tapio: What does music and singing mean for you?

Sanna : They mean for me possibility to express things which I cannot otherwise verbally express. I also get things that cannot necessarily be properly described with words from doing it. For me, singing is a great connection to some greater being (laughs). It does not matter what one might call it.

Tapio: If someone asks you ”are you a witch?”, what's your answer?

Sanna: I developed this answer to this question at some point – if witchcraft is doing things in an intuitive way, in a way that things you do come from deep within yourself, then ok, I can accept the term.”

When the interview was over we shook hands and got a little electric shock from each other. We laughed about it, but I thought it was a nice symbolic ending for such an electrified encounter.

My Work with Heart had reached a point that I started to pen some pretty inspired texts. They were poetic and I experienced that they came from a dimension of

342 Helsinki university magazine, the 12th of November, 1999 CE.
Being that was beyond merely rational level, being *numinous*, supra-rational, instead. I had written poetry before, but compared to what I was writing now, my previous texts felt rather superficial. These “sendings from Heart” were important to me in the time and space where I received them – they succeeded to put into words some important things I was Working with at the time. As such they were rather subjective and I guess only the people who I was closely Working with (at this point especially DenytEnAmun) could see what the texts were really about. They became appreciated later especially by Priestess Mut and Amn DeCecco, the founder of the Order of Amon, the “Hidden Dimension” Order, too. These texts spoke to me that I had succeeded to open a new angle, a new kind of link, to the core of my Being. The first important sending from Heart was received on the morning of the 15th of June and it was sent to DenytEnAmun and Peribsen:

**Reflections on the Heart**

_Everything that exists, exists because the Being_  
_has Will to Create things into existence_  
in order to _See the richness of Itself and the Mystery of Itself_  
in its Creations and in the very act of Creation itself.  
 Therefore, for Enlightened Beings,  
_death is another side of life as life is another side of death_  
in the Creation that IS in the Hidden Dimension.  
_Deep Waters meet Fierce Fire in the Silence of Darkness._  
_There that which is Real, in the Heart of Being, is Created._  
The Heart of Being is, what IS.

Later the same week, on Sunday the 13th, I attended Oppositional religions seminar in Helsinki. My only reason to be there was to hear what Mrs. Merja Hermonen and Ms. Minna Rikkinen, who I and DenytEnAmun had been in contact with because of their researches, had to say about the Temple. They didn't say much about the Temple, but what they said was all good. Freshly Recognized Priest Peribsen was there, too, because of his studies. After the lectures were over, we went to have a dinner and a talk with Peribsen. There had been some thoughts from both of us in the latest *Scroll of Set*343 on humor and courtesy at Setian gatherings, and we talked a bit about that. Most of our talks were about the localization ideas mentioned earlier. We also visited Adepti M.S. and N.N., whom we had some interesting talks with. M.S. talked about the Order of Horus, which he was considering to join.

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343 Tapio Kotkavouri: “On humor and courtesy at Setian gatherings” and Peribsen: ”The importance of humor” in the *Scroll of Set*, vol. XXV, no. 3, May/June, XXXIV AES/1999 CE.
I met Adepti M.S. and N.N. soon again because they were going to host the Kalevala Clave XVIII. The really hot summery Clave was attended by Setians Amr, M.A., Adepti Twilight, N.N., M.S., Magister DenytEnAmun and myself. On Friday the 25th we had the traditional Crystal Tablet discussion about the basics of Setian philosophy and magic. That was warranted especially because of the new Setian M.A., Setian Amr's wife. The importance of ethics was naturally part already of the Crystal Tablet discussion but we had decided to have also a separate talk that focused especially on ethics. There were also rune and yoga workshops. I talked about the history of the Finnish death culture, how our thoughts and practices regarding it have changed over time. Adept N.N. led a Beelzebub's workshop on Gurdjieff's ideas and we made some related practices. The workshop had been now under her steering for several months, there were regular practices and experiences and advices were shared on the workshop's own email list. We also had a group Working where Setian M.A. was inducted into the Temple and the Kalevala Pylon.

One of the most important Initiatory experiences of the Clave for me took place between me and Magister DenytEnAmun. We had researched and developed a method of ”oracling” and we had decided to test it. The Uralic shamans had used this method when they wanted to dig deeply into some meaningful subject. This was traditionally about singing to each other about the chosen subject, each further commenting and deepening the unfolding picture.

We were sitting in a valley full of sand and stone in the middle of a dark forest, facing each other, looking deep into each other's eyes. The chosen topic of oracling was the state and Needs of the Temple of Set in the North. After concentration one of us said a few words and the experience started to build on that. From the very beginning it felt that we had a genuine living link to the Finnish tradition. The atmosphere built up throughout the whole operation and the expectations of both of us were surpassed greatly. We came up with a clear vision of the Temple in the North and of the road that would lead to a re-awakening of our tradition.

I had started to ponder whether I was in a IV° degree process around the time I had received my new magical name. The half year that had passed after that had deepened the process and my diary entries speak richly of this. I experienced that in the oracling we did I was able to Work from an impartial and Self-isolated focus, comprehending the contents and relevance of the operation from the perspective of the Æon. Magister DenytEnAmun noticed that, too, but didn't say anything about it yet. The Working was a very useful mirror for me to experience the change in my Being.

344 This was based on Dr. Juha Pentikäinen's book Suomalaisen lähtö – kirjoituksia pohjoisesta kuolemankulttuurista (Demise of a Finn – writings about the northern death culture).
I wrote in my diary later that "Heart is the essential mode, experience, of my Being. I have earlier Worked with my direct link with the Black Flame, but now I have started to get a deeper understanding of the context, the culture, for it. This enables me to Work further on this, on a very deep level..." In addition to Working on my cultural context, I had started to develop and use my own tools for experiencing and using the Heart in Initiation: The Devil's Fist and the Book of Life, which, together with the modified sumble, Karhunmalja (the Bear Toast), were more metacultural in their nature. They became essential parts of my Order of the Great Bear later.

The June issue of *Tursanturpa* included Setian Amr's texts "Once upon a time there was a Red one" (a fictional text about his Initiation that was reaching towards the II°), "The Eternal Man" (a book review346), and "Goals and Lesser Black Magic". Setian P.K. contributed with "Greater Black Magic: a description of a good luck ritual" in Swedish. The Sentinel, Adept M.S., had written a nameless poem and translated Magus Webb's "Ideas as tools347" and one of his "Uncle Setnakt Says" articles348. I had sent in the before mentioned "Reflections on the Heart349", a letter I had sent to Harri Heino (the head of the research center for the Evangelical Lutheran Church) about his heavily disinformational chapter about the Temple in his book *Mihin Suomi tänään uskoo? (What Finland believes in today?)* and some thoughts about the Kalevala XVIII Clave.

On the 5th of July I started my annual pilgrimage to Finnish Karelia. I considered the whole trip as a Working that aimed to illuminate me the Heart in my own cultural context. I spent lots of time with my relatives, especially with my grandmother, and I enjoyed the beautiful local nature, the forests and the lakes. I also liked the local dialect to which I was able to shift pretty well after few days. This all was highly inspiring and my insights on Heart deepened.

I wrote a lot about the vital pulsing core and numinousness of the Black Flame to my diary. I understood that my Work was to convey this vital pulsing core, experience of numen, to this world and to offer context to Work with it. Due to the nature of numinous (that colors everything once it is truly experienced) this

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345 On the 1st of July, XXXIV ÆS/1999 CE.
346 Louis Pauwels & Jacques Bergier: *The Eternal Man*. This was back in these days on the Temple's reading lists category 17: The Gift of Set.
347 Don Webb: "Ideas as tools", an email to the setian-l list, dated the 10th of May, XXXIV ÆS/1999 CE.
348 Published originally in *Vox Tauri*, vol. X, no. 3, September XXIX ÆS/1994 CE.
349 Which was also published in the *Scroll of Set*, vol. XXV, no. 4, July/August, XXXIV ÆS/1999 CE.
context and Work was holistic, as I already well knew based on my own Work. I saw that my Work included writing and speaking about the Work with Heart, to put it into words, and to send these words and energies into the Universe. I gained insights into the nature of Heart, Work with it (both illuminative and operative) and into contextualizing it, seeing it all in a bigger picture. I also understood my name Karhunhampaankantaja, the Bearer of the Tooth of the Bear clearer. In my holistic Work I "chewed" everything I encountered in my Initiation, "assimilating" them to serve my and other's Xeper. The bear, as mentioned before, was the mythical figure of the borderlands of existence, the manifestation of the principle of the isolate intelligence in the Finnish context. All of this spoke to me also of my Æonic function.

Work with the Heart seemed at that point to fall into four basic categories in the Finnish context: Work with "water" (illuminating or receptive magic), "fire" and "wind" (operative magic) and "luotteet" (birth of things, words, verbal magic, creation). In addition to these there was "healing". "Luotteet" referred to the Baltic Sea Finnish tietäjälaitos ("tradition of seers") that was shamanistic, but had its distinctive characteristics. One of these was the use of words, formulas, poem singing, in magical operations. I had found an interesting link from this to the Blót Working that Knights of the Aurora Borealis Lodge of the Order of the Trapezoid had done the previous year at old Uppsala. Anna-Leena Siikala had mentioned blót in her account of the pre-Christian Finnish "folk religion":

"The oldest layer of Finnish religion is manifested with strongest cogency possibly in shamanistic fragments of poetry that deals with Väinämöinen. It is told in the poem about Väinämöinen's travel to tuonela ["realm of the dead"] how a witch travels into other worlds and how she needs to return like a shaman in a shape of a snake. Based on its style the poem is from the viking age. The core subject is significantly older, though. In the hymn of Vipunen, a seer (either Väinämöinen or Lemminkäinen, depending on the operation) seeks holy words or luotteita from a grave of a long dead witch, who knew how to "langeta loveen" [to get into trance and to work magic while in it]. The Finnish word luote is a scandinavian loan that corresponds to ancient scandinavian blot = a sacrifice, a sacrificial prayer, a spell. It is known that a Finnish seer visited a great seer's grave for consultation even during the 20th century."

On the 7th of July I went to the city of Joensuu to visit Carelicum, a museum of karealinism and the culture of North-Karelia of Finland in general. I didn't quite know what to expect. To my happy surprise, there was a lot about tietäjälaitos, the tradition of seers. The entrance to that section of the museum was a dark hallway that had a starry night sky (made of tiny little lights), an infinity mirror and some appropriate ambient music. This gave me a feeling of stepping into a Working

space, beyond space and time. There were bear teeth, a bear claw, a wooden box with a pentagram on it, and other magical objects used by seers on display. In the middle of the darkness there was also an interesting “tent”, a structure shaped a bit like an egg where you could hear some kantele playing quietly coming from. It looked like a small round ritual chamber.

Intrigued, I went inside the “tent” and found myself in the company of seven persons, past and present, who had been or are, important to the tradition. Among these were famous poem singers Miihkali Perttunen (1815-1899 CE) and Ogoi Määränen (1858-1940 CE). Their portraits were put on small spotlights and one could listen to recordings of their powerful singing. This set me magically in the right state of mind and because I was practically alone in the museum, I decided to make oracling in the spirit we had done with DenytEnAmun at Kalevala Clave XVIII recently. The focus of the operation was my current Work. The Carelicum Working I resulted in a two-page poem or statement written partly in the Karelian dialect. It was set in the mythical context of the tradition of seers and also of the deeper Finnish spiritual strata. It was not perfect as poetry, but it was powerful and it impressed me as a genuine record of oracling with the karelian spiritual current. It spoke to me of the direction of my Work. I returned to this document every now and then for inspiration during the coming months.

A handmade clay bear I bought from Joensuu, East Finland
XXXIV ÆS/1999 CE
A claw and a tooth of a bear at Carelicum museum, XXXIV ÆS/1999 CE

Magical objects of tietäjälaitos, the tradition of seers, at Carelicum museum, XXXIV ÆS/1999 CE
Before returning to Turku I still went to Kihaus folk festival at Rääkkylä, East-Finland, on the 10th of July. It was something I had never experienced before. The contrast to rock festivals was huge. This was not noisy, people were not that drunk, there were lots of people in their national costumes making impromptu performances in odd places, and so on. My reason to go to the occasion was to see Sanna Kurki-Suonio do a solo gig and to witness Hedningarna the third time live. I had seen them just about a week earlier in Turku at Ruisrock festival. It was a nice
way to finish my pilgrimage to Karelia that year.

On the 13th of July, the traditional Finnish day for midsummer and the original day of the biannual bear ceremonies, DenytEnAmun founded the first North European Order of the Temple of Set: The Order of the Claw of the Bear. The Order was officially founded around 9 p.m. at DenytEnAmun's and his soon to be wife's, Lady Twilight's, home at Turku.

The three of us had done the first and the second 'Epäjumalain' nostatus Workings (Workings for awakening the ' unholy' Finnish pagan gods) on the same day in XXXI ÅES/1996 CE351 and in XXXII ÅES/1997 CE352 and that had paved the way for the founding of the Order. Noitapiiri (the Shaman Circle) that DenytEnAmun had founded after the first of these Workings had now matured into an Order. DenytEnAmun took a new magical name in the context of this Work: Karhunkäpälänkantaja, the Bearer of the Claw of the Bear. This was inspired by the talks we two had had about the nature of our Åonic Work, functions353.

The Order remained a work in progress throughout its two-year existence. The main thrust of the Order was a year-long open project entitled HB2k354 that sought to re-crystallize some basic components of Initiation both for the Order and the participants. The Order was planned to evolve into a multithreaded academy – with HB2k-type training taking the place of the most basic initiatory education/practice common to all participants.

While the HB2k project was pretty universalist Left-Hand Path in its approach, the core of the Order was very culture specific in its focus. DenytEnAmun had created the Order out of his many years of Work with the subject and it had included use of what Magus Flowers called the polarian method; personal Work combined with the best academic resources. In DenytEnAmun's case this had included lots of relevant studies in comparative religion and linguistics at the Turku University. The Order reminded me in its sophistication of the Rune-Gild of Magus Flowers, and like the Gild, it might have become a powerful tool on its own outside the Temple of Set355.

The statement of the new Order was the following:

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351 See the first part of the trilogy, chapter 14: Sowilo Rising II.
352 See chapter 3: The Pulse of the Heart of Tursas.
353 See chapters 5, 8, and 9: My First Steps as a Priest of Set, The Bearer of the Tooth of the Bear, and the Vital Pulsing Core.
354 See chapter 12.
355 The Rune-Gild has never been an Order inside the Temple of Set.
The Order of the Claw of the Bear (= OCB) aims to become a practical academy of North European magical traditions.

**Practical academy**

The OCB is an academy in two senses.

(1) The OCB values scholarly knowledge as the necessary intellectual basis of initiation. Without a solid intersubjective interface (such as scientific research) the initiate is likely to fail in creating a coherent, meaningful and effective system based on North European traditions. The initiate of the OCB will want to know what they are doing and be able to communicate to others what their syntheses are based on. This means that the initiate is expected to want to master the main descriptive sources of the field(s) they are studying and to have enough of a philosophical eye to be able to critically evaluate the advantages and disadvantages of various theoretical approaches.

However, the OCB is ultimately a practical Academy (an initiatory School) and it does not require a scholarly background or an interest in becoming an academician. The most crucial criterion for membership is that the OCB expects its initiates to incorporate their findings into their lives and to be informed (transformed) by the principles they study. Initiates of the OCB will want to Become living practitioners of the arts they are studying. It is the successful synthesis of the thoroughly learned basics and the Heart of the initiate that yields the most meaningful and effective results.
(2) The OCB seeks to gradually incorporate several different branches of North European magical practice into its curriculums.

At the Order's inception in 1999 CE the Grand Master's (= GM) main areas of interest are Finnish traditions (f.ex. neo-traditional healing, verbal ecstasy) and the Runes. These are, however, just what the GM is personally studying, and are not meant to restrict the possible interests of initiates wanting to utilize the Order in their personal Quests.

It is expected that suitable initiates will eventually – as they reach Mastery in their chosen branch of North European magical practice – want to found Houses within the Order to facilitate the Teaching of their expertise. Until such advanced levels of competence and Being are reached, the Order incorporates the license to found interest/study groups within the Order for specific purposes.

From what has been said above it should be clear that the OCB is not an academy in the modern sense, but rather seeks to emulate the much more transformatively oriented model of ancient initiatory Schools.

North European Magical Traditions

The OCB has its focus in the traditions of the geographical area known as North Europe which is within the Order loosely defined as Scandinavia (Sweden, Norway, Iceland, Denmark), Finland, the European side of Russia (the area west from the Urals) and the Baltic states (Estonia, Lithuania, Latvia). This means that any traditions that have flourished within this geographical area may be enacted within the Order. This is not meant to strictly limit the studies of Order initiates, but it does give the Order its primary character. ("The Claw of the Bear" is a metaphorical pointer to the geographical focus of the Order. Bear cults used to be very widespread in North Europe.)

Here are a few examples that should give you the idea.

If someone would be using the Order to Become, say, a modern magician inspired by the traditions of the ancient Finnic peoples, it might be useful to eventually go beyond the Finnish Gulf. A look into the traditions of the linguistic relatives of the Finnic languages, such as the Hungarian or the Khanty tradition, or a look into the traditions of the Siberian shamans who may still be preserving some analogous practices, might prove revealing.

If, on the other hand, one was primarily studying the Runes as a means of interreality communication, one should probably not restrict one's search into Scandinavia, but also look into the larger Germanic or even Indo European comparative material.

Likewise, someone whose primary motivation would be outside the geographical focus of the Order yet have a clear benefit from utilizing the Order as an additional tool, would be welcome to join forces with us. Say someone was researching bear traditions world-wide in order to harness the archetypal powers associated with this animal; they might find the Order of use in taking a look at this phenomenon in a North European context.

Participation

The OCB is open to II°+ initiates of the Temple of Set who have demonstrated the GM a serious interest in and at least some basic knowledge of a North European magical tradition, as
well as clearly stated how they plan to use the Order for their studies and how they desire to apply their findings in their initiation.

The OCB expects a certain level of commitment from its (active) members. Active membership in the Order is granted for one year at a time and will be re-evaluated every year on July the 13th.

The first year of any initiate within the Order is considered a period of mutual evaluation and the initiate is referred to as a candidate member. If after one year both the initiate and the GM are satisfied with how the initiate has been able to use the Order for their initiation – and the initiate feels a Need to continue their affiliation – permanent membership may be granted (always subject to the yearly review of inactive/active status).

For permanent members this yearly Working of re-dedication is not a compatibility evaluation (which should be over by the time the one year mutual evaluation period has passed), but rather a chance for the initiate to re-evaluate their Needs and dedicate themselves for new Quests within or without the Order.

Those who feel the Need to take a break from Order work may do so either by requesting inactive status or by leaving the Order. Inactive status is granted only for a specific amount of time (f.ex. a year) in a situation where it seems likely the initiate will at some later time reap benefit from active membership. It should be noted that there is no disrespect in resigning from the Order if it does not provide the tool you Need – quite the contrary. The GM, however, thinks that joining and resigning more than 2 times is not a proper way to use the Order and will not allow a third entry (inactive status, on the other hand, may be extended and granted several times given good reasons).

As a part of the Order wide yearly Working of re-dedication all initiates of the Order will be expected to send in a report of their Order related Quests of the past year and of their plans for the next year by July 13 of each year.

Additionally every member is expected to send the GM a brief note of how their Quests are being worked on by New Year's Eve each year.

Beyond these two yearly reports there is no artificial amount of contributions the initiate is expected to make. It is, of course, hoped that initiates will want to share their discoveries with other initiates, but that is at their own discretion.

Organization

In keeping with Temple of Set traditions the GM has ultimate authority and responsibility within the Order (subject to the review of the High Priest and the Council of Nine).

In keeping with the Academic side of the Order the GM seeks to appoint a small Board of Advisors every year. These Advisors are initiates with expertise in a given field of interest of the Order (or people with a special affinity with the Æonic mission of the Order or such) who agree to work with the GM and Order initiates in the capacity of an advisor/mentor on a specific matter. (Being chosen as an Advisor does not require having achieved Mastery in the Order.)

The GM also plans to give future House Lords and Ladies complete control over their branches of the Order (subject to the review of the GM, the HP and the C9, of course). (Founding a House does require Mastery in the Order.)
The Order also plans to grant a few titles related to the Æmonic mission of the Order. Currently the Grand Master is working in the capacity of the "Bearer of the Claw of the Bear". These titles are at the discretion of the GM and describe the initiate's intimate relationship with the Æon of Set and the OCB as one of its Northern manifestations. Such titles will be given should cosmic Functions that the Order recognizes be activated by an initiate. (These titles do not require Mastery within the Order and do not carry any formal obligations. They are merely the GMs recognition that a given initiate has personally out of their own Need chosen an Æonic Task that should be highlighted within the Order.)

Details on achieving Mastery within the Order are dependent upon the branch of North European tradition and the chosen specialty of the initiate. (Examples of requirements for Mastery will be published when someone has expressed an interest in achieving Mastery in a given field.)

Curriculums

The Order plans to work out basic curriculums for the study of various North European traditions. These will then be tailored to the Needs of each initiate.

The ultimate Æonic aim of the OCB is not so much to return to the past and then work in as traditional way as possible (though this is a valid path within the Order and encouraged as a starter for everyone). First we do seek to create personalized magical systems well grounded in tradition. But when this solid basis has been built, there is no reason not to improve on the traditions and work out new ways of Becoming.

The curriculums of the Order are expected to eventually include not only ancient North European practices, but also new forms of magic created by initiates who have first been empowered by the powers of the past. Until such advanced applications have been created and well tested, it is suggested all new initiates choose one or more traditional North European paths to master.

Every era of North European magical traditions has come about by reinterpreting the old material in a new context. The problem with modern people is that we are no longer rooted in a coherent tradition. This is why the OCB recommends starting out by thoroughly familiarizing oneself with one's roots (assuming the initiate is of North European descent – such a heritage, though, is not a requirement for membership).

The GM is currently sketching (and applying to himself) curriculums based on ancient Finnish traditions. The details and results of these will be published as a work in progress.

History of the Order

The Order of the Claw of the Bear was founded on July the 13th, 1999 CE.

Its roots, however, reach back to 1991 when the GM founded the Kalevala Pylon of Finland. This initiatory vehicle took significant inspiration from Finnish magical tradition and listed as one of its aims the study and application of this very tradition.

The GM's familiarity with North European traditions increased as he worked through the Nine Doors of Midgard curriculum (1994-1997 CE). 1994 also saw the birth of the Ultima Thule Pylon which was the first to use a geographical focus similar to that of the Order of the
Claw of the Bear. One of the expressed foci of the UT Pylon was the study of North European traditions.

The GM's knowledge of Uralic traditions was enhanced as he began studying Finno-Ugrian linguistics at the University (1995 CE-). At this time he also founded a study group within the Kalevala Pylon to accelerate his studies. This group, the Shaman/Poem-Singer Circle, fueled the GM's Quest for some years until his interests were resynthesized in the Order of the Claw of the Bear.

The OCB draws heavily from the Orders and people the GM has had the privilege of being a member/student of. Most notable organizatory influences are the Order of the Trapezoid and the Rune-Gild – but also the Order of Amon and the Scholomance Element have given some crucial clues into the mix. Obviously, without Dr. Stephen Flowers' pioneering work the OCB could not be. Magus Don Webb's continued support and friendship during all the years has been an invaluable aid. There would be too many people to thank for all the initiatory lessons the GM has had, but it should be mentioned that

Mut guided the Heart
Nikolas and Zeena sharpened the Focus
Guiniviere cast the Spear
Aurora intuited the Craft
Tapio re-created the Vehicle
Sigurd provided the Echo.
The Left Hand of Religion

My latest magica genetiva pilgrimage to Karelia was in many ways inspiring. I had earlier felt a need to make a shaman drum and to start to Work with drumming and rhythms both theoretically and practically. This was part of my Work with the Heart and the Finnish context of my Initiation. Now I felt a need to pick also some other instruments and to start to make ambient music to reflect the energies of my Work. I started to record and mix materials at home when ever I felt inspired and had some ideas worth experimenting with. DenytEnAmun, Twilight, SeBastian and Peribsen took part in some of these sessions of sonic magic during the next year or so356.

I had also gained some insights on the numinous from the Left-Hand Path point of view and I wrote my thoughts to the setian-l email list on the 31st of July. Ipsissimus Aquino liked my post and hoped the text would appear also in the Scroll of Set. "On the Left Hand of Religion"357 appeared duly in the September/October issue of the Scroll with Ipsissimus Aquino's commentary:

"I have always been uncomfortable with the word 'religion' because in profane contemporary usage it has become so degenerate. A kind of comic-book category for beliefs and superstitions without any sensible basis. (The definitions of the word you cite in your essay obviously go significantly beyond that popular 'slang'.)

Because of my discomfort with the term, I have tended to use the phrase 'metaphysical philosophy' when discussing/blurring the Temple among intelligent people. This is not a perfect solution either, but it does escape the 'comic book' word!

We have also understood over the years that the Great Unwashed regard 'religion' as something fairly simple: 'something where you worship a god'. The more you blur that simple picture in their eye, the more they will tend to say, 'Then you're not a religion.' Which makes you a political group, social fad, etc.

When the Temple of Set was founded, I considered it very important to establish clearly, legally, and officially that it deserved the full dignity of recognition as a religion so as to place it firmly under the protections of the First Amendment to the U.S. Constitution.

Our documents submitted to the U.S. and California State governments were therefore very explicit and very simple: We were incorporating as a church (not as a 'religious association', not as a secular nonprofit society). And we were 'dedicated to the worship of the god Set' = simple and unequivocal.

356 Gemina Stella, a local ambient music publiser, released a Terra Hyperborea CD out of the best of these materials later in XXXIX /ES/2005 CE.
357 See appendix 18. Tapio Kotkavuori: "On the Left Hand of Religion". The Scroll of Set, vol. XXV, no. 5, September/October XXXIV /ES/1999 CE. The text can also be found from my the Left-Hand Path (under chapters "The Left-Hand Path and religion", "The concept of religion", "What makes a human being 'religious?'" and "Religiosity from the point of view of the Left-Hand Path") and as an appendix 93 to Dr. Aquino's The Temple of Set, vol. 2.
Within the Temple's initiatory realm we have of course understood, and continued to enrich our understanding of both Set and our own interrelationship with this neter in far more profound levels of consciousness. We do have to remember, however, that a 'simple' use of the term 'religion' is important in various contacts with profane society."

After the pilgrimage I had also moved to a new apartment at the heart of Turku. In my studies I was enrolled to courses about pre-Christian Finnish religion, folk religion, the tradition of seers, shamanism, and so on. The Siwa Oasis of the Soa-Gild I was running was doing well. Adept Sobek from the U.K. was Working with me within it and Finnish Setians Amr and M.A. were about to join the Oasis. I also started to save money to attend the next year's international Conclave in San Francisco, where I was planning to give a presentation on "Opening of the Heart".

This was also a time when Magister James Severson named me the first Honorary Master of the Order of the Black Tower. I had told him that my Initiatory focus was too much elsewhere and that I couldn't stay with good conscience as an active member of the Order. Due to my background with the Order I was still an affiliate of the Order's inner Temple and I continued to contribute every now and then to the Order's newsletter the Third Eye. In general, this was a prosperous time for the Order. By the end of the year it had twelve members (among them Magistra Zeena and Priest Nikolas Schreck; the first as an honorary and the latter as an active member of the Order's peristyle), published regularly the Order's newsletter and was all over very dynamic in its endeavors.

Ex-Adept Dosetheus had written me a review of his Initiation after the first year of his Recognition, no matter that he was no longer in the Temple. He had also expressed a wish to join the Temple again – the fourth time. After I and DenytEnAmun had talked extensively with Dosetheus about the subject, we exchanged our observations with Magus Webb and Magister Menschel in July. While I and DenytEnAmun supported Dosetheus exceptional case of possible re-entry, Webb and Menschel didn't. There were arguments against using the Temple as a "revolving door" and arguments that the case at hand wasn't exactly like that. The result was that Dosetheus was allowed to re-apply for affiliation with the Temple – after nine years. Unsurprisingly, Dosetheus continued his Work elsewhere and didn't return to the Temple's door.

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358 Outside my university studies I was giving special attention to the culture of Karelia. I studied e.g. Martti Haavio's classic Karjalan Jumalat (the Gods of Karelia).
359 Email from James Severson dated the 31st of July, XXXIV ÆS/1999 CE, the Third Eye, vol. 2, number 5, September XXXIV ÆS/1999 CE.
360 I contributed to the newsletter that year e.g. with some reading list titles for the Order (The Black Tower Chronicles II).
361 Email from Dosetheus, dated the 20th of February, XXXIV ÆS/1999 CE.
Meanwhile, ex-Adept SeBastian's return to the Temple was getting closer\textsuperscript{362}.

The coming change of the millennium was in the air. This made me to study calendar\textsuperscript{363} a bit and to write the following post to the Kalevala Pylon's email list on the 7\textsuperscript{th} of August\textsuperscript{364}:

"It has been very interesting to observe everything dealing with the 'change of the millennium', e.g. how Western movie industry is producing more 'end of the world' movies (and catastrophe movies in general) the closer the "change of the millennium" is. This largely unconscious tendency is easy to see also in other areas of the Western culture. Someone told me recently that he was going to host a 'millennium party' at the end of the year. That stirred in me some thoughts. Parties are fine, but I am not going to celebrate the change of the millennium as some great worldly event, in some ontological sense. This is a change in the Christian calendar, not in the most meaningful calendar to me. The Christian calendar is meaningful to me mostly because of practical matters in the Western culture. It is good to remember that there are also other calendars in use in the world (think about Hindus, Muslims, Jews, Buddhists... and, of course, the Setian one) This is a good time to think about what year do you experience you are living?

To put it a bit in a black and white, the coming change of the millennium means to me another change in the numbers of the Christian calendar, and observing it from outside. It is a bit like being in the same room with a three years old child who waits for the arrival of Santa Claus and gets excited when he finally hears some noise from the door. Time and space are really deep level cognitive categories. It might not look like a big thing, but celebrating 'the change of the millennium' as some experientially 'big turning point' is about affirming to oneself the Christian calendar and its way to give meaning to time. Christianity continues to effect us profoundly with this kind of 'invisible' categories of meaning. Even many positive materialists and neopagans experience, in a certain kind of normative sense, that they are living in the year 1999 (\textit{anno domini}).

This gives a conscious magician opportunities to effect the world that is encultured to give meaning to time with the Christian calendar. 'The change of the millennium' is a good time to bring forth 'things of a new era', material or spiritual."

The magic of a calendar, of giving meaning to the time one experiences to live in, of choosing the most meaningful magical context for it, emerged through my Work with the Devil's Fist. As I used it holistically in assimilating everything according to my Will, separating my most conscious Self from the rest of the Universe, I had

\textsuperscript{362} He wrote around this time, on the 6\textsuperscript{th}-11\textsuperscript{th} of July, "Post T/S synopsis, part II: Synthesis – the Path of SeBastian". See appendix 57.
\textsuperscript{363} E.g. David E. Duncan's \textit{Calender – Humanity's Epic Struggle to Determine a True and Accurate Year} and E.J. Bickerman's \textit{Chronology of the Ancient World}.
\textsuperscript{364} Soon after this I presented the same ideas in a bit different form in a course of speech communication in Finnish at the university. Both the contents and the delivery of my speech were praised and I got the top grade for it.
also felt a need to try to see how much my experience of time was influenced by the Western (Christian) calendar. It is, of course, very difficult if not just plain impossible – or meaningful – to try to completely uproot the generally experienced sense of time in one's culture. But I was determined to make some wild experiments and to get some perspective to my encultured experience of time. I wrote in my *Left-Hand Path* later:

"An Initiate of the Left-Hand Path is a certain kind of noble rebel of the spirit. Because of this he is not interested in taking even general definitions and significations of time for granted. It was due to this basic attitude that Aleister Crowley marked the general Western calendar with 'e.v.' standing for 'era vulgari'. A more neutral way of being aware of the collectively signified calendar for time is to mark it with 'CE' standing for 'Common Era'.

An Initiate can create and experiment with different kinds of calendars and significations of time in his efforts to understand the nature of time better and to use it. Such enterprises are quite demanding (and sometimes disturbingly alter everyday reality) and are something to possibly try after becoming familiar with something else a bit easier to Work with first. A magical diary is a good way to start systematically to Work with time."

On the 18th of August I wrote to the Knights of the Aurora Borealis Lodge of the O.Tr., and to Magistra Hardy and Magus Webb about the Eclipse Working I had done a week earlier and about my ideas on "angular calendar":

"I wrote about the change of the common era millennium on the kalevala-l some time ago, making some observations on the Western culture's unconscious behaviour before the numerical change in its calendar. Soon after that, on the 11th of August, I did a spontaneous Eclipse Working next to the Aura river of Turku. A moment before the eclipse there came a notable cold wind. I thought this would be an ideal moment to send some dark rays of Sowilo into the matrix of the common culture, its deep waters at this moment via the dark sun on the sky, and by so doing to quicken the search of some individuals who are going to find the Temple of Set here in the North. The eclipse was not visible due to a cloudy weather, but at the time of the eclipse I focused on the moment and Sent Sowilo to the face of the darkened sun. After that there came another notable cold wind. The Working was over. (Interestingly, soon after that DenytEnAmun informed me that he had got a query about the Temple from Russia).

The Working inspired me to think about an angular calendar. The calendar we have now is linear and it pretty closely matches with the rhythm of nature, our planet's passing around the sun. I started to play with an idea of having a calendar that would have a 9-fold rhythm that would somehow be linked to both the subjective and objective universes. (...) As a whole, the calendar would be a meaningful tool for a Knight in creating a magical link between the subjective and objective universe."

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366 The ideas were published also as "Angular Calendar" article in *Runes*, the newsletter of the Order of the Trapezoid in January, XXXV AES/2000 CE.
In the same email I pondered the use of such a calendar on an individual and collective basis, the units of such a calendar, and made some calculations to compare my tentative ideas to our regular calendar. The idea of the ninefoldness came, of course, from the nine angles of the seal of the trapezoid\textsuperscript{367}. Also the Blót Working and the nine year cycle of the original ancient Blót inspired me in this\textsuperscript{368}. Magistra Hardy, who was going to the year's Burning Man festival in the Nevada desert soon (the theme of the festival was coincidentally "the wheel of time"), replied me the next day with some interesting notes. She wrote, among other things, that\textsuperscript{369}:

"I was happy to read your thoughts on the angular calendar, the 'echo' of the sending of Sowilo you launched during the eclipse. (I have come to see the dolphin and the bat as zoological totems for certain features of magic: each one sends out a signal and discovers features of the world through the timing and make-up of the echo.) Your idea is intriguing. In April I performed a nine-day Working and devoted some time to thinking on both personal and organizatorial nine-fold patterns. I considered my experiences, the mythic lore of nine and my "geometric" understanding of the lore.

At the beginning of that nine-day Working I prepared a cord braided from three pieces of twine, as is described in the Arkte Working reprinted in the \textit{Seven Faces of Darkness}. This Working mingles the Northern sky-bear symbolism with elements of Egyptian magic. Thinking about how a braid needs a minimum of three strands to remain stable led me to reflect on the Norns (and their Greek reflection, the Fates) as well as the \textit{valknut}; the interlocked triple triangle, and our usual division of time into past, present and future. (Sir Setnakt has pointed out that speakers of Afro-Asiatic languages found magic in the number 4, as seen by the use of fourfold repetition in Egyptian magic as well as the Kongo cosmology's 'four moments of the sun', while I-E language speakers found the number 3 magically significant. I think it is interesting that in both cases the cosmic frameworks incorporated both elements – the Babylonians had a twelve-fold Zodiac, 4 x 3, while the Egyptians devised a system of 36 stellar decans, 4 x 3 x 3).

All this introduction is by way of agreeing that an esoteric psychology of time, a 'time geometry', is important. What you propose would at minimum add 'degrees of freedom' to how a Knight treated time in his or her experience. In both the Old and New World priests worked with a secular calendar based on the sun and at least one alternate calendar (a lunar calendar corrected by Sirius for the Egyptians, and a calendar based on Venus for the Mayans). What is new here is that your proposed calendar is structured not by some external cosmic body but by a purely psyche centric concept (the Nine Angles). It provides a means to intentionally weave selected elements of experience into a permanent Self.

(…) In the seal of Rûna we see the trapezoid touch the circle at its base angles. This,
together with the upper angles coincident with the angles of the pentagram, suggests a flow of experience where at some moments one sees from a more angular perspective (a point from which moments thought to be separate in 'nature' time are seen as 'together') while at other moments one is seeing from a natural perspective. This wyrd rhythm might well facilitate magic. In the Trapezoidal Necronomicon Sir Polaris writes of the difference in the sequence of events traced along the nine angles versus how the sequence appears along the outer ring. This suggests how a different or alternate view of time might support effective magic without discarding the laws of cause and effect that have been so useful in the natural realm."

This started a really wyrd project that lasted about the rest of the year. I started to integrate the angular calendar into my use of the Devil's Fist. I experienced some very interesting synchronicities and other magical experiences due to it. Sometimes my linear thinking seemed to be mixing with my magically multidimensional way of experiencing things. My fellow students at the university gave me few times some wondering remarks because I was talking in wrong tense or marking dates to some current documents into the future. While Work with the angular calendar was very interesting, I ultimately felt it was too impractical to continue. I still felt this experiment had been worth the time and the effort, that it had positively effected my over all Work. I had, among other things, gained some insight on how the Heart, the focus of my Work, was in relation to Being and Becoming, uniting them in a dynamic state of Truth. I also learned to see Heart's relation to the Æonic Word Rûna (Mystery) clearer – Heart as an experience was very similar, but with an emphasis on the numinous, sacred, in an intentionally integrated whole Being in the process of Becoming.

The use of the Heart in Initiation was growing slowly but steadily. It was an important part of DenytEnAmun's Work, too, and many Finnish Setians had started to pay attention to Heart in their Initiations as well. The Order of Amon, that had been re-activated recently, had always given a special importance to Heart in Initiation. Also Magister James Severson, the Grand Master of the Order of the Black Tower, had been talking about it. This development continued constructively, but some resistance to it started to grow. There was still about a year ahead before the open conflict that took place during and immediately after the Set XXI international Conclave in San Francisco the next year.

370 I remember there was some similar experiment with an Egyptian calendar in the Temple in the 70's and that experiment was also halted for its impracticality.
371 Diary entries on the 27th and 28th of October, XXXIV ÆS/1999 CE.
372 Diary entry on the 27th of November, XXXIV ÆS/1999 CE.
374 James Severson: "The Language of the Heart". The Third Eye, the newsletter of the Order of the Black Tower, 4/XXXIV ÆS/1999 CE.
DenytEnAmun's efforts for localization of the Temple went a step forward as he founded an email list for European Setians\textsuperscript{375}. On the 4\textsuperscript{th} of October he explained the purpose of the list\textsuperscript{376}:

"Dear Setians,

thank you Magister AruXet and Adept M.G. for your well placed questions.

First of all I would like to say that my idea is not to "create/extract a common European perspective" as Adept M.G. put it. I am rather interested in further empowering and networking Setians in Europe. The main purpose of this list is to further the Æon of Set in Europe.

I see myself living at a time when (A) there have been small "settlements" of Setians in various European countries for about a decade or so, and when (B) the Temple's internationalization is, in my opinion, for the first time at the brink of being fully recognized and implemented.

At this juncture I think it is crucial for the Temple's future in Europe how consciously and actively we build and re-create the Temple here.

I would like this list to bring together Setian genius from various European countries in an effort to

(1) really see and evaluate where the Temple is in each European country at the moment (what practices and traditions have been established; what Temple materials and methods have been localized/"translated" etc.)

(2) consider how we could further improve on the Temple in each European country and what we might do to ensure the balanced and inspired evolution of the Temple in Europe. (How can we, for example, ensure that all future European Setians will have the opportunity to benefit from the full scope of Setian activity – in their own mother tongue and customized to their culture.)

(3) start considering what unique features have already come into being in various European countries that could be useful to the Temple at large, as well as pay some more attention to the national treasures that could be mined for the betterment of the whole of the Temple.

In other words I would like to network European Setians for a brain storm as to what we have so far achieved, how we could further improve on that, and how we could Exchange our gems with the whole of the Temple. I think the Temple could optimally be a network of power composed of unique nodes that can effortlessly Exchange experiences and methods with each other. But at this point I see practically no connections or Communication in Europe. New Setians in European countries where there are no senior Setians are just as much on their own as we were ten years ago.

I think this list could provide a useful intermediate gateway between the Temple at large for European Setians. This could become a forum where practically all European gatherings (Pylon etc.), newsletters, projects, write-ups of events etc. could be brought within

\textsuperscript{375} DenytEnAmun "Mailing list for European Setians". The Scroll of Set, vol. XXV, no. 5, September/October, XXXIV ÆS/1999 CE.

\textsuperscript{376} Email from DenytEnAmun to setianeurope-l, dated the 4\textsuperscript{th} of October, XXXIV ÆS/1999 CE.
the reach of us all. This could be the contact point where local contacts and feedback was easily arranged for new European Setians. This could be the place to debate and develop Setian philosophy and practices from European perspectives.

In my mind's eye I can see Setians in all European countries, all with solid and accurate translations/localizations of the transcultural Essence of Temple philosophy and methodology, all enhanced by the unique features of their own culture, all Communicating their personal synthesis to the other independent nodes of the network of power the Æon (and the Temple) is. It will never be this perfect – and probably it even shouldn't – but given all the huge benefits I have gained from my Temple initiation, I would like to pay back some by furthering the Essence that quickened me.

The possibilities are really endless, all stemming from the core idea of furthering the Æon of Set in Europe. I fully agree with Magister AruXet in that all Setians should be global players, but the point of this list is to take care of our own back yard, so to speak.

I hope this has given some motivation for this list. All feedback would be most appreciated!

Xeper.

DenytEnAmun, IV°
Finland.”

The next step in DenytEnAmun's localization efforts took place soon after the creation of the European Setians email list. The Turku-X gathering that started on the 29th of October, was the first bigger European gathering of the Temple. We had earlier had Pylon meetings where we had had guests from Sweden, Germany, and the States, but Turku-X was created first and foremost as a European Setians gathering. As such it preceded the EuroClaves that followed later.

Eleven Setians from four countries attended this historical occasion: Magister DenytEnAmun, I, Adepti M.S., N.N., Twilight and Amr (whom I recognized an Adept on the first day of the gathering, the 29th), Setians M.A. and SeBastian from Finland, Priest Peribsen from Sweden, Adept Sobek from the U.K. and Adept S.L. from Germany.

It's needless to say that we were very happy to see SeBastian back in the Temple. I, DenytEnAmun, Twilight and SeBastian had earlier, on the 17th of September, made a private Working to mark the event, but Turku-X was the first official Temple occasion in which SeBastian took part after his over two year long solitary quest outside the Temple. It was also a pleasure to see the rest of the Finns, Peribsen and Sobek again.

Setian S.L. from Germany turned out to be another story. This young woman, who worked in security, behaved tolerably for the start but started aggressively to talk over others and to make some completely rude remarks on many of us, myself included, pretty soon after the gathering had started. Her behavior was lacking seriously in basic good manners. I had never witnessed
anything like this at any Setian gatherings I had attended. I started to think that if she doesn't start to behave better we should consider if she is worthy of the dignity of the II° status. DenytEnAmun and I had a brief talk about the situation, after which DenytEnAmun gave some advice to S.L. on how to behave at the gathering and how to have constructive talks. She calmed down enough after this, although not completely.

The rest of the gathering went well. The host, Magister DenytEnAmun, summarized the meeting later:

Dear Setians,

I would like to thank all those who travelled to Turku to attend the Turku-X gathering, a celebration of the Temple of Set's first 10 years in Northern Europe.

It was a highly meaningful gathering for me, and all the 10 Setians (in addition to myself) who attended and contributed to my Self-transformation and the Re-Creation of the North European Temple. My sincere thanks for this!

The gathering started on the evening of Friday the 29th, October, at our flat. Setian SeBastian led a little warm-up exercise where we each had the opportunity to choose a person we did not know well, talk to him/her for a quarter of an hour, and then present this person to the rest of the group. I think this added some depth to the introductions, took away some of the potential nervousness associated with meeting new people, and was quite a bit of fun, too.

After this the floor was open for a brain storm on how the Temple of Set could be improved in Europe. We discussed the kind of Setian activities and initiatory structures there are in different European countries, and tried to come up with new ideas. This amounted to a highly diversified and rich picture of the European Temple and a general sentiment that a little more networking might be in order.

Since this was a celebration gathering, those who so desired had the opportunity to visit a local spa (a full blown bathing place with slides, jacuzzis, saunas, outdoor pool and so on) in the morning of saturday the 30th. This was really kick ass cool for me, and as far as I understood not that bad for those who preferred sleeping late. :)

The real program started with re-arranging the meeting room we had rented for this meeting. It was nice to see what a little Setian touch could do to the place.

SeBastian led again a little warm-up where we discussed each initiate's current initiatory projects and concerns.

Adept S.L. was kind enough to have brought photos of the recent International Conclave and to tell us about its highlights as well as to answer the load of eager questions we had. We also took a look at the richness of Setian gatherings by talking about various International Conclaves, taking a look at pictures and stories from various Northern European meetings and so on. The idea was to get a picture of the scope of possibilities there already exists for Setian activities and possibly also to spring some new ideas. We had a little cake in celebration of the 10-year anniversary on the side of this discussion.

377 DenytEnAmun: "My Turku-X – Seat of Re-Creation". The Scroll of Set, vol. XXV, no. 6, November/December XXXIV ÆS/1999 CE. The text was first shared on the email list for European Setians.
Then SeBastian did a performance called Vision Quest – The Adventures of a Hellraiser. This part theatre, part discussion presentation not only recounted SeBastian's initiatory adventures, but also gave a glimpse of his understanding of the relationship of the Higher Self to the human persona, and an intimation of the magical methodology that he has been developing for many years.\footnote{See appendix 56.}

Adept Amr – who was Recognized to the II° during the gathering by Priest Tapio Kotkavuori – gave everyone something to brood over as he challenged us to find some facet in our past that had "died", but that we would like to revive. This was in preparation for a Working of his we would be performing later that day.

Next Priest Kotkavuori gave a spontaneous talk on the concept of the Heart. He offered various fresh perspectives on this concept that I think would be safe to say touched the Hearts of many an initiate. It was one of those events that simply cannot be conveyed on paper, but whose effects on those attending are sure to reverberate for a long time to come.

Then followed Adept Amr's Internal Necromancy Working inspired by an article of Priest A.B. In this Working Adept Amr led us through a visualization/journey that helped us to connect with the dead feature of our personality that we had chosen to conjure back from the dead. After the journey proper there was an opportunity to further crystallize the revival of this facet by sharing it with other Setians. This took the form of facing another (willing) Setian and silently trying to manifest the facet to that person. Personally I found this Working one of the most transformative events in this gathering. One of my face-to-face interactions made me embrace the long deceased quality with such totality and vividness that I could not have hoped for more.

We had an Order of the Vampyre only workshop led by Adept Twilight and some general talk for non-OV members. I heard the discussion revolved around what the concept of the Vampyre meant for each member and how the European members of the Order could network better. Those not attending this closed meeting got to discuss such things as Adept Sobek's ideas on the future of the Soa-Gild in Europe and a few of my concepts related to Hyperborean magic.

The Order of the Trapezoid initiates also had a chance to interact with each other as we interviewed a potential candidate in a closed meeting.\footnote{This was Adept M.S. from Helsinki.} This turned out to be highly illuminative for me as we tried to verbalize some core concepts of the O.Tr. and talked on the general function that Orders can have for a Setian.

The last activity that day was a short III°+ meeting where we compared notes and pulled various streams together.

On sunday the 31st we started with Adept L's lecture on her neuronet theory. This sparked interesting discussions on the nature of networks, the theoretical basis for the differences in Exchange in International Conlaves versus local gatherings, and various other intriguing issues.

Next SeBastian led experiments in socio drama, exploring such polarities as active – passive, masculine – feminine and intellectual – emotional. SeBastian set up two Setians to play distinct roles in a predefined setting, then made the actors switch roles with each other and to recount their experiences at various stages. He also changed the actors once in a while and
most Setians got to play a part in this experiment. There was no time to pull together all the threads we could have learned from this extremely interesting and also funny exploration, but I hear many Setians have already come up with interesting reflections on what they were able to draw from the event.

Onwards to the main Working which was my brain child – with a lot of important tweaking by Priests Kotkavuori and Peribsen. The Working was in a way my first contribution as the Bearer of the Claw of the Bear (the Grand Master of the Order of the Claw of the Bear) and focused on giving all participants a feel of the type of Hyperborean magic I am developing. The general frame of reference for the Working was that each participant had the opportunity to crystallize the gems they had gained during the meeting and send forth their wishes for the Temple of Set in Europe. The Heart of the Working was, however, an Oracle that Priests Kotkavuori, Peribsen and me manifested. We conjured up a Vision of the Hyperborean Mountain and the various aspects of the force of the Sowilo Rune to generate a Hyperborean stream of inspiration. Each participant had the choice of consulting the Oracle by approaching us (we were standing near the altar), if they so desired. When we interacted with each initiate we sought to totally focus on impersonally transmitting initiatory wisdom from the top of the Hyperborean Mountain – and strictly not to convey anything that did not originate from our Hearts as inspired by the Hyperborean stream.

I think this Working was one of the most intense we have ever put out, with all the III°+ really stretching themselves to their limits and giving all they could to each initiate. One drawback was that we could only focus on one person at a time and the others had to wait, but this seems to be one of the problems of main Conclave Workings anyway, and I hope that the results of the Working will be worth the wait for each Setian participating. Lastly we travelled to Turku centre to the best thai restaurant in town for some more discussion before each of us departed to their sphere of the world.

This meeting was a little more celebratory (as contrasted to information oriented) and spontaneous (as contrasted to highly organized) than most Hyperborean gatherings. It was the first where we had a separate meeting place with the option for anyone to cook their own food there. It was also the most international meeting we have yet had with a guest from the UK, Sweden and Germany. Due to my own "10 years in the Temple" processes perhaps, I felt as if the whole gathering was a great "pay back" for my past work and I loved every moment of it. Each participant challenged me to re-create myself in some way, the rich international sounding board allowed me to see my work in perspective and envision for the future, and the most intense events at the meeting empowered me to actually carry out the transformations I was hoping for.

I hope that in the spirit of the Gebo Rune (X) my future work will "pay back" or "be a sacrifice for" the Exchange each initiate bestowed upon me. In keeping with the North European tradition that every participant write a little summary of what they gained from the meeting, I challenge the participants to grace this list with a whopping 10 more emails on this subject. :)  

Xeper.
Bearer of the Claw of the Bear, IV°.”

There were lots of talks between me, DenytEnAmun and Adept Sobek about the
development of the Soa Gild in Europe during and after the Turku-X gathering. I was even considering coordinating the Gild in Europe. Sobek had been studying the history of the original Siwa Oasis quite a bit and he offered me some inspirational notes and materials on it. I was, after all, running the Siwa Oasis of the Soa-Gild, where he was Working with me.

Since the function of the original Soa Gild had been largely protective (’Soa’ was an Egyptian word meaning “protective magic”, as Magus Webb had once noted), the same applied to the modern Gild of the Temple. Freshly Recognized Adept Amr, who I had been Working with in the Siwa Oasis during his I°, had taken this to his heart. Amr had heard of one U.K. Adept being actively involved on the email list of the “Order of Nine Angles”, known for its anti-Setian philosophy, and he did some research on the matter. Based on this it looked to Amr that this U.K. Adept was cooperating with people sympathetic to the ideas of O.N.A., sharing their materials in a positive light with the U.K. Setians, and thus acting against the dignity of a Setian Initiate. It looked like this U.K. Adept had also become a member of O.N.A., and met its members. I researched these claims a bit myself, too, consulted Magus Webb and Magister Kelly on the issue, and wrote a friendly but concerned email to the U.K. Adept in question. Apparently the issue disappeared eventually because I have no records of the issue developing further.

Adept Amr felt strongly that he wanted to do a fierce protection Working against all individuals who might try to harm the Temple. He spoke of it in terms that made it sound almost like a curse. On the 18th of November he took a train from Tampere to Turku, as he wanted to do the Working in my company. I had agreed to do the Working with him, and on that night we did cast our protective magic for the Temple in the Universe from my ritual chamber. While Adept Amr was filled with some really fierce energy while doing his part of the operation, I Worked my magic in a more calm, but steadfast manner.

While reflecting on the persons who had intentionally spoken lies about the Temple in Finland, I remembered Mr. Harri Heino, the head of the Evangelical Lutheran Church, who I had been in contact with during the passing year. Heino had written ugly stereotypical lies about the Temple in his popular work *Mihin Suomi tänään uskoo? (What Finland believes in today?)* and regardless of my feedback to him he didn't say a word about correcting his words on the Temple for the next print of the book, nor did he correct his colleagues false claims about the

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380 Around this time I was also volunteering to be the European distributor (printing and posting) for the Order of the Trapezoid's newsletter *Runes*. My email to the Order's email list, a reply to Magistra Hardy's post, dated the 25th of XXXIV ÆS/1999 CE.

381 See e.g. the first part of the trilogy, chapter 5: “The Salem Conclave” and appendix 15: "On Aggression and its Manifestations in Human Beings".
Temple during the media fuss about satanism and devil worship that had taken place that year. Knowing that Heino had heart problems, I decided to give him ritually a little nudge to his heart. I magically connected this to the idea of a need to speak the truth, not lies. I aimed him to take his own religion's 9th commandment "thou shalt not bear false witness against thy neighbour" seriously. As such this magical act was an exhortation and nothing more. About two weeks later I heard that Heino had died on the 2nd of December after a heart surgery. I took the news as an odd coincidence and I didn't feel myself magically responsible for the tragic news. My aim had been to give him a magical exhortation to speak the truth instead of lies, nothing more or less.

I did my regular annual review of my Work for the passing year and I did cast my Vision for the coming year. I used the Devil's Fist in categorizing my Work in this again. Among other things I envisioned that I would clarify my Æonic function during the coming year. I also realized that I needed some kind of a "deal letter" for all of my new I° degree contacts to make it clearer what our communication was going to be all about. Based on that I wrote "the deal letter" that I then continued to use for the rest of my Temple years. Magistra Hardy thought of the letter approvingly later and hoped that it would be added to the Onyx Tablet of Set. I paid a short visit to Adept Amr and his wife, Setian M.A., to Tampere in the late December. The Knights of the Aurora Borealis Lodge of the Order of the Trapezoid did a regular sumble on the 27th of December for the coming year.
The year XXXV ÆS/2000 CE, that High Priest Webb called "the year of dominion," was going to be really active, productive, insightful and future changing for me. My Work with the Heart deepened considerably and my Initiation developed gradually closer to my formal Recognition as a Magister Templi, IV°.

Magister DenytEnAmun's Order of the Claw of the Bear gave the year a really dynamic start with its HB2K project that was launched on the 9th of January. The "flight schedule" that was announced on the 27th of December the previous year, told the following:

"This message is to inform you that there are still eminent positions available for the HellBender 2000 (HB2K) one-time flight to the Polar Star. The flight will set off from the Hyperborean Mountain on January the 9th, 2000 CE, and will take one year to complete. Read on to learn of the exceptional benefits and extraordinary costs of this Adventure.

HB2K is an experimental one-year long project of the Order of the Claw of the Bear (OCB). Due to proxemic considerations the project is open especially to European Setians, but also to Setians living anywhere else with an interest in the type of work the OCB does (regardless of whether they are formal members of the OCB or not – participation does neither require nor grant membership in the Order). There are, however, considerable requirements for those who seek to participate in the project, as explained below.

Please read the whole email before responding.

The Purpose

The outer purpose of the HB2K project is to form a group of Setians who will commit to certain forms of regular interaction with each other in order to energize their personal goals and learn certain things that would be difficult to learn on one’s own (or at least would take much more time).

The inner purpose of the HB2K project is for each individual participant to weave out of their Dreams and enact both an inner and an outer context the synthesis of which will enable the experience of the Heart of Being in the Flesh.

Requirements

Participation in the HB2K requires that each applicant does the following and submits a report of reasonable detail to denytenamun@xeper.org by January the 9th, 2000CE.

(1) Reflect on and try to feel your deepest Desires. What do you really want to Do and Be in your life?

386 Don Webb: "Notes from Neheh”. The *Scroll of Set*, vol. XXVI, no. 1, January/February, XXXV ÆS/2000 CE.
387 DenytEnAmun's email to setianeurope-l email list on the 27th of December, XXXIV ÆS/1999 CE.
Try to come up with at least some ideas on what you’d like to Do/Be. This is not the place to solve the meaning of Life, I can assure you it really won’t be revealed by reflection alone – but rather to realize that you do have certain Dreams that you’d like to come true (and the realization of which might even help you in figuring out what else you really want).

Try to overcome the inertia of various conceptualizations offered to you about your potential, the proper course of life, your own fears and so on, and sketch up a list of things you want to achieve in your life.

This part of the Work need not be shared with anyone participating, not even the organizer.

(2) Consider the long-time goals you have come up with in section (1) and try to focus on a few concrete things that you think you might be able to achieve in one year provided that you would have the focus and inspiration to continue working on them all through the year.

Note down your goals for the year. Sketch down a rough general plan of what you need to be doing each month in order to reach these goals by the end of the one-year time period. Make a more detailed plan of what you need to achieve during the first month and how you will go about it.

Please prepare to share this plan with the rest of the crew and send a summary of it to denytenamun@xeper.org.

(3) Consider whether you really Need and want a group such as the HB2K to energize your journey towards your goals. If the answer is no, you, of course, need not respond to this message at all. If you decide it is a loud yes, realize that much will be demanded of you. You will be expected to not only carry on your personal work every month, be receptive to feedback from the other participants for a whole year, but also to have the commitment of trying to help the other participants out in their Quests by providing feedback. You will be expected to re-focus on your goals once a month and to communicate the results and reflections of your journey so far.

Do not be put off, however, if you feel this could be the something you need. This is not an Order membership, merely participation in a project with no commitments whatsoever after the one-year period is over. It is an experimental one-time flight that will never be repeated.

Flight plan
The practical arrangements are as follows.
All participants will need to submit the above-mentioned plan by January the 9th, 2000 CE (i.e. a plan of what they want to achieve in a year and how they plan to start working on that during the first month). A confirmation email will be sent to all accepted applicants.

The year goals and personal flight plans of the first month of all participants will be published at xeper.org in a secure site accessible only to the actual participants of the experiment. This will allow all participants to get to know the Desires of other initiates and have an idea of the methods others will be using.

An informational chat will be arranged for all participants who are able to make it (it is not obligatory). A chat log will be published at the above mentioned participants-only site.
Those who are not able to attend the chat may refer to the log and ask questions via email. All participants are expected to perform a Sumble at the start of the experiment. See further details below.

A participants-only mailing list will be set up for the discussion of the methodological, philosophical and magical aspects of the project. The PROGRESS of each participants' goals is NOT to be discussed on the mailing list. Rather each participant will write up a summary of their progress, goal refinements and general reflections once a month and post it on the list within the first nine days of each month (but not before or after). The monthly reports will then be collected and published on the participants-only web site. The progress of each initiate’s project should not be discussed more than once a month since it is likely to lead to defocusing from the work at hand and giving way to a mentality of comparing each other’s success with that of the other participants. That is not at all the point of this experiment and will not be indulged in. However, general methodological/magical/philosophical discussions pertaining to the experiment and any participant’s project are highly encouraged on the mailing list.

When the progress reports and new plans of each participant have been published, all participants are expected to try to give all the others at least some ideas that might be helpful in effectively attaining their goals. It is no shame if one has nothing to give to a given initiate, but the idea is that one should share what one knows so that one’s own power will grow. Even small things may prove to be of value later on. One should make it a principle to comment on the plans on every other participant so the maximum will be derived of this experiment.

At the start of every month a new chat and Sumble will be held. Those participants who can meet face-to face should definitely consider performing the Sumble together as the effects of this magical formula are multiplied that way.

Parachutes

For those who might happen to find that this method of working is, after all, not beneficial for them, there will be three honorable exit points. On April 9, July 9, and October 9 HB2K will slow down for a while and offer any participant the chance of teleporting themselves out of the vessel. So, three months is the minimum involvement expected of you. If you think you cannot work on your goals and provide timely reports and feedback for at least three consecutive months, please do not board the vessel. There will be no shame in leaving at the exit points, but rules must be set so that the experiment will be effective for all. This experiment aims to be on the cutting edge, so demands need to be made.

So, What’s Up really?

This experiment is the synthesis of many streams of influence in my initiation (see inspiration credits below). It is my contribution to the energies of the Year of Dominion.

The core activity of this experiment is learning to work with what Dr. Flowers calls Personal Analysis Diary (PAD), see Nine Doors of Midgard for details. The idea is to create lists of your strengths, weaknesses and Dreams (life-goals) and learn ways of strengthening your strengths, overcoming your weaknesses and realizing your Dreams via regular, daily work in an energized state. Every participant is highly encouraged to keep track of the development of their work in a diary like manner and to share relevant realizations with other participants every month.
The tool of this experiment, however, is not Runic exercises (though someone may of course incorporate such or have performing them as their personal goal), but the eclectic experience and skill of the whole group.

PAD work is given rhythm by the monthly Sumbles. A Sumble is a group Working of dedicating oneself to action where each participant publicly announces their goals and the results of their past promises. Horns are raised to a Principle and Hero of impact to each participant’s Quest. This can teach much to those actually participating face-to-face and being able to feel the impact as it is articulated in flesh and blood. Likewise a Toast is raised to Boast of one’s past accomplishments (in accordance with the previous Sumble) and to consecrate the Promises one makes at the current Sumble. Feeling the strivings of others and describing one’s own face-to-face with other initiates can also teach volumes as well as give real impetus to carrying out one’s Will. Those who are able to meet face-to-face are encouraged to demonstrate in concrete what they have learned, if possible.

I have decided on monthly Sumbles so the year would be a tight pack of action well reflected. There is no need to have new goals for each month, but reconsidering and refocusing on them once a month should provide for a good rhythm (given that this experiment will only last one year).

The focus essential for the experiment is on finding what one’s Heart truly Desires. This is done by regular PAD work and reflection. The use of ritualized speech (the Sumble) allows one to bind together various aspects of one’s Will into a Vision of what one Has Become and Desires to Become. Daily work Informed by the Sumble makes one test various courses of action in real life. The support and feedback of the group provide alternate methods/courses to try and energize the initiate with the courage to go ahead and really do it.

The numinous inspiration for this work is a combination of the very Hyperborean Sowilo Rune and the highly personal Perthro Rune. I have made these into the HellBender bindrune (see picture sometime somewhere). What these Runes mean to me is a long story I may tell sometime, but you may rest assured that no Runic knowledge is required. For now it suffices to say that I am Envisioning the journey of the group to go as follows. The group will meet at the top of the mythical Hyperborean Mountain on January the 9th, 2000 CE. The difficulty of climbing there is reflected in having to consider what one really wants and doing the paper work associated. Griffins are protecting this Mountain and one has to overcome a bunch of fears in order to reach the top and be ready to embark on the real journey.

As we start out on the journey we look up at the Pole Star. The group Envisions a tube leading to the Pole Star itself (the Ultimate core of Being).

As we go about our daily work a kind of an umbrella of energy starts arching over us and energizing our action giving us a better focus and more staying power. This is indicative of the group empowering the individuals to dare more, try more and focus on the plan at hand.

As we start reaching our individual goals, a round sphere of energy will gradually build around each of us. This is indicative of the newfound personal power and extended sphere of attention and influence that concentrated work in the real world brings about. This persistent extra Presence and focus is the highest Gift of the inner Sun, the Guide that Sowilo really is.

This whole sequence is a kind of meta visualization for the way I have learned Sowilo works. You may or may not use it to travel towards your individual destination the Perthro
Rune. Of Perthro let me just say that its Mystery may only be Known in an energized/conscious state. You cannot Understand the Meaning of your Life unless you are in a high enough a state of Being to feel and reflect on this level of abstraction and experience. Mindless labor will never have a meaning. All conscious work is beneficial and infuses more Meaning into Life.

Lastly, I am trying to use the internet for what it is good at, but avoid making this into an internet database with no real action. There is nothing like an internet site when it comes to an information source always available to all participants. When our goals have been put on the web page, they will stay there, visible for all participants, never lost in our papers or such. This will allow us to check on our real progress any time and to clearly see what we set out to accomplish and what we actually achieved. Likewise, a mailing list is the easiest and fastest way to distribute information and discuss ideas among a group geographically spread (and automatic archiving functions make it convenient to go back to what was said before and so on). The site, however, should not be visible for others than the participants to avoid defocusing from achieving real things and not internet fame. Participants-only restriction also keeps the discussion under a reasonable group of people so that real benefits may be derived and focus retained.

I am hoping that the set up I have prepared will allow participants to balance and synthetize the flow of outer and inner achievement. Each month we will brag about our outer achievements and demonstrate our newfound powers. Each month we will also try to reflect on the inner transmutations and new Visions that the outer achievements have enabled us to access and come up with. The HellBender seeks to centre outer and inner achievements so that the passion and reality of this life and the depth and detachment of all eternity will shake hands in a meaningful way bringing the Heart into the Flesh, transforming you into a living Beacon of Sowilo (a synthesis of Being/Becoming that has turned itself inside out in order to Guide its own process). This is obviously not something that can be achieved in a mere year, and will, of course, mean little to you unless you make it your own by giving it your best shot.

Inspiration Credits

Dr. Flowers for the concept of Rûna, various practical applications of the formula of daily work and lighting up the Pole Star for me. Magus Webb for relating to me the formula of staging one’s Dreams. O.Tr. for a modern version of the formula of the Sumble. Rektorhaus for a great wrap up of various formulas into a multifaceted scheme far more than the sum of its parts. Scholomance for setting time limits and dealing with drop outs. SeBastian for some dichotomies and attitude. Tapio for various ideas on the Heart... of Being, and a vital pulse. Order of Amon for the formula of Transmutation and the concept of the Hidden Dimension. Grail House for viably integrating objective demonstrations of achievement into an initiatory School. Gurdjieff for cool Dance moves, including some really tricky ones. Success Circle for sucking so much. Y2K bug for biting me.

Xeper.
Bearer of the Claw of the Bear, IV°

While the HB2K project was awesome already by its flight plan, I decided not to join it, although I contributed some materials to it occasionally. The reason was the same why I didn't join DenytEnAmun's Order of the Claw of the Bear. They were
manifestations of DenytEnAmun's Work as a IV° and I was in the middle of my own developing IV° process. I needed to pay attention to it and to allow it to unfold according to its own nature. I felt that committing myself to the O.C.B. or HB2K at this point might have interfered with the focus of my Work too much. We had, of course, worked together for nine years at this point and there was much that we had shared (and continued to share) in our Works; the Finnish and the general Hyperborean context, the runes, the Order of the Trapezoid and its past Rektorhaus Hyperlodge, Heart, the Ammonian current... We continued to discuss Initiatory matters many times a week, just as previously and DenytEnAmun understood my approach perfectly.

The HB2K was a masterful manifestation of DenytEnAmun's Æonic Work. He contextualized a really well thought concept, a plan, complete with its own intranet webpage, regular chat, etc., and he provided in his characteristic dedication a high-quality feedback, advice and inspiration to all of the seven other pilots (who were from Finland, Sweden and the U.K.) of the flight. It was focusing on Dreams of the pilots, concrete manifestations of their Work. Everybody who took part in this one year Working benefited evidently from it enormously. I think this was the crown of DenytEnAmun's Work in the Temple.

My Work was focused on the Heart and related matters. I continued to Work with drumming and rhythms, for which I gained inspiration e.g. from György Ligeti's thoughts on rhythms and from my talks with some drummers on one international email list for ethnic drumming. My thoughts on the angular calendar were published in Runes, the newsletter of the Order of the Trapezoid in January. I talked with Adept Guiniviere about the freshly founded Gild of the University Students of the Temple, which I eventually joined. I corresponded with my many I° contacts extensively and inspired them among other things to write articles to the Scroll. Between January and March I also had a rather strict daily yoga regime.

The energies of the Kalevala Pylon were transforming and I and DenytEnAmun started to ponder if there was a change of Sentinelship in the horizon. In my email to DenytEnamun on the 6th of January I observed that "the Kalevala Pylon has been asleep for quite some time now and I wonder if Adept...

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388 The archived documents of the project speak for themselves. They are voluminous and would easily make a book of their own. I have selected some of the documents as appendices to give a bit deeper taste of the HB2K. See appendices 49-56: "What the HellBender 2k Engine was made for", "HellBender user manual", "The HellBender proclamation", "How to stay on one's course", "HellBender Stage II", "Liminality and consciousness", and "How to bend Hell".

389 My report of that regime was published later that year in the Third Eye, vol. 2, number 5, the newsletter of the Order of the Black Tower.
M.S. has thought of passing Sentinelship to some appropriate Initiate”. I asked Adept M.S. his thoughts on the issue. The next issue of the *Nine Plagues* was published in January. The Temple and the Pylon lost one of its Finnish members soon after that as Setian N.K. from North of Finland resigned on the 25th of January, just before his two-year time limit to reach the II°. There was no drama involved and we wished each other the best for the future.

The first *Scroll of Set* for the year\(^{390}\) contained my next inspired text on the Heart, that I had received on the 4th of January:

**Nine Theses on the Path of the Heart**

1. *Roots of the Heart are in the Gift of Set.*
2. *The Heart IS in Darkness.*
3. *The first Beat and the first Pause of the rhythm of the Heart are in Darkness, just like the roots of that which does exist and that which does not exist are in Darkness.*
4. *The Heart contains 'immortality' – that which IS and can Come into Being.*
5. *Initiates on the Path of the Heart pursue the Heart.*
6. *The Rhythm of the Heart can be Shared.*
7. *The power of the Rhythm can be multiplied by Sharing. Here is the second Beat and Pause of the Rhythm.*
8. *That which is not possible to be talked about is that which IS and Becomes, and still, real words are derived from it.*
9. *That which is not possible to be talked about can be Shared with the Heart and still, what one says, should be said from the Heart.*

There were no analysis or commentary to this text\(^{391}\) that without doubt looked rather mystical to some Initiates who, in Gurdjieffian terms, were Working mainly (or exclusively) from their "head" instead of trying to Work harmoniously with all of their centers. It was not really a big surprise when later that year the most fierce critics of my proposed IV° Recognition came from the ranks of the Order of Leviathan – who liked to think of themselves as all logical and rational "no bullshit" Initiates with sharp Occam's razors. Not all Order of the Leviathan Initiates were like this towards my Work, though. The new Grand Master of the Order himself, Magister Michael Kelly, was a great example of this.

Then there were Initiates like Priestess Mut of the Order of Amon, who were delighted by my new inspired text. She commented on the nine theses\(^{392}\):

\(^{390}\) *The Scroll of Set*, vol. XXVI, no. 1, January/February, XXXV ÆS/2000 CE.
\(^{391}\) In my diary I had analyzed the text throughoutly, though. It was a poetic expression for a rather fine nuanced theory of rhythms, pulses and energies on Working with the Heart.
\(^{392}\) Email from Priestess Mut to me dated the 9th of January, XXXV ÆS/2000 CE.
"I am deeply touched by your words about the path of the Heart. You have chosen a most
difficult path that leads to a Setian continuum that resides FAR beyond the confines of a
'natural universe'; if one is bold enough and strong enough to pass through the various ordeals
through Fire. This Fire removes/transforms all natural elements of our Being that can result in
an Isolate Intelligence of a completely new kind of Being."

My correspondence with Mut started to really roll in February. This deepened my
ties with the Order of Amon step by step over the year.

Magistra Lilith Aquino's "the Dawn of Arkte. A new dimension of the Gift of Set”
was the most important article in the new issue of the Scroll for me. I had
developed a serious interest in her Arkte Work during the München Conclave in
XXXII ÆS/1997 CE and the seeds of the Conclave's Arkte Working had been
growing in my Universe ever since. As I was reading the article I felt a call to take
the next ethical step in my Initiation seriously. Lilith closed her article with the
following words:

"I have been asked whether there is a central magical principle underlying Arkte. I would first
emphasize that the Work of this Element is not mere compassion or 'kindness to dumb animals'
as advocated by traditional humane organizations. Rather it calls upon the initiatory capacity of
humankind to realize that animal intelligence must be measured against its own benchmark, not
ours, and that as such it goes beyond mere 'instinct' to various forms of metaphysical awareness
pertinent to each species.

Beyond this new initiation into and participation in different kinds of Self-aware high
intelligence I see a new and greater evolutionary transformation of Setians into magical beings
unlimited to their own animal species. Potentially we may recapture that esoteric bond with our
animal fellows which the ancient Egyptian priesthoods had attained, and which so awed
Diodorus. And then we will have lifted the Gift of Set to an entirely new level of noesis.”

I, Karhunhampaankantaja, the Bearer of the Tooth of the Bear, became an Arkte
warrior that very day. In my case it meant first of all turning into a vegan overnight.
Soon after that I also joined the Finnish vegan society. There were many pieces
in Arkte that spoke to me: the shamanistic dimension, the Bear (Arkte), and I saw a
good deal of Heart in it too.

Lilith's Work lead to her Recognition as the first female V°, a Maga, of the

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393 See chapter 4: The München Conclave.
394 The article can be found in its entirety from Michael Aquino's the Temple of Set, vol. II,
appendix 62.
395 My article "On veganism and supererogatory acts” appeared in Vegaia, the April issue of their
publication.
396 I wrote some observations of Arkte's relation to Heart to Magistra Aquino on the 1st of March,
XXXV ÆS/2000 CE.
Temple soon after that. High Priest Webb announced the news of the Coming into Being of the Maga of *Arkte* in the May/June issue of the *Scroll of Set*\(^{397}\).

Finland got its first female president, Mrs. Tarja Halonen, on the 7\(^{th}\) of February. Apparently because Halonen had worked as a president of SETA (LGBT rights organization in Finland) in the early 80's, the Westboro Baptist Church from Topeka, Kansas, U.S.A., planned to come to Finland to burn the Finnish flag as a protest to our ”fag enabler” and ”dyke” president, waving their famous ”God hates fags” placards in Helsinki. Unfortunately they didn't do it, as I would have enjoyed seeing their hilarious show here.

While Finland was still settling down with the new president, I experienced something personally significant on the 10\(^{th}\) of February while crossing the park of Mikael in Turku. I wrote about the experience on the 23\(^{rd}\) of the same month to Magistri Michael Kelly, AruXet, DenytEnAmun and Magus Webb:

"The Turku Working took place during Friday the 10\(^{th}\) of February, XXXV ÆS at Turku, Finland, around 5 p.m. at a certain park while doing a walk. The Working was spontaneous re-crystallization of my Self and my *Xeper*. It was based on my Work within and without the Temple of Set. In this little document I write about the experience of the Working and of some relevant related subjects in a very concise manner.

There are several elements dealing with my Self and my *Xeper* that I feel became profoundly re-crystallized via the Working. Similarly, there are several elements dealing with my Self and my *Xeper* that I feel have been Opening for me for some time now, and which in some ways opened more evidently to me via this Working – I indeed experience that the scope of the focus of my Initiation has somehow been broadened. The elements of the experience did not just come out of emptiness. They have been "in the air" and growing for a long time, some of the elements being more latent or obvious than the others, some of them being "in the air" for months, some for more than a year or even longer.

I feel Ennobled by the experience. I feel that I am not able to share the depth nor the scope of the Working sufficiently via these words, but I have a Need to try to Share it with certain individuals in spite of this. What I say, I say from my Heart, and what I say, I say for you who I feel Æonically meaningful to say what I say here. I want to express my deep gratitude for Magister DenytEnAmun here, who already has discussed with me about the subject of this essay, and who in general has shared his Understanding with me in person and helped me in my Initiation in numerous ways since 1991 CE when I joined the Temple of Set.

The Turku Working is largely about the nature of the Third and the Fourth Degree, as I understand them based on my thoughts, deeds and experiences via my pursuit of *Xeper*. I want to make it clear that I do not claim to be a Fourth Degree. I think that my active pursuit and furthering of *Xeper* as a Priest of Set has deepened my experience and understanding of my Self, Set, the Priesthood and my Link to the Æon of Set, and I also think that in a certain way I

\(^{397}\) Don Webb: "The First Maga V° – Lilith Aquino". The *Scroll of Set*, vol. 26, no. 3, May/June XXXV ÆS/2000 CE.
understand what the Fourth Degree is about. But as I have held since the First Degree that Recognitions will be done by those who have capacity and Eyes for them, when the time is right and the reason for them is there, so I do today. My Initiation has never been motivated by colored cookies, but by my Love for the Truth and Need to Come into Being. I almost decided not to write and then not to share this essay at all (I put it to my archives for several days after writing it) because I thought it would look like claiming to be what I don't claim to be – I don't want to speak about the Third Degree in relation to the Fourth Degree lightly or without a good reason in a manner I do in this short essay. I decided, however, to write this essay and Share what I feel I Need to Share. I hope to get some feedback from you to all of this so that I might learn something.

The Third Degree is an individual who has via his own hard efforts to Xeper and via the Touch of Set Become a Living Link between the Isolate Intelligence, its legacy and our known three dimensional world. The Third Degree has in a very special way faced his very Self, the Isolate Intelligence and their relationship. Via his own hard efforts to Xeper and via the Touch of Set the Third Degree has attained a special connection to that which Is and can Come into Being. The Third Degree has a certain transpersonal link to the Source of the Temple which makes him an authentic Teacher of Self-Initiation as the concept is understood in the modern Temple of Set. The Third Degree, as a human being, has sacrificed certain things for greater Power and Purpose. Via his pursuit of Xeper and via the Touch of Set, his telos, his greatest aim and Need in his existence is to continue his own Xeper and to help others who have the same Need in their unique Quests. Because of the nature of his Need, a Priest also seeks to generally further Xeper-affirmative influences in the world with his own living example, words and deeds. A Priest Needs to Teach in order to Xeper.  

So, I see that the Task of the Third Degree is in addition to the obvious one, of continuing one's own Xeper and cultivation of one's Link with Set, to Communicate his understanding of the Gift of Set and the means he knows for its furthering and cultivation with other Initiates of the Temple as appropriate. As I noted earlier, I also see that a Priest seeks to further Xeper-affirming influences also outside the Temple as might be appropriate.

The central challenge of the Third Degree could be said to be to synthesize Emotion and Intellect. During the First and the Second Degree his Work was notably, very generally speaking, rationally oriented due to the Tasks of those Degrees, although his Work certainly involved cultivation of inspirational and emotional issues on as well. During the Third Degree an Initiate continues his rational approach to his existence and Initiation ("Socratic reductionism and formulation of correct understanding by logic"), but now his Link to the Source of the Temple brings him a very special addition to his Work. A Priest is able to draw purely non-natural Inspiration from his Link with the Source of the Temple. There is a special challenge for him in learning to combine this special experience and ability and its effective, balanced use with his rational abilities – maybe especially so in his Task of communication
with the First and the Second Degrees.

An active, continuing Work of a Priest can lead one to strengthen one's Priesthood and its effective practice. On a longer run, I also see that it can lead one to find one's Name – a Name which is a crystallization of one's Self, one's Work and one's certain fundamental position (that has been nurtured via one's continuing Work) in relation to the living Æon of Set. Such a name could be seen as a Reflection of what could be called "one's Æonic function" – within and without the Temple.

Now, facing my coming ninth year in the Temple, I think I have discovered my Name and Worked from its fundamental perspective within and without the Temple for some time already. I am Karhunhampaankantaja ("the Bearer of the Tooth of the Bear"). To put it short, this name means for me "the one who carries and shares the vital pulsing core – the Sense of Meaning of Xeper". The name came to me at the end of XXXIII ÆS when I did a personally highly significant Working at Tampere, Finland. The Working succeeded to noticeably boost and to clarify for me the very nature of my Self and my Work as a Priest of Set. The nature of this Work has always been deeply part of my Self – I can easily see its reflections throughout my life, all the way from my teenage magico-religious peak experiences to starting my studies of comparative religions at the Turku university, although I see that I have only since the beginning of the last year or so succeeded in a fundamental way to identify and to start to actualize it in my Work within the Æon.

I am an Initiate of the Heart. The Heart has always been the force that I have most listened to and utilized in my life and my Initiation with success. I think that my greatest strengths in my Work as a Priest of Set is my ability to Share and to Communicate for other Initiates the sense of Meaning in being a conscious Being who has the potential to Xeper and who must Work for his Xeper via his time and space bound psycho-physical complex that as such has a limited span of existence – and via this to help and to boost them in their Xeper.

There are some other Workings, several special occasions of insights, writings and so on regarding all of this, but in order to keep this essay concise, I will focus on the main lines of the central subject of this essay. It suffices to say here, that my perspective on the Heart and my Work with it has noticeably become clarified since the Working in which I received the Tooth of the Bear. The Turku Working is the latest Working which focused on my Self and my Name.

The Turku Working took place outside at a certain park as I was walking to my home. I was thinking about such things as my personal, holistic Initiatory navigation system called "the Devil's Fist" (that is deducted from my Initiation in the Temple from 1991 to 1999 CE, and that was first time presented in January XXXIII ÆS for the Knights of the Aurora Borealis Lodge of the O.Tr.) that was a kind of crystallization of my Work within the now disbanded Reaktorhau Hyperlodge of the O.Tr. I also thought about several other related documents I had just contributed to the HellBender project that Magister DenytEnAmun runs, as well as my Initiation in general and just some more "mundane" matters. And then it started.

As I walked the street I suddenly started to experience something. That something was not completely new to me. I had encountered it several times before in different ways, but this time it came to me very strongly and profoundly.

I realized who I AM and that I was able to change my perspective to existence from the common "7-day-a-week-orientation-and-experience-in-space-time-continuum" to that of which
IS. I was able to change my experience of existence between what could in simplified terms be called ”common linear space-time experience” to that of ”which Is and can bring forth Coming into Being”. In a profound way I experienced that I was able to see the re-occurring themes, elements, ideas and their rich constellations in the multiverse, and to Play with them, to profoundly enjoy the Playing from a certain distinct state of Being. Within me, I heard something like ”you are Enlightened in your Being. You are Free to Play”.

In a re-crystallizing way, I experienced that I had truly Become the constant in the Universe and that I was able to perceive the multiverse in various ways. I experienced that I am truly Free. I was free to Play with existence and with the very frames of it. I realized how much I could see my Self to effect the very space which I did occupy. Just by walking, experiencing my Self, I was filled with Freedom and deep happiness and the world around me reflected my Being.

The First Degree learns to use magic against the cosmic inertia, he learns to start to Become little by little more real. The Second Degree uses his skills in magic, develops them and enjoys his Work and Life. The Third Degree has faced his very Self, he has learned to use the Source of magic and he has Become a living Source of magic by his Link to the Isolate Intelligence. The Fourth Degree has Become so strong and constant in his Being and in his Link to the Æon that ”he can turn the mirror”. The Fourth Degree has entered via laser sharp focus of the Third Degree to ”the other side” – he has entered into a Silence where his silver Heart alone beats in majesty of his very own Being and Creation. This is a place which makes the profound Play with existence possible, but it is also in a certain way a cold place. I would say there is also a certain kind of sorrow involved in addition to the ability to Play – Sorrow in seeing the tragedy of humankind around you, in Understanding how fragile thing the life carrying the Gift is, and how you profoundly stand Alone. The Fourth Degree is not only a living Source of magic who can further Xeper in the world with his transpersonal ability to do so, but now the world around him starts in a certain profound way to reflect his Being and bring him things that he Needs. The Universe becomes actively Seen with larges frames of perception, the Work starts to become focused via larger contexts instead of just ”laser sharp direct dynamic Working model” of the Third Degree, that of course is still used.

During the Turku Working I also experienced something that succeeded to shake me. All of a sudden (and it still felt like I had somehow known it for some time already) I realized how certain pieces of my Initiation (that had been in a growing way a bit odd for me in the whole picture of my Initiation) did fit together. I realized that certain aspects of my Work in general and my Work with the Heart in particular (in various ways, e.g. in my re-occurring pondering on theories about the nature of the paths during the last months, in my interest in the rhythms of things and drumming and art in general, etc.) did reflect a Need to not only Work with the conscious side of my Self, but in a special way also with the unconscious sides of my holistic existence.

I would like to hear your thoughts on these issues. Thank you for your time.

Xeper.”

This put my IV° process to the next level. Magus Webb replied to my email two days later, on the 29th of February. He wrote about the IV°’s Work, state of Being,
students, and finished the mail with the words: ”I look forward to watching you interact with this state and to the perceptions of the others receiving this email.” He also gave me a task to talk about IV° with two other Initiates soon after that. Magister Michael Kelly commented on the Turku Working email on the 8\textsuperscript{th} of March:

”Thank you for sharing your essay concerning the Turku Working with me. I found it a moving and perceptive account. Not only of those States of Being we term the III° and IV°, but also of all other states which touch upon them. I am not surprised that such perceptions are arising within you. They seem a logical and fitting continuation of all of your Work so far. But I am always surprised when somebody manages to describe such a Working in a way that actually moves me and makes me see the whole picture through new eyes. This you have done, so if you sought to communicate the language of the Heart, I think you succeeded.

Play and Sorrow. These are indeed the playground of the IV°. And all IV°’s know both of these things intimately. Play is a wonderful thing, but I have always championed Sorrow too. Sorrow implies value, something worth caring about. Sorrow is not our enemy; indifference is our enemy. This is why a IV° will take delight and Play even while the tears roll down his cheeks.

As does Magus Webb, I look forward to observing your further steps in this new region your Turku Working has uncovered for you.”

DenytEnAmun commented on my Turku Working post to all its recipients about two months later, on the 20\textsuperscript{th} of April:

”Dear fellow Initiates,

It is my perception that Tapio Kotkavuori is an initiate who has always mindfully and uncompromisingly Assimilated the all and everything of his experience into a Life long process of initiatory dialectic. He is the type who will go through all the human elation and suffering of what he has Exchange with. And due to his inner AlXemy this experience makes him all the stronger, all the more rooted in his very Being – because HE HAS HEART. Heart in the most human and in the most initiatory sense of the term.

It is my Understanding that I should seek to minimize my involvement with Tapio's current projects and the unfolding of his Vision. I will share my personal experiences for comparative analysis, theoretical insight, and whatever, but will strictly not ”contaminate” his process, which I think has for some time been taking a new form, by trying to ”explain” his experiences for him.

Well, this is the standard procedure I generally hold on all initiatory Exchange anyway, but I just wanted to explain why I have and intend to keep more or less silent on these matters (unless I am asked for my views, of course).

Tapio has Worked with me on the Temple and the Æon since he joined the Temple. Much of his Work is of the type that is easy to be blind to. It should come as no surprise that Tapio is the only person in addition to me who has been to every single meeting of the Kalevala Pylon. He has contributed a huge deal in the most ”roots” level possible – in face-to-face
Exchange.

For quite some years now Tapio has also contributed greatly to the truly cutting edge Æonic Work of Envisioning what the Temple Needs to thrive in Northern Europe and what unique Gifts we might have here for the Temple at large. Needless to say, what we have Envisioned, he has been there to stand behind and work for. Tapio has expertly helped me create and test my very own magical practices (most of which have not yet been shared with the Temple at large), and recently he has come up with some of his very own methodologies. I share these observations just as a general remark on the extent and value I see in Tapio's Work in Northern Europe – something that I think no one else can directly ascertain.

The Heart is a very tasking quality to uphold, and I send my Essence-Wishes to Tapio, my Brother and Friend, a Being quite Unique and Isolate of his own Efforts.

I must also say I am impressed by the quality and relevance of the Tasks my Brother and Friend Don has cast in order to Guide Tapio's Xeper to its richest and most powerful locus.”

My Work was unfolding with a steady pace and on the 2\textsuperscript{nd} of April I founded the Heart Element. It's statement was published in the May/June issue of the \textit{Scroll of Set}:

\textbf{The Heart Element}

Basic premises of the Element

Based on my Work within the Temple of Set since 1991 CE, I have found that my Coming into Being has centrally revolved around a dimension of Being that I call the Heart. The Heart is an aspect of Being, a suprarational dimension of existence, which in one way or another, more or less consciously, is experienced by all human beings because of the Spark of self-consciousness that is in potential in humankind. I see that the dimension of existence that I call the Heart is where we as Initiates and humans ultimately can experience and create a Sense of Meaning, purpose and value to existence.

As a Priest of Set and a student of comparative religions, I see that the Heart is the Source of Magic and the \textit{sine qua non} of the religious impulse of humankind. (I have previously approached the tricky subject of religiosity from the Setian point of view in my article "On the Left Hand of Religion" in Vol. XXV, No. 5 of the \textit{Scroll of Set}). The Heart is that aspect of Being and its dynamics in the Universe which manifests for us as humans the Sense of Meaning, purpose and value that is inherent in Being and the potential to Come Into Being – via the form we know as "life". This dimension of existence has of course been experienced, interpreted and used very differently by different kind of people, at different places and times during the history. Because the Heart refers to a suprarational dimension of existence, I see it has certain connection to the phenomena of life in general – I think you can think about certain dimensions of the Arkte-element and the Wewelsburg Working here.

The Heart is a dimension of Being that is closely related to Magus Flowers' Word \textit{Rûna}. From that base the Heart can also be considered in a proper perspective to have a certain close relation to Aristotle’s concept \textit{telos}, Magus Crowley's Word \textit{Thelema} and Magi Aquino's
and Webb's Word *Xeper*.

When an Initiate enters the Temple of Set, she of course can articulate about her reasons to enter the Temple, but it is common that there is (and continues to be) a certain kind of profound sense of Mystery, a profound sense of "this is what I Need to Do as who I AM" that is beyond the grasp of mere words and rationality but which can be intuited, felt and experienced. By listening to one's Heart one can do Right decisions in navigating one's Initiation and life as a whole in general. Intuition is an ability to give perspective to one's existence from the dimension of Being that is the Heart.

The Temple of Set holds rational training and abilities of an Initiate high – and with a good reason. Ability to use conceptual frameworks and abstract concepts enables Initiate to seek Self-understanding and to perceive and to manipulate the Universe with an effective, precise focus. “Socratic reductionism and formulation of correct understanding by logic” is meaningful for an Initiate of the Temple. In spite of this the Temple has never been a dry organization of dry intellects without life – philosophy of the Temple has always been used for pursuing one’s Will in one’s subjective and objective universe in one’s pursuit of Becoming. Also, in a growing way it is perceived that there are different kind of intelligences.

Our intelligence constitutes our ways to conceptualize and to certain degree also to perceive and to experience our Being. I see that Being has certain essential relation to intelligence as we generally understand it, as it has certain relation to emotion as well. The Heart aspect of Being is neither purely rational nor emotional as we in general discourse understand those concepts (although it can manifest in both of them, and to be reflected in both of them) – instead I see the Heart aspect of Being to be a suprarational by nature (late German classic of comparative religious studies, Rudolf Otto, was quite close to what I mean by the Heart with his concept of *numinous*). You can describe different kinds of love with words and give perspective to their manifestations with statistics, but you can never really grasp the core of the love with words alone – you must experience it by yourself in order to know what it is like. Similarly, we can describe with words what *Xeper* is about for someone who is not into Self-Initiation, but in order to know what it really is about, you must have experienced it by yourself. You must have a certain kind of living Link to the Heart of your Being and it’s potential to Become in order to know what *Xeper* really is about and what it really Means – what is its Living phenomena.

The Heart dimension of one’s Being is difficult to conceptualize and to approach directly. But it IS there. It is like a firm "background hum", or unheard pulse of a musical composition, that is essentially Linked with who you ARE and what you Need to Do in order to Be and to Come Into Being. It is the Source of profound Meaning, Purpose and Value, as well as of Magic and of Self. By Initiating oneself one learns to Link better with this dimension and to perceive and to strengthen one’s own Rhythms (manifestations of the Heart of Being in the three dimensional existence) in Becoming. By Initiating oneself one’s Spiral of Becoming continues to strengthen one’s magical Link between one’s subjective and objective universe, one continues to strengthen the resonance between what Eliade called "profane" and "sacred".

While I think that only few Initiates Need to Work directly and specifically with the Heart in their Initiation, I think that every Initiate can have meaningful periods of Working with it, and that every Initiate can benefit from learning more about this dimension of their holistic existence. It can help one to give perspective to one’s holistic existence, it can teach certain
important lessons in Magic and what it Means to Be instead of not to Be, what it means to have possibility to Come Into Being, what value, purpose and Dreams one might have in one's precious fleshy human life that as such has limited span of existence.

In addition to potentially enabling one to Link better with the Heart dimension of one's Being, Work with the Heart can also teach certain ways to do magic. In the Order of Amon the way of the Heart is known as a very direct way to Xeper. Based on my understanding, it firstly involves certain kind of ability to Envision things (which in this context is a very advanced magical technique) based on one's Need in one's Xeper and secondly, it involves an ability then to "Jump into the Fire" in order to transmutate oneself according to that Vision. This mode of Becoming, or tendency to it, is quite inherent for some Initiates, although I think they also need to use the methodology of "the longer route" (building Initiation "brick by brick" – using "Socratic reductionism and formulation of correct understanding by logic" as an essential aspect of their Initiation besides the use of magic) for creating their Initiation in a balanced and firm fashion. Without a firm training in the longer route the shorter route is a very hazardous one. The shorter route is not as much traveled as the longer one in the Temple, which is meaningful, but it still has lessons of magic worth considering and at appropriate times experimenting with.

Aims of the Heart Element

The Heart Element aims -

1) To give shape for the dimension of the Heart in Setian Initiation.
2) To ponder the relation of "religion" and Setian philosophy and magic.
3) To share the fruits of the pursuits of the Element with the Temple of Set at large.

The main objective of the Heart Element is to give shape for the dimension of the Heart in Setian Initiation. This means efforts to understand what we, as Setians, mean by "the Heart" and what place we see it to have in the totality of our existence in general and our Setian philosophy and magic in particular. It means efforts to seek fresh understanding to the relation of Being and Becoming – and thus to the Gift of Set. Participants of the Element seek to learn to understand the dimension of the Heart better, they seek to learn to take it better in consideration and also in use in their Initiation. The main objective of the Element is thus at the same time magical, philosophical and even methodological.

Some of my own main sources of inspiration and methodology in my Work with the Heart has been my studies of philosophy and comparative religions (cognitive science been a great influence in both of those for me), rhythm in some different contexts (as a philosophical concept, as in music, esp. as played with djembe and didgeridoo, and as used in defining and structuring time – f.e. I have been Working on my own nine-folded angular calendar), the Hyperborean current of North Europe (esp. its mythological and magical context but also its cultural dimension at large and certain North European "touch" to Initiation – as manifested exemplarily in the Order of the Claw of the Bear) and also the Order of Amon’s writings and approach to Initiation. In my pursuit of the Heart I have emphasized holistic approach to Initiation (as expressed maybe best in my Work with Yoga) and a sensitive, well-tailored
personal interaction – preferably on face-to-face basis.

These sources of inspiration and utility need not be shared by others who would be interested in joining the Element. I would like to see individuals with different kind of perspectives to the Heart in the Element in order to make dialogues and Work within the Element deeper and richer.

By its nature, the dimension of the Heart is suprarational. Accordingly, most meaningful dialogues and sharings on it are done on face-to-face basis, when it is possible to have as total interaction with another individual as possible. In such setting one does not communicate only with a language, but also with non-verbal ways that in a special way can carry the sense and the Meaning of Being and Becoming. This brings certain difficulty to the main objective of the Element – we seek to talk about an aspect of Being which is not, strictly speaking, not possible to talk about. In the face of this dilemma and challenge I state my 8th and 9th Thesis on the Path of the Heart: ”That which is not possible to talk about is that which IS and Becomes, and still, real words are derived from it” and ”That which is not possible to talk about can be Shared with the Heart and still, what one says, should be said from the Heart”. Although there is this dilemma and challenge in the Element, I still see that the existence and function of the Element is justified and meaningful within today’s Temple of Set – I see it can potentially enrich our understanding of the Gift of Set, to enrich our experience of the meaning, purpose and value inherent in it, and potentially to broaden our ability to See reflections of the Gift in the Universe.

As stated earlier in this document, I see that the dimension of the Heart is closely related to ”the religious impulse of humankind”. Accordingly, I see that the Heart Element is also a good place to ponder ”religious” issues from the Setian point of view.

The Element will share the fruits of its pursuits with the Temple of Set at large mostly via articles in the Scroll of Set and workshops and Workings that will be done during local Gatherings and international Conclaves.

Joining the Element

The Element is open for II°+ Initiates of the Temple of Set. In some special cases I°’s might be accepted to join the Element if the Director of the Element sees it meaningful. Entry to the Element is generally not open to I°’s because of the specific nature and Work of the Element.

Although the Heart is a suprarational aspect of Being, it does not mean that we would not have use for logic and ”cold” rationality along intuitive abilities in the Element. On the contrary. The Director of the Element himself needed to study through the night school and to start studies in philosophy and comparative religions in a university in order to start to ”make sense” of the Heart – in order to acquire certain rational capabilities that were needed to operate effectively in the dimension of the Heart. The dimension of the Heart is optimally approachable when an Initiate has rational and emotional aspects of her Being in a dynamic balance.

If you are a II°+, you can apply a membership of the Element by writing to the Director of the Element to kotkavuori@xeper.org. Members of the Element will be automatically added to its e-mail list. If you do not own an e-mail account but would like to start a dialogue with the Director of the Element, please write to: Kotkavuori, Setin Temppeli – Hyperborea, PL 617, 20100 Turku, Finland.
Written as the Second Beat of Fire into the Æon of Set.
With the Rhythm of the Heart of Darkness,
*Xeper.*

The reception of the new Element within the Temple was very positive. Applications for the Element started to come in immediately and there were ten participants soon (from Finland, the U.K., and the States). I was being poured with queries, positive comments and wishes. Magus Webb sent me the following encouraging words on the 29th of April:

“It takes work for the Heart to survive death. The Heart alone keeps the parts of the psyche together. It grows strong by finding others in the outer world to inspire it. Love is the process of making yourself bring forth the Best in ourselves in to the Objective Universe so that you can give it to the Beloved. Once made manifest, one can then give that goodness to the Self as well. The Gift is what convinces the parts of the Self to survive and change together into greater steeds of being. Without it, there would be no reason to seek life beyond this life. With such magic as I may have I Send the Heart Element good luck in its explorations”.

Priest P.M. commented on the 14th of May:

”Hail to the Heart Element!

I think your new Element will prove enhancing to the Æon of Set. In my experience, coming into direct knowing of the Principle of Isolate Intelligence is a process which occurs in connection with the heart. The head is useful in helping us formulate aim and direction, but to know and to be, one must be able to feel and to sense, as well as think.”

The HB2K and the Heart Element were major projects that were launched in Hyperborea early that year. The former was Magister DenytEnAmun's last bigger project within the Temple. The latter was an important tool in my unfolding IV° process.
Before the founding of the Heart Element there were two occasions worth mentioning that took place in March: The Kalevala Clave XIX and Magistra Hardy's and her partner Adept A.N.'s visit to us.

The nineteenth Pylon gathering was hosted by Adept Amr and his wife Setian M.A. at Tampere on the 10th-12th of March. This was the first time a Pylon gathering was held at Tampere and it was attended by Setian SeBastian, Adepti M.S., N.N., Magister DenytEnAmun and I. Setian P.K., a Finn who lived in Poland, was with us in spirit and he contributed with an "Eternal Set Networking follow-up ritual" that we did during the gathering.

I travelled to Tampere with SeBastian by train on Saturday the 11th. As we arrived to Tampere, "I stepped into a space where I was to take a fresh view of certain recurring substances and configurations of various elements in the Rhythm of my Becoming, and where I was to Beat certain new Beats into my Rhythm of Becoming and into the matrix of Hyperborea".

The gathering was opened by all of us singing the runes of the elder Futhark together. This was a good way to start the program as all of us had Worked more or less with the Nine Doors of Midgard curriculum. A discussion on everyone's life and Initiation followed this.

Next I led a talk about the Heart and the Rhythm in one's Initiation. This was partly also a preparation for the Heart Working that we did the next day. After that I shared a paper that Ms. Minna Rikkinen had written based on her speech at the Oppositional religions seminar the previous year. The text, that she had asked me to check, was going to be published as an article in an academic publication and the Temple of Set was presented in it objectively. This was another small but welcome step in accurate presentation of the Temple for the public. It was a welcome voice of reason after the previous year's misinformation about the Temple in the Finnish media.

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400 I still needed to send feedback to some journalists every now and then because of their misrepresentations of the Temple. One of these feedbacks went to the chief editor of Image, Panu Räty, on the 6th of May, XXXV ÀS/2000 CE, because of his article "Saatanan lapset" ("Children of Satan") that was published in Image in March the previous year.
Adept Amr and Setian M.A. took us for a walk to a near-by water tower. The place offered majestic views over the city. Many of us did some personal Workings there. DenytEnAmun and I had a magical habit of leaving Sowilo runes to shine above many places we visited, and Tampere was no exception. After that DenytEnAmun treated all of us drinks in the towers cafeteria and we raised our glasses to our Work, the gathering and the year of Dominion.

The last thing in the program for the day was a Working that Setian P.K. had written for the occasion. He did the Working simultaneously in Warzwa, Poland. The Working focused on re-awakening the Slavonic tradition and its dark god Cernobuh. DenytEnAmun commented on this later:

"At this Working I Felt how the fourth Hyperborean stream took its place among the other three (the Scandinavian/Germanic, the Uralic, and the utterly Northern of which we know little except via some things in the Saami tradition). As the Bearer of the Claw of the Bear I welcomed this resurgence and hailed Setian P.K. for his bold Work”.

This subject continued to inspire Setian P.K. and he Worked with it and wrote about it quite a bit later. The Working inspired us to have very interesting talks afterwards. Adept M.S. gave a great spontaneous talk about the position and history of Finland between East and West. DenytEnAmun continued on the subject. He summarized his points later:

"Indeed, I reflected that the Finns are a strange liminal bunch of people between East and West, North and South. I find this gives us a great advantage in taking the best of all streams and re-making it in our own image – something that I think we have done well. However, like all Initiates we must become aware of the streams making up our totality and Work hard. There is no short cut here.”

In the evening I and SeBastian were taught how to play poker. I went to bed soon after that while some others stayed in the kitchen to play strip poker till the late night. I wanted to wake up early to do my yoga exercise before Adept Amr started the day with his talk about ”what it means to be a Setian?”. It was a good talk about the basics of Setian Initiation.

The last scheduled thing for the Kalevala XIX was the Heart Working that I led. In the Working everyone linked with their experience of the Heart and expressed it with drumming. Also didgeridoo, the oldest known wind instrument in the world, was used in the Working. I wrote later:

401 DenytEnAmun, email to setianeurope-l dated the 17th of March, XXXV ÆS/2000 CE.
402 E.g. in the Scroll of Set (vol. 26, no. 4, July/August XXXV ÆS/2000 CE): ”The Slavic and Polish understanding of the Dark God”.
403 DenytEnAmun, email to setianeurope-l dated the 17th of March, XXXV ÆS/2000 CE.
"When the Heart was reflected upon and Shared via Rhythm by everyone, we started to hum the deep Pulse and Rhythm of our Beings. This turned to something very Hyperborean and archetypal. I accompanied this with the drum, with a quiet but intense beat. Before closing the Working I had a brief Exchange with everyone. I experienced things no words can describe. I felt a profound inner Steadiness and a certain kind of Humbleness in the face of the things which I had Touched and which had Touched me. In this state I had a deeply transpersonal and moving Exchange with Magister DenytEnAmun, the Bearer of the Claw of the Bear, but also the man, the human. In this Noble state he gave me nonverbally and transpersonally a Challenge. Two men stood on a Hyperborean mountain, winds of eternity blowing around them. Eyes. Silence. The Work. I closed the Working with one steady Beat to the ground and so the Rhythm was set in Motion."

SeBastian commented on the Heart talk and Working later:

"Priest Kotkavuori's presentation on the Heart and subsequent Heart Working were extremely interesting and I was amazed to hear how much he could verbally express of this "rationally inexpressible" realm of existence. On a deep level, I could intuit some very interesting connections between the Heart and the Rhythm and..."

DenytEnAmun wrote about the same subject in a larger context:

"Priest Kotkavuori had decided to boldly open the Gate to the Rhythm of the Hyperborean current. This was a possibility that had dimly dawned on me as well and it had made me feel my intuition that eventually we will Remanifest many branches of the Hyperborean craft is on the mark. I mean, not only does the Hyperborean current inspire something like the Bear (roughly "Heart") attitude of things, neither only Oracles as a magical method, but there is a wealth of yet untapped potential that will gradually emerge if we keep ourselves on the track and work hard. I knew Priest Kotkavuori was at the moment the only person who could pull off opening this particular Gate, and I was more than anxious to be there and experience it and its momentum.

(…) The core activity [of the Working] was that each of us got to play Priest Kotkavuori's djembe drum and try to strike a rhythm in synchronicity with the pulse of our Hearts. Priest Kotkavuori aided this process by playing the didgeridoo in response, providing an intuited echo of each initiate's "background hum". When all had played the drum we were free to hum the background sound of our pulse and Exchange it with the others. In the end Priest Kotkavuori had a brief face-to-face Exchange with all of us.

This Working kicked so much ass for me I am at a lack of words. A new stream was definitely Opened. When I got to play the drum I realized I no longer have a rhythm as such. It is more like the ebb and flow of the Æon that I connect with. My own Actions within this Realm are little drum beats here and there – probably almost unnoticeable to many and most likely seemingly random. When I drummed (more like caressed the drum – which produced a

404 Email from SeBastian to setianeurope-l, dated the 16th of March, XXXV ÆS/2000 CE.
405 DenytEnAmun, email to setianeurope-l dated the 17th of March, XXXV ÆS/2000 CE.
sound akin to wind and ocean waves) this was like a revelation to me.

I found the way our humming grew at the group part something of a Hyperborean resurgence of very ancient – but also potentially the most “modern” – crafts and essences. I heard the song of the valkyries and the cry of the ravens...

The personal Exchange I had with Priest Kotkavuori almost brought me to tears. I could totally see both this man (who has walked the Path of Initiation with me since its beginning) and myself. I could feel the gigantic transpersonal Forces of our Becoming and Dedication has called forth, and I could also feel our human sides, those all too fragile and inadequate expressions of the æonic realms we had entered. I felt it was a passing Meeting of two Hyperborean tribe leaders or something. We were both absolutely separate and with our own respective Missions, but there was a deep Connection and Understanding due to our heritage and Path of Becoming. I saw how Priest Kotkavuori’s æonic Function differs from mine. He is more like the Vital Pulsing Core – the Tooth – while I am the Contextualizing and Maintaining Claw. I also felt the æon charged me to present a certain wordless Challenge to Priest Kotkavuori. This encounter was the Dagaz rune with a deep Sense of Mannaz.”

The train ride back to Turku was very intense. I, DenytEnAmun and SeBastian talked passionately the whole trip about our experiences and analyzed everything to the bone. In fact so much so that SeBastian was the only one to notice we had arrived at Turku.

Less than a week later, on Friday, the 17th of March, we got some very welcome guests to Turku. Magistra Pat Hardy, Grand Master of the Order of the Trapezoid, and her partner, Adept A.N. from the States had just been in Egypt and they had decided to come to meet us on the same trip. Adept Peribsen came from Sweden to meet them, too.

I still have a visual memory of Pat and A. standing in front of the Turku tourist information center where I went to pick them up. Pat was wearing a wide hat and holding a long wizardly walking stick. Adept A., faithful to his style, was all dressed up in tie-dye clothes. They stood out from the Finns so much that I couldn't but smile. Recognizing me, Pat and A. smiled, too, and we greeted each other. They told me a funny story about taking a wrong local bus, ending up in the middle of nowhere with a bunch of Finnish school kids. “There were lots of them, talking in Finnish, of course. They sounded like hobbits!” Pat was telling in her cheerful and enthusiastic way about their adventure.

During the two days of Pat's and A's stay in Turku we visited the local castle and some other places of interest. We also had a dinner at the viking restaurant Harald, where we enjoyed some “viking food” and tar-flavored ice cream. ”It's really weird but good”, Pat commented perplexed about the dessert. We spent lots of time at DenytEnAmun's and his wife's, Lady Twilight's place, talking about the Temple, O.Tr., and Initiation in general. Adept A. did show us tons of pictures he
had taken in Egypt. Naturally, we also drank a sumble. "It is a little different here. I sense a purity that you can't find elsewhere", Pat commented thoughtfully at one point during our talks. We got an impression that their trip to us was worth it. I definitely enjoyed every moment of their company and I got lots to think about based on our talks.

Magistra Hardy trying a tar-flavored ice cream in Turku, XXXV ÆS/2000 CE

The Siwa Oasis of the Soa Gild was doing well. Like me, also Adept Sobek from the U.K. was having an active Initiatory dialogue with Setian M.A. within the Oasis and everything looked fine. Adept Amr was considered to become a mentor in the Oasis and there were two I° candidates to join the Work in there: Finnish Setian P.K. and a South African Setian W.V. who had just joined the Temple and started to correspond with me. I was surprised when I found out that our Oasis seemed to be the last one within the Gild standing. For some reason, the rest of the Gild had gone into a hibernation of sorts and we had continued as an active, isolated pocket. The Soa Gild was officially re-awakened on the 21st of July.

406 One of Setian V.W.'s first questions to me made me to write a post "On possibility to survive death" to the setian-l on the 8th of April. This post ended later in an edited form into my first book the Left-Hand Path as part of the chapter "Religiosity from the point of view of the Left-Hand Path". See appendix 20.

Adept Sobek continued studying the history of the original Siwa Oasis. It felt magically appropriate to me that it had been an Ammonian Oasis with an oracle, as I had a strong Ammonian dimension in my own Work and as DenytEnAmun and I had been doing ”oracling” as part of our Work. The oracle of the original Siwa Oasis had been famous. Sobek sent me an interesting anecdote about it in the early March:

"After conquering the ancient empires of Persia, Babylon and Asia Alexander defeated Egypt, becoming the founding Pharaoh of the Greek dynasty [on his death his general Ptolemy took over] and the Ruler of the Known Universe. What is interesting is that after his induction as Pharaoh Alexander travelled 300 miles into the Libyan desert to the Oracle of Amun. He did not visit renowned centres such as Delphi or the diviners of Babylon, but the Oasis of Siwa. The god – probably through a Yes/No lottery or a nod of the image's head – told him he was the Son of a God, a God himSelf. It was what he Needed to Hear. But why did Alexander, proclaimed god-king of the universe – travel to Siwa to receive his authority and what does this tell us of the way of the Heart?"

In the early April DenytEnAmun's HB2K project had been flying for its first three months towards the Pole Star. As part of this Sobek, who was one of the project's pilots, came up with an innovative Working that took its inspiration from Matrix, the movie, that had been released the previous summer.

On Sunday the 9th of April, within a certain time frame, all participants of the Matrix Working received a mystery call ”from outside of the matrix”. Sobek organized this so that no one except him initially knew who was going to call whom. Although I wasn't officially a member of the HB2K, I took part in this, too. I got a call from Sobek himself soon after 5 p.m. He first made sure it was I who was on the phone, made an invocation of Set, and then asked ”how is your Life Working?” I told him what my Work had consisted of during the last three months, what I had learned during that time and what I aimed to do during the next three months. After listening to what I had to say, he gave me ”advice from the Heart that dwells without the Matrix” and disconnected with the Word of the Æon. The call lasted about eight minutes, as planned. Then I made the next call in the chain in the same way. All participants of the HB2K took part in this experiment, that had some unintentionally comical elements, but that anyway nicely succeeded in ”waking me up” from my daily routine, no matter that I was expecting the call at some point.

Adept Sobek, who had joined the Order of the Trapezoid, paid his next visit to us in Hyperborea around this time, and also Priest Peribsen from Sweden joined us. We had the Aurora Borealis Lodge meeting and drank a sumble in moonlight next to the dam of Halistenkoski at Turku.

408 Email from Sobek to me and Setian M.A. on the 6th of March, XXXV ÆS/2000 CE.
I continued Working with rhythms and I gained lots of inspiration in this from Reinhart Flatischler's ideas, as presented in his classic the *Forgotten Power of Rhythm*. Flatischler was an Austrian musician, composer, leader of the percussion group MegaDrums and founder of the TaKeTiNa rhythm process. He had experienced a profound shamanistic experience in Korea, where he had fallen seriously ill and where he was healed with rhythms. I wrote to him and received some basic information about TaKeTiNa courses. If I would not have had my university studies I might have started to study to become a TaKeTiNa instructor.

The Heart Element had had a great start. I wrote on the Element's email-list on the 7th of May:

"Dear participants of the Heart Element,

here are some of my initial ideas on how we could start to use this forum for pursuing our individual and shared Initiatory aims within the Element.

As you probably remember, the aims of the Element are:

1) To give shape for the dimension of the Heart in Setian Initiation.
2) To ponder the relation of ”religion” and Setian philosophy and magic.
3) To share the fruits of the pursuits of the Element with the Temple of Set at large.

The first aim of the Element is shared by all of its participants. Everyone who has applied for the membership of the Element and has been welcomed to join it, has expressed their individual reasons and Needs to join the Element for its director. I see that we will have three kinds of participants:

Firstly, there are participants who are relatively new to the type of Work that is done in the Element. In joining the Element, these participants might just have had a strong intuition that the Element resonates in one or another important way with their Initiation, and that they would benefit from Working with it. It is my wish that the Element could offer them a forum which would enable them to further figure out what kind of position the dimension of the Heart has in their life in general and in their Initiation in particular, and that they could learn to better take this dimension in consideration in their Work. May the Heart Element help them to strengthen their experience of the Pulse and the Rhythm of the Heart of their Beings in their Xeper.

Secondly, there are participants who have done some Work with the Heart previously and who, based on that Work, already have some ideas about the position and use of the Heart in their Initiation. These participants may have joined the Element to Work just with some special Heart-related issues in the current phase of their Initiation, or they may have joined the Element to generally continue the Work that they have found to touch an important aspect of their Being and Becoming. It is my wish that the Element could offer them a good forum for such goals. May the Element help them to strengthen their experience of the Pulse of their Hearts and to further strengthen the Rhythm of the Heart of their Beings in their Xeper.

Thirdly, there are participants who know that they are Initiates of the Heart, or who otherwise, via their Initiation have acquired a special Understanding of the dimension of the
Heart. For them, the Heart has been the force that they have most listened to and utilized in their lives and Initiation with success, or it is a dimension of their Being that they have otherwise become well familiar with. These members of the Element have their own goals to pursue within the Element. It is my wish that the Element could offer them a good forum that is beneficial for their goals. May the Element help them to strengthen their experience of the Pulsation of their Hearts and to further strengthen the Rhythm of the Heart of their Beings in their Xeper.

The second aim of the Element is probably of interest to many, if not indeed to all of us, but I see that a participant of the Element doesn't specifically need to Work with this aim. I guess that these two aims overlap for many of us in many ways.

The third aim of the Element will mostly be carried out by articles published in the Scroll of Set and by workshops and Workings done during local gatherings and international Conclaves. I hope that we will have something to share with the Temple at large based on our dialogues on this list before this year's international Conclave. I also plan to have two local Element workshops during this year here in Finland, a talk about the Element and its pursuits during this year's international Conclave, and probably also to lead a Working for the participants of the Element and selected other Setians there. This mailing list is a good forum for coordinating our third aim.

Some of you might want to do a Working of your own genius to mark the beginning of your affiliation and Work with the Element. Considering the aims of the Element, I think it would be a good idea to start with personal introductions to the list. By this I mean sharing your reasons to join the Element (to the extent it seems meaningful), perspectives and sources of inspiration regarding the subject of the Element you might especially have to it, and maybe also some Element specific goals you already might have. Your introduction need not be a lengthy or even very clear one (but it of course can be such). I think that in the beginning of our discussions it would be meaningful to first get a general idea of the scale of perspectives the members of the Element have to the Heart and their Work with the Heart Element.

In order to start giving shape to the dimension of the Heart in Setian Initiation, I think it would be meaningful first to start discussing what kind of things we see essentially linked and related to the Heart (I think this will quite naturally start in personal introductions). I hope that in this discussion we can start to figure out the diversity of our perspectives, the shared viewpoints, etc. I think this discussion can be insightful and useful for all of us.

In starting to consider the general nature of the Heart, you could use the following questions as some of the possible perspectives to it – or you can approach it in other ways that might feel meaningful to you, of course.

What is it? What is its function? What is its place in the totality of my existence? What is its relation to emotion and intellect? What is its relation to Being and Becoming? How do I use it in magic? How can I use it in my Initiation?"

There were plenty of introductions to the Element's email list and ponderings on
the questions I had posed. The discussion continued fruitfully. The freely flowing dialogue, in which Initiates really tried to understand each other and to learn from each other, made me to think that it was one manifestation of the Work with the Heart. I thought that this was something that would be good to become stronger in the Temple communiques in general. Based on that I wrote an article “On the virtue of feedback” that was published in the next issue of the Scroll. The article got very positive feedback from several Setians.

DenytEnAmun continued to Work with the Heart, too. On the 21st of May he made a phone call to Magister Amn DeCecco. DenytEnAmun wrote to me later the same day:

"At 16:00 [4 p.m.] I gave a phone call to Magister Amn DeCecco. This was due to a Feeling that had been harbouring within me for some weeks that I should contact him. I had nothing really to ask him or anything. I just Needed to Do this.

We talked for about half an hour on the Ammonian path of initiation. This talk clarified some things in DeCecco's essays. He made it clear that the Heart cannot be written down or taught, it Must be felt and experienced. He drew a sharp distinction between science and Philosophy, and thought that science/brain is good for such things as tying your shoes, making life easier (and consequently people more stupid, the unearthing we see around us), making money and so on. Philosophy, on the other hand, can not be written down, and when it is written down, it is mostly debunked. He referred to Nietzsche and Kierkegaard in this instance. He thought that we can only really get what is within us already, and the Heart is the instrument for this Quest. He maintained that on the Path of the Heart one has to separate oneself "spiritually" (he said he hated this word because it is so inappropriate) from all of the mindless Frankenstein stuff [cloning limbs and so on] around us, and place oneself into the future-past (if we are not in this dimension, he said, we have no past – for what we Dream, we do). He said that if we do not "kill ourselves" (metaphorically) – destroy all the fairy tales we have been brainwashed with – we cannot become the gods we are.

I was very honoured to receive this guidance, but even more so when he acknowledged me as an initiate of the Heart, and as his Brother. He said he could feel me in his Heart, and I must say I felt the same. In some very Ammonian Way we Touched each other and what was said was merely subsidiary. For a long while after the call I felt this Ammonian touch in my chest. There were no thoughts, no mundane feelings either, just an all-penetrating, conscious immanency of something Hidden and Real.

I said I considered him my magical father through the impact of meeting him 7 years ago and through his articles "A Hidden Dimension" and "Notes on Forbidden Secrets". He accepted this and said that however I wanted to see our relationship, he would be there for me. He considered the proper way to transmit teaching face-to-face meetings, and lamented the fact that we cannot meet, learn and grow together in person. He asked me to send him a short letter

409 I made a summary of these later and posted them to the Element's email list on the 2nd of June, XXXV AES/2000 CE. See appendix 21.
in my own hand writing, describing what I felt exactly at the moment of the writing, and promised to send me a response. He apologized for not responding to an earlier post from me (about 8 weeks ago or so), because he had thought it would be wasted effort. I told him there was no need for an apology, since he had been right, I was far from ready at that time.

He seemed to be in excellent spirits, made many hilarious remarks, and talked of his wish to travel to Italy, his home land, within the next two years. He also discussed his perceptions on the Temple of Set as it is, which I will not discuss here.

The phone call made a deep impression on me, especially because DeCecco had been able to establish a direct link between our Hearts right away. I was excited about this, both in itself (it is possible!), and for all that it portended to my initiation (direct Communication with the one initiate I had always held above all others as the most appropriate model for my Quest). We agreed that I would call him again at another time, and settled the best time difference equation.”

The next talk between DenytEnAmun and DeCecco took place on the 3rd of June 411:

"Today I phoned Magister DeCecco for the second time.

He thanked me for the photos I had sent him. He said I have changed, grown quite a bit since the Salem times, gone a long, long way. I mentioned the last call had given me the confidence to go for my Visions. He said that in the photos he could tell that I already had that, the Will and the Confidence. He complimented on my wife and was glad to hear me say I love her very much. We discussed our home towns briefly after he mentioned the postcard I had sent him with pictures of Turku.

We also briefly talked how this time is "season" for the restaurant business, and how he had been very busy.

He mentioned that there is very little Truth in books; it cannot be printed, it has to be felt and experienced. He said that Truth doesn't apply to everything; there is no objective and subjective, no good and evil – it is all in the Eye of the Beholder. What is good for you is evil for me. There are no labels on anything. When we see a flower, there is beauty, Truth. That's it (to what can be said about Truth).

He said persons don't have truth. They have all these facades, they are acting on the stage all the time.

I described to him the way I had felt something open up in my Heart during our last talk and how all the talk seemed incidental. He listened carefully and then answered that it is [the nature of] the Ammonian part of him. He said that he does not speak to faces, to ears, because they are just body parts. He said that he only speaks from the Heart – 100% from the Heart – and it is felt in the Heart. He joked that he does not speak from his brain at all, because what's left of it, is leaving him (or something). He mentioned how several people had remarked on this quality of interaction with him. For some it had taken a while to feel this touch, some had been scared of it.

He said that it was his Destiny in the Temple. To be the first Ammonian and to contact the few, and only the few, who can understand what comes from the Heart (and not from words or the like). He said that many had remarked how after their talk with him – even one talk –

411 Email from DenytEnAmun dated the 3rd of June, XXXV AES/2000 CE.
something had changed. DeCecco explained that it is part of the Destiny of Amon to touch people.

I mentioned that I had spoken to several Temple people who had been deeply influenced by him, AruXet, R.N., R.W. with his Soa Guild, and so on, and asserted that the Ammonian force is an important one for the Temple. He mentioned that AruXet has a very dear place in his Heart.

He talked about magic as something quite else than gongs and paraphernalia. He said that magic is all over nature. Something touches your Heart and you feel it. Tears come from the Heart. Emotions, all sorts of things.

He mentioned how the problem had been that the leaders of the Temple don't feel DeCecco has enough brain to have an impact on the Temple. He told me to observe the Americans at Conclave or when they come to visit me. He spoke of the various cliques and intelligentsia that people have. They think that magic can happen on paper. But he maintained that magic means that something happens in accordance with your Will. And this, he said, people have lost sight of. The Ammonian thing is to move people into something that is so different as to be almost "alien". He said that most people are just shells.

I mentioned to him that several of our American visitors had felt very "naked" in the Initiatory atmosphere we have created here, which is very much built on principle, and wondered how can we be such good friends and still do all this great stuff, etc. He seemed to nod to this in agreement and appreciation.

He gave me the exercise to just look in the mirror, to look in my eyes for 3-4 minutes. He said that from there comes the "blackest" magic there is. You are not the person that carries your name but something quite else that you can see when you start to see beyond your eyes in the mirror. He said that he could transmit such more by simply looking me deep into the eyes than by writing or talking on the phone. I told him AruXet's idea that we could have a Conclave in Italy if/when DeCecco got there. He seemed to enjoy this idea and recounted his plans to stay for a month, maybe 6 weeks in Italy within the next two years.

He said that in the beginning the Temple of Set was very much about the Heart. But then people got this membership drive, and started "dragging people from the street", and recognizing about anyone to the II°. He said that he meant no disrespect to these people, some of them were really nice and went on to attain high degrees. But the majority was chaff. Chaff in the wind.

He said that when people (in the Temple) begin to see how things are – and what is happening to our planet – it can be quite frightening. People will realize that something has got to change, and it has to happen pretty soon.

DeCecco's admonition to me was "Be what you are, you know what you are. Be the person IN the mirror, not the one looking at it."

I thanked him for his time. He almost laughed and said that his time was mine. He wanted to know how to say good bye in Finnish and I taught him that. He joked about the difficulty of Finnish, how can we produce such sounds.

Again, the connection between our Hearts was established right away. It remained strong and was the core of the Exchange even when we talked about our towns and stuff. He said I'd hear back from him in a week and that he'd make the next call because he didn't want me to spend all that money".
On the 26th of May I had an experience that further crystallized the nature of my Self and my Work. I sent the following statement to Magistri DenytEnAmun, Michael Kelly, AruXet, and Magus Webb the same day:

"On Who I AM

I am an Initiate of the Path of the Heart.

As an Initiate of the Path of the Heart, I am he who Needs to reflect and to touch Life holistically, for the Heart is the dimension of Being, that connects all parts of an individual's holistic existence together.

I am he who Needs to reflect and to carry the Sense of Meaning, Value, and Purpose, that is inherent in Being and its potential to Become, via the form called life, which as such has limited span of existence, but which carries the Sacred Flame. Without the Heart, there would be no sense of Meaning, Value and Purpose in seeking Life in this life, and beyond this life.

I am he who Needs to reflect and to Play the Rhythms of Life and the Pulse behind them, and to Strengthen the Pulse and the Rhythms of others who seek to Be and to Become.

I am he who alchemically Assimilates, with the Heart of Being, everything that he encounters in his efforts to Be and to Become, to Do his Work as who he IS.

I am Karhunhampaankantaja, the Bearer of the Tooth of the Bear.

Written on the night of the 26th of May into the sphere of the Second Beat."

Discussions on the Heart Element's email list continued to be so rich and fruitful that by the time of the year's international Conclave we had the first issue of Words of Fire, the Element's newsletter, ready. Priestess Mut commented on the Work of the Element to me in an email on the 5th of June:

"I spoke with Magister DeCecco yesterday. He welcomes your input regarding the Heart Element!

I agree with you in that, matters of the Heart are BEST communicated via face to face encounters. From the most basic expression, to the most complex expressions, it takes a very specific use of language to communicate one's self completely. It is a language of BEING, which is far removed from the profane (ordinary) use of language. Something which the Order of Amon has focused on for many years.

I see your Element is doing a couple of things. First it (re-) introduces to the Temple, an aspect of the emotions/Heart from yet another perspective. It also communicates the (need) for such initiation within the Temple. I've often thought that the Heart would be (re-) introduced to the Temple, and that it would come from an Initiate outside of the U.S. I knew that it would complement the Order of Amon, and you have proven me correct on this. Also, what your Work may very well do, (and I say MAY) is bring Magister DeCecco to a point of interacting with Initiates once again. He has waited a long time for someone other than myself, to Speak on matters of the Heart with the sincerity, and clarity which you HAVE done so far, and HAVE done exceedingly well!"
Will this have any specific impact on the Temple in the future? Only time will tell, as this area of Initiation is the most difficult of all to recognize, and assimilate into one's Being. BUT... without the Ordeals Through Fire which eliminate existing contaminants within the Inner Self, the Setian Initiate's chances of evolving into a Set like intelligence having created his/her own Form... will be nil to none. We often speak of Coming into Being. There is a price to pay for this (these) act(s). For to truly Come into Being, we must develop a supra-extraordinary understanding of all aspects of ourselves, our history, etc., in order to empower our Selves to create a future devoid of weakness, that would in short, prevent this same...

Coming into Being.

With fingers and toes crossed!

From another within the Heart of Darkness,

Xeper.

Mut.”

The state of the Kalevala Pylon had been changing slowly but steadily. I had envisioned a change of Sentinelship already in the beginning of the year and now it was coming closer. On the 4th of June things had developed so much that Adept Amr had become ready to become the fourth Sentinel of the Pylon. I wrote with him on the matter and we were preparing the change with the current Sentinel, Adept M.S., who had just recently joined the Order of Leviathan. Adept M.S. also visited Adept Amr on the 15th-16th of June to talk about Sentinelship. He wrote to the Pylon's email list soon after that and told the news for the first time publicly.

Adept Amr was to become Sentinel of the Pylon on the 28th of July, the anniversary of Kalevala.

My annual magica genetiva pilgrimage to Karelia started on the 25th anniversary of the reception of the Book of Coming Forth by Night. Like the previous year, I considered the whole trip as a Working that aimed to illuminate me the Heart in my own cultural context. In addition to this I was reflecting on my IV° process and some related questions that Magus Webb had sent me before the trip. There were also two magical operations I wanted to do.

I was at the heart of my roots, in a symbolic way, and I wanted to use this opportunity to send some Pulses and Rhythms from my Heart into that context. During three days of my stay I bicycled from my relatives to the Joensuu market square to play one of my self-made rowan tree didgeridoos there. For a random person it most likely looked like a bit more exotic busking in Eastern Finland, but for me it was an intentional magical operation. It was about sending back the

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412 Email to Adept Amr on the 4th of June, XXXV ÆS/2000 CE.
413 Email from Adept M.S. to the Kalevala Pylon's email list dated the 17th of June, XXXV ÆS/2000 CE.
Pulses of the Heart I had received the previous year there, and opening myself to receive them back in a strengthened form again the next year.

I had never done busking before. It was sunny and the place was packed with people. I walked around looking for a good spot to play. In the center of the market square I found certain J.M. Maros, a sage looking bearded man in his fifties selling soundbowls, semiprecious stones and such. Next to him there was Annikki Lahti, a small older woman with long white hair in her eighties, selling theosophist literature. They were both known in the alternative spiritual milieu of Finland. Our philosophical frameworks were pretty different but we ended up talking about Gurdjieff’s ideas that Maros was quite familiar with – he had even lectured about them every now and then around Finland. I was wondering what were the chances of meeting a person like that there, in Joensuu. They were both very nice and we got well along, talking about all and everything. I eventually talked to them about the Temple of Set and a bit to my surprise they were all fine with all they heard.

The next thing that happened was that they offered me a spot between them for busking and I also got one of their chairs to sit on. I was first a bit amused by the setting – there I was, a black magician, assisted by two white light individuals in my operation. But they clearly had the Heart that also resonated with the Karelian current. It was all Good. Before I started to do my sonic magic Maros spontaneously played one of his large sound bowls high in the air. It seemed for a moment like all the swarming of the place stopped. There was certain magic in the air. I started to play my didgeridoo and the low register buzzing started to rhythmically vibrate throughout the place, reaching its every corner. Lots of people came to see and hear me play. Many of them wanted to talk with me and not only about the instrument and my playing. I took it as a sign of a successful operation that a handful of people wanted for some reason to talk about the meaning of life and such topics with me. Only one Christian tried to convert me. It was all great fun in the beautiful Karelian summer day and to my surprise I earned pretty well with my playing.

I did this with Maros and Annikki for two more days. These operations were definitely among the most unusual Workings I had ever done, but they were truly Sendings from the Heart and as such, immediately successful. They also taught me a lot. Among other things, I experienced freshly how the Heart dimension of Being was common to all humans, no matter how they labeled and contextualized themselves. This gave me lots to think about regarding the paths and their different manifestations\(^4\). This was something I had paid special attention to already before my pilgrimage – I had written a sketch about the broad contextual definitions of the

\(^4\) I had pondered about this subject a lot during my previous year's pilgrimage to Karelia. See chapter 10: "The Great Bear Rising".
paths\textsuperscript{415}, which eventually ended up in my first book, the \textit{Left-Hand Path}. I sent this text also to the Priesthood's email list. Magistra Hardy commented on it while I was already in Karelia\textsuperscript{416}:

"Priest Kotkavuori,

this is a heart-felt writing, and worthy of several readings.
Your "sketch" brought to mind the secret of the Two Partners, said to be hidden on the scroll the Pharaohs carried in the Heb-Sed race. That race was a stern and literally Saturnalian test of their right to rule. The Pharaoh could not understand his people or guide his nation without having grasped all the Right-Hand Path had to teach – the path of Horus – nor could he exercise the power of a living god without an individuality perfected by the Left-Hand Path\textsuperscript{417}.

It also brought to mind the famous portrait at Abu Simbel showing Ramses the Great being granted the days of Horus and the days of Set. Both neters pour a stream of ankhs over him, though Ramses faces Set so it is clear where his allegiance lies.

You've spoken in clear words what is hidden in that symbolism, and asked questions we should ponder as we, and the Initiates we work with, make their way in life.

\textit{Xeper.}
Patty A. Hardy."

My Work was already at this point clearly trans-Æonic by its nature, and as such it reminded me of the nature of Magus Flowers' Word \textit{Rûna}\textsuperscript{418}. This trait of my Work deepened during the rest of my years in the Temple and it was clearly present in my nominated V° Word \textit{Aletheia} later. Doing what I was doing was bound to raise some eyebrows within some cliques of the Temple, as I was fairly soon to witness. But I needed to do what I Needed to Do.

The second magical operation I did during my pilgrimage was the Carelicum Working II on the 28\textsuperscript{th} of July. Like the Carelicum Working I the previous earlier, also this one did take place in the Carelicum museum of Joensuu.

I entered the same "ritual chamber" as the previous year and I opened the Working a bit after 4 p.m. I was able to do the Working completely uninterrupted by other visitors. The link to the Great Bear and the Heart was instant. I was at the right place at the right time. When I left the museum some half an hour later my understanding of my Work was clarified. The Working resulted in a two-page

\textsuperscript{415} See the first part of the trilogy, appendix 3: "Broad Contextual Definitions of the Paths". The text ended up also in the \textit{Scroll of Set}, vol. 28, number 11, March/April XXXVI ÆS/2001 CE.

\textsuperscript{416} Email from Magistra Hardy to me on the Priesthood's email list dated the 27\textsuperscript{th} of July, XXXV ÆS/2000 CE.

\textsuperscript{417} See the first part of the trilogy, appendix 40: "Reflections on Horus, or, What's the Relevance of the RHP to the Black Magician?"

\textsuperscript{418} See the first part of the trilogy, appendix 26: "Fresh Fever from the Skies".
document that, again, was written partly in the Karelian dialect and that put my Work poetically in a personally meaningful and powerful way into words. I knew there were some challenges ahead and I was ready for them.

A bear skull at the Carelicum museum,
XXXV ÆS/2000 CE
Magus Webb had given me three jobs on the 18th of May, well before my pilgrimage to Karelia. The first was to ask Maga Aquino, who had been arranging Conclaves all these years, to give me some time in the schedule of the coming international Conclave in San Francisco to speak about the Heart. The second and the third job was about talking with Priest Gawain, Magistri James Severson, R.N., Magistra R.L. and L.R. about certain topics related to the Heart. Priest Gawain was in the IV° process, too, and I talked with him about our thoughts, deeds, and experiences related to the IV°. The most interesting and fruitful of these communications was with Magistra R.L., the Grand Master of the Order of the Wells of Wyrd, with whom I talked about the idea of Receptivity in magic.

I wrote to Magus Webb in the beginning of August about what I had learned from my communications with the Initiates he had suggested me to talk with, and shared my thoughts on the IV° in general. Webb answered me quick, on the 9th of August. He started his letter:

"I have received strong indications from certain Masters that you are in the Blue Realm, particularly Magistri DenytEnAmun and AruXet. Now you have a decision to make. I can put your name forward as soon as you complete the packet below and try to have a Recognition Ceremony in SF. Or I can let you distribute the materials in SF and invite the Council of Nine to watch you personally and then make the decision."

I decided to take the slow route because the Recognition was, of course, a formality. If I was a Magister Templi, I was it in my state of Being – it was not something that I would have received by just getting the blue medallion and the new certificate. The main thing was that I was doing my Work and experiencing its reality within and without in my life. At this point I felt confident that I was indeed a Magister Templi, as all the signs were there and they were perceived by some other Magisters, such as DenytEnAmun, AruXet and James Severson, too. I also preferred, due to the nature of my Work, to meet the members of the Council of Nine, and other notable Initiates, in person before my possible formal Recognition. My IV° process had started in the late XXXIII ÆS/1998 CE and some months here or there with the formal Recognition were not that big a thing. I rather did it right, without hurry, instead of rushing things – which would have been a rather non-Magisterial act, as a matter of fact.

The "package" that Magus Webb sent me with his email consisted of fourteen questions on the IV°. Their purpose was to help me to discover some aspects of my process and to examine them, as well as to allow the other Masters to evaluate me as a IV° candidate. I started to think about the questions. I had about
three months to get my answers ready.

Meanwhile, letters from DenytEnAmun and me had started to drop more and more often to Magister Amn DeCecco's mailbox in Franklin, Massachusetts. On the 1st of August we got a hand-written letter from him:

“Dearest DenytEnAmun & Tapio,

I send this note to you both, as I have received, in June, letters and documents from each of you, that I have ingested with great interest.

You both have your respective groups and philosophy in excellent order. What I have read of the quotes and reports give me great hope and a sense that our Quest will not go unnoticed. Here is much Wisdom and Magic in these papers. Realistically, I cannot comment on all of it, as space would not allow, and, as you know, I am not prone to send tomes or my answers or comments by mail. I just know that I am in agreement with most of what you both have sent me.

One comment to Tapio, you state in your letter to me, that (the Order of Amon) – ”is unfortunately not generally seen for its importance and Substance”. Tapio, it is because of its importance and substance that the Order is ”shunned”.

You both must know by now that the Ammonian presence in the microcosmic Temple is too difficult and ”scary” for most members. However, macrocosmically – the Heart of Amon is loose in the Universe – being the direct cause of this reluctance to embrace the difficult challenges offered.

”... and after all his wanderings, he arrived at the Naos... and upon entering, felt the warm touch of the Flame – that – is – only – given: Black and Fiery it was, so that it lit up everything in the Universe, except where He was standing. He bravely walked into the engrossing Fire... and Kissed Her.” - Notes on Forbidden secrets 1/86.

My friends, the Priests of Amon walk the Earth. We are here regardless of human recognition. We are moving and changing the status of what remains of pitiful mankind. We are beyond them.

Enough of my jabbering.

I thank you both for the fine artwork, Tapio... and picture of your handsome self, and for DenytEnAmun's beautiful photos.

May the Flame burn in the Hearts of you all!

(Incidentally, DenytEnAmun, I am gone weekend, and most day mornings, so until further notice we will have to correspond by mail.)

You may publish the following decree, if, that is, Mut hasn't done so, or did not take this action. She and I are both agreed.

(We speak often, and she has wonderful things to say about you both).

To wit:

I, Amn, of the Order of Amon, with the Powers inherent in my Being, declare that - DenytEnAmun and Tapio Kotkavuori are hereby and heretofore to be Recognized as Members
of the Order of Amon.

Their continuing and dauntless efforts in enhancing and Bringing Forth both the Works of the Heart Element and ammonian teachings are to be respected, encouraged and appreciated. For the Dark Flame is Within Them and They Walk among us.

My love to you Both – Amn.”

The timing of the letter was interesting – we received it about a week before I received the fourteen question on the IV° from Magus Webb. Amn's words ”You both must know by now that the Ammonian presence in the microcosmic Temple is too difficult and 'scary' for most members” and ”we are here regardless of human recognition” felt a bit like a presage regarding my coming IV° consideration by the Magistry and the Council of Nine, although Amn had talked in general terms, not to me personally – he didn't even know that I was in the IV° process.

I had not talked with Amn about joining the Order of Amon at all, but his gesture of Recognizing me as its member and as an Initiate of the Heart felt deeply meaningful. It felt like he knew with certainty that I would find his gesture as such.
There was a deep connection and substance behind the words between us.

In another letter from this time Amn wrote to us:

”1) I am pleased. The Heart (ab) and its many powers still pulse in Our Universe.

Many of you are striving to Understand the varied facets and mysteries of the Heart.

I offer especial Honor and gratitude to our Hyperborean Brothers and Sisters for their excellent research and magical theses put forth for some time in this area, and too to Shuti for his wonderful Work.

2) The search for the Red One leads beyond the states of what some have called Xem. Simply put, and oft repeated by myself, the total and complete TRANSMUTATION of what is in the ab, and the acceptance from that which is without, will, ultimately, lead to this ”promised land”... I promise.

3) Mysticism is a word often too easily leaned upon to explain away the True Mysteries. Mysticism is an integral part of Magic. Shall we call it something else? Shall we rightly call it the lustful inner quest for that which will be perceived as Our Maat? To scoff at this word or idea is to repudiate your quest, which is difficult enough.

4) He who awaits to gaze upon those of us who complete the Task will be more empowered by our Presence.

Some of Us have seen the Eyes of He Whose Name You Know... and We are long away from this world.

Hear me – those who Will – embrace the Heart – embrace me and mine and you will see that, which up to now, you have scantily gazed upon and felt as a disturbing twinge.

5) Listen ye to Mut who has transcended the earthly stipulation of structure, and to the Masters for They are Priests of the highest and most ancient experience. Follow them through the halls of burning – for they cannot teach with words alone. You must embrace their Hearts and glean from their minds those tools needed to force open the doors to your ultimate transcendence.

6) Finally: Many queries and admonitions to AMN who remains Hidden in the dimensions he has created through Will. (You who think of me a sage honor me by your assumption.) But be assured – I am as You – I am with You – I am, myself, not Hidden.

Secreted are those aspects of the neter which through horror, pain and intense Realization of what is, forced the seclusion in which I now exist.

Dislike me not, for I have great Heart for you all. Shed your worldly facades and come with me – with Us – to greet the Crimson One, who awaits deep within you.

Shrink your reams and reams of written words and look within the flesh – quietly – and you will find your Destiny.

End.

Past through:

The night – the darkness – is a heavy blanket: the one protection from the grim coldness of our present Beings – embrace it.
Amn.”

Regardless of Amn Working through different cultural and specific magical context, we understood each other perfectly. I took this as a proof that our Work on the Heart was universally real. DenytEnAmun and I continued to communicate with Amn, we even sent him a video tape of us oracling the Hyperborean Heart.

After Amn’s the 1st of August letter, DenytEnAmun wrote on the 5th of August about his localization project, cultural differences, things Ammonian and Hyperborean to the IV°-list:

"Dear Magistry of Set,

I'd like to share a few recent reflections on cross-cultural things and magical lineage.

For a long time I have felt that there are cultural differences and that these differences are initiatorily relevant.

I have spoken for "localization" of Temple initiatory practice and taken action, for example, by putting up the Temple of Set - Hyperborea web site (http://hyperborea.xeper.org ). There I've tried to manifest how Northern European initiates conceptualize, practice and experience initiation.

I have also tried to be consistent in what type of practices and concepts I speak for on the III°+ elists – so that "our" approach would gradually become clear Temple-wide.

Until very recently I have to a degree felt that "we are not being listened to" or that our efforts are somewhat ignored (like practically no one responds to our emails on the III°+ lists).

This has changed, much because of feed-back from outside Northern Europe, but even more so because of my realization of the whole "cross-cultural" matter in a new framework.

Previously I have most of the time rather self-sufficiently felt that Northern European culture is simply "better" than, for example, American, because of our higher level of general education, our more enlightened societal atmosphere (more prone to rational discussion) and so on.

I have felt a distance from the American Temple because of this gap of cultural difference. It has often seemed that what seems necessary to say in America (due to the cultural matrix there) sounds funny in Northern Europe; I have thought that I Must focus on my immediate cultural environment if I hope to be effective in setting up and running the initiatory structures that it is my Quest to do (and most of my recent projects do have participants mostly from European countries).

However, through my recent Communications with Magister Amn DeCecco I have Understood the Flaw is in MY Perception. (He never said this but our interaction grew me to see it myself.)

I mean, all of the above might be true, but it is not the attitude I Need if I want to fulfill my Æonic Destiny.

No cultural matrix is "better" than the other – it is just different. Consciousness can be manifest in all its Essential glory in much more "primitive" cultures than the ones I am talking about here.
If I think that initiates in the States should use the models I use in Northern Europe I am missing the Reality.

What has "filled the gap" is the realization that no matter what cultural matrix you are in, if you truly are an initiate of the Principle of Isolate Intelligence, you WILL be able to separate yourself from your own context (cultural matrix) and you WILL be able to build a bridge to another context (a foreign cultural environment), and you WILL Understand whether analogous/resonant Principles are being pursued in the different setting. In other words, through my years of work with initiates from various cultural matrices, I have been able to establish an Essential Link and See that what they do is the "same" as I do. We all further the Gift as best we can in a given setting.

"Filling the gap" has Required Heart from me and I suspect it Requires it from everyone.

Since the 1992 Conclave in Salem where I met Magister DeCecco I have felt a deep affinity with the Way of the Order of Amon. This affinity/attraction took me for a very winding journey through various stages and platforms of *Xeper*. I joined the OA in 1997 under the Guidance of Priestess Mut, but only this Summer did I feel it was time to establish a Connection with Magister DeCecco (meeting whom originally sparked my Ammonian Quest).

I felt that this year I had been continuously Doing the Ammonian thing, planning it and realizing it in all areas of my Life. So, this felt like the time to contact the Source and verify whether what I had Come Into Being as really resonated with it or not.

By the time I contacted Magister DeCecco I and Priest Kotkavuori (and to a degree Priest Peribsen) had created what we call "Hyperborean" arts and crafts (magical technologies, approaches and attitudes that we felt sprang from the "Hyperborean Current" as we have Experienced it). For some years I had felt there was a deep level resonance with the Hyperborean and the Ammonian. I even surmised they were the manifestations of similar Principles and Substances in different cultural settings.

In contacting Magister DeCecco I wished to explore this connection (as well as to let Magister DeCecco know my deep appreciation for his pioneering work in the Ammonian Realm). I also Hoped I would be able to establish a certain magical continuity between Magister DeCecco and me and Tapio's work – if my intuition that we were working on a similar Mission would prove to be correct.

I have since exchanged several phone calls and letters with Magister DeCecco, receiving a great deal of invaluable Guidance from the person that I have held in the highest regard since 1992 and whose approach has always struck me as closest to my "ultimate" approach (i.e. the approach that I will gradually evolve towards).

This has enriched my Life tremendously, but it has also proven to me that cultural matrices are in no way a basis for evaluation of initiation. The differences Must be Understood and the Teachings will of Necessity sound slightly different – but Consciousness can find a way to Communicate anything in any cultural matrix.

It takes a long, dedicated process to understand and be able to do this, but what is truly central is the readiness to "fill the gap" with one's Heart. One must have the ability to bind together the Reality of the other and to tie this to one's own in a way that will shine through the same Principle of *Xeper*.
Now that I have been able to Understand and Do this, I have Seen much more appreciation and response to "our" approach than before. I have realized it has to a degree been me who has been smug and self-sufficient in this matter.

The greatness of my own culture has blinded me from Seeing that the Work of Consciousness Must be done in all cultural matrices and that it is equally relevant and rewarding in all.

Attached Magister DeCecco's decree of August 1, 2000, that he sent to me and Kotkavuori. He said I could publicize it, but I felt the only proper place for this was the IV° list.

I have spoken of Amn's influence on me before, and now I would like to let my fellow Magistry know that I have taken my place in the lineage I have for long felt is mine.

Hail, Amn DeCecco, one of my magical Fathers!

Hail, the Quest(s) that lie before all of us as we continue to Manifest ALL aspects of the Æon of Set!

Without Heart I would be prejudiced and blind. Heart will enable me to Work anywhere and anytime – to bind together everything for my Becoming and that of others.

Xeper.

DenytEnAmun, IV°
Finland
Bearer of the Claw of the Bear.”

Curiously, DenytEnAmun's post didn't get any responses. The next time the Heart was discussed on the list was during my IV° evaluation, with some of these posts titled "Heart-less”.

There was a growing interest in the Heart in another corner of the Temple, too. The teachings of the Temple's second High Priest, Ronald K. Barrett, popped up every now and then, and this was a time when the tide was rising again. As recounted in the first part of the trilogy, Barrett, the Magus of Xem, had left the Temple in a terrible state when he resigned in XVII ÆS/1982 CE. He had talked a lot about Heart in his writings and this made some Initiates who were interested in his Work to become interested in the Work of the Heart Element, too. One of these Initiates was an American Priest S.S.S. who was the sponsor of the freshly founded Xem Element. He sent me some of his writings, but I didn't see a connection in our Work. I had familiarized myself with the writings of Barrett, of course, and although I found them historically interesting, they did not really speak to me. I found no connection to them except the thematical emphasis on the Heart.

419 See the first part of the trilogy, chapter 1: "Æonic Foreplay and the first two Working Years”.
420 "The Coming into Being of the Xem Element” by C.H. and S.S.S. The Scroll of Set, vol. 26, no. 4, July/August XXXV ÆS/2000 CE.
421 E.g. his "The Book of Opening the Way – An Analysis and Commentary by a Master of the Order of Anpu”. 
Simply put, I found Barrett's writings too foggy, impractical and "moldy". As previously, I kept a polite distance to the "Xem-camp". Regardless of this, the Xem-card was politically played against my Recognition to the IV° later the same year.

I was preparing my coming Opening of the Heart presentation to the San Francisco Conclave, putting the element's newsletter *Words of Fire* slowly together, helping German Adept S.L. to put the *Ruby Tablet of Set* into a CD-format, making some new music, doing my studies, and so on.

The Kalevala Clave XX took place on the 8\textsuperscript{th}-9\textsuperscript{th} of September at Tampere. The records of the gathering are partially lost, but I remember that Adept Amr was now the fourth Sentinel of the Pylon, that I Recognized his wife M.A. an Adept on the 9\textsuperscript{th}, and that I led a Healing Working and the first Heart Sumble. The Clave was attended by Setian SeBastian, Adepti Twilight, M.S., N.N., Magister DenytEnAmun, I, and the event was hosted by Adepti Amr and M.A. I had visited Amr and M.A. few weeks earlier to discuss the state of the Pylon and M.A.'s Initiation.

The Healing Working focused on the weak aspects of one's self. I asked the Initiates to think about this in the context of the Devil's Fist, the holistic map of Initiation that I used. This meant reflecting the weak things in the realm of matter (especially things related to one's body), persona (habits, etc.), and mind/psyche (thinking patterns, attitudes, etc.). I wrote about the Working later\textsuperscript{422}:

"In addition to this reflection, and based on it, participants of the Working need to place within themselves pure Seeds of Wish before the Working, Seeds which can enable one to be Receptive to the Healing Pulse which comes straight from the Heart of Being or which resonates with it in a meaningful way. I see that dynamism of this kind of a Healing Working requires the ability for certain kind of Receptivity for Pulses and Rhythms of Being.

The Working will be very relaxed. It will consist e.g. of relaxation, Receptivity for a Healing Pulse and of circulating energies involved with one's Heart. I will play didgeridoo in the Working. I have done various kinds of experiments related to this Working during the last weeks."

This experimental Working was about one of the classic Hyperborean crafts that I had talked quite a bit with DenytEnAmun, who was more specialized in Healing than I was. The inspiration for trying this Working came from J.M. Maros' two visits to me during the previous weeks. Maros, who I had met at the Joensuu market square during the summer\textsuperscript{423}, was impressed by my didgeridoo playing and

\textsuperscript{422} Email to the Heart Element's email list dated the 9\textsuperscript{th} of October, XXXV ÆS/2000 CE.
\textsuperscript{423} See the previous chapter 13: "Vital Rhythms in Hyperborea".
he thought that it had some strong healing qualities. He believed in this so much that he asked me to play didgeridoo next to his ex-partner, who had cancer. After thinking about it, I finally agreed, emphasizing that it was experimental and I couldn't promise anything. Since Maros’ ex-partner was getting regular treatment to her sickness at the local hospital, I thought it was ethically all right for me to do this experiment – she didn't put all her hope just in it or so.

The Healing Working of Kalevala Clave XX was a good experience. Adept M.S. wrote about it later:

"Firstly, we had a Healing Working. We started with a massage – what an excellent feeling it was having ten hands massaging my muscles! After that Priest Kotkavuori massaged us with the vibrations of his didgeridoo, "Bomber". And later something else happened, I guess we were sitting in a circle and exchanging some energies. I only remember I felt very good and it was beautiful.

(…) This was a very purifying experience. It wasn't enough to cure everything and this demands more work, but it's a good start, and I'd like to thank the participants for it. The awareness of the beauty of the Working will stay with me, and will help me to be more aware of myself now and later."

The Heart Sumble was something I had thought to integrate into the Work of the Heart Element for some time. The core of this form of sumble were the rounds for the physis, persona and psyche – the main Working spheres of the Devil's Fist. Within these rounds one talked about one's Work as relevant to the round in question – what one had done and learned, and what one promised to do within the sphere. Principles, heroes, boasts, etc. could be integrated as meaningful within these three basic rounds of the Heart Sumble.

The sumble got a very good reception. I wrote about my experience of it:

1) Physical dimension
   A) I promised to continue my "kitchen magic" that I have Worked with a lot lately. This means continuing to being Open, being Receptive for challenges that I, as a political being, have faced during the last months in the light of the Word Arkte, and which I have also actively Worked with, in theory and practice (some sources for the theory: Dr. Peter Singer: Animal Liberation and Kylliäinen and Lintunen: Ravitsemus ja terveys ["Nutrition and health"]). I have put the theory into practice e.g. with a shift to a vegan diet.

The Word Arkte has emphasized in a new way the ethical challenges in my Initiation (1

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424 She seemed to be in very good spirits after the didgeridoo session we had. I didn't ask about her health afterwards and I don't know if she eventually returned back to full health or not.
425 M.S.: Email to the Heart Element's email list dated 7th of October, XXXV /ES/2000 CE.
426 I continued to Work with the Heart Sumble, which was later, after my IV° Recognition, transformed into Karhunmalja, the Bear Toast. See the third part of the trilogy.
427 Email to the Heart Element's email list dated the 9th of October, XXXV /ES/2000 CE.
wrote about these some time ago to the Arkte Element's email list). Most concretely and regularly this has manifested in my kitchen (this is where the concept “kitchen magic” comes from). I have pondered my everyday choices from political, ecological, and health perspectives with an Initiatory touch. This has been also extremely fun and enjoyable – I think I have not eaten so well and so delicious foods regularly for years, if ever before.

My Work with the “kitchen magic” should manifest during the next three months so that I will learn more about ethical, ecological and health related things with an Initiatory touch on nutrition, on the relationship of my body, mind and awareness in general to the food I eat. I aim, of course, to learn a great deal about cooking in the process as well.

I will tell you what I have learned of these things in the beginning of the next year.

B) I promised to practice “Greeting of the Sun” asana-series at least every second day. I should have some general notes on this to share with you around the end of the year.

C) I promised to travel to this year's international Conclave. I have been now around nine years in the Temple of Set and it feels right to travel the first time of my life to the city where certain meaningful Rhythms present in my life in a certain way originate from. I promised to write a report of this travel to some appropriate Temple forums after the Conclave.

2) Persona dimension

I raised the drinking horn to honor the work of Wilhelm Reich. During the last couple of months his notes and formulations on “self-regulating character structure” have given me much thinking and useful perspectives on my own holistic energy-economy and its development. In the light of the concept of orgone energy, I drank an Oath of a personal nature.

3) Psychic dimension

First, I did set an honest Wish to this dimension of my existence – a Wish that I could dynamically continue to practice certain thing I seek to teach via the Heart Element – a certain kind of Openness in Initiation. I did set this Wish to that sector of the Devil's Fist. It is from here that I am able to draw the Healing and guiding Pulse of my Being to my total existence.

I raised the drinking horn in honor of Magus Webb, High Priest of Set, who has given me many meaningful perspectives and challenges for my Initiation during the last few months.

I promised to continue Working with certain inner processes, and as one objective manifestation related to them I promised to give Opening of the Heart presentation at this year's international Conclave. I will talk about the relevance of Heart in Setian Initiation and for the Temple in general. I promised to write about these to different Temple forums after the Conclave around the beginning of the next year.

With the Heart,
Xeper.
Karhunhampaankantaja.”

The ”kitchen magic” that I wrote about in my sumble report gained an enthusiastic reception within the Kalevala Pylon and Adept M.A. created an email list for this subject for the Pylon members. The Pylon was again, after some break, filled with new dynamic energy. Another sign of this new energy was that the Beelzebub's
workshop had been recently reactivated\textsuperscript{428}. The energy of the Pylon was further boosted by two new great Setians, K.M. and H.K., who I interviewed and then sponsored into the Temple during October. I also had an honor to re-Recognize SeBastian an Adept on the 17\textsuperscript{th} of October\textsuperscript{429}.

DenytEnAmun observed the situation in the North and wrote to me on the 22\textsuperscript{nd} of October:

"To support your current phase of Initiation I am not going to participate e.g. in the following things:
* Sieni-I [the email list dedicated to the "kitchen magic" within the Kalevala Pylon], which seems to be the pulsing core of the Kalevala Pylon currently, and which is part of creating the cycles of the future.
* Screening the new Initiates, which gives form to the unknown Gates.
* Screening and possibly updating the design of the Temple of Set Hyperborea webpage, which shows the present and invokes the Willed future.
* Interpreting Arkte to the Northern Initiates, a Word which brings fresh fever from the skies to those who Need Xeper.

I believe that right now YOU alone need to be the ultimate center of the whole North, the Bearer of the Nail of the North (that is called the Bearer of the Tooth of the Bear in another context), so that you can fully let your Vision to come forth from your Heart and to See and Feel the response to this in a Pure and Immediate form.

When I was in the same phase in my Initiation I felt myself an "ur-contextualizer" of that level. It seems to me that your Coming into Being converges all worlds in the same way so that you can take your Right place on the Hyperborean Mountain.

That is to say that GO FOR IT AND BELIEVE IN YOUR VISION!

\textit{Xeper:}

DenytEnAmun."

\textsuperscript{428} The new issue of the workshops newsletter \textit{Karnak} had came out in August, XXXV \AE S/2000 CE.

\textsuperscript{429} I gave to Adept SeBastian a challenge to write about sex in Initiation around this time – as this had been one of his special areas of Work for years. The result was "Nine Satyrian Theses on Sexuality and Magic" that appeared in the \textit{Scroll of Set}, vol. 26, no. 6, November/December, XXXV \AE S/2000 CE. See appendix 60.
On Thursday, the 9th of November, I boarded the Silja Europa ferry that left Turku in the evening. Early the next morning I was picked up by Priest Peribsen from Stockholm harbour and we spent two days at his home in Uppsala, before starting our long journey to San Francisco via London. Finally, on Sunday the 12th, soon after 1 p.m., we were about to land in San Francisco. While I was watching the sea and the land beneath the clouds, I remembered a line from Frank Heimans' documentary the *Occult Experience*: "If the devil lives anywhere, it could be in San Francisco". There was something very special in the air.

I had a heap of papers in sealed envelopes with me. The cover letter inside
of them told that it was addressed to the Council of Nine, Magistry and the High Priest. The subject of the contents was: "The Degree of Magister Templi and my Work", which consisted of my answers to the High Priest's fourteen questions to me and of some appendices. In addition to that I had with me a copy of the Heart Element's newsletter *Words of Fire*, which I was going to photocopy on the spot and spread to interested Initiates, and about dozen copies of *Sendings from the Hyperborean Mountain* CD, which consisted of electronic and ambient Working music created by Adept Amr and myself.\(^3\)

The San Francisco Conclave was going to be important to me because of my IV° process, but it was fascinating also because it was my first time in the city where the modern Temple of Set was born 25 years earlier. It was the first international Conclave where I was the senior Finnish Setian present as DenytEnAmun did not attend it. Setian P.K., a Finn who lived in Poland and who I Recognized an Adept during the Conclave\(^4\), was the only other Finn in addition to me there.

We found the Cathedral Hill Hotel, where the Conclave was going to take place, from the central city quickly. The Temple of Set was booked openly with its name. "San Francisco is, after all, our 'home base' and the Temple is well known here”, as the Conclave information told. After checking in and finding our room (number 564, to be exact) that I and Peribsen were going to share with an American Adept J.T, a Knight of the Order of the Trapezoid, we hanged around, met some other Setians who had arrived already, too, and tried to get some rest. Later in the evening we headed to Priest Gawain's and his wife's, Adept K.K.'s home. They hosted an abundant O.Tr. feast and lots of Setians had arrived there. I and Priest Peribsen were rather tired from the travel and suffered from a jet lag, so we decided to get back to the hotel fairly soon, although it was great to meet many other Setians again.

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\(^3\) The CD had 18 tracks, 13 from Amr and 5 from me. My favorite track from Amr was "Victory in all things” which he had dedicated to me. The five tracks from me were: "Amr”, "Syvä Sininen II”, "Syvä Sininen III”, "Sowilo”, and "Hyperborean Mountain”. The back cover info told: "This record was Created and Sealed with Sowilo by Amr and Karhunhampaankantaja, Hyperborean Initiates. This record has been Sent to the world under imprimatur of the Music Work Project [a Setian music project I was part of] and the Heart Element. Tracks Ann, Sowilo and Hyperborean Mountain feature Karhunkäpälänkantaja and Sigurd.”

\(^4\) P.K. remembered: "November 14\(^{th}\) just after 7 p.m., Tapio Kotkavuori Recognized me to the Second Degree in San Francisco, with the two of us and Priest A.B. present. This remarkable journey had not ended by this, quite the contrary, this was just the beginning”. Email dated the 2\(^{nd}\) of Apr, 2017 CE.
Monday the 13th was reserved for sightseeing, socializing and later in the evening for an informal gathering. I made copies of Words of Fire at a copy shop, we visited some second hand bookstores (of which Fields was my favorite), ate well, walked a lot, and had lots of great talks. The weather was beautiful and so was the city. We visited Haight-Ashbury, Fisherman's Wharf, Golden Gate Bridge and many other landmarks. At some point I and Setian P.K. found ourselves a bit lost and we felt we needed to sit down and have something to drink. A bar called Sacrifice caught our eye. The place did not have windows. As we walked in all the other customers (who looked to us like Mexicans) stopped talking and gave us a look that made us feel like we had entered the Titty Twister from the Tarantino movie From Dusk till Dawn. Nevertheless, we had our drinks and survived out.

Some Setians went to see LaVey's Black House that was at this point, three years after LaVey's death, in a bad shape. I wasn't that interested and skipped the opportunity. Less than a year later, on the 17th of October, XXXVI ÆS/2001 CE, the famous headquarters of the Church of Satan at 6114 California St. at Richmond district were demolished.

Adept J.T. arrived and brought with him to our hotel room two genuine Australian eucalyptus didgeridoos. Like me, also he played the instrument, and he thought it would be fun to jam a bit together. This we did. J.T. was apparently quite impressed by my playing and he decided to give the other didgeridoo to me. I was quite surprised by this gesture, thanked him and promised to give him one of my
self-made didgeridoos in return later. He also gave me a stress toy heart. "I thought you would appreciate this because of your Work with the Heart Element", he said jokingly as he handed the object to me.

The Conclave proper was opened on Tuesday the 14th with a general meeting at Japanese Pavilion of the Hotel at 9 a.m. There was a formal welcome by the High Priest and the chairman of the Council of Nine. The schedule of activities was most likely heavily reworked at this point. There were about 100 Setians from nine countries, from four continents, and from every walk of life.

The program for the day consisted of "the ARI Principle" presentation by Magister AruXet, Magistra R.L.'s presentation "Filters & frameworks: Encountering the world", "Dark sisters meeting/Working" (females only), Onyx Covenant Working (Priesthood III°+), I° and II° Working, and the Orders of the Black Tower and Uart had their meetings and Workings.

Magister AruXet's talk was about the principle of ARI, of which he had talked since the London Conclave. I sensed that AruXet was speaking of ARI as an Æonic Word. I got an impression that there had been talk about his candidacy for the V°, the degree of Magus, but this is just a guess, because he never talked about this to me explicitly.

Of the Onyx Covenant Working I remember especially well Ipsissimus.

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432 I gave a self-made didgeridoo to Adept J.T. when he visited Finland some years later.
433 Because I have no diary entries from the Conclave nor the reworked schedule, I recall the events based on the original schedule.
434 I took part in the Order of the Black Tower's meeting and Working, in which I had the part of the Heart chakra.
435 See the first part of the trilogy, chapter 11: "The London Conclave".
Aquino's presence. He spoke of the Priesthood of Set. It is difficult to put this experience into words, because it was his presence that spoke to me the most. It was firm and powerful. I had met him the first time ever just earlier that day, so being in the same Working with him that quickly was quite something. He was, after all, the founder of the Temple.

I had a talk with Magister R.N., the co-Grand Master of the Order of the Vampyre that day. I remember he said I was ”a very strong Priest of Set”. He had paid attention to my Work with the Heart Element, recognized its Ammonian dimension, as because of this he wanted to give me his old Amon ring. I appreciated his gesture a lot. Among other things we talked about Amn DeCecco and the Order of Amon a bit.

The most important thing of the whole Conclave for me happened late that night. A large group of Setians had gathered in a hotel room to talk and to socialize after the day's program. The atmosphere was relaxed and fun. There was one Adept who I had not met before and who I felt a special connection with. Beth and I had an instant rapport. Our eyes met a couple of times while the room was still full of Setians. At some point we sat next to each other, talked and I eventually offered to give her a neck and shoulder massage, as her muscles were tight. It must have been obvious to everybody in the room that we were attracted to each other. As most of the Setians were leaving at some point, one of them asked me privately: ”Do you know who she is?” to which I replied ”what do you mean?”. ”She is the daughter of Lilith Aquino”, I was told smilingly. I had had no clue of this. I decided to be extra discreet with Beth.
The next morning Beth appeared behind our hotel room. She was happy, laughing and easy going, bringing great bubbling energy to our morning. I had not slept that well because both J.T. and Peribsen were world class champions in snoring. ”I know, I snore like an epileptic chainsaw”,” Peribsen joked in the morning to my complaints about his and J.T.'s nightly duet. We had some coffee and Beth and I jammed with didgeridoos. It was great fun.

The Amon rings. On top: The one I got from Magister R.N. during Set XXI.
On bottom: The one I bought from London in XXXVIII ÆS/1993 CE

Program for Wednesday the 15th started with the Triamazikamno Element436 and Orders of Shuti and Trapezoid meetings. This was followed by separate meetings for III°+ and I° and II° Setians. Beth and I talked a bit here and there. We both felt there was something very special between us, but neither of us wanted to be pushy.

The Opening of the Heart workshop was scheduled to start at 11.30 a.m. at the Pavillion room. I started the workshop with some deep pulsing vibrations from the didgeridoo that Adept J.T. had given me. My notes for the workshop tells that: ”The purpose of this workshop is to do Opening of the Heart on an individual and collective level within the Temple. This could be said to be a Re-Opening of the Heart in the Temple.” The workshop had three parts: The Heart in the past, present, and potential future.

I first spoke of my own path as an Initiate of the Heart, how the Heart had been present in my Work throughout the years. I made some notes on the ”short”

436 This was a Gurdjieffian element run by Priest P.M.
and the “long” path\textsuperscript{437} and emphasized training of intellect as the needed basis for a balanced Work with the Heart. After this I spoke of the Heart as a universal human experience and elaborated on the Right and the Left-Hand Path manifestations of the experience. I also talked about the “first and the second phases” of the Heart within the Temple, separating the current Work of the Heart Element and the Order of Amon from the Work of ex-Magus Ronald K. Barrett. In addition to that I made some observations on how the Heart related to some Æmonic Words, particularly \textit{Rûna} and \textit{Thelema}. The Work of the Heart Element was naturally introduced at this point, too.

Then I brought the Heart to the present moment. I shared my views on the relevance of the Heart for individual Setians and for the Temple collectively. I spoke of how I saw the different degrees could approach and use the Heart in their Work. Collectively, I saw that the better recognition and use of the Heart could help the Temple to better harness its human resources, to better realize how many things in the Temple are connected to each other, and to clarify understanding on what “Setian religion” is really like. All of this aimed to show how Work with the Heart could help to broaden the picture of Initiation.

Lastly, I offered my views on the future for the Work with the Heart in the Temple. I guess I had overextended my one hour in the schedule pretty well, because Lilith discreetly passed the following note to me:

\begin{center}
\textit{CAPH}
\end{center}

\textit{We must stop the workshop by 1:00 so everyone has time to eat lunch.}

This was all fine, because I had basically covered all I wanted to. My presentation got a positive reception, but as I pretty much expected, it also confused a little some American Setians. The word Heart is heavily loaded with associations to things like Valentine’s day, soft feelings, fluffy bunnies and such in the American culture. If you further combine the word with something that deals with religion, it

\textsuperscript{437} See chapter 3: The Pulse of the Heart of Tursas.
brings also Jesus in the mix. My conception of the Heart had, of course, very little
to do with anything like that. One Adept came to thank me for the presentation and
made a comment that it was very refreshing. He also said, laughing, that I was "like
an antinomian among antinomians" with my Heart stuff.

I spent time with Beth after my presentation. We went to eat and to talk. We
kissed the first time. We decided to spend some more time together and we missed
Magister W.P.'s presentation on the hermetic tradition.

At 4 p.m. there was an Arkte Element meeting, which we attended. The
evening's Arkte Working was discussed and the first issue of the *Arkte Journal* was
available. The day's program included also a presentation by Adept R.M., and
Workings by the Dance and Triamazikamno Elements and the Order of Shuti. After
the Dance Element Working, which Beth attended, we spent time together till the
late night.

Thursday the 16th started with Priest A.B.'s discussion about Xepera-l, the Setian
email list that was still open for general public. There were also meetings of the
Order of the Wells of Wyrd, Order of Horus, Order of the Vampyre, Council of
Nine, Magistry, and the I° and II° met the Priesthood.

Magistra Pat Hardy gave a talk and a slideshow on "Quest for the Star-Cult
of Khem", in which she told about her and Adept A.N.'s adventure to Egypt. She
did show lots of the same pictures I had seen earlier during their visit to us in
Turku. Pat also led a discussion for the Priesthood about the Temple's database.
Adept J.F. gave a presentation on "Bardo Thodol – *Tibetan Book of the Dead*
and led a Vajra Element/Order of the Black Tower Working on the same concept.
Adept S.W. talked about "Vampyric Essence".

There were also Workings of Orders of the Well of Wyrd, Horus, and
Vampyre. The joint Working of Orders of the Setne Khamuast and Xnum had an
interesting choice of theme: "The Setian Weighing of the Heart". I don't remember
what I talked about it with the High Priest, but there was, of course, an interesting
thematic link to my presentation on the Opening of the Heart.

Friday the 17th opened at 9 a.m. with the final general meeting. There was an open
forum and discussion on the next year's Conclave and the evening's main Conclave
Working. Adept S.L. from Germany gave a presentation on "Magic: Artform vs.
Technology" and Magistra Hardy led a panel about "basic computer privacy for
Setians". There was an interesting "Arkte alive" video documentary about the Work
of the Arkte Spirit inc. and its denizens by Magister James Severson, Priestess
Catsa, Maga Aquino and Beth.

438 It included also my article "*Arkte* in relation to the concept of Heart".
Priestess Mut, the acting Grand Master of the Order of Amon, gave a presentation called “a new child of the universe/Setamorphosis re-examined”. It was great to see the Order active again. We talked with Mut quite a bit during the Conclave. We had also been planning to travel to meet Magister DeCecco after the Conclave, but we didn't manage to arrange this, which was a pity.

There was also the classic High Priest's reception that evening, which was followed by the main Conclave Working. Because DenytEnAmun was not there, I represented the Order of the Claw of the Bear in the Working. I remember two things particularly well from it. The first was a ceremonial accolade of Lilith's recent Recognition as the Maga of Arkte. This included giving her a beautiful big statue that had various animals depicted in it. As a personal gift for the Recognition I gave Lilith the other ancient molar of a bear that I had bought from Tampere in the late XXXIII ÆS/1998 CE.

The second thing I remember particularly well from the main Conclave Working was American Magister B.W.'s speech, which actually sounded more like a sermon to me. I still remember how this Order of Leviathan member was moving there a bit comically in his suit and tennis shoes, telling how a terrible mysticism had raised its head in some corners of the Temple and that it should not be tolerated. Although he didn't say it explicitly it was clear that he was referring to the Heart Element and the Order of Amon. I was a bit surprised by such narrow minded preaching at the Working, especially because Magister B.W. had not talked with me about my Work in person at all. I found Magister B.W.'s remarks most of

439 I had an honor to be one of the contributors for acquiring the statue.
all curious and very amusing, as they came from a person who gave me an impression of a dry and dusty bureaucrat.

This little incident was symptomatic, though. It foreshadowed the coming political intrigue on the IV°'s mailing list about my candidacy for the IV° the next month, it made me to think about certain cliques within the Temple, and how there were some persons even in the III°+ that I privately didn't perceive as having a state of Being of their formal Temple degree. It had been a long way for me to arrive to this point, but there I was.

My initial overtly idealistic picture of the Temple had started to seriously crack at the latest in the XXXVIII ÆS/1993 CE, when I, DenytEnAmun, SeBastian and N.K. traveled to London to the Gates of Albion Pylon's meeting, where we met Magister David Austen and many other British Setians. It became evident that the Temple in the U.K. was basically a social club. Austen had nothing Magisterial in his Presence or state of Being in my eyes and I did not see any signs of real Work in what he wrote or what I heard of him doing. On the contrary, the picture of him got only worse over the years. I found myself wondering several times why his antics were tolerated in the Temple at all.

While David was an extreme example, there were other III°+ members of the Temple whose official status within the Temple I (and some other Initiates, like DenytEnAmun) did not see well-founded. Step by step I started to think that maybe I just didn't know some of them and their Work well enough or maybe it was just a matter of being in good terms with the right people, being part of certain cliques. This was unfortunate, and I slowly slided into thinking that if I was able to Work with individuals who I resonated with in my Work, that was good enough for me. What ultimately counted, was my own Xeper. As a Priest of Set I, of course, wished only the best for the Temple and I did all I could to further that end.

During my IV° process I couldn't, however, ignore some of these persons I did not resonate with, as some of them were members of the Magistry, and as such they were evaluating my state of Being. This became timely soon after the Conclave.

Saturday the 18th started with Magister Menschel's discussion on the Temple's intranet and public website. Priestess M.B. gave a talk on "Nightrunning: the lycanthropy of motion", Priest A.B. talked about creating a personal business venture as an Initiatory tool, and Priest Gawain shared his ideas on "assembling and choosing music for group Workings". There were Workings for the Order of

440 See the first part of the trilogy, chapter 7: "Evil Easter in England".
Amon, Obsidian Sepulcher of Amenta, the still existing Gates of Hell Pylon, and the Order of the Trapezoid. In addition to these there was the Conclave banquet dinner at Holiday Inn in the Fisherman's Wharf.

There were lots of old and new acquaintances at the Conclave. There was Adept J.W., who had visited us in Finland and Sweden two years earlier, Magister R.N., the co-Grand Master of the Order of the Vampyre, Magus Don Webb, Priest P.R., the "trickster vampyre", Magister James Severson and his wife, Priestess Catsa, Priest A.B., Priestess Guiniviere, Magister AruXet, Adept D.W. who had made the special effects to *Starship Troopers*, Adept T.F., a member of the Heart Element, and many others. One of the new Setians I remember especially well was Adept Alan Cabal. He had been a member of the O.T.O. for long 441, but got disillusioned with the organization after Grady McMurtry passed away. I remember especially well some open discussion at the Conclave where Al spoke enthusiastically and spiced his remarks with his wit. He was – and is – quite a character. Dr. Aquino said somewhere jokingly, in good spirits, that Al was one of those who had turned into a werewolf but never returned back. Well, this catches something of Al's intensity, but otherwise he really doesn't fit into the werewolf

441 James Wasserman had written of some of his memories of Alan in his O.T.O. memoir *In the Center of Fire*. 
Sunday the 18th had on the schedule only an informal brunch. The Conclave proper was over. There were reluctant farewells and departures to the mundane world. The event had been a great experience. Magistra Hardy remembered:

"I spoke with teachers, biologist, programmers, anthropologists, journalists, artists, physicists, and others who are far less easily categorized. Aflame with the Dark Fire, they bore the sings of nobility: keen eyes, sharp minds, generous hearts, and works illustrating Xeper in their lives."

Priest Peribsen and I had plans to spend some time with Magistra Hardy and her partner A.N. But before we left the immediate San Francisco area, we managed to visit the Berkeley university (where I found a bear cub in a park), the China town, where I bought a sound bowl (after trying the sound of all of the sounds bowls they had – and they had plenty) and we had a funny episode at the sightseeing site next to the Golden Gate Bridge. There were some mexicans (apparently illegally in the country) selling San Francisco souvenirs, t-shirts, sweaters, and such. I picked one black sweater and went to pick my wallet from our car. The police arrived at the scene and the mexicans ran down the hill with all of their stuff. Pat was laughing and I was perplexed, holding the sweater. "Just keep it", Pat said, pointing at the sweater. And so I got a nice little free souvenir from the city, as the mexicans didn't climb back to ask for the money.
We arrived at Pat's and A's home in the middle of the woods late that night. There were raccoons on their balcony in the dark evening. Because we were going the next day for a field trip to XemSet, the place once owned by the past ex-High Priest, Magus Ronald K. Barrett\(^443\), Pat was giving us a little historical survey of the site. We saw some rare pictures of the place in its glory. I remember especially well a picture of a huge silver pentagram of Set hanging against the sky\(^444\).

The next morning before starting the trip Pat was making us breakfast and playing a huge wooden flute. We had a long day ahead of us.

The trip to XemSet, which is located close to the Northern Californian town Potter Valley, started early on the 20\(^{th}\) of November. We stopped few times on the way and had great talks. There was a local buddhist center's wooden Buddha statue besides the road pretty close to our destination.

\(^{443}\) See the first part of the trilogy, chapter 1: "Æonic foreplay and the first two Working Years".

\(^{444}\) There was no outer ring to the pentagram, though, because the nature around was seen as the ring symbolizing the natural order.
Magistra Hardy playing a flute before a trip to XemSet, November, XXXV ÆS/2000 CE
The road went uphill. Finally, we were there, at the infamous XemSet. Back in the
days of Magus Ronald K. Barrett's High Priesthood days, this place was very
important to many Setians. The second Conclave of the Temple was held here. It
was not just Barrett's and his partner's home, but it was also considered a sacred
ground for the Temple. Gini Graham Scott, who used to be a I° Setian around
Barrett's High Priesthood, wrote about the place:

"The site consists of 20 acres of largely undeveloped steeply sloping land, a three-room
wooden house, and two cleared and leveled ritual areas. It is located at the end of a narrow
twisting mountain road. Next to it are 20 more acres of land which the Temple recently sold to
two L.A. Priests.

To get there, one must park several hundred yards away and continue up a steep, twisty
dirt road on foot. At the entrance, visitors encounter a skull fitted on a tree trunk just above the
sign that says: "XemSet. No trespassing." Then, about 20 yards up the dirt road one comes to a
small meeting area 10 yards in diameter, where several benches form a circle. Another 20 yards
up there is a somewhat larger leveled area with a small altar surmounted by a jackal figure, and
a few yards beyond that several more benches.

After climbing another 20 yards, one arrives at the house – a brown wooden structure
consisting of an outer living room containing a wide bench and four chairs, a tiny kitchen, and
a small inner bedroom. Reminders of the site's magical nature are everywhere. In the living
room a red stained glass window depicts Set climbing through a pentagram; in the bedroom a
small draped altar displays statues of Egyptian gods and ritual paraphernalia. Even in the
outhouse directly outside the house there are magical reminders, since a sheet of paper hangs
facing the commode with the typewritten message: "You are now sitting on the throne of Set...
Honor him, as you honor yourself. And recognize that you are evolving even now".

From the house, a narrow path leads upward, and the high priest views this path in
magical terms, too, since he describes it as the initiatory path the magician follows as he
evolves from laity to priesthood. About 100 yards up, this path leads to another cleared area,
called the inner court, used for ritual and other gatherings by Priests and members of higher
rank.

Dominating the area is a large silver pentagram which hangs freely about 10 feet above
the ground on a rail between two tall white posts. Although Setians usually place their
pentagrams inside a silver circle, this pentagram has no boundary, because according to the
Priest, "On this mountain, we are already outside the natural order".

The altar – a long table draped in black containing the usual ritual implements and two
Egyptian statues – is under the pentagram on a raised dirt platform. To its left is a throne with
two jackal figures, representing the High Priest's magical entity, and to its right is another small
altar inscribed with mystical symbols. These symbols express the Temple's belief system."

445 "We are after the elite of Earth". The Scroll of Set, vol. V, no. 9, August, XV ÅES/1980 CE.
446 She was making an undercover study of the Temple at the time. She was expelled from the
Temple during her visit to XemSet.
Chapter 7: "Group structure and hierarchy".
In November of XXXV ÆS/2000 CE, there was not much left of anything of this. There was a little wooden building, a dragon created of metal on top of a wooden pile\textsuperscript{448}, and ruins of the main altar. I freshly understood that this place was part of the Temple's painful history. I freshly understood why it was unpleasant for many (but not all) of the Temple's senior Initiates that \textit{Xem} popped up from time to time into the Temple discourse. Magus Barrett had, after all, driven the Temple into a serious crisis and he had left the Temple himself during it\textsuperscript{449}.

\textbf{A dragon created by past Magus Barrett at XemSet, November, XXXV ÆS/2000 CE}

\textsuperscript{448} Reportedly by Ronald K. Barrett himself.
\textsuperscript{449} See the first part of the trilogy, chapter 1: ”Æonic foreplay and the first two Working Years”.
Views from XemSet,
November, XXXV ÆS/2000 CE
The place was beautiful. The mountain views were majestic. It was easy to understand how this place had appealed to many Setians some twenty years ago.

No matter that I did not feel any real connection, except historical, to the Xem-era of the Temple, I decided to do a little Working on the ruins of the main altar of the site. After some reflection, I stepped on the ruins, played the didgeridoo I had got from Adept J.T., and by so doing I linked with the Heart of Being. I noticed that Adept A.N. and Magistra Hardy paid close attention to what I was doing. It felt like they thought I was playing with matches next to a gigantic pile of powder. My main aim in this Working was to send Pulses from the Heart throughout time and space and to see if there were any resonances to them from the past. I got nothing back to my sendings, it was like dropping things into an endless pit. If there was something I could link with, it was an echo from Magister DeCecco, who attended the Set II at the place.

It was getting dark soon so we needed to start our long journey back. There were some dead trees and a rusty car trunk of the past ex-Magus Barrett next to the road on top of XemSet. Pat said something about how symbolic it was. The day had been long and we were pretty tired. We were listening to some live album of Frank Zappa as the car rushed in the darkness back to Pat's and A's home. When we finally arrived during the late hours, we went instantly to bed.

Ruins of the main altar of XemSet, November, XXXV ÆS/2000 CE
The next day, on Tuesday the 21\textsuperscript{st}, the plan was that Adept N. would drive us straight to the San Francisco airport. I asked if he could make a call to Beth and ask if I could see her briefly before our return flight. Regardless of our tight schedule, I managed to see Beth briefly at her home before I and Peribsen needed to hurry to the airport to catch the British Airways flight that left the city at 6.40 p.m. The journey continued via London to Stockholm, and from there back to Finland with Silja Line ferry. I was back at home early the 24\textsuperscript{th} of November.

The Conclave had been great in more ways than one, but there was a little storm over my nomination to the IV\textdegree waiting right behind the corner.
When I returned home and unpacked, most of the envelopes containing the fourteen questions from the High Priest and my answers to them were still in envelopes. After talking with the High Priest about the IV° process at the Conclave we decided that it was, after all, more handy if I sent the package electronically to the IV°'s mailing list via him. I sent the following package to him on the 27th of November:

"Subject: The Degree of Magister Templi and my Work
Recipient: The Council of Nine, Magistry, the High Priest
From: Tapio Kotkavuori, III°

Dear Council of Nine, Magistry, the High Priest,

greetings.
Please find enclosed my answers to the fourteen questions regarding my Work and its relation to the degree of Magister Templi, that were asked by the High Priest of Set, Magus Webb, on the 9th of August this year.

I have enclosed six appendices to the questions and I have also attached the Heart Element's Conclave publication *Words of Fire*. I think these papers will give you a fairly good picture of my Work and its relation to the degree of Magister Templi.

I welcome all questions you might have regarding the subject of this document.

Sincerely,
with the Heart of Darkness,
Xeper.
[signed]
Tapio Kotkavuori, III°
Karthunhampaankantaja, Director of the Heart Element

Contents:
I: The fourteen questions by the High Priest, Magus Don Webb, and my answers.
II: Appendices
   A1: The Turku Working. This document is about an experience I refer to as the Turku Working, the nature of I°-IV° degrees, the nature of my Work, my Name and my æonic function.
   A2: On who I AM. This document is an inspired statement about my Self
and my Work.

A3: On inspired texts. This document is about religions, the Black Flame and its manifestations throughout the history, and the inspired texts of humankind from the Setian point of view.

A4: On the Paths\textsuperscript{454}. This document is a sequel to On inspired texts, focusing on the Paths, and their definitions. In the document I present my broad general definitions of the Paths based on my Work with the Heart.

A5: On "point-system Recognitions". This document deals with the criteria for the Adept Recognition. I share my holistic, individual "measure stick of Initiation" here, that is based on my Work with the Heart.

A6: The "Deal letter" to the first degrees\textsuperscript{455}. This document was referred to in A5, which is based on the "Deal letter".

III: \textit{Words of Fire}, the newsletter of the Heart Element, vol. I, no. 1, XXXV \AE S/2000 CE. This is the Heart Element Conclave publication. It is a compilation of the most important documents that have been shared within the Heart Element since its founding in April this year. The publication gives a good view on the nature of the Element and the Work of its participants.

The fourteen questions by the High Priest, Magus Don Webb, and my answers.

1. \textbf{What personal Need and wants make you desire IV° Recognition?}

It is my Understanding that my state of Being and the nature of my Work can be Recognized with the degree system of the Temple of Set as those of a Master of the Temple. It is my Understanding that my Recognition to that Degree would serve my Coming into Being, my cosmic goals, my Work as who I AM, and that my Recognition would accordingly also serve the goals of the Temple and its patron, and thus to further the \AE on.

It is my Understanding that I Need the Recognition because of what it makes possible for my Initiation via the Temple, and because of the Challenges it can give to me according to the nature of my Work. According to my Understanding of the Temple's degree system, I consider that my state of Being and Work has steadily been strengthening and growing in the realm of Magister Templi. I experience that I am relatively new in this realm, but I consider that my state of Being and the nature of my Work has essentially moved to the realm of the Master slowly, yet steadily and firmly over the time\textsuperscript{456}.

I became affiliated with the Temple of Set in XXVI \AE S/1991 CE. During these first nine years of my affiliation I have become Recognized as an Adept\textsuperscript{457} and a Priest\textsuperscript{458}. During

\textsuperscript{454} See the first part of the trilogy, appendix 3: "The Broad Contextual Definitions of the Paths".

\textsuperscript{455} See appendix 19.

\textsuperscript{456} I approached the High Priest, Magus Webb, and Magistri Kelly, DenytEnAmun, AruXet and Severson with the subject the first time in February this year with the Turku Working document in which I discussed my experiences and thoughts regarding the III° and the IV°, my \AE onic function as Karhunhampaankantaja, and I° and II° degrees as well.

\textsuperscript{457} By then-Priest DenytEnAmun on XXVII \AE S/1992 CE.

\textsuperscript{458} By Magus Webb, Magistri AruXet and Kelly in XXXII \AE S/1997 CE.
these years I have Worked diligently and successfully for my own Initiation and for
strengthening the Temple especially here in North Europe and particularly in my home country,
Finland. This Work has taken place through several forums within and without the Temple\textsuperscript{459}.

It is my Understanding that my Work in the North European Temple of Set can be
considered pioneering and that it, among my Initiation within the Temple in its various forums
in general, has firmly and steadily nurtured over the years to my very personal synthesis and
approach to Setian Initiation, that gives a special importance to the dimension of Being and
Becoming that I call the Heart\textsuperscript{460}. I created the Heart Element in April this year within the
Temple as my chief vessel for furthering my Initiation, my Teaching and for strengthening the
dimension of the Heart in Setian Initiation within the Temple in general.

I see that my Work with the Heart Element has in a certain way succeeded to positively
enrich and contribute not only to my own Initiation but the Temple and the Æon more largely
as well, especially in North Europe thus far. As an objective proof of that I could point out that
virtually all Finnish Setians have noticeably utilized my Teaching to their lives and Initiation,
also those of them who are not formally participants of the Heart Element. The same applies to
certain other European Setians, such as Adepti Sobek and K.R. from the United Kingdom, who
have met me in person and otherwise been in contact with me, and Worked with me in the
Heart Element.

I consider that the Heart Element is in a certain way my Sacrifice for the patron of the
Temple, and my Gift for the Temple and the Æon. It is a Gift which I give based on my
Teaching, my Understanding, and my living Link to the Temple and the Æon. Because of this
Link I see that my Gift has certain Æonic substance and that it operates in certain essential
ways transpersonally from me.

I set the Heart Element purposefully fully in motion in Europe during the Kalevala
XIX gathering in March this year\textsuperscript{461}. Since then I have witnessed the power of that Sacrifice,
that Gift, in several ways. Initiates, even some who originally didn't find my Teaching useful,
have later found my holistic, Heart emphasizing "paradigm’’ very useful and they have not
only started to use the vocabulary, contexts and methods that I have set forth, but more than
that – they have broadened my Gift in their lives and Initiation in several ways which I could
not have done myself. I have seen them to receive my Gift and to use it according to their own
genius. It has been a Joy for me to witness this, since I see that it has taught me things,
farthered my own Initiation, my cosmic goals, and the goals of the Temple and its patron.

As I am about to do the same Sacrifice now in the new continent during the Set XXI
international Conclave with the Opening of the Heart workshop, I am reminded of the nature of
my Work and its optimal conditions of continuing and evolving. I see that my Recognition to
the degree of Magister Templi could give me categorically more powerful and effective
position to do my Work for the benefit of my own Initiation, for the benefit of the Temple and

\textsuperscript{459} Please read a more detailed account of my Work within and without the Temple from my
answer to the question number 14.

\textsuperscript{460} As written by me in the Heart Element Statement in the \textit{Scroll of Set}, May/June XXXV
ÆS/2000 CE. [The statement can be found from chapter 12, ”HB2K and the Heart Element”, of
this part of the trilogy].

\textsuperscript{461} I wrote the report ”Kalevala XIX – Vital Rhythms in Hyperborea” about this to the \textit{Scroll of Set},
May/June, XXXV ÆS/2000 CE.
During these nine years I have created a certain subtle link between my self, my work, the temple, and the Æon, and in this process I have found what I call my "Æonic function" Karhunhampaankantaja\textsuperscript{462}. It is my experience, that the patron of the temple has empowered me in this work.

It is because of these reasons, this need, personal wants and desires involved, that I am sincerely writing this paper to the council of nine, magistry, and the high priest of set, and so expressing my desire for recognition to the degree of magister templi of the temple of set.

2. Could you give some indication of the direction your work within the temple of set will be taking if recognized to the IV°?

If I am recognized to the IV°, my work will in a new way become energized because of the new position I would then have in the temple and because of the challenges that the recognition would accordingly open to me in my work.

I will, in any case, continue my work with the heart as Karhunhampaankantaja, since this work revolves around and profoundly stems from who I am and what I understand my Æonic function to be. Through this work I have encountered, and I am sure I will continue to encounter, challenges that I need, that I want, and that I desire because of their enhancing influence on my coming into being, my life in general, and to the temple and the Æon.

If I am recognized to the IV°, certain possibilities, energies and challenges will open to me. If I am recognized to the IV°, I would be able to broaden my work in the temple, and because of that my work with the heart would also operate in a broader context in the temple. This would naturally effect my individual work, my work with the heart element that I have created to further my work and my teaching in the temple, and the way I could generally present and relate my work to the temple at large.

If I am recognized to the IV°, my work would develop to the direction that I think can be expected from a new IV° – I would start to put my new challenges and possibilities at hand to an initiatory use, step by step.

It has been my intention to evaluate, to improve and to develop the initiatory function and utility of the heart element during the next year in any case. I have for quite a long time now been creating a certain kind of holistic structure, a system, based on my work, my experience and my teaching about using the heart in one's efforts to come into being.

My work has always been holistically oriented, it has been that from the very beginning of my affiliation with the temple till this day. I see that this holistic approach reflects the nature of the heart emphasizing work, and I understand the heart to be a facet of the gift that meaningfully binds all different aspects of one's total existence together. Because of that my work, that has revolved around the dimension of being that I call the heart, has not only been thematical or philosophical, but very practical and concrete as well. The nature of my work has been reflected virtually everywhere in my existence within and without the temple, and based on my years of such a work I am sure that initiation that emphasizes use of the heart can be structured in a certain kind of system for initiatory work. I have already used that

\textsuperscript{462} Please read appendices 1 and 2 in which I write in more detail about my name. [See chapter 12: "HB2K and the Heart Element"]
approach with Finnish Initiates in general and Finnish participants of the Heart Element in particular\textsuperscript{463}, and I have also used this approach in Working with new Setians\textsuperscript{464}.

This flexible yet very concrete system of Work has been known within the Heart Element as the Devil's Fist. I have given to this system an articulated form for the first time during XXXIII ÆS/1998 CE\textsuperscript{465}. I intend to update the text during the next year.

If I am Recognized to the IV°, all of the above mentioned evaluations, improvements and developments will be done from different categorical Working possibilities – those of the IV°. In such a case I will start to develop the Heart Element into an Order, a specialized Initiatory school within the Temple that is open to II\textsuperscript{0}+ Initiates and which Teaches and offers a forum for practicing holistic Initiation with an emphasis on the Heart.

Please read also my answer to question number 8: "If Recognized to the Magistry what would be your one year and five year goals?".

3. What ideas do you think you hold alone or at least have the best articulation in the Temple philosophy? How do you live these ideas? Details from your life are very helpful here.

This question touches upon the areas that are central to my Work: my Understanding and articulation of the Heart, its place, relevance, function and use in Setian philosophy, in Setian Initiation. I feel this question touches also upon my Understanding and articulation of "Setian religion", a subject that has also been an important area of study within the Heart Element.

I think that I cannot say that I alone have ideas regarding the Heart within the Temple. There are many who have been in the Temple for a much longer time than I have, and who I have understood to consider the Heart an important aspect of Setian philosophy and Initiation and/or who have Worked with the Heart longer than I have. Among them there are both "the first and the second generation Initiates of the Heart". Magister Amn DeCecco, Maga Aquino\textsuperscript{466}, Magistra L.R., Magister R.N., Magister AruXet, Magister DenytEnAmun, Magister Severson, and Priestess Mut are some of them. Similarly, I cannot say that I alone have ideas regarding "Setian religion".

I do, however, consider that I have a unique, individual perspective and Understanding of both the Heart and the question of "Setian religion". In the question of "Setian religion" I consider that I have a solid and in many ways highly useful perspective. In addition to being a

\textsuperscript{463} E.g. in the form of the Heart sumble, a modification of the better known formula of sumble into one that uses concepts, categorical definitions, and rounds that are based on my Teaching of holistic Initiation.

\textsuperscript{464} I have written about this to the Priesthood's mailing list during the passing year and referred to my system of Work with the first degrees as use of a personally created "measure stick of Initiation". [See appendix 19: "The deal letter" of this part of the trilogy].

\textsuperscript{465} It was initially presented to the Knights of the Aurora Borealis Lodge of the O.Tr. Later the article has also been published in the Third Eye, a newsletter of the Order of the Black Tower, and on the www-page of the Hellbender Project of Magister DenytEnAmun's Order of the Claw of the Bear. [See appendix 14: "The Devil's Fist" of this part of the trilogy].

\textsuperscript{466} I see that Maga Aquino's Word \textit{Arkte} is closely linked with the Heart. I have written about this on the Arkte Element's mailing list. e.g. in a mail entitled "The Heart of the matter".
Priesthood Initiate (which is my firm and primary ground in my categorical approach to existence in general) I am a student of comparative religious studies. As part of my Initiation I have acquired and am still developing my understanding of the religious dimension of humankind also via my studies of comparative religions at the University of Turku, Finland. I have also written in the Temple's publications and forums about the subject of religiosity with this background.  

My Understanding and perspective on the Heart and Setian religiosity is something special within the Temple especially because of the way how those subjects have been, and are, essentially linked to my Self and my Work, both within and without the Temple of Set. As my Initiation has more and more clearly and strongly started to revolve around the dimension of existence that I call the Heart, in the same proportion my Work in my personal life has started to essentially manifest similar things. I consider the best single example of this to be that during my first nine years within the Temple my efforts to Come into Being have brought me in the world out there to study for four years in an evening high school and to graduate from it in order to get to study comparative religious studies in a university, where I have now been studying a bit over two years. This one objective line of manifestation is directly linked with my inner, Initiatory pursuits in my search for Challenges that I Need in my Initiation according to who I AM and what is my Æonic function.

While I recognize that there are also other Initiates who have a deep personal understanding of the Heart and/or of closely related subjects, I also recognize that I have during the last years probably been the Initiate who has had the most urgent Need to Work focusedly with the Heart and related subjects, such as Setian religiosity, and to share those pursuits with other Initiates. In this process I have also created the Heart Element, which I think can also be considered to have been a successful pursuit on all fronts.

I have written about the Heart and related subjects to various Setian forums: the Scroll of Set, North European Pylon publications, setian-l, setianeupe-l, arkte-l, kalevala-l, sieni-l (a special list within the Kalevala Pylon focusing on ethical and Initiatory approach to food and nutrition related issues), musicwork-l, and of course to the Heart Element's own mailing list. I have also spoken about the Heart and its relevance and utility for Setian Initiation in several North European gatherings and I have led several Workings with the same theme in North Europe.

Because of the Work that I and others have done in the Heart Element, several Initiates

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467 Most notable examples are probably my article "On the Left Hand of Religion" that was published in the Scroll of Set, September/October XXXIV ÆS/1999 CE and my essays "On Inspired Texts" and "On the Paths" that I wrote to the Priesthood's mailing list in June and July this year. I have also extensively talked about the subject with various Initiates and led a workshop on the question of "Setian religiosity" in one North European gathering. [See appendix 18 for "On the Left Hand of Religion" from this part of the trilogy and appendix 3 for "On the Paths" (titled "Broad Contextual Definitions of the Paths") from the first part of the trilogy].

468 I wrote my mother tongue essay about self chosen subject: "On religious impulse and promethean potential of humankind". I got from my essay the grade of Laudatur, the grade that is given to top 5% of graduates, and I also got a notable stipend for the essay.

469 The list was founded by Adept M.A. with my support this year.
approach to their Initiation and their lives in general has started to broaden and to get defined in a
certain new meaningful way. This has been most evident here in Finland, where virtually all
Initiates have started to practice and to live with the "paradigm", the context, the general
Working frames, that I have set forth via the Heart Element. I consider that I have succeeded in
Sacrificing to our patron a vessel that has succeeded to start to broaden Initiates approach and
understanding of Initiation in a certain kind of holistic manner, and to start to broaden Initiates
approach and understanding of what Setian religiosity is all about. This has also started to
broaden Initiates approach and understanding on seeing and interacting with manifestations of
the Gift of Set not only within the Temple, but also without it\(^{470}\).

I consider it as one objective proof of the power and substance of my Teaching that the
Work of the Heart Element has started "paradigmatically" to effect Initiates of Northern
Europe, and in a growing degree also others in the Temple. Initiates have started to come to
me, reminding me of my Work, and also in turn broadening the utility of the Heart Element
with their own unique perspectives and experiences in a way in which I could not have done
down alone. They have taken the Gift I have given to them and used it according to their own genius.

I consider it one important proof of being "on the right track" with the Heart that
Magister Amn DeCecco, one of the Temple's senior Initiates and a strong "first generation"
Heart Initiate, has approved my Work. I and Magister DenytEnAmun had been in contact with
Magister DeCecco, and we were interested in knowing if he could see a link between our
Works. When Magister DeCecco expressed his appreciation of our Work and the Work of the
Heart Element in his letter dated the 1\(^{st}\) of August this year\(^{471}\), I felt that my Work with the
Heart was now not only linked deeply with the living Æon in today's Temple, but also linked to
its roots. Magister DeCecco Recognized me as an Initiate of the Order of Amon and I accepted
it with a great sense of honor.

I do Live through the Heart. It is holistically present in all aspects of my Initiation and
life, my past, present, potential future, my body, persona, and my psyche – within and without
the Temple, as it has always been in my life, becoming more strengthened and crystallized via
my efforts to Come into Being. I think that those who know me personally and have Worked
with me over the years, can confirm this. I am an Initiate of the Heart.

I am Karhunhampaankantaja, who carries and seeks to strengthen the sense of
meaning, purpose and value that there inherently is in the Gift of Set and its individual
manifestations in the world via the form we know as "life". I seek to strengthen that direct
suprarational sacred experience and to offer appropriate tools for this process according to the
individuals in question, both within and without the Temple. I see that by so doing I further my
own Becoming, my cosmic goals, and the goals of the patron of the Temple, and the Æon.

I am Karhunhampaankantaja, an Initiate who over the years via his own holistic efforts
to Come into Being via general flexible Working categories of past, present, potential future,
body, persona and psyche has succeeded in synthesizing a unique Understanding of his Being
and Becoming and their relation to the Temple and the Æon and the world at large. I have
Worked with my Being and Becoming via dispositions of truth, good, beauty and the Heart,

\(^{470}\) See "On the Inspired Texts" and "On the Paths". [See appendix 3 of the first part of the trilogy
for "On the Paths" (titled "Broad Contextual Definitions of the Paths")].

\(^{471}\) Magister DenytEnAmun has shared the summary of this mail on the Magistry's mailing list [see
chapter 14: "The Gesture of Amon" from this part of the trilogy].
which is sacred and which meaningfully binds the previous dispositions to that which IS, and which gives them their proper meaning and content from the Heart of Darkness.

Because of this I have quite well learned to see how people order and signify their existence, and how they practice magic. I have quite well learned to see how people draw the sense of meaning, value and purpose to their existence in their human Wish to be happy, to experience something that carries truth, good, beauty and the Heart, or the sacred.

Because of this I get well along with most of the people if I want to. Because of this people often find me "deep" or "wise", someone to talk to about profound issues of existence, of life and death. I find it very descriptive, that one of my relatives who does not think very highly of religions, thoughtfully said to me that "You would make a really good priest", without knowing of my Temple of Set affiliation nor my Priesthood. The Heart is a suprarational direct experience and Pulse from the Darkness of existence, which carries with it the sense of meaning, purpose and value that there inherently is in Being and its potential to Become. All humans have more or less conscious understanding and a link to this experience, and even the dummies of them can unconsciously recognize if someone has a strong Pulse of the Heart. I think that it is because of this kind of unconscious recognition, that several times at workplaces and elsewhere, people who usually are keen on verbally attacking others and so on, have decided not to mess with me, but instead they have listened to me if I have had something to say, and somehow even quietly honored me.

Because of the above mentioned approach that I have, I also seek to link with people who can help me to strengthen my Work with the Heart. I have had some of the greatest and most fruitful experiences of this kind while working as a teacher at a ground school and while doing my civil service at old people's house.

With my Heart Work perspective to the "human equation" and its myriads manifestations I have found several old people to be genuine "Oracles of Horus". I think this has been due to certain dynamics of interaction that has become actualized when they have (most often unconsciously) recognized that I genuinely know from what perspective they are talking about life. I consider that old people are potentially categorically more sensitive to experiencing the meaning, value and purpose that there inherently is in Being, due to the fact that their days are becoming more and more close to death, and it is from this perspective that they very easily can in a certain way link with me. I have learned a lot from old people in my Work.

One quite recent example of how I have lived with my ideas of the Heart in a world out there was my pilgrimage to East Finland, the city of Joensuu, which in many ways is a highly meaningful place for me472. I started the travel on the eve of the North Solstice, on the eve of the 25th anniversary of the Working which led to the formation of the modern Temple of Set. I reflected on the profound effect that the Working has had on my existence and wrote about it to Ipsissimus Aquino. It felt meaningful to reflect on such a profound Working and its influence on my existence for the last nine years, and it felt meaningful to decide to travel for the first time to the city where the Fire of Set was Received from Darkness and set forth in the modern times. It also felt meaningful to travel to the city of Joensuu to test some theories and methodological approaches I had developed on Working with the Heart.

In my Work with the Heart I have developed Working with certain aspects of my total

472 I do this pilgrimage to East Finland annually largely because of magica genetiva reasons.
existence with music – e.g. by playing with drums and didgeridoo. I had a general hypothesis that with the level of my ability to draw my Essence, my Heart into my playing, I should be able to touch the minds and Hearts of people in some profound way. I thought that if my hypothesis was right, it would manifest in ways appropriate to it.

I did busking, street playing, on a market square of Joensuu for three days. I met a huge number of very different kinds of persons. I think my hypothesis was proven true and that I learned certain things during those days. My playing was heard by great many people, many of whom stayed listening to it for a long time. Some of them wanted to link with me, the living source that was playing the Pulse to the world, and they came to tell me about the ways my playing did "talk" to them. There were academic humanists, Christians, laymen. But the certain way how they talked to me was clear, and it told me that I had succeeded in proving my hypothesis on certain universal traits of the Heart to be true – my sonic magic was able to carry the sense of the Heart and to operate on that dimension of Being effectively. I also took this as an affirmative sign that I have mastered the Heart quite well, because I was able to operate, to Work with it successfully also with non-Setians.

After my travel I wrote to the Priesthood's mailing list an essay "On the Paths" that was significantly based on many lessons that I learned during those three days of busking in the middle of a huge number of non-Setians. I found something very meaningful in Magistra Hardy's reply:

"Your 'sketch' brought to mind the secret of the Two Partners, said to be hidden on the scroll the Pharaohs carried in the Heb-Sed race. That race was a stern and literally Saturnalian test of their right to rule. The Pharaoh could not understand his people or guide his nation without having grasped all the Right-Hand Path had to teach – the path of Horus – nor could he exercise the power of a living god without an individuality perfected by the Left-Hand Path. […] It also brought to mind the famous portrait at Abu Simbel showing Ramses the Great being granted the days of Horus and the days of Set. Both neters pour a stream of ankhs over him, though Ramses faces Set so it is clear where his allegiance lies".

4. What non-philosophical, non-magical thing do you feel the Temple needs that you can give it?

Everything I do stems from my holistic approach to Initiation and existence in general, and accordingly they can be seen to be essentially linked to my philosophical and magical premises and aims as well. As Karhunhampaankantaja I tend to approach everything categorically from the Heart and to "find or to create the dimension of magical and sacred into everything". I also see that this kind of an "aura" around me is one manifestation of my IV° – that I am a living example of a certain approach to Initiation. I think that I have succeeded in creating a magical link not only between many parts of my own psycho-physical structure, between objective and subjective Universe in furthering my Initiation, but that I have also succeeded in creating a similar link between certain individually meaningful frames for the cosmos that I categorically Work with within and without the Temple. However, considering the question, I think I can answer the following.

I think that I can give, on a persona level, the Temple a personal living example of a certain kind of general openness which is not passive, which is based on an honest desire to

473 Magistra Hardy wrote her reply to my post on the 27th of July.
Listen to what others have to say, and based on that to potentially to learn, to grow, to cooperate. This thing is a persona level quality, a certain general social approach to other people in general, that as such can be viewed as non-Initiatory. It includes preference to have interaction on a face-to-face basis whenever possible, and due to this, it is often very intimate, subtle, and also intensive.\footnote{I think that reflections of this can be seen e.g. in how openly I have shared my personal Initiation with those I have seen it meaningful with, even in a written form, such as in sharing my yoga diary in the Third Eye, the newsletter of the Order of the Black Tower (vol. 2, no. 5), or in sharing my personal Heart sumble reports with participants of the Element. I have also written related to this subject in Words of Fire an essay "On communication with the Heart".}

I see that if this kind of general human factor in communication within the Temple could be furthered, we as individuals and the Temple as an organization could noticeably harness the human resources that are at our hands. It is not unusual that efforts on the Left-Hand Path can make our \textit{egos} big, which I do not consider bad at all as such if the \textit{ego} can be put in a balanced and healthy perspective in the totality of one's existence and in relation to cooperation within and without the Temple with appropriate individuals in a meaningful way. I think that with my own living example I can give a general healthy example of being on the Left-Hand Path and being able to have meaningful, open communications even with persons I do not get well along on a persona level, if such cooperations are meaningful, if they serve certain purposes. A strong healthy \textit{ego} is in a certain way good, but if one cannot operate beyond it at moments of possibilities for individual and shared goals, then the \textit{ego} is not truly as strong as it could be.

As one quite recent example of the above mentioned ability to openness, I could mention my cooperation with a certain Adept, who I did not at all get along on a persona level when I initially met her. She was working for getting the \textit{Ruby Tablet} into a CD-rom format and she had difficulties in finding cooperation in the process. Although I was very busy at the time, I was able to be open to see the notable benefit her work would bring to the Temple (and hopefully to herself as well) and so, basing my cooperation with her on the principle of \textit{Xeper}, instead of refusing from it due to our evident persona level friction, I managed to create the \textit{Ruby Tablet} into a CD-rom form and to burn and post the initial copies to her. I did this based on the principle of \textit{Xeper} and by being open to \textit{Xeper}-affirming influences of such a cooperation. Without certain general persona level quality this would have never occurred on my part.

The same general persona level quality reaches, of course, also outside the Temple. I think I can consider myself as being able to create a positive, encouraging, and cooperative relationships with different kinds of people, and that people I come to interact and work with for whatever reasons do find their interactions with me generally positive. I see that by living this way, such seemingly non-magical secular communications with non-Setians will serve my cosmic goals, those of our patron and his Temple as well. I see that such a general approach to social environment does in invisible ways build attitudes, tendencies, and other things in the world which are supportive of the \textit{Æ}on.

The other "non-magical" and "non-philosophical" thing or area of utility which I think I, as a student of comparative religious studies, can give to the Temple and which the Temple strategically needs, is a certain first hand knowledge of how "religious" issues and
organizations are perceived, worked with, evaluated, etc. by scholars of comparative religions (at least here in North Europe). This is strategically very good and useful in situations the Temple might find itself in, and in general to be aware of (on this subject see also my answers to question number 12).

On a seemingly smaller scale, I have continued to give the Temple also other "secular" things: running it here in North Europe. These things do not link so strongly to the subject of the IV° Work, but I think the following things are worth mentioning in this context anyway. I do give a lot of my time for the Temple administrative and related "invisible" work locally, but also with Initiates from elsewhere. I do screen potential new members, I keep an eye on the Finnish media and give feedback to it if needed475, I have helped foreign traveling Setians in arranging things during their trips to Finland, I have also made my home available for free accommodation for many Setians during our local gatherings and for foreign Setians during theirs trips here, and I have given the local Temple also other such "smaller scale" things, such as paying with Magister DenytEnAmun the fees for having the P.O. Box for the Temple of Set in Finland.

5. What qualities would you look for in Recognizing a Priest or Priestess of Set?

As a general rule, I would look how a Priesthood candidate would practice and deepen his potential Priesthood for about nine months from the beginning of a dialogue about the III° before possible Recognition. I would do so in order to give a candidate enough time to get accustomed and well enough "tuned in" to the state of Being and its practice in his own life and in the Temple. There should be enough time to get well enough "tuned in" before Recognition, but there should also not be too much time for the Recognition to take place. When I was Recognized to the sacred Priesthood of Set in XXXII ÆS/1997 CE, I was given enough time to get well enough "tuned in" to the state of Being and its practice in my life and in the Temple. I feel that having enough time before Recognition gave me a unique liminal state to consider my Initiation, my steps on it, my link with Set, the Recognition, and to crystallize many things involved. When I became Recognized, I was ready to Work as a Priest.

I would look for certain inner and outer qualities in a Priesthood candidate. Both types of qualities are Needed by a Priest and in a certain way they go essentially hand in hand. I see that the core of the Priesthood qualities does essentially deal with an individual's inner qualities, a state of Being, but that in order to be also able to Work, to act as a formally Recognized Priest, one Needs also certain outer qualities. Both types of qualities complement, enhance, and strengthen each other.

Inner qualities

A Priest is an individual who has first of all a certain kind of state of Being. Without this

475 Some of that can be found in Finnish from the Temple's North European Hyperborea website at http://www.xeper.org/hyperborea/index.htm I have e.g. given information and feedback to the Evangelic Lutheran Church's research center's very disinfomed views on the Temple. The research center is still quite big authority in spirituality related "researches" in Finland although their scientific qualifications are rather low.
quality, his outer qualities and abilities do not make him a Priest. A Priest is an individual who resonates with Set, and who emanates Set.

A Priest is an individual who has via his own Initiation in a certain profound way become linked with his Self and the source of his Self. Because of this he Knows their meaning, value and purpose in the Universe, and because of this he has a Need to further the Black Flame in the Universe. Set's purpose has then become his purpose, as the Prince of Darkness has touched an Initiate and chosen him as an appropriate ally in furthering the Black Flame in the Universe. It is due to this kind of unique Understanding and link to the source of the Temple that a certain specific "religious" dimension is also an essential part of the Priesthood of Set.

I see that if a candidate has reached this state of Being, his Work has started to manifest in certain ways within and without himself, and that certain Challenges have started to open to him to further his Work on this state of Being.

Inwardly, I would say that the Challenge, the personal Work of a Priest is to synthesize his emotion and intellect in a certain way. I wrote about this and my Understanding of the nature of the Priesthood in general, to the High Priest, Magus Webb, in my Turku Working mail in February this year:

'The third degree is an invididual who has via his own hard efforts to Xeper and via the touch of Set Become a living link between the Isolate Intelligence, its legacy and our known three dimensional world. The third degree has in a very special way faced his very Self, the Isolate Intelligence and their relationship. Via his own hard efforts to Xeper and via the touch of Set the third degree has attained a special connection with that which Is and can Come into Being. The third degree has a certain transpersonal link to the source of the Temple which authenticates him as a Teacher of Self-Initiation. The third degree, as a human being, has sacrificed certain things for greater power and purpose. Via his pursuit of Xeper and via the touch of Set, his greatest aim and Need in his existence is to continue his own Xeper and to help others who have the same Need in their unique quests. Because of the nature of this Need, a Priest also seeks to generally further Xeper affirming influences in the world with his own living example, in words and deeds. A Priest Needs to Teach in order to Xeper.

The third degree has the link to the "pure dynamic consciousness". I think that "pure dynamic consciousness" is the central concept here. It is via this link to the source of the Temple – the Gift of Set – that a Priest is a Priest. His Initiation and his suitability to further Xeper in the world have fundamentally linked his goal with the goal of Set – from his own unique perspective.

So, I see that the Task of the third degree is in addition to the obvious one, of continuing one's own Xeper and cultivation of one's link with Set, to communicate his understanding of the Gift of Set and the means he knows for its furthering and cultivation with other Initiates of the Temple as appropriate. As I noted earlier, I also see that a Priest seeks to further Xeper affirming influences also outside the Temple as might be appropriate.

The central challenge of the third degree Initiate could be said to be to synthesize emotion and intellect. During the first and the second degree his Work was notably, very generally speaking, rationally oriented due to the tasks of those degrees, although his Work certainly involved cultivation of inspirational and emotional issues as well. On the third degree an Initiate continues his rational approach to his existence and Initiation ("Socratic
reductionism and formulation of correct understanding by logic"), but now his link to the source of the Temple brings him a very special addition to his Work. A Priest is able to draw purely non-natural Inspiration from his link to the source of the Temple. There is a special challenge for him in learning to combine this special experience and ability and its effective, balanced use with his rational abilities – maybe especially so in his communication with the first and the second degrees'.

Outer qualities

As I mentioned earlier, I see that inner and outer qualities go very much hand in hand in evaluating a Priesthood candidate, but that ultimately the inner qualities, the state of Being, is what makes a Priest a Priest, and what also gives an Initiate's outer qualities their proper Priestly substance and authenticity. One can Work towards the Priesthood trying to meet the outer qualities associated with Priests, by Working hard on such qualities, and by so doing also to Come into Being to some degree, but that alone will not make one a Priest. The motivating Fire for such a Work must come from a genuine inner Need to Come into Being.

Outwardly, a Priest is an individual who by his own link to the source of the Temple is able to give certain transpersonal advice, hints, boost, challenges and "mirror" to other Initiates in their efforts to Come into Being. Ability to effectively give this kind of useful help to other Initiates is largely just general human knowledge, well learned practical psychology, or at least it can often look like that, but what gives it its deepest power is the understanding of the source of the Temple and its resonance with the help given to Initiates in their efforts to Come into Being.

A Priest is a living example of Xeper in its individual majesty and glory. He emanates Set, and because of this he has acquired a certain position and authority among Initiates that come from his knowledge and depth of his understanding in Initiatory matters. A Priest is able to organize Xeper affirming gatherings, meetings, workshops, etc. and to create such environments as Pylons and Elements in appropriate circumstances. These qualifications can be seen as manifestations of his ability to Teach, to further Xeper of others who seek after the knowledge of the Highest of Life. The major outer personal challenge of the degree is to enhance one's ability to teach Setian Initiation, and to do this essentially hand in hand with one's personal inner challenge of the degree – that of synthesizing emotion and intellect, of which I wrote earlier.

A Priest knows not only the Temple's philosophy and ways to use magic exemplarily, but he also knows the Temple's structure and functioning well, and can use them for the benefit of Set, the Temple and its Initiates. Priests, who collectively own the Temple, need to know these things well because it is the Work of the Priesthood to run the Temple, to use it wisely in furthering the cause of the Temple in the world. A new Priest must be able to do basic administration of the Temple. A Priest is able to be responsible to Set, to his own Self, and of course to the Temple in looking after and in taking care of the organization of the Temple.

A Priest is also able to represent the Temple for non-Setians, to general public, to researchers, etc. well, when it is needed and/or generally meaningful for the Temple's interests.

6. By what magical means do you see yourself effecting your personal goals? How, if at all, is this different than the way you Worked before?
The magical means that I nowadays use are basically the very same I have used all my life. They have taken new forms in the process, though.

I have experience and background in using different kinds of methodology, psychology, cosmology, and generally speaking contexts and systems, for furthering my Work. These include e.g. the Nine Doors of Midgard curriculum that I worked through between XXX and XXXIII æS, the Fourth Way approaches and exercises, different kinds of yoga, and many other things which I have Worked with in Orders I have become affiliated with. I have succeeded in creating e a holistic approach to Initiation, means of magic, through my Work with all of that. This holistic approach stems from my Self, my own Work.

My Work became focused on Heart in XXXIV æS. There were many steps on the way to this. My Work comes from within the local North European magical context that we generally call "Hyperborean" or "Hyperborean current". All North European Initiates have a connection to this current.

The magical means that I use nowadays for my personal goals are very personal. They are strongly based on my Work and my life in general. They are synthetizations of my personal approach to life and Initiation. To put it simply, they are very much the same that I Teach within the Heart Element. Use of the holistic, flexible system of Initiation known within the Element as the Devil's Fist is an organic part of my life. My views on different profound "dispositions to Being and Becoming"; truth, good, beauty and the Heart, my terminology of Pulses and Rhythms, and so on, all fit organically and meaningfully within this holistic system. I Live what I Teach.

Nowadays the chief vessel for pursuing my Work within the Temple is the Heart Element. As I think has already become evident, my Initiation is nowadays in a special way thoroughly very personal. There is a categorical difference in the nature of this Work to that of the III°. While my Work is still, of course, that of a Priest of Set, my general frames of Work, my personal categoric challenges and means to pursue my goals have changed. As a III° I did not have a synthesis of my Work that I have now – I didn't Need to Work with so "heavy and large" framework I do Need now, and I did not have so personal Teaching as I do now. The categorical frames of my Work and personal Challenges involved have profoundly changed.

7. How have you seen the focus of your magical interests changing – have they become more one-pointed or more broad as time has gone on?

My answer to this question is closely linked to the previous question. I could say that in a certain way the focus of my magical interests has become more one-pointed and more broad at the same time. This is because of the highly personal synthesis I have created out of my Work. This has brought me categorically to clearer and firmer general frames to my Work, and it has also brought the Heart as the central element of my Work. My Work has become more selectively directed. In this way my magical interests can be seen to have become more "one-pointed". My magical interests have, maybe a bit paradoxically, become more broad at the same time. With this more "one-pointed" starting point in my magical interests I practice it in any meaningful areas. This makes the use of my magical means and interests generally very

476 I have become a member in the following Orders: Vampyre, Trapezoid (being the Lodge Master of its Aurora Borealis Lodge), Black Tower (being a Honorary Master) and Amon.
If I am Recognized to the degree of Magister Templi, I would first do a careful reflection on the path I have travelled and on the possibilities that have opened. I would systematically and in an unhurried yet steady and determined way start to adjust the Heart Element into an Order. These would be primary goals for the first year and other goals would follow them.

I would found my Order within two years from my Recognition. I would have the first version of the Order book available within one year from founding of the Order. The book would explain the structure, functioning, special Initiatory emphasis, methodologies used, and philosophy of the Order.

I would expect the Order to have established itself as a holistic, Heart emphasizing school of Setian Initiation during the third year from my Recognition. I would also expect to have a pretty good research and articulation at this point about what "Setian religion" is all about and how it is related to our concepts of Setian philosophy and magic. I see this is something necessary for the Temple as a growing and expanding religious-Initiatory organization in the not so distant future. There would be a project, a commission, or other such body to ponder the issue within the Priesthood collectively.

Of the fourth and the fifth year I cannot say anything for sure. The first three years would create the seeds for the future of my Work. I would, of course, expect that development during these years would strengthen and broaden the Work of the Order and that this would in its own way strengthen and broaden the Work of the Temple as well. I would also expect that there would be some kind of consensus about the articulation of "Setian religion" at this point as well.

In any case, I have planned to start making a chronological archive of my writings and other contributions to various Setian forums since XXVI ÆS/1991 CE during the first half of the next year. This archive will include writings and artwork and it would preferably be placed on xeper.org. It would not be just an archive but a picture of one Initiate's Coming into Being. I am planning to comment on all the items from the point of my current Understanding – analyzing and relating the works to the phases I have had in my Initiation, so that it would be useful as a "mirror" also for other Initiates in their own Xeper.

I am also in any case going to continue to contribute and to comment on relevant forums within the Temple in the future.

During the next five years I would also like to see an international Conclave in Finland. This has already been discussed a bit with Maga Aquino and some members of the Priesthood. I aim to talk about this with members of the Priesthood during this year's Conclave. If everything is working out for a Conclave in Finland, I will also start to work towards making it real (thus far I have done some little work towards that direction, like asking about hotels their group rates and so on).

I also aim to have my first book on Self-Initiation written during the next five years. This book would be available for the general public.

9. What is the greatest strength of the Temple and what will you do to make it stronger?
I see that the greatest strength of the Temple is that it is founded upon certain principles – and that Work done in the Temple is based upon them. This strength, this starting point is what makes the Temple of Set so rich, strong, challenging, inspiring, capable to develop, and to be truly authentic in what we claim to be – an Initiatory organization dedicated to further the Gift of Set in the Temple and in the world at large.

I think that my own Becoming is a living proof of this strength. I have been able to Work in the Temple in a different culture and with a different mother language than most of the Setians. I have been able to share my Work with various Setians. It has been often interesting to observe how various persona level, language, culture, and other such filters have brought confusion and misunderstandings between Initiates in various situations, but how the Initiates have still been able to meaningfully communicate about Initiation, how they have been able to recognize "that certain" general approach towards existence and its challenges in other Setians, to see the living examples of certain transcultural principles practiced and applied individually. This is a beautiful manifestation of the nature of the Gift.

This strength is also an organizatorial strength in the changing world. Traditional world religions (the biggest ones in numbers of their members) are still, and will be, popular, but their basic premises, dogmas, and categorical approaches to the nature of human being is more and more challenged. A large number of religions and organizations that can be counted as "new religious movements" or "new age movement" emphasize the person, the individual, as the deepest source of authenticity and power, but they often lack sophistication, ability to base their philosophy and aims meaningfully upon some central principles. The Temple of Set is not alone in the world in emphasizing the individual and her consciousness as the profound source of authenticity in her existence, but the Temple is very unique in its sophistication and ability to apply its philosophy, magic, understanding of Initiation to any number of contexts. As an Initiate and a student of comparative religious studies I have seen, heard and studied quite a number of various religious groups, but no other I have encountered have made me such an impression than the Temple in its richness, sophistication and ability to develop. This is a great strength of the Temple as an Initiatory religion in the world.

As Karhunhampaankantaja, a Setian Initiate of the Heart, I will continue to strengthen this strength of the Temple within and without the Temple. I will continue to emphasize action and evaluation of things based on principles, especially of Xeper, and openness to see and to learn from different manifestations of it. The Heart unites all different aspects of a given totality meaningfully together according to the nature of that totality. As an Initiate of the Heart, I continue to seek to be giver of perspective, a kind of diplomat, on how we share things based on principles, and how we should act based on that, even though our individual ways to Work can seem to be very different from each other. The Heart is Needed in reminding of this and in meaningfully, dynamically uniting the different aspects of the Temple together.

As the Temple broadens and grows, gets smarter new Initiates, and starts to go deeper into the question of Setian religiosity, the Heart is Needed. It helps meaningfully, especially in manifestations on the social level of the Temple, to keep the growing organization united via emphasis on principles, and it also helps meaningfully to keep the Temple to be what its name stands for – the Temple, instead of just being a great intellectual forum of Initiates. The Temple has succeeded to be the Temple, but I see that the Heart, which carries the sense of meaning, purpose and value that there inherently is in Being and its potential to Become, can help us
keeping, strengthening and developing the Temple as such a space.

10. What achievement inside the Temple of Set are you proudest of? What achievement outside the Temple of Set are you proudest of?

Inside the Temple of Set I am proudest of the achievement of my Coming into Being. I am also proud of how I have been able to further the Coming into Being of other Setians in many different ways over the years.

When it comes to structures I have achieved to create, I am most proud of achieving to bring the Heart Element into being.

When it comes to the Temple of Set in North Europe and particularly in Finland, I am most proud of having been here from the beginning and creating the North European Temple during all these years, with my own contributions. I am most proud of seeing what I have done for the Temple here, how much I have positively, in Xeper affirming way, effected other Northern Initiates with my Work. I am most proud of being among those local senior Initiates who have established the Temple in North Europe and who have brought into being its special Hyperborean current.

Outside of the Temple of Set I am proudest of the achievement of my Coming into Being. I am most proud of how my Becoming has objectively manifested in my life and also how I have been able to positively effect my relationships with my close ones, my environment, the places and people I have been working with or just been in contact with for one or another meaningful reason. I am most proud of how much I have succeeded to make Æon affirming influences in the secular world.

I am most proud of how much hand in hand I have from the very beginning of my affiliation with the Temple succeeded to link my subjective and objective universe. My Initiation has profoundly effected my existence holistically. I am positively very much a different person than what I was nine years ago. I have challenged myself in physical, social and psychic dimensions of my existence very much also outside the Temple, and achieved profound change in all of those dimensions in pursuing my dreams and happiness. I have learned to train my body with yoga, I have learned to develop a much healthier life style in general, I have put myself to schools (first for four years to evening high school and after that to university). I have also improved my social skills in several ways that I would have thought impossible some nine years ago. In the process I have succeeded in deepening my relationships with several people, creating meaningful new ones, and Healing some.

Generally speaking, I am most proud of achieving success in things I have committed myself to within and without the Temple.

11. What is the toughest situation you have dealt with in the Temple and how did you resolve it?

I think I have not faced very tough situations in the Temple, just some with quite a bit of friction. I think this is largely due to the way we have locally managed to run the Temple – it is balanced. We have categorically succeeded to prevent any very dramatic or tough situations to arise in the first place. Also, the Finnish and Scandinavian culture in general, does not have e.g. extreme religious fundamentalists or other such factors which could bring the Temple in North
Europe considerable trouble. Likewise, even the yellow press is comparatively mild here if compared to some other countries, which reflects the general Northern atmosphere which generally quite well avoids over-sensationalizing things, and which eventually pretty well listens to rational arguments.

Since the toughest situations I have handled in the Temple are quite few and comparatively mild, I will summarize the three biggest ones and the ways I have handled them.

Looking chronologically, I think the first notable friction I dealt with in the Temple was the one that took place during Ultima Thule Pylon's third gathering at Oulu, Finland, in XXXII ₵. A bit surprisingly, against the plans, our Setian host's partner refused to be away from their home during our workshops and Workings. As the Sentinel of the Pylon I talked about the situation in a clearly tense atmosphere with our host and succeeded to help him to solve the issue with his partner in a non-dramatic manner.

The second situation with friction was in XXXIV ₵ when I and Magister DenytEnAmun had consider sponsoring the same Setian from Oulu back into to the Temple his fourth time. After considering the situation together for a long time and talking with the Setian in question, we felt his re-admittance to the Temple was acceptable. Because we had got an impression that this would be ok, we had in a way promised the individual that he could join the Temple again. This did not work out, however, as the High Priest refused him to re-join. Because I had put pretty much time and work in things involved, I was somewhat disappointed with the decision. I understood and absolutely agreed that as a general rule the Temple was not a revolving door to be used by whimsy individuals, but on the other hand I also felt that looking at this particular case at hand, the man in question could have been re-admitted. I gave the subject some heavy thinking and I reflected on what I could learn from all of it. I finally came to the conclusion that the High Priest's decision was the right one, and that it was based on the principles with which the Temple is run.

The third situation with friction I have dealt with in the Temple took place during the first European gathering, at Turku X, in Finland the last year. One Adept's behavior was occasionally so socially disturbing, insensitive and insulting to some Setians (myself included) during the gathering that I thought about returning the individual back to the I due to her behavior. I solved the situation by ”taking a step back” and looking at it as objectively as I could and talking about my perceptions with other Priest's present. I and the other Priests talked with the Adept and we managed to get her to correct her behavior. There were no dramatic turns. I think I managed to handle the situation as well and constructively as possible, without making it too big an issue.

If I have succeeded to avoid very tough situations in the Temple, I should note, however, that I have faced some of the toughest situations of my life thus far via the Temple. This involved falling in love with another Setian, moving to a foreign country with all my belongings and big hopes for the future, finding out that it didn't work out after all, and returning back Finland. I think I managed to handle the tough experience partly because of my Will to learn and to grow and because of my ability to collect myself and to navigate my

477 The biggest trouble to the Finnish Temple by religious instances have come from certain publications of the Evangelical Lutheran Church's research center, which have little truth in them. I have informed the center about the errors in their information and this text is also available on the Temple's North European website.
Becoming with the guidance of the Heart. Some lessons of this adventure notably contributed to my eventual Coming as a Priest of Set two years later in XXXII ÆS. This taught me also some lessons on how to handle tough situations within and without the Temple in general.

12. What good people from outside of the Temple did you bring to us? What people in the Temple would say that "I Needed to have Priest Kotkavuori in my Initiation?" (in other words since you are applying for teaching jobs, who are your students?)

I think I could safely say that all North European Setians could say that they have Needed me in their Initiation. Based on my communications and observations I have apparently given much also for those U.K. Initiates who are participants of the Heart Element, that is, Adepti Sobek and K.R.

Adept SeBastian, a first generation Setian of the Kalevala Pylon, a great Initiate of the Heart and its Element, heard about the Temple from me, and based on our discussions he applied for the Temple's membership and entered in 1991 CE. His Work and general impact to the founding years of the Kalevala Pylon were of great importance. He resigned from the Temple in 1997 CE, joined again 2.5 years later, and became Recognized by me to the II° on the 17th of October this year. In my email about Adept SeBastian's Recognition to the Priesthood's email list on the 19th of October, I noted among other things that: "Magister DenytEnAmun pointed during the Recognition that Adept SeBastian has contributed to the North European Temple of Set maybe more than he himself thinks – via his own unique Work and via his own living example – which stands for courageously and honestly pursuing Initiation where ever it can be found.”

I have sponsored into the Temple, Worked with, and Recognized to the II° Adepti Amr and M.A. Adept Amr has been very active and constructive in the Kalevala Pylon and he also became its fourth Sentinel. He runs the MusicWork project within the Temple that he founded this year with my support. Adept M.A., another fine Initiate, has also been active in the Pylon. She founded an email list within the Pylon that focuses on food, health, related ethical and ecological dimensions of an Initiate's existence in the light of the Word ArktE. This forum has been lately in very active use of almost half of the Pylon's members. Both Adepti Amr and M.A. have Worked considerably with the Heart, using my Teachings in their own unique ways.

I have also sponsored in the Temple and Worked with Setian P.K., who I aim to Recognize to the II° during this year's Conclave. He is one of the persons who have literally told me of having Needed me in his Initiation. He has been very active and honest in his Initiation, contributing substantial material to various Setian forums, Working with re-awakening of the Slavic Left-Hand Path tradition among other things besides his main I° Work. He has some valuable contacts for the Temple in Poland (like Mr. Arkadiust Soetysiam, a Polish academic who thinks positively about the Temple, who I have also been occasionally in contact with). I look forward to the fruits of the Work of this Initiate with great interest and wait for the right time for the first Pylon to be founded in Poland.

I have sponsored two new Finnish Setians into the Temple just recently.

When I consider all of the above with the quality of Finnish Setians in general, I think I can consider myself having done well – literally on some cultural borderlands of the Temple –
I think I have done well in helping the Finnish Temple to grow and to prosper, in helping the Temple to take its first steps in Poland.

I think that in addition to these Initiates I should also mention some important contacts I have made and maintained contact with. These persons can do us great services in possible times of need. I have kept in contact with two Finnish theologians who have studied the Temple and who I have found, through communication and meetings, to be reliable and ethical in their work. Ms. Minna Rikkinen was initially in contact with Magister DenytenAmun because of her Master's Thesis that she did about the Temple in 1997 CE. This study has been greatly useful for the Northern Temple in referring to academic sources outside of the Temple for a neutral, as objective as possible, view of the Temple for the general public. The other contact, Mrs. Merja Hermonen, established a contact with the Temple via me. She is currently doing a study about satanic and related movements in Finnish culture, and she too has publicly presented an objective view on the basics of Setian philosophy and of the Temple in general. Both of these scholars know about my status within the Temple and about my comparative religious studies. I have a good rapport with both of them.

13. What should a Setian be doing after they've been in the Temple for twenty years?

I think that after being twenty years in the Temple it would be expected that a Setian would be making efforts to Come into Being, just like in the beginning of her affiliation with the Temple. It would also be expectable that in twenty years one would have Come into Being in a unique way and that this Work would have been manifested in the individual's subjective and objective universe, within and without the Temple.

The thing that all Initiates share regardless of their formal degree is the Need to do conscious efforts in their unique state of Being and in the totality of their existence in order to Come into Being. A Setian who would have been in the Temple for twenty years would be expected to know the Temple's approach to philosophy and magic very well, and she would also be expected to know quite a bit of the Temple's history. In addition to this, I would also expect that a Setian would have succeeded in keeping a certain openness for possibilities to learn new things, to keep the sense of Mystery in the Temple and in her life in general.

Statistically, those who have been in the Temple for twenty years, have most of the time Come into Being as Priestesses or Priests. Accordingly, this would seem to be expected, but in principle I see that they could do just all well by being good Adepts.

14. What would you ask a person that claimed to live in the City of the Pyramids? How would you judge their answer?

478 ”Setin Temppeli uususkontojen typologioiden valossa” ("The Temple of Set in the light of typologies of new religions") by Minna Rikkinen, theological faculty of the university of Helsinki, 1997 CE.
479 E.g. in her talk at comparative religious studies seminar on Alternative religious movements in Finland that was held at Säätytalo, Finland, during 1999 CE. The occasion was attended by scholars and students from Europe and the States. Also Ms. Rikkinen spoke there and gave a truthful and well presented view of the Temple there.
I would ask him questions that would give a good view on his Understanding of the I°-IV° degrees, his Understanding of the subjective and objective experience, manifestations, Challenges and Work of the state of Being of which the IV° is Recognized. I would ask him questions that would give a good view on how he sees the IV° to be related to the Temple and the Æon in objective and subjective ways. I would ask him questions about his ”Æonic function” and related Name if he would have one for it. I would ask questions which would give me a view on how the person has created a link to the dynamic structure of the Æon and how it is relevant to his Work. I would ask him questions about how he would put the degree in use, how he would Need it in his Work, and how it would further the goals of Set, the Temple and the Æon in addition to those of his own.

I see that the questions that were asked from me about the IV° deal with these subjects as well.

I would judge the answers by considering their consistence on several levels and perspectives and I would look for how the answers match and resonate with what the person has done with his Initiation within and without the Temple. Because the IV° Works on a specific level, from a certain state of Being and from certain categoric approach within and without the Temple, I think it would be relatively easy to see, if there is substance of IV° in all of it or not.

In cases like mine I would also ask for some appendices to give a broader perspective to support the answers. In cases like mine I think it would be reasonable because of my geographical position in relation to other Masters. Most of them meet me in person only every third year or so and do not necessarily know me so well than they do know the other Masters of the Temple. Because of this I have attached the six appendices and the Heart Element's Conclave publication *Words of Fire* to my answers. I would consider ability to collect and to share such materials as one manifestation of the needed seriousness and Need from the part of the IV° candidate.

Closely linked to the above, I would also ask the IV° candidate to come to meet other Masters in person and to talk about his Work, the Temple and Initiation in general. I would ask this for seeing the living example of the state of Being behind words on paper to the questions. I consider this essential in all degree Recognitions, and even more emphatically so for higher degree Recognitions.

In addition to questions that has been asked from me regarding the IV°, I would also ask an Initiatory history of the candidate. Answer to this question should be concise, not a novel, reflecting Master's ability to see the main lines of this Initiation and their reflection within and without the Temple. I would not make the question too precise for seeing how the candidate himself would form his answer to the subject, and how well he could point out the main lines of his Initiation and synthetization of his particular Teaching. A Master, with personal synthesis, perspective on Initiation, should be able to outline the central lines of his Initiation.

480 See appendix 1 and the question nr. 3.
481 My answer to question 14 included also a three page summary of my Initiation and its main lines that far. It is omitted here because it would be unnecessary repetition as chapter one of this part of the trilogy contains such a summary from the time of my III° Recognition and the rest of this part of the trilogy covers the following years.
A Storm over the Recognition

My answers to the fourteen questions and the included appendices were a big package. I purposefully didn't write just "easy answers", something that would have been more readily nodded to. I wrote of things that were not really needed, as I wanted to give a bit broader context for my answers. I thought that the recipients would see the essentials of the documents and understand why I had included all the appendices. I thought this would have created a fruitful discussion on many things that the package covered. On the 29th of November I marked to my diary: "My IV° is under consideration of the Magistry. I am not sure how it will end. I have received feedback both for and against my Recognition. Whatever the outcome, the main thing is that this process feeds my Initiation."

Magister B.W., who had spoken against the Work of the Heart Element and the Order of Amon during the recent San Francisco Conclave, was the first to start to pour his critique on my proposed Recognition. He straightforwardly equated my Work with the Heart to that of ex-Magus Ronald K. Barrett, suggested others to compare my Work to "why-can't-we-all-get-along", "I'm okay, you're okay" thinking. He thought that my papers were "chock-full of mysticism, emotionalist vision, reduction of the importance of the Black Flame in Setian Left-Hand Path Initiation" and playfully suggested that this would turn the exaltation of the Black Flame of Set into the exploration of Set as the "Jesus of Darkness."

Magistra Zeena and Magister Nikolas Schreck joined Magister B.W.'s choir quickly. Zeena added to the accusations a wild claim that I was having "a crusade" with the Heart Element, not being willing to Work with Setians who did not join the Element. He thought that if I was Recognized a IV°, I would not Recognize to the III° Adept who were not members of the Element. She was also huffy about an insignificant fact that instead of the much used phrase "the world of horrors" about the mundane world, I often preferred to refer to it as "wonderland" in the Lewis Carroll sense. She said that her biggest problem with my proposed Recognition was that she couldn't understand what I meant with the Heart. This made her to think that I had a disdain for clear communication and the intellect, which she thought me to perceive as "cold and heartless". She suggested that I thought that the Temple needed more "love, nurturing, understanding, feelings, caring, community and warmth". Then she went on to tell how horrible the "summer of love" in San Francisco had been in her childhood. She made a note that she liked hearts in Valentine day candy and such, though.

Also Ipsissimus James Lewis found my paper “far too mystical”. He also thought that it was questionable that I kept in contact with ex-Adept Dosetheus, whom he called an "enemy", apparently just because he had left the Temple thrice
(in all good terms). This made all of the main critics of my proposed Recognition to come from the Order of Leviathan and Zeena's recently formed the Order of Sekhmet.

Some Masters who took part in the discussion were neutral or somewhat positive about my proposed Recognition, such as Magistra R.L. and Maga Aquino. Then there were those who defended my case and strongly supported it, such as the High Priest, Magus Webb, Magistra Hardy, Magistri Severson, W.P., Kelly, AruXet and DenytEnAmun. Most of the Masters supported my Recognition.

Magister Severson wrote in his reply to Magister B.W. on the 6th of December:

"I find your evaluation of this general situation to be both lacking in Understanding, as well as quite misleading.

I have known Priest Kotkavuori for eight years, and seven of those years I've spent working with him in the Order of the Vampyre, Arkte Element, the Black Lotus Project, Order of the Black Tower, and his recent Heart Element. His interests in petitioning entrance to the City of the Pyramids are the truest because they are succinctly based on his personal initiation, and the expansion of the Æon of Set. He is no more a guru proclaiming his vision than I am/was.

We who hold some of the keys to the heart are only interested in providing a reflection that transcends the intellect for the sole purposes of its further expansion (and vice a versa). And we are by no means the only authority.

In the Crystal Tablet Ipsissimus Aquino discusses very clearly the dialectic between one's intellect and intuition, this has always been Priest Kotkavuori's template. In fact, he is also an occult scholar who has time and time again attempted to integrate his academic studies with his language of the heart – the initiatory structures and mechanics of his own intuition.

What he has to offer, in my honest opinion, is something the Temple has not yet fully developed, how do we as Setians fully utilize this elusive thing called our hearts – this ever influx state of being/self, which seems to defy complete explanation, but at the same time offers us the emotive energy from which to truly realize our dreams. But of course this is why we must use both (intellect and intuition), because such an investigation/explanation is the key towards true Understanding of either structure, and is most certainly the balancing factor within a successfully creative/progressive initiation.

If this is a movement that is meant to subvert our Temple's interests, and the mission of the Prince of Darkness, then this grand experiment in human development has already succumbed to the pettiness of human weakness, and its subsequently pathetic politics.

From the light of the Hell bound Heart,

Xeper,

Magister Severson."

DenytEnAmun wrote many posts in the discussion. On the 6th of December he sent a post entitled "Reflections on considering a non-native initiate to the IV°":

"I find your evaluation of this general situation to be both lacking in Understanding, as well as quite misleading.

I have known Priest Kotkavuori for eight years, and seven of those years I've spent working with him in the Order of the Vampyre, Arkte Element, the Black Lotus Project, Order of the Black Tower, and his recent Heart Element. His interests in petitioning entrance to the City of the Pyramids are the truest because they are succinctly based on his personal initiation, and the expansion of the Æon of Set. He is no more a guru proclaiming his vision than I am/was.

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If this is a movement that is meant to subvert our Temple's interests, and the mission of the Prince of Darkness, then this grand experiment in human development has already succumbed to the pettiness of human weakness, and its subsequently pathetic politics.

From the light of the Hell bound Heart,

Xeper,

Magister Severson."
"Looking at the discussion Tapio Kotkavuori's IV° proposal has arisen, it seems to me that there are a few culture related difficulties at work in evaluating a person's initiation.

For the sake of Priest Kotkavuori and future non-American candidates receiving a fair consideration I'd like to offer a few reflections for your review. (I will later offer my personal analysis of Priest Kotkavuori's IV° proposal in a separate post.)

The point of this email is to stress that if we truly want the Temple to become an international organization with localized applications of the Principles of the Temple (as contrasted to carrying over all the values and perceptions of the culture where the Temple was born), then all international Recognitions are likely to demand some extra effort to properly consider. When we have that first Chinese IV° candidate, we will have to take the time to understand where he is coming from and to evaluate his perceptions also against that background, not only our own, be it American, Finnish, German or what. Otherwise a lot is bound to neither make sense nor will we get to know if the translation of the Temple experience they have made is True – not to mention if their teaching and State of Being reflect the IV°.

I will use Priest Kotkavuori as an example, since most of you probably have the discussion fresh in mind.

I think we should try to resist the temptation of equating the teaching of a candidate from another culture with something else we have seen in our own culture that may superficially carry some similarities. For example, my perception is that Priest Kotkavuori's conceptualization and application of what he calls the Heart has very little to do with Xem or Essent as taught by any Setian. I also think it has very little in common with any sort of Love movements. The reason for this is obvious to me, because I share his host culture. Let me try to shed some light on this.

If you wanted to figure out how a concept like the Heart is construed in the Finnish mindset(s), you might first of all take note that the Finns are generally extremely reserved as to the expression of their emotions. No sort of Love Missionary Work is visible here. The word "heart" has in our language very little of the load it has in, say, the American culture. Valentine's day and things like that seem decidedly foreign to us and celebrating them is at best considered as trying to be fashionable (in contrast to our own way of doing things). Linguistically, "heart" is one of the oldest words common to the Uralic speaking peoples. Its roots are in shamanistic conceptualizations of the Heart as the faculty that binds the worlds together. In this context it has nothing to do with far later romantic conceptualizations of love.

To me, sharing Priest Kotkavuori's cultural background, it seems obvious that he has tapped into a very powerful stream of essential teaching and that from this perspective all of his writings and the way he teaches make perfect sense. The way he, for example, capitalizes certain words may take a while to get used to. But my experience of his system (given the culture we share) is that it has a high level of internal coherence, very direct applicability and is an example of a unique synthesis stemming from the deep roots of our culture and the life-work of this initiate utilizing the tools of the Temple. I am quite confident that if you just take the time to ask him questions, it will be possible to convey to the mindset of any culture more or less exactly what he means.

I do recognize that coming to such conclusions if one does not share the same cultural background will require quite a bit of effort. However, I think that we should start to practice more careful and thorough consideration whenever a candidate comes from a different culture.
I acknowledge this will take much more time and effort, but don't see any other way we could truly become international in the sense that the Æon of Set would have unique manifestations appropriate to the potential and specifics of each culture.

I think it would also be very important to make every effort to dispell vague rumours and refrain from resorting to worst possible case scenarios in evaluating a candidate from a foreign culture. I understand we are all very prone to evaluate the Unknown with such reactions, but especially in the case of Priest Kotkavuori we are not at all in the dark (as might be the case with another hypothetical candidate).

Priest Kotkavuori has travelled widely in Setian gatherings, attending international Conclaves in Boston, London, Munich and San Francisco. He has attended every single official gathering of the Kalevala Pylon (well over 20). He has attended regional Pylon gatherings in London, Stockholm, Uppsala... He has lived in Germany and interacted with the Setians there. There is simply a ton of people who could be asked for their impressions of this initiate. Likewise, Finland has always been very open to all Setian guests, and since 1995 we have hosted for example Magister AruXet, Magistra Hardy, Priestess Guiniviire, Adepti W. and N. Any of these individuals could give a first-hand account of how things are run in the Temple in Finland. We have also had many other international guests in our meetings – Priest Peribsen, Adepti Sobek and M.G., just to name a few.

My opinion is that when an initiate's character is being evaluated, it is important that arguments be based on first-hand accounts and that it be possible to verify the sources in cases of suspected misconduct (or whatever). I don't know if this is a culturally biased opinion or not.

With continued best,

Xeper.

DenytEnAmun, IV°.

On the 15th of December DenytEnAmun wrote his views on my proposed Recognition to the IV°:

"My apologies for taking so long to offer my input on Priest Kotkavuori's IV° proposal. I decided I would not send my thoughts before I could take a quiet moment to look at this man afresh and carefully reflect on him and his Coming Into Being.

Since I am the only III°+ initiate who has worked with Priest Kotkavuori extensively and regularly in person for 9 years, I feel the best input I can give is to not focus that much on his actual proposal writings (which I think stand well on their own), but to offer my impressions of this man's character and accomplishments throughout the years – and to conclude how I think all of this is related to the IV°. This is the viewpoint of one Master and should be considered as such.

I apologize this may get a bit long, but it seems to me not all of you know much about Priest Kotkavuori, so I thought it appropriate to summarize a bit of what he has done.

Please realize I am very biased for this man. He has been the one man I have been able to flawlessly and without fail count on all these years. Still, what balances my account is my knowledge that this man has never taken a degree he didn't think he was rightfully (of his own attainment) entitled to and never will – no matter how much I or anyone else would speak for or against him.
When I made Priest Kotkavuori's acquaintance as he joined the Temple 9 years ago, I was an Adept, the Sentinel of the freshly founded Kalevala Pylon.

I observed he was an extremely dedicated and honest man who had little schooling, who wrote chaotic Finnish (and even more horrible English), but who had a tremendous desire for initiation and a seemingly endless willingness to undergo any ordeal whatsoever to attain what he sought.

He set out to work on himself very holistically (many-sidedly) from the start.

He enrolled for and worked his way through the 3-year senior high school. He not only passed his exams but excelled in the areas that were his weaknesses (like languages). He put out an enormous amount of effort and was the first in his family line to ever pass examinations for the University. He put out excellent grades in about anything you threw at him (from philosophy to comparative religion to sociology and so on) and continues to prosper within the University. From the lousy Finnish that he wrote he has prepped himself to be a successful writer; some of his articles have been published in University level publications (the most recent being an essay on ethics entitled "veganism and supererogatory deeds". He still has some way to go to perfect his English, but for my money he can already converse intelligently about anything, and I have no doubt he will make it in this language also. These matters are what I see as the main avenue he has used to work on himself in the rational and linguistic realms.

He has consistently pursued yoga and other physical practices in order to explore, strengthen and teach the realm of the body.

He began very early to work with the 4th Way system in order to cultivate his awareness and has continued to do so all these years.

He has from the start worked harder than anyone else here (myself included) in defending the Temple against negative media attention. Even in his II° days he discussed Setian philosophy with key adversaries (with my III° sponsorship of course) and in my opinion had a significant impact in this respect. During the last years he has picked up on the University level contacts I've made and tremendously expanded on them. He now knows most scholars who study the Left-Hand Path here and has excellent relations with them. He is involved in the societies that study new religious movements. He has written several articles and debunks of crappy material and by his actions saved us from a ton of shit. He has gradually become the most experienced realmagie magician here what comes to public relations (especially in scientific circles). His loyalty to the Temple has been proven over and over again – just as has his skill in defending the Temple.

He has continued on my work in numerous posts (like the Sentinelship of the Ultima Thule Pylon, Lodge-Mastership of the Aurora Borealis Lodge) with excellent success, always carefully assimilating the past and envisioning an even greater future and then working hard for it to become realized.

He has created several projects that have substantially enhanced the possibilities of the Finnish initiates – the Black Lotus (Left-Hand Path yoga), the sieni-l (a Kalevala Pylon forum discussing ethics, diet and related subjects from an initiatory point of view), the Heart Element etc.

He worked through the Nine Doors of Midgard curriculum (a work of about 3 years of daily exercises) in order to gain the perspective necessary to authentically re-awaken the traditions of his magical lineage, the work of Karelian shamans. He has travelled extensively to
the sacred sites of this tradition and learned many of its secrets – some by study, some by experimental synthesis. There is great magic to be expected from this work once it is unleashed into the world.

He has always given very freely of his studies to others. He has given intellectual presentations on such subjects as the philosophy of Nietzsche, the concept of the soul in religions, the theory of Æons... He has guided countless workshops, theoretical accounts and workings based on his expertise in yoga. He has led several workshops in the use of rhythm and music in initiation. With me he has led countless workshops on the Runes and their initiatory application.

He has attended more Conclaves/meetings than any other North European Setian (including myself). He has been to every single official Kalevala Pylon meeting (22) and always contributed significantly. He has written a tremendous amount of articles for the Iku-Turso (English language newsletter of the Kalevala Pylon), even more for the Tursanturpa (Finnish language newsletter of the Kalevala Pylon), and several articles for the Scroll, the Hyperborean Codex (newsletter of the Ultima Thule Pylon) and other TS magazines (not to mention the many newsletters he has put out himself).

None of this makes him a IV° in my eyes, but it shows he has worked hard and consistently. What makes him a IV°, in my perception, is his significantly enhanced Understanding of himself and the Æon that has come about during this year, as well as the new level of growth in and crystallization of his teachings.

The first sign of him looking at the IV° realm I saw about one and a half year ago. This was at a Kalevala Pylon meeting the summer prior to this one. After the scheduled program of the day me and Priest Kotkavuori set out between the two of us into the near-by woods to try out a new method of magic we thought we had researched and developed enough to test. The Uralic shamans used a method of "oracling" about something by singing to each other at some meaningful locus. In the traditions that had survived the other would lead and the other back up and much of the things sung were traditional folk poetry. We had researched and intuited however that there could be something much deeper in this remnant.

So, we went to a pitch dark forest and sat down into a valley full of sand and stone. We sat down facing each other and began to concentrate. We decided to try to "oracle" about the state and Needs of the Temple in the North. After a long silence one of us said a few words and it felt like they resonated with the deeper strata of the Finnish tradition. Then the other one added to the observations the first one made, augmenting on what was said and continuing on the exposition. This continued for very long and the atmosphere became more dense all the time. It is difficult to describe the feeling of authenticity this Working had on us to someone who is not familiar with our tradition. The thing just was that the combined impact of our words – the vision we created/uncovered together – far surpassed anything we could have expected.

We were able to come up with a clear road that would lead to the kind of re-awakening of our tradition that we had been looking for. The experience raised our hair because in it were the beginnings of a solid life-work.

At that Working I think I saw Priest Kotkavuori for the first time clearly Working from the kind of impartial and totally Self-isolated focus that I associate with the IV°. I was also
impressed by his ability to comprehend the contents and relevance of the whole Working from the perspective of the whole of the Æon of Set. I felt he had clearly opened a door to a new level of Being and that his presence and accomplishments in this Working testified to this. I made no mention of this to him, but marked it very carefully in my mind.

Soon after this Priest Kotkavuori came up with highly significant discoveries and developments regarding our attempts at re-crystallizing the core of Uralic traditions as a modern Left-Hand Path system. These contributions of his were so significant that my current magical name, Bearer of the Claw of the Bear, is in part a result of these. It would be a very long story, but let it be noted that here again I felt he was communicating to me at the IV°-level – being able to convey to me impartially observed and authentic Truths about the subject we were studying.

Then Priest Kotkavuori picked up a bunch of musical instruments as if from nowhere and came up with a system of sonic magic/healing that has its deep roots in the shamanistic practices of the Uralic peoples. He also developed his own system of shamanistic practice that had a high level of internal coherence and authenticity.

This was not in itself an indication of the IV° to me, but the fact that in ALL of his work he synthetized the core teachings around a single concept (the Heart) felt significant. I looked back in time and realized this was exactly what he had always been about. He had worked utterly holistically and grown "veins" to all of his aspects, made them richer, stronger, better understood and more controlled. And then he had infused each and all of them with what had always been his specialty, the ability to "sacralize" experience, to set apart that which gives the initiate a high degree of meaning, purpose and value in their lives from the perspective of their potential for Xeper.

I realized he had found his core principle in the Heart, and especially in its Assimilative aspect. I mean, this man had worked for nine years to perfect and integrate into his Quest all those aspects and faculties that could be used for his initiation, and he had analyzed and explored everything that couldn't – and then he had Assimilated all of this and become a new being.

Priest Kotkavuori's method is a very total and slow one. He looks at everything and leaves nothing untouched. He never hurries, but he always moves. He gradually, systematically, yet surely sacralizes all of his experience, i.e. infuses it with the deepest and most total possible sense of meaning, value and purpose stemming from a totally integrated understanding of what each aspect is and what its relevance is to his Quest and what its place is with respect to the Æon.

Priest Kotkavuori's advancement is, indeed, much like that of the Borg cube in the Star Trek saga (as he has himself jokingly said). It travels the Universe and looks at everything with interest. It assimilates everything and uses it to induce further meaning, value and purpose into its existence.

Aside from his ground-breaking work with the Uralic tradition, he has, in my opinion, come to a synthesis of himself that extends far beyond the confines of any one tradition. This is where the Temple has been the crucial tool.

To give one example, a couple of years ago my perception was that at Setian meetings in Northern Europe my unique offering were sharp, impartial verbalizations of about any
matter under discussion. I gave each subject its proper context within the Temple and Æon at large, something that I consider the prime ability of the IV°. Priest Kotkavuori, on the other hand, worked best in helping each and every initiate find the red thread of their lives and capitalize on that. I mean, there is not a single Setian here who hasn't benefited from Priest Kotkavuori's Guidance in a very real way (something that I cannot even say for myself). He is always the most looked after initiate for initiatory counsel (while I am the one people turn to if they need to see something more clearly, to get a broader model to work with).

Now, in several more recent meetings I have observed a new phenomenon. I very carefully watched this last weekend where we had the 22nd official Kalevala Pylon meeting. Now, we had two new members and a discussion going on about the distinctions between Greater Black Magic, Medial Black Magic and Lesser Black Magic. Like so often, I made mental notes and listened to everyone else speak first. I think the best way to really get something useful for every degree/member is to let everyone say things from their perspective. Some will not get my perspective because it is a highly individuated one, does not restrict itself to the terms in the Crystal Tablet, and looks at all of this from the point of view of the Æon as a whole. Many will benefit the most from the "less advanced" conceptualizations that are experientially closer to their world, and some will find most value in how I put things into a larger context.

This time (as for about a year already), however, Priest Kotkavuori spoke from the same level as I do. During this discussion there was not a single comment I would have needed to make so that the IV° perspective on things would have been made available. Sure, I stress some things differently, but the touch and perspective that Priest Kotkavuori's insight had clearly came from the same level as mine. This was definitely not the case a few years back.

The same I have experienced in speaking and working with Priest Kotkavuori just between the two of us. His new Self-synthesis and broadening of his Æonic Understanding have enabled him to tackle concepts with me that I would not before have felt useful to discuss with him.

I am not the only one who has noticed this shift in Priest Kotkavuori's person. He has adopted a ton of new things that support his new synthesis, some so surprising in comparison to his previous self, that it is amazing. Yet in accordance with the new level of working and understanding he has crystallized within himself, all of it makes perfect sense.

He teaches what he has extracted and abstracted from the cycles of his own Coming Into Being. He teaches the method he has himself Lived and Become. He has always been deeply dedicated to his ideas and Xeper; and now that he has broken down, rearranged and perfected so many aspects of his totality he has been able to synthetize a teaching that integrates all aspects of one's initiation under the assimilative formula he calls the Heart. This central principle integrates everything into a vital synthesis, throbbing at every beat of Self-generated, totally absorbed sense of meaning, purpose and value. It empowers the initiate to embark on the most meaningful, Xeper inducing and Joy bringing adventures of initiation the initiate can conceptualize.

It is a mistake to think his idea of the Heart would be something like "emotion" in contrast to intellect. The Heart he teaches is a suprarational assimilative-integrative principle that sacralizes all experience with a sharply conceptualized, deeply-felt, total sense of meaning,
value and purpose. In doing this it not only integrates the workings of emotion and intellect, but also takes into account all other aspects of our existence, and assimilates these into a very practical, deeply-meaningful and highly convincing vision of what is most likely to bring the initiate most Xeper.

This is not a V° Word, but a formula that this man has lived, explored and Become informed by. He has made it work, he has created the garden and tools that teaching it require and he has already reaped many fruits from the seeds he has planted in the North.

It is also a mistake to think Priest Kotkavuori would be prone to mysticism. Yes, he feels very deeply, but this feeling is more the result of all his facets being balanced and integrated so that he can fully dedicate himself to what he does with every last penny there is to him.

In my 9 years with him I have never found him to tend toward fanaticism – he always looks at things very calmly and takes his time to make important decisions. He does set off on wild and dangerous adventures when they seem the best way to go about his Xeper, but only then. In evaluating about everything he is one of the most grounded men I know. His feet have always been solidly on the ground whatever his mind may have been occupied by.

I have also never seen him tend towards solitary retirement or simplistic faith. Rather I find he has a ton of friends where ever he goes and that he leads a very rich life. He always uses reason to as great an extent as possible. The tests and rational challenges he puts II° candidates surpasses anything I have seen in the Temple.

Yet due to the nature of Priest Kotkavuori's method, the initiate comes out of the mill with not only a very clear, rational conception of what they think the II° is and how they are related to it, and an integrated knowledge of what immediate challenges they face – but they also get what is Priest Kotkavuori's specialty, a Self-found and renewed sense of what is truly important for them. (Nor does Priest Kotkavuori leave his Recognitions alone in the dark. He has a very long term plan of helping them sustain their new level of Being by, for example, asking them to write up a summary of their experiences as a II° after a year and to answer a few questions that will refresh their mind about themselves.)

I am aware his English is not perfect. But in my opinion he can communicate his ideas clearly, and evidently has to many of us on this list. He is not perfect. But he has so many of the qualities I would personally look in a IV° that I find it hard to believe he would be refused because he is not a great writer in English (a tongue foreign to him), but just an adequate one. In carefully reading *Qui Petiverent Invenient* [482], for example, I personally find he passes all the criteria very clearly.

In looking at the current Magistry I don't think all of us can profess to be great writers, but we all have ways of working around this (or any other shortcomings we may have) with the other resources we have. What I see this man has is Understanding of a Being who has become truly separate and found his unique locus within the Æon. He has worked from this locus for a good while and has produced excellent results from fantastic students to inspiring workshops, insightful initiatory models and original practical tools – all sharing the clear trademark of the

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482 An essay about the IV° by Ipsissimus Aquino published in the *Sapphire Tablet of Set*, the *Jeweled Tablet of Set* publication for Masters of the Temple.
lessons he has extracted and synthetized from the trail of his Coming Into Being with the Temple of Set as the tool. To my mind he resides within the City of the Pyramids and should be Recognized accordingly.

I will have absolutely no problem with whatever the High Priest and C9 will decide to do about this proposed Recognition. And I know neither will Priest Kotkavuori. But I am left wondering whether there is something else against this Recognition than his skills in English (and whether that is such an important criterion).

With best wishes,

Xeper.
DenytEnAmun, IV°.”

The debate about my proposed IV° continued the whole month. Most of those who supported my Recognition wrote just a post or two about their observations. For them the case was clear – all the evidence made them to see that I had Come into Being as a Magister Templi. Some of the Masters sent me further questions (Magistra Hardy, Magistri B.W. and the Schrecks) which I answered and which the Magistry then discussed on their email list.

A good deal of the debate consisted of the critique that Zeena, Nikolas, B.W. and James Lewis flooded the list with. It became very clear to me that they had a political agenda. They purposefully misinterpreted lots of my ideas, twisting them into something that they were not (Xem-stuff, overtly mystical and emotional group hug love missionary work that despised intellect), tackled on and twisted many irrelevant issues, turning the attention even more away from the real subject (such as my friendship with ex-Adept Dosetheus and my preference to use the word ”wonderland” instead of the phrase ”the world of horrors” regarding the secular world), and even purposefully spread malicious rumours about me that had no basis whatsoever in facts (that I was having a fanatical ”Heart crusade”, that I was not willing to Work with Setians unless they joined the Heart Element thus doing ethically a questionable job as a Priest in Europe). My imperfect English was played with full force against me – they said over and over again that they just didn't understand what I was trying to communicate to them. Curiously, the rest of the Masters had no problem understanding me, no matter that my English was just adequate. It looked to me that the Schrecks, B.W. and Lewis just loathed the themes of my Work and didn't want me Recognized because of that. It was nothing

483 Zeena made e.g. a claim that I would have pressed I° and II°s to join the Element if they wished to Work with me. This was simply a lie. As a general rule, I didn't even allow the I° to join the Element, and I didn't do any kind of recruitment for the Heart Element – Setians who wished to join it, approached me and joined on their own initiative. I asked few Adepts whose Work I saw very resonant with the Element to check if the Element was something for them, but there was no pressure to join at all. It was all relaxed and respectful to both directions.
surprising really, when you think e.g. about the misanthropic past of the Schrecks\textsuperscript{484}. I think I just happened to touch some of their psychological weak points with the central theme of my Work, the Heart, which they then projected to the Magistry's list in a way that speaks for itself. I was not, of course, the only one who noticed the petty political game.

It is easy to laugh at all of this now, some 17 years later, but back then I was pretty disappointed and shocked that such petty all-too-human political games were played on the Temple's sacred ground by some individuals who had been Recognized as its Masters. I had thought that all of them were above such a behavior. I thought that all of the Magistry were honestly interested in the substance of a proposed IV° Recognition, that they would have been able to observe the question at hand impartially, thinking about the best of the Temple and the Æon of Set.

In January the next year the political game against my Recognition finally worked out. Because the above mentioned members of the Magistry had opposed my Recognition so intensively, the Recognition process stopped and didn't proceed to the Council of Nine's voting. The loud minority of the Magistry won the case. I would have been all fine if the process would have been halted by more substantial basis, through an honest and constructive dialogue. This storm over my Recognition left me pretty disillusioned, and my still quite idealistic picture of the Temple got another crack in it. As a rather Gurdjieffian Initiate in my approach to Work I had no problem with friction in Work within the Temple as such. Some friction between Initiates was something to be expected and all good if it was constructively and intelligently worked with the principle of Xeper in mind, with an honest desire to learn and to grow, instead of falling into petty egotism. The General Information and Admissions Policies\textsuperscript{485} letter that I had read back in XXVI ÆS/1991 CE had been straightforward about it:

"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."

It was exactly this kind of foolish, pretentious and destructive egotism that I and many others had just witnessed. I was amazed that it was tolerated although it was

\textsuperscript{484} See chapter 4: "The München Conclave".
\textsuperscript{485} See the first part of the trilogy, appendix 62.
so obvious. When it comes to the Schrecks, I needed to wait for two years that their egotism had grown to such proportions that it was no more respected or tolerated in the Temple\textsuperscript{486}. Appropriately, it was the Helsinki Conclave in the late XXXVII ÂES/2002 CE that brought this egotism to its inevitable end, that I was part of the process that made the Schrecks to resign, and that by then I was Recognized as a Magister Templi.

At the end of December XXXV ÂES/2000 CE things were still different, though, the Schrecks were pretty popular in the organization and I was wondering where the Temple was going. I decided that I didn't care about the formal Recognition at all, that I would just continue doing my Work. The Heart Element was a successful tool for myself and many others, and I had plenty of good Initiates to Work with. It all served my Xeper, and that was what ultimately mattered to me. Regardless of a formal Recognition I had Come into Being and I was able to operate within the Temple and the Âeon meaningfully.

My trip to San Francisco, ”the heart of the Temple”, and my Opening of the Heart presentation there at Set XXI international Conclave didn't bring me the Recognition that year. But the trip had been Initiatorily and otherwise wonderful. Most importantly, my ”human heart” (this is the Valentine day fluffy bunny stuff with hearts and love) was touched there by Lilith Aquino's daughter Beth, who I started to communicate with extensively. Our relationship continued to develop and deepen.

My Work with the Heart Element continued as planned. I was busy with my studies and I started to prepare myself for pedagogic studies at the University. The Kalevala Pylon had its XXII gathering with two new members I had just recently sponsored into the Temple. DenytEnAmun and I continued our communication with Magister Amn DeCecco\textsuperscript{487}. On the 31\textsuperscript{st} of December Adept Sobek from the U.K. was in Egypt where he picked for me some sand and pebble from the Temple of Amon at Karnak. This little surprise gift was like receiving a Pulse from the ancient past. I remembered what Amn DeCecco had written to me and DenytEnAmun on the 1\textsuperscript{st} of August:

”You both must know by now that the Ammonian presence in the microcosmic Temple is too difficult and ”scary” for most members. However, macrocosmically – the Heart of Amon is loose in the Universe – being the direct cause of this reluctance to embrace the difficult

\textsuperscript{486} See the third part of the trilogy.
\textsuperscript{487} Who was technically at this point an Honorary Setian, but we considered him first of all a Magister Templi, that he had been Recognized before he had stepped out of an active Work within the Temple.
challenges offered […] We are here regardless of human recognition. We are moving and changing the status of what remains of pitiful mankind. We are beyond them.”

The gift of Adept Sobek: Sand and pebbles from the Temple of Amon.
The 31st of December, XXXV ÆS/2000 CE
The Year of the Monolith

The High Priest, Magus Don Webb, called the year XXXVI ÆS/2001 CE in his Notes from Neheh column in the January issue of the Scroll of Set\(^{488}\) “the year of the monolith”. The name came from Sir Arthur C. Clarke's book 2001: A Space Odyssey, which has a strong theme of aided evolution – that is fundamental to Setian thought. After all, Setians think that the thing that is referred to in the Temple with terms “the Principle of Isolate Intelligence” and ”Set”, helped the human race along in the ancient past, when our hairy ancestors did an odd evolutionaly leap towards self-consciousness\(^{489}\).

Considering the past Magus LaVey's ideas of eighteen year cycles, the year marked the end of the second Working Year of the Church of Satan. For the Temple of Set the year marked the middle of its Second Working year\(^{490}\). Magus Webb remarked that since no one was controlling the process of the former, it was a sad time for those who were involved with it. He compared it to a bus that was randomly rolling through traffic without a driver or gas. The Temple's situation was different. The High Priest wrote:

”Working II will be at its height this year and the next. This Working is an attempt to deal with the effect of the release of Essence in the Year I. When you have people with more individuality than most, you have three possibilities. They can become an anarchy. They can have a strong leader. Or they can try to build a self-replicating, growing community based on Exchange. We choose the last.”

This was a noble vision, but by the next year's international Conclave in Helsinki the Temple had decided to have ”a strong leader” as Zeena was selected to become the first High Priestess in the Temple's history\(^{491}\). Thinking about Anton LaVey's daughter becoming the High Priestess of the Temple in the light of what Magus Webb wrote about the end of the second Working Year of the Church of Satan has some interesting magical echo.

Among the magical activities that the High Priest suggested for the year was reading and watching the 2001 and sending a Signal deep in space, telling that one was willing to take the next step in one's evolution.

I felt that I had done that at the end of the previous year in my regular

\(^{488}\) Don Webb: Notes from Neheh. The Scroll of Set, vol. 27, no. 1, January/February XXXVI ÆS/2001 CE.

\(^{489}\) On the Temple's reading list, there is a whole category for books dealing with the subject: ”The Gift of Set”.

\(^{490}\) The next year, XXXVII ÆS/2002 CE, was the exact ”zenith of intensity”.

\(^{491}\) See the third part of the trilogy.
sumble, after which I had written a statement for my Work for the coming years. The heading of this statement in my diary said: "Aletheia!". I started to work on Aletheia I, a collection of my Setian writings and pieces of art that I had written and created during my first nine years as a Setian\footnote{492 The book came out in XXXVIII ÆS/2003 and it was the first manifestation of the Book of Life Working (see appendix 15) of my Order of the Great Bear that I shared with the Temple at large.}. This was something I had written about my future plans in my answers to Magus Webb's 14 questions the previous year. The signal I had sent was strong, indeed, as it contained a seed that had been with me for quite some time already.

The new Scroll contained also other interesting texts. Adept P.K., whom I had Recognized an Adept in San Francisco, wrote about "The god Veles and his role in Slavonic Mythology". American Adept A.V. mentioned in her Conclave report that "Priest Tapio Kotkavuori's lecture on the Heart as a central working component of magic and of initiation could indeed itself be said to have been the heart of the Conclave for me." There was also a note about the "First European North Solstice Gathering" that Zeena and Nikolas were arranging with Magister AruXet to Berlin, where the Schrecks had reportedly moved from the States because of their trouble with the U.S. tax authorities after their Hellhouse of Hollywood went down.

While the North Solstice gathering sounded all good as such, there were some odd undertones in it. Zeena and Nikolas made it over the coming months sound like it was the first European wide Setian gathering ever, which it was not. DenytEnAmun had arranged such an event, Turku X, already two years earlier\footnote{493 See chapter 11: The Left Hand of Religion.}. More than that, the way how the Schrecks talked about their Work in their new homeland at the old continent made it sound like they thought they had come here to really get the ball rolling for the Temple in Europe. I remember that DenytEnAmun and I felt there was a hefty amount of arrogance in their approach. Our bad intuitions about their influence in the Temple continued to grow, as there was something cultish about them. Adept M.S. who founded the Seven Stars Pylon in Helsinki in February, had started to take some distance from DenytEnAmun and I and to communicate more with the Schrecks. Adept M.S. also attended the North Solstice gathering in Berlin. DenytEnAmun and I were not worried about all of this at all, but we marked the change in his approach with interest\footnote{494 Adept M.S. left the Temple in XXXVII ÆS/2002 CE soon after the Schrecks resigned, and joined their new group, the Storm.}.

Regardless of the storm over my proposed Recognition I felt really good. In my Essence I was free and I enjoyed what I was doing. My Work with the Heart...
Element continued. There was a Heart sumble on the 9th of January, I developed my ideas on Working with energies, I started to Work with new Finnish Setians T.H. and T.K. who I had sponsored into the Temple, I created exercises for higher emotional center for the Gates of Ganzir Pylon's Gurdjieff project, and so on. Beth and I were communicating almost on a daily basis and we did simultaneous Workings about once a month. The most exciting thing was that she was going to visit me in late March.

Beth arrived in Finland on the 31st of March. We met SeBastian, DenytEnAmun and his wife Lady Twilight among others, celebrated my birthday, made a trip to Stockholm where we visited e.g. the Skansen zoo, and spent time at my parent's place outside the city, and did tons of other things. On the 6th of April we also ritually opened the sanctum of the Heart, which was a simple open air ritual space with a stone altar in front of a special tree. Formally, this hiisi place still stands intact.

Beth's plane back to the States left the Helsinki-Vantaa airport on the 15th of April. She returned with a didgeridoo I had made for her. The two weeks we spent

Beth in San Francisco, XXXV ÆS/2000 CE

495 J.G. Bennett's book Energies: Material, Vital, Cosmic, was of special inspiration for me in this.
496 They were later published in the Scroll of Set, vol. 28, number 11, March/April, XXXVI ÆS/2001 CE. See appendix 23. The same issue contained also my article "On the Paths".
together were great. That time also affirmed that we did not just get well along, but that we were in love. Things got serious. Some four months later, on the 29th of August I picked papers for Beth for immigration to Finland.

Some things worth mentioning from the next three months are that on the 4th of May I Recognized W.V. from South Africa, who I had been in contact with for about a year, an Adept, that on the 7th of June I made a Working to integrate the legacy of the Order of Amon into the Heart Element, and that on the 16th of the same month I had a phone call with Amn DeCecco. The summer edition of the Order of the Black Tower's the Third Eye came out, containing two articles from me\(^{497}\).

There was also a little schism I became a part of. Setian H.T. from Iceland was about to reach his two years in the Temple and his main contact from the Priesthood, Peribsen from Sweden, didn't think he had the substance to become Recognized an Adept. I agreed with Peribsen. I had met Setian H.T. once, exchanged few emails with him, read his articles and talked with Priest Peribsen about our impressions of him every now and then. Setian H.T. was active, writing on some Setian forums, but nothing that he wrote indicated that he actually did any real Initiatory Work. He only speculated on things and wrote Workings that he apparently didn't do himself – but at the same time expected others to do them. When he realized that Priest Peribsen was not going to Recognize him, he started to bombard several other members of the Priesthood simultaneously, myself included, twisting the reality of his communication with Priest Peribsen and asking other members of the Priesthood for extending his two-year period as a Setian. It didn't work out for him and in the end he was dropped from the Temple. I learned some years later that he had turned into a muslim.

I made my next pilgrimage to Karelia in early July. The trip included making a Heart Sumble and doing a Carelicum Working III at Joensuu. Like Carelicum Workings I and II, also this last one resulted in a short inspired text about my Work. It was also the last Carelicum Working that I did.

\(^{497}\) "Extracts", and "Mandalas".
Departures of DenytEnAmun and SeBastian

While my verbal wrestling with the Schrecks, Magister B.W. and Ipsissimus Lewis was temporarily over as my Recognition process got halted in January, DenytEnAmun needed to continue to wrestle with them on the Masters email list.

There was a discussion going on about filling a coming empty seat at the Council of Nine in March. Things turned into petty politics soon again and DenytEnAmun commented to Magister Schreck in the late March: "Frankly, I personally am tired of the apparent pettiness on this forum and if someone is offended by that, you have my apology." Nikolas asked what DenytEnAmun meant by "apparent pettiness", to which he replied on the 27th of March:

"I have pretty much stated my mind in such cases and followed up with private email if I have considered it potentially offending to comment in public.

I for example considered many posts regarding Priest Kotkavuori's IV° evaluation and much of the discussion of the relevance of post-modernism and Xem to Setian initiation pretty inappropriate and petty (which is not to say I would personally hold much interest in PM or Xem; I just think the issues were dealt with very unconvincingly and pettily). I stated my case as I found appropriate and have nothing further to add.

My practice is to answer what I consider petty (say ad hominem attacks, clear non sequitur reasoning) with a discussion of the principles involved in what I consider proper dialogue. If there is need I will send private email and comment or ask questions.

I can live with what I consider petty because we all must if we are to work for the cause of the Principle of Isolate Intelligence, but from time to time I try to have a bit of an influence on the way we do this – as I'm sure all of us do. I am only telling my opinion, not trying to be king of the hill."

In the late March DenytEnAmun had made also this comment to Nikolas during the ongoing discussion: "Friction on the IV° level should be a good and Necessary thing in that we are all, after all, trying to Guide/Heal and Expand the Æon in the unique way that ONLY each of us can." This made Nikolas to ask if DenytEnAmun considered the Æon to be sick, to which he answered on the 27th of March:

"OK, I could have been more specific here. Healing is one of my specific Functions and something that I can do. Guide is probably the more universal term (which I use as an interchangeable term to "heal").

Yes, the Æon is sick. My Task is to Heal it. It lacks certain ingredients that I can provide. But that is only my very personal perception and the way I work. It is my metaphor and context. It does not suggest any of us was causing sickness or something like that. It only means that Healing is one of my Æonic Functions and that I apply that Function to everything I touch."
DenytEnAmun's next post on the 1st of May, entitled "Walpurgis Reflections 2001", on the Masters list was important, as it set his Initiation within the Temple to its last phase:

"I have recently undergone a religious transformation of sorts.

I will send this email only to the IV°+ and Priests Kotkavuori and Peribsen as I feel they need to stay updated. Otherwise I see no need to discuss these matters and will make no further announcements.

I'll take a few steps back to explain.

In my early teens I first awakened to a sense of Need in the form of rebellion against the idols and values of my elders. I became a devil worshipper in the coven of a friend of mine. I countered the thesis of my upbringing by a chaotic antithesis, an inversion of the sacred of the status quo.

In a mere year I had become the most important organizer and facilitator of the coven, yet also grown accustomed to Crowley, LaVey, Nietzsche and existentialism. I tried to reform the coven into some sort of an initiatory vehicle, but the pressure of the old was too strong and the membership had no need for the type of initiation I desired.

I found the Temple of Set and recognized my Need as Xeper. In a few years I became an important organizer and facilitator of the Setian Current in Finland, and in a few more years in some other countries as well.

The Temple and its core principle, Xeper, were the tool of my long and hard work of synthesis. It took about ten years to reach the level of synthesis that Necessitated a new stage.

For the past nine months or so I have been in a new kind of state with regard to my relationship with the Temple. Much of my old burning for the Temple has died out simply because I have pretty much explored the possibilities it offers for me given who I have Become. I do not say there wouldn't be an eternity of things I could do within the Temple and benefit from them. I say that there is little I can do within the Temple that would feed the Need I have recently come to recognize.

Within the Temple I have come to know the initiates that awakened in me the strongest sense of awe and inspiration, and I have worked with them to a degree where much of what I saw in them has been internalized and further transformed as I desire. I have taught my own way to numerous initiates within the Temple and seen them transformed by the deeds that my words and example have inspired. I have formed numerous initiatory vehicles and projects within the Temple and seen them work, not work, prosper beyond me, become obsolete, and so on. I have put out tons of newsletters and hosted and attended innumerable gatherings.

I have done pretty much what I wanted to do within the Temple. I have done much of what I wanted to do outside the Temple.

But it seems I have had a new Need for some time now. I have Re-Crystallized my initiation, come to a level of synthesis where the act of synthetizing itself is transformed.

My time before and within the Temple has acted as a catalyst to prepare me for and connect me with the Currents that underlie and transcend my existence. I have come to the Source from where my Need sprang in the first place.

In other words, school is over and at this point in my process I have little to teach
within the Temple. I Need to focus elsewhere.

What I have found is a Principle known as Aletheia, the idea that you Are what you Remember. A-letheia is the conscious struggle against succumbing to the stream of forgetfulness (lethe) by contextualizing your life and totality in such a way that Awakens Impartial Conscience (Heart). Conscience or Heart then becomes the beacon that with the help of conscious efforts enables the initiate to generate the contexts that will bring forth the experiences that she Needs.

This idea has been weaved into my Life from teenage – and much of my initiation can be seen as many-sided preparation on becoming a fit vehicle for this Principle – but I first Heard it at the London Conclave O.Tr. Working in 1995 as then-Magister Webb mentioned a 4th Way concept ”Aletheia” as meaning both ”Truth” and ”Not-Forgetting”. Since then I have consciously struggled to understand and apply this Principle which I in many ways find analogous to the teachings of the Order of Amon and my encounters with the Hyperborean Current (my own neo-tradition based on intuiting beyond the Uralic traditions and the magic of my geographical location and heritage).

What I Must now do is to completely align my Life with this Principle. This is why I am writing this email. I feel the Need to focus on this direction alone has become so strong that I have to re-organize my involvement in Temple matters.

I will shut down the Order of the Claw of the Bear. It has never had official members, but several initiates from around Europe have partaken of its open projects. The last of these, the HellBender, ended at New Year's Eve.

I will not accept any additional organizatory roles, responsibilities or degrees within the Temple until further notice. I planned on returning to work on the intranet and to take a more active part in Temple politics, but these will have to go.

I will no longer update the ”Temple of Set – Hyperborea” web site, and if there are no volunteers to take up this job, the site will remain as is (as it has been for a long time now). I had a few volunteers, but they never got to it for reasons I do not yet know.

I will take up the Principle of Aletheia and the Hyperborean Current outside the Temple as aligning to them instructs. Aletheia is a Principle that can be useful both on the so called Left-Hand Path and Right-Hand Path and I will not restrict myself to teaching just one side.

I will, however, neither resign from the Temple nor request for inactive status. I will keep my current degree and activities and continue to contribute to the Temple as the Re-Crystallization of my work dictates. In other words, I will retain full membership as before, but want to announce to the IV°+ and my two closest Priests that my primary focus will from now on be outside the Temple, on Aletheia and the Hyperborean Current.

I will make it no secret I am a member of the Temple of Set and I will not forget to pay back for all the lessons the Temple has taught me. When I come up with something I think could be useful for the Temple, I will send it within its sacred halls. As time allows, I will also archive in HTML format the material my work and projects produced within the Temple 1989-2001 CE. But on the whole I must move on and focus on what has become most important in my Life.

There is no Truth but Effort. Xeper.

DenytEnAmun, IV°."
This made Ipsissimus Aquino to reply with observations on the obligations of a Master of the Temple and on the concept of Initiatory membership in the Temple of Set generally. Ipsissimus Aquino noted that the Temple's Initiatory degrees have meaning only to the extent that they are authentic, and that in the light of DenytEnAmun's statements, he needed to consider options of returning to the II°/III° or resigning from the Temple. Honorary Setian status was also possible, if the High Priest considered it appropriate.

DenytEnAmun replied on the 4th of May, telling that he was in complete agreement about his options in the situation. He wrote about reflecting on the issue and telling of his decision by the end of the month. The reply came on the 13th of May:

"Dear Nobles,

I have now taken enough time to thoroughly evaluate my position within the Temple and choose the course that seems best to me.

In brief, I find it best to fully focus on the Temple for two months as my highest Self, and then resign and move on to other projects.

During the next two months I plan to finish the project that has been on my back burner for years due to on-going other projects – to archive on the intranet all the material that has been produced by myself and some other Northern European Setians. I have already at hand and preprocessed most issues of newsletters such as the *Iku-Turso* (1991-), *Hyperborean Codex* (1994-), *Tursanturpa*, *Väinämöisen virret*, *Karnak* as well as a rather comprehensive collection of my own writings, workings, translations, Order work, and such that I think might be valuable for future Setians.

Below you will find an email I will be sending to Setians at large unless I hear objections from you within a few days. I have discussed this matter with the High Priest and he has indicated what I outline below is an acceptable course of action.

Please note that me and my wife will be on vacation 21.-28.5.2001 in Guadalajara, Mexico, and will be unable to read/write email during that time. There is still a week until that time and I think it should be plenty to receive feed-back.

My very best to all of you,
DenytEnAmun, IV°

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Subject: Why I am resigning

Dear Setians,

After eleven excellent years in the Temple of Set I have decided to resign in mid-July. This is not a decision I make lightly and this email should explain to you the broad context of my situation.
I joined the Temple in 1989 when I was 18 years old. My past included devil worship, Crowley, LaVey, Nietzsche and existentialism. The Temple of Set I first encountered in 1987 – when I was 16 – and Drury's the *Occult Experience* book and video immediately struck a responsive chord in me. I knew there was something there that I Needed, an answer to my search for greater Essence and better values.

I took the time before I could apply in the spirit of the General Information and Admissions Policies letter and schooled myself as best I could in general philosophical discourse (taking courses at the summer university) and explored every and any alternative I could think of. I weeded through occult fairs, bookstores, lectures, presentations. I went to see representatives of various world religions. I wrote to several occult bodies including the O.T.O. and CoS. None of the alternatives shone that overriding sense of meaning and value that the Temple did.

So, on All Hallows Eve 1989 I was formally Recognized as a Setian. It was the Principle of *Xeper* (as opposed to a static and fixed principle) and the focus on Self-initiation (as opposed to other-indoctrination) -- the combo that I could find nowhere else. Couple this with an air of sophistication and seriousness and I felt I was, indeed, opening the door to my eternal Soul.

My time in the Temple has been joyous, challenging, rewarding, enlightening. Inspired by the Temple I have studied theoretical philosophy, comparative religion and Uralic studies at the University level. The Temple has sparked me to explore martial arts ranging from Chinese kick-boxing to Kali-Escrima. I have explored the Runes (completing the *Nine Doors of Midgard* curriculum), cognitive science, philosophy of consciousness, countless magical principles from resonance to Aletheia, from magica genetiva to Ammonian Envisioning. I have formed deep links with Uralic and Hyperborean streams of (neo-)tradition. I have rehearsed my reasoning from courses on formal logic to personalized applications of metacontextualization. I have ritually encountered the principle of death, gone through the conscious suffering that leads to the ability to listen to one's Heart, taught myself to Oracle and Heal. The list is so long and rich that I could write books about it.

From the start I have interacted with initiates from all over the world from Australia to France and from Brazil to Estonia. I've travelled in a Setian context to Sweden, Germany, the US, the British Isles, and always been very tangibly rewarded. I have founded several initiatory projects/vehicles, such as the Kalevala Pylon (1991), the Ultima Thule Pylon (1994), the Aurora Borealis Lodge (1997), the Order of the Claw of the Bear (1999), the Temple of Set - Hyperborea website, Beelzebub's Workshop, Poem-Singer Circle. I have worked within the Orders of Amon and the Trapezoid. I have hosted innumerable Pylon meetings and other activities. I have represented the Temple to several researchers and put out written defense against various magazines and books. I have been inspired by countless, varying initiates encountering whom has begun different phases in my life, sparked me to further challenge myself, helped me consolidate my gains, and indeed furthered my *Xeper* in all possible ways.

All of this has been so productive to my initiation that I can fairly and accurately say I would be much lesser of a being without the Temple. The gains have been extremely substantial and always in direct proportion to my own commitment and effort. I could not think of a better environment for authentic Left-Hand Path initiation than the Temple. You get nothing if you just look, but you gain immensely if you USE it.
The Temple is the premiere organization in this respect and I think I have made every effort to reflect the same in my own efforts within the Temple.

So, in summary I have no conflict, complaint or regret about the Temple. On the contrary, I am extremely grateful for everything my time as a Setian has given me and I continue to recommend the Temple as an authentic School for any serious Seeker desiring LHP initiation at its most Real.

The reason I am resigning is entirely personal, a matter internal to me and in no way connected to the Temple. The tool of the Temple has enabled me to tap into some personal strata of knowledge and being that I now Need to work on. I have realized that if I am to fulfill the Dreams I have now uncovered, I must resign from the Temple. This is not because I would hold any philosophy in conflict with the Temple or because I would want to do anything that would not be acceptable as a Setian.

The thing is I have identified with the Temple all my adult life and this road of exploration requires that I peel this identification off in order to fully see what is inside. I know I could do this while a member of the Temple and simply retain inactive status. But since I have always held to principle and treated the Temple with the respect and commitment it fully deserves, I feel it most accurate and honest that I leave the Temple since I will effectively no longer be working within its degree system.

This may seem like a radical decision, and indeed it is. But it is also a true decision. I have pondered on my new situation for about 9 months and thoroughly discussed it with all the resources that I have felt appropriate. Only recently I have decided I have no better alternative than to resign, and so I will do.

At the risk of repeating myself I want to stress I am not leaving due to any flaw in the Temple. My respect and gratefulness for the Temple are as high as before. I am leaving due to a peculiarity of my own Self that gives me an overriding Need to explore other avenues.

I wish to here publicly thank all my initiators and students for all the lessons they have taught me. I apologize for any possible inconvenience my resignation may cause to my friends in the Temple and to any projects I have been a part of.

My resignation will become effective on July the 13th, 2001 CE, when I plan to start working exclusively on my own projects. Until then I will make every effort to fix all loose ends within the Temple and ensure that my resignation will not compromise the seamless operation of the Temple in the North. If there are any practical matters you need to ask me, please do so immediately. I don't think it would be appropriate in my case to just disappear in the blue, but much more sensible to quickly complete as many projects as possible and to clear any misunderstandings before they occur. This is why I have decided to still fully focus on the Temple for two months.

During this two month transition period I will, however, be mainly working on the II° level. I will not take part in any Recognitions or projects of that type and will not accept new responsibilities. I will focus on archiving material I produced during my time in the Temple so that it would be available to future Setians. I think I owe this much as a payback to the Temple for all it has given me.

Lastly let me assure you that while after my resignation becomes effective I will no
longer discuss Temple matters I will continue to be available for friendship just as before. If any of my friends in the Temple drop by in Finland, you will, of course, be as welcome as before.

My very best to all of you,
DenytEnAmun, IV°
Bearer of the Claw of the Bear.”

DenytEnAmun's Work had led him to the decision of resigning from the Temple. His Work had come to a point when he Needed to focus on the Hyperborean current and the Principle of Aletheia. In his ”Walpurgis reflections 2001” email on the 1st of May he wrote that ”Aletheia is a Principle that can be useful both on the so called Left-Hand Path and Right-Hand Path and I will not restrict myself to teaching just one side”498. He did not suggest Aletheia to be a new Æonic Word. There are some interesting parallels to the situation I found myself in later499.

Ipsissimus Lewis and Magister B.W. were wondering about DenytEnAmun's decision to not resign at once and just disappear from the Temple. Apparently they didn't see much value in DenytEnAmun's Work to collect and archive lots of his personal and Temple history in the North for the benefit of the future Setians. I thought it was a noble, mature and balanced way of action.

Now that DenytEnAmun had announced his coming departure from the Temple, he faced even more mud throwing and pettiness against him from the before mentioned Order of Leviathan clique consisting of Zeena, Nikolas, B.W. and Lewis. Zeena accused DenytEnAmun, who had been doing work on the Temple's websites and email lists for a long time, for example of being responsible for Magister Austen's problems accessing the IV°'s mailing list, using quotes outside the context against DenytEnAmun, and so on. The accusation was, of course, baseless. DenytEnAmun replied to Zeena, well summarizing the general atmosphere, on the 2nd of July:

"Dear Magistra Schreck,

your email does not make me uncomfortable at all. You are just like all of us in that you use the information you have to obtain your goals. Whether your (or my) goals are in line with those of the Temple/Æon or Left-Hand Path ethics is something each of us can in their own hearts judge.

I don't think further discussing what was said between me and you in the past has much relevance to the case of Magister Austen's email access. Based on what others have written Magister Austen seems to have had the wrong address for masters-l and his posts have

498 This was not a recent idea. Already during the previous year DenytEnAmun had written similar observations in his sketches for what he called the Hyperborean Academy, which he thought might start to operate outside the Temple of Set.
499 We will return to them in the third part of the trilogy.
therefore not gone through – or whatever – but it has little to do with me.

I am not so concerned about you quoting me without my permission, but will contest it if you use only parts of what was discussed as a weapon against someone. In just a few weeks you will be free to quote and interpret me without me being there to answer. This I have nothing against – the Temple owes me nothing – just please wait until I am gone.

No matter what happens, I will never join mud throwing campaigns. Not while I am a Setian (until July 13), not afterwards. A few of you have expressed fear (and this has nothing to do with Magistra Schreck) that I would be like so many others who start campaigns against the Temple a few months after they have left. This is really the ONLY thing I have found offending upon the process of respectfully and thankfully leaving my philosophical and magical home of 11 years.

You can throw mud at me all you like, but I won't come down to that level. If I ever criticize aspects of the Temple it will be based on principle, done on the general level and with an air of balancing the good and the bad. You won't see me selling Temple documents. I won't be asking for a refund on all the articles I wrote. I won't be betraying the confidentiality of those who I thought were my True Friends. This is the last Oath I swear upon leaving my spiritual home. You can publicly quote me on this if you ever think I have violated the above.

I am sorry that I no longer have enough time or interest in ”getting to the core of this matter” or what things like this mean for the Temple. I admit that in this sense I am dodging some issues and leaving some things unanswered. I really feel I have done my work here and should no longer tackle any big issues [Just please don't call me a lonely messiah or post insults about my son. That hurts too much when it comes from someone I thought I Knew as a True Friend – and this again has nothing to do with Magistra Schreck].

The process of archiving my work for future Setians is almost complete. Just bear with me until July 13 and I'll be gone. Thank you!

With best wishes,

DenytEnAmun.”

The 13th of July arrived. Not only DenytEnAmun, but also SeBastian, resigned from the Temple. The departures of these two pioneering forces marked an end of an era in the Temple of Set in Finland. While the Dynamic Trio that DenytEnAmun, SeBastian and I had formed in XXVII ÆS/1992 CE continued to exist outside the Temple as we continued to be good friends, its days within the Temple of Set were over.

I was the only one of the trio that stayed in the organization. I did not think about leaving the Temple, too, because I felt it was still serving my Work. I still felt a strong connection with the Æon and that I still had Work to do in the Temple. My picture of the Temple had naturally changed in the process and I did some serious

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500 See the first part of the trilogy, chapter 3: ”The Dynamic Trio is Born”.
501 For my interview with DenytEnAmun and SeBastian about their years in the Temple, reasons to resign and their current views on the Temple's organization, philosophy, idea of magic, and so on, see appendix 25.
thinking about my relationship with the organization based on everything I had witnessed and where my own Work had led me. The situation was new to me – I was now the senior Initiate in the Temple in Finland and the whole North Europe.

It was in this atmosphere that the Kalevala Pylon closed its doors and the fourth Finnish Pylon, Lapponia, was formed in Turku on the 29th of July by Lady Twilight with my sponsorship. The founding of the Pylon took place next to the Aura river in the city. The third Sentinel of the Pylon, Adept H.K., wrote about the early history of the Pylon in XLI ÆS/2006 CE:

"The Sentinel who founded the Pylon saw that it had three main tools: The first was an elk, a sort of a Set-animal of our own culture, and it became the egregore of the Pylon. The second was *calmbi*, that is a snow flake, which equals to the Hagalaz rune. The third was the Sun, the core moving power of the Universe. The emphasis of the Pylon was in shamanism and the Pylon had, for example, a project of making own shaman drums. There were lots of Workings dealing with shamanism, body, and music. The members of the Pylon and its guests (which included myself because back then I was a member of the Seven Stars Pylon) studied in their meetings magic of rhythms, ideas of Jung, hypnosis, travelling with music, astanga yoga, use of voice, observations of body and rhythms, use of classic Finnish poem verse and meditation. The meetings were not strictly structured but pretty free form. At some point there were meetings even every second week."

One era of the Temple of Set in Finland had ended and a new one begun.

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502 H.K.: "The Lapponia Pylon from the year 36 to 40 ÆS" ("Lapponia Pylon vuodesta 36 vuoteen 40 ÆS"). *Tulennos*, the newsletter of the Lapponia Pylon, XLI ÆS/2006 CE.
The events of September the 11th shook the world. I was at home, having a cup of coffee and reading Setian email lists. Someone posted a brief note about what was going on in New York. I opened my television and saw the footage of planes hitting the twin towers that came down soon, the smoking hole at Arlington in the Pentagon wall and the pit in Shanksville. It was surreal.

The Western world reacted to the events in a predictable way. It is understandable that the event caused strong feelings, but I was a bit surprised how unreflectingly many Setians, too, reacted to it all. Many of them, but not all, had an open, simple lynch mentality of a crowd. Many American Setians felt that their
country needed to bomb the hell out of Bin Laden and his gang, that were quickly being blamed for the attacks. There was a smell of war in the air, and we all know what followed.

Ipsissimus Aquino offered a more reflective approach to the situation. His "September 11th: Quotes & Questions" in the next Scroll of Set didn't give some simple straightforward answers to what had happened and what should be done, but offered some food for thought. The quotes in his article were the following:

" – "You say that without thinking. What of psychohistory?"
– "I haven't thought of applying it to the problem."
– "Before you are done with me, young man, you will learn to apply psychohistory to all problems as a matter of course."

- Hari Seldon to a student in Isaac Asimov's Foundation

"Naturally the common people don't want war. But after all it is the leaders of a country who determine the policy, and it is always a simple matter to drag the people along, whether it is a democracy or a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is to tell them they are being attacked, and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in every country." - Hermann Göring

"Allegiance [to the state] requires a cause; a cause requires an enemy... The presumed power of the enemy sufficient to warrant an individual sense of allegiance to a society must be proportionate to the size and complexity of the society... The organization of a society for the possibility of war is its principal political stabilizer.” - Leonard Lewin, Report from Iron Mountain

"Even the humblest party member is expected to be competent, industrious, and even intelligent within narrow limits; but it is also necessary that he should be a credulous and ignorant fanatic whose prevailing moods are fear, hatred, adulation, and orgiastic triumph. In other words he should have the mentality appropriate to a state of war... The ruling groups know that it is necessary that the war should continue everlastingly and without victory...” - George Orwell, 1984

"That's the real question, isn't it – "Why?” - the "how” is just scenery for the suckers... Oswald, Ruby, Cuba, Mafia – it keeps people guessing like a parlor game, but it prevents them from asking the most important question: Why? Why was Kennedy killed? Who benefitted? Who has the power to cover it up?” - "X“ [Colonel Fletcher Prouty, USAF, Chief of Special Operations, Joint Chiefs of Staff] in Oliver Stone's JFK

"... This "cold war” combat doctrine [in the enclosed Special Operations document] is pure Lansdale ['"General Y" in JFK]... As he gets into Vietnam, we see the significant changes. This

503 The Scroll of Set, vol. 27, no. 5, September/October XXXVI ÆS/2001 CE.
"terrorist" move of the more than 1 million native Tonkinised from the North to the South was the major action of the war. It was the "make-war" move, and it created the "insurgents"; it became the reason for "counter-insurgency" and made it a no-win war." - letter, Fletcher Prouty to Michael Aquino, 8/4/95

"Everybody has something to conceal." - Humprey Bogart, in the Maltese Falcon"

The questions Ipsissimus Aquino then asked suggested one to think of the big picture. The last of the eight questions was: "Of what actual (material, practical, behavioral) significance are such questions and their possible answers to you?" I found this to be insightful, balanced and meaningful Initiatory approach to the events of September the 11th, something to be expected from Dr. Aquino.

Magister B.W., whose main passion was politics, was all excited about the subject and he wrote charmingly patriotic answers to the same issue of the Scroll to Ipsissimus Aquino's questions. He didn't – much tellingly – answer the last question, which was at the core of the Initiatory value of the questions, though. B.W. shot hilarious notes like this: "The people leading this anti-capitalist, anti-Western, anti-American charge are not interested in legitimate protest – they are communists, only interested in destroying the most successful culture and civilization in history." I sometimes joked that Magister B.W. must be a relative of Joseph McCarthy. I think B.W.'s masterpiece in political humor was his essay "the Moral Basis of Setian Sovereignty" that he wrote soon afterwards, in which he made notes like this: "[...] This is, incontrovertibly, the exaltation of the Black Flame as spoken of in the Infernal Mandate. And, as Setians, that Mandate is best accomplished in an environment based on the tenets of Anglo-American philosophy." I always got good laughs of B.W.'s rantings in which he mixed politics with Initiation with ease.

It looked like B.W. was almost equating Initiation with talking about politics and that in this he had a fantastic American tunnel vision. He seemed to be totally lacking in understanding the universal characteristics, cultural and historical depth, nuances and variation in the Left-Hand Path Initiation, of which he could have easily got some perspective by just thoughtfully reading the Crystal Tablet of Set and Magus Flowers' Lords of the Left-Hand Path. A History of Spiritual Dissent, if nothing else. The most charming thing about Magister B.W.'s patriotic passion for the politics was the uncompromising, normative, condemning and preaching tone, in which he wrote about his views as some universal truths to all Setians.

My stance on politics was very different, as expressed in my text "Central
Characteristics of the Paths:  

"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."

I observed the unfolding world political events with an interest and slowly but steadily started to question the official story of the events. The greatest lesson of this was to become freshly aware that things were most of the time not what they superficially seemed to be, that there are at all times lots of agendas under the surface, and that our worldviews, our experienced reality, are all the time tried to be molded by all kinds of forces outside of ourselves. There was nothing new in this for me really, but 9/11 made me to think of Lesser Black Magic more in the sphere of politics and the basic Gurdjieffian ideas of masses being asleep with a fresh view.

In San Francisco, October, XXXVI ÆS/2001 CE, before Set XXII international Conclave

504 See the first part of the trilogy, appendix 4: "Central Characteristics of the Paths".
The High Priest, Magus Webb wrote a one page note that everyone going to the year's international Conclave, the second one in Las Vegas\textsuperscript{505}, received. There were some common sense reminders on what to bring and not to bring with oneself and how to deal with the public. Among other things, he wrote\textsuperscript{506}:

"The year of the Monolith is concerned with evolution. The Conclave focuses on what it means to be an evolved entity in a not-so-evolved world. Recently we have had to witness an example of just how un-evolved the world is, and this major tragic event will change the world in long- and short-term ways (...) Our Conclave will be healing, magical, and help us each get access to some Energy and Information that we both Need and don't yet know about."

I started my travel to the Las Vegas Conclave a month after September the 11\textsuperscript{th}. The Bush administration had started a war in Afghanistan, that in true Orwellian fashion was called "Operation enduring freedom". The atmosphere was tight. I was the only North European Setian to attend the Conclave.

I did fly first to San Francisco, where I spent some time with Beth before she, Lilith and I did fly together to Las Vegas on October the 14\textsuperscript{th}. The security measures were completely different from the last time I did fly to the States. There were security personnel with machine guns everywhere.

Las Vegas was just as crazy as SeBastian had told me earlier\textsuperscript{507}. It was naturally very hot. Everything was very plastic. There were theme places for Paris, Venice, Luxor... you name it. While it was an interesting place to experience once in a lifetime, I would have preferred the Conclave to be in some other place that would have had more sophisticated and interesting history and culture. I would have never ended up in Las Vegas without the Conclave.

The Temple of Set was booked into Sahara hotel and casino\textsuperscript{508} under its own name. The first day of the Conclave was for informal fellowship, sightseeing, discussions and so on.

Monday the 15\textsuperscript{th} opened at 9 a.m. with the general meeting. There was a formal welcome by the High Priest, Magus Webb, and the new Chairman of the Council of Nine, Ipsissimus James Lewis. Orders of Trapezoid, Vampyre and Babalon\textsuperscript{509} had their meetings. Priestess R.W. gave a presentation on magic,

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\textsuperscript{505} For SeBastian's notes on the first one, see the first part of the trilogy, chapter 13: "The New Dawn".

\textsuperscript{506} Don Webb: "Important!" An attachment to the Conclave information, Set XXII, XXXVI ÆS/2001 CE.

\textsuperscript{507} See the first part of the trilogy, chapter 13: "The New Dawn".

\textsuperscript{508} Nowadays known as SLS Hotel & Casino Las Vegas.

\textsuperscript{509} The Order of Babalon was founded by Magister Nikolas Schreck. He was not attending the
semantic knowledge and metaphor, and Adept F.P. talked about Left-Hand Path mantra and meditation practice. The Priesthood and the Dance Alement of Adept A.N. had their Workings.

On Tuesday the 16th the III°+ and I° & II° had their own meetings. Also Orders of the Wells of Wyrd, Leviathan, Anpu, and the Soa Gild had their meetings. There was a raffle, in which I won something (I don't remember what) and Magus Webb led a discussion on "dealing with aging parents". The highlight of the day for me was the Order of the Trapezoid's Die Electriciens Vorspiele Working, which officially ended the program for the day. The Working was a heavily revised version of the traditional ritual published in LaVey's the Satanic Rituals. There were special kinds of curtains around the Working area, a video showing selected pictures related to the Working, "parameters" playing on the background ("40Hz tone, black/white noise, alternating octave, 4 and 10K beats"), and of course the revised ritual text. The random selected pictures on the background stopped coincidentally to a picture of Anton LaVey at the end of the Working, which made Magistra Hardy laugh. It was a fun and a meaningful coincidence.

Wednesday the 17th started with the Priesthood meeting the I° and II°. The Council of Nine had their own meeting at the same time. There was a Miskatonic Gate lecture on black magic and sorcery and the Arkte Element meeting and presentation.

I started my one hour talk about the Heart of Darkness at the Golden Room of the hotel at 3.30 p.m. The presentation had three parts: 1) Heart in religious history, 2) Heart in Setian Initiation, and 3) The Heart of Darkness, in which I emphasized "what I see the Heart to be and not to be from the Left-Hand Path perspective based on my Work." I gave the presentation partly because Magus Webb had privately wished me to talk about the Heart at the Conclave. He was also planning to put my nomination for the IV° back to the discussion of the Council of Nine. This happened in the middle of March the next year.

I was not the only one who had something to say about the Heart during the Conclave, as Magister James Severson had written about the subject in the Conclave edition of his Order of the Black Tower's newsletter the Third Eye. He had also written a part for the Opening of the Heart chakra for the Order's Conclave Working, which he had invited me to do with him.

That day there were also Workings of the Order of Leviathan and Babalon,

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510 See appendix 25. The text was published later in the Scroll of Set, vol. 28, no. 2, March/April XXXVII AES/2002 CE.

as well as of the Arkte Element. The Working for the latter was written by Beth and it was focused on the barbary lions, a species that were thought to be extinct but were recently rediscovered, and on magically hunting illegal lion hunters in Africa. The Working included invocation of “the ghost of darkness”, ”the man eating lions of Tsavo”. The Working was partly fierce, partly joyously victorious.

Magistra Zeena Schreck was not able to attend the Conclave, but she had written a statement for the Arkte Working, that Lilith did read in its beginning. The statement was appreciated, because Zeena's new Order was that of Sekhmet, a lioness goddess of ancient Egyptians, and because Zeena had lived in her childhood with a Nubian lion. There was a clear link to the theme of the Working. The Scroll of Set version of Zeena's statement for the Working contained an amusing insert of her dislike for my Work with the Heart. The statement was entitled ”From the Closing of the Heart to the Opening of the Mouth” and the part pointed at the Heart Element and me (apparently also at DenytEnAmun) at its end said:

"I've heard rumblings in the Temple from both former and current Setians that everyone can be supposedly healed and shown to be naturally Setian if only we could help them. This type of New Age thinking may be useful to Initiates with a crusade complex but it won't convince me that these hunters [illegal lion hunters in Africa] are worthy of anything but a long and painful death.

If we are to truly apply our magic to the annihilation of these cowards, our first step must be to close our hearts completely to all pity and compassion, allowing the full inhuman fury of Set to be unleashed against our foes.”

At this point I couldn't have anymore cared less what the Schrecks thought of my Work, and accordingly, I didn't see any reason to comment on Zeena's text in any way. I found it funny how much they paid attention to my Work and how much it apparently touched them. Zeena was again projecting her own psychological weak spots to my Work because there was the word Heart in it. As earlier, she had completely missed the point and put all this ”helping everybody”, ”New Age thinking”, ”pity” and ”compassion” in her way to see the Work with the Heart. I couldn't but smile every time she talked about ”crusade complex” because that was pretty much what she and her husband were doing themselves. It was only about a year later when they had gone with their crusade so far beyond anything acceptable that they needed to leave the Temple.

Thursday the 18th opened with the final general meeting. There was an open forum, discussion on the Conclave Working and on the Set XXIII international

512 This could have something to do with the Hellhouse of Hollywood's problems with the U.S. Tax authorities.
513 The Scroll of Set, vol. 27, no. 6, November/December, XXXVI AES/2001 CE.
Conclave that was going to take place in Helsinki, Finland. Magus Webb continued with his presentation “12 Secrets of the Cosmos” and Priestess K.W. talked about the Pylons. She had also something else to offer for the Setians attending the Conclave; the Setian Cook Book. This was a rather thick volume of Setian thoughts about food, and tons of recipes that a good number of Setians had provided. I contributed with three recipes (dairy free chocolate cake, vegan burritos and vegetable barbeque couscous) and a little note:

"Since the Word Arkte became an essential part of my Initiation (a bit over a year ago), food and many things involved have become very important area of my conscious consideration as an Initiate. I became a vegan for ethical, ecological, and environmental reasons at that time as an Initiate, thus bringing a completely new dimension in my Initiation in daily life. The change has been good for me in all ways, and it has brought me not only better physical well-being, but also a completely new ethical consciousness of my actions as an Initiate."

Magus Webb dedicated a whole section for this book in his next Notes from Neheh column in the Scroll of Set\(^\text{514}\), pointing out how this book contributed to the Setian culture, how for the Setian all acts are magical, and how the best magical sendings have some practical component.

At 5 p.m. there was a wedding of Priest A.B. and K.B. This was followed by the Conclave banquet dinner, after which Beth and I visited the Secret Garden, Paris hotel with its little Eiffel tower, and the Luxor hotel. Because we were in Las Vegas, I needed to play at least with its slot machines, with a little victory in the end.

At the Luxor hotel with hollow Amon statues,
Set XXII, XXXVI ÆS/2001 CE

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\(^{514}\) Don Webb: Notes from Neheh/Concerning a Milestone. The Scroll of Set, vol. 27, no. 6, November/December, XXXVI ÆS/2001 CE.
The main Conclave Working, written by the High Priest, Magus Webb, was called the Rite of the Caravan. Its main idea was that of an Oasis and how to cross a desert. The Working included the spell of the *Book of Knowing the Spiral Force of Re and the Falling of Apep*[^515], which was very meaningful for me because it had played a part in my process of Coming into Being as a Priest of Set in XXXII ÆS/1997 CE[^516]. This was a noble Working, with some surprisingly hilarious elements – such as Adept Alan Cabal using Area 51 mug as his personal graal.

![Cover of the main Conclave Working paper, Set XXII, XXXVI ÆS/2001 CE](image)

Friday the 19th included meetings of the Priesthood, Triamazikamno Element, Smoking Mirror Element, the Order of the Black Tower, and a Guild of University students' seminar led by Priestess Guiniviere. Orders of the Black Tower and the Vampyre had their Workings that were open for their members and invited guests only.

Saturday the 20th was the last day of the Conclave. My notes reveal that there was only the Arkte Element meeting with the topic of power animals that day, but I think there must have been something else in the program, too. Before I, Beth and Lilith returned to San Francisco later that day, we still had time to visit the Star

[^515]: See appendix 61.
[^516]: See chapter 1: "Entering the Onyx Realm".
Trek Experience at Las Vegas Hilton hotel.

During the following week Beth and I explored San Francisco, visiting many interesting places, going to some events, eating well, and first of all just enjoying being together. During the week I also met Beth's brother C., who was a really nice guy. I had a chance to visit Priestess Mut at her home in the city, where I gave her the other ancient bear molar that I still had, after giving the first one to Lilith at the Conclave. We talked a lot about things related to the Heart Element and the Order of Amon.

We spent quite a bit of time at Beth's parents place, too, and we all went maybe twice or thrice together to have a dinner at one of their favorite places in the city, the Rainforest Cafe at Fisherman's Wharf. It was a really fun place with an excellent food. Michael enjoyed the place a lot and he was making some great jokes there. Because of the theme of the place, its interiors were made a forest. There was a machine gorilla that sometimes made wild sounds, beating its chest, and every now and then there came sounds of thunder and rain and the lightning of the place was matched to this. I remember Michael was few times imitating the gorilla hilariously, making us all laugh, and once during the "rain and thunder" he picked his umbrella an opened it, making everybody around to totally crack up. Once before leaving the place we visited its shop and Michael bought me a brown leather jacket with the Rainforest Cafe logo on its back. I didn't quite know how to thank him enough for this gesture. I felt honored.

While it was during this week when I started to get a better picture of Michael as a private person, I had started to get to know Lilith a bit better during the previous Conclave week. We got along really well. Lilith had seen me doing my Work in the Temple since we met the first time during the Salem Conclave in 1992 CE, after which I joined the Order of the Vampyre, of which she was a co-Grand Master. She had seen me in the Temple context for eight years before I met Beth, so I guess it was quite easy for her to approve my relationship with her daughter. I think I had given Lilith a good impression of myself during those years.

My return flight to Finland started on the 28th of October. I needed to spend some eight hours at Paris' de Gaulle airport (where I thought a lot about G.I. Gurdjieff who had died exactly 51 years earlier in the country) before finally arriving at Helsinki-Vantaa airport around midnight. When I opened the door of my home at Turku, it was almost 3 a.m. I crashed to bed and slept long.

517 The attraction was closed eight years later, in 2008 CE.
518 Now known as "Westgate Las Vegas Resort & Casino".
Going to California

Made up my mind to make a new start
Going to California with an aching in my heart.
Someone told me there's a girl out there
With love in her eyes and flowers in her hair.
- Led Zeppelin, Going to California.

The year XXXVII ÆS/2002 CE was going to be a great one for me. The High Priest, Magus Webb called it the the Year of Ankh, of life, in his first Notes from Neheh column in the Scroll of Set for the year. "Every single Setian should be able to say when the year is over that he has a fuller, richer, more vital life", he wrote. This certainly turned out to be true for me. Among the things that the High Priest suggested to Setians, there were learning to heal, contemplating the Words of Life (like Arkte and Walhalla) and learning from one's life-tides how one's magic works during different times and phases.

Looking at it now later, it was interesting that the High Priest talked about healing and the Word Walhalla as important things for the year. Healing was a concept that Magistra Screck, who was going to be elected as the High Priestess of the Temple later that year, abhorred, and Walhalla contained a reference to Ipsissimus Aquino's the Wewelsburg Working, which he did in part to understand why the Temple had got itself in the crisis during Ronald K. Barrett's High Priesthood. Although Webb did mean certain kind of dynamic, conscious and heroic life with Walhalla in his text, the reference to the Wewelsburg Working comes easily to mind. By the end of the year the Temple certainly needed some healing as it had experienced a crisis because of the Schrecks' continued unethical behavior. At this point there were still nine months to the Set XXIII international Conclave in Helsinki that triggered the inevitable crisis, though.

I was busy with my studies, Working with Finnish Setians, especially the newer ones; I.M., H.K., T.K., K.M., T.H., and P.M. I had sponsored I.M. and P.M. into the Temple just recently. Both Finnish Pylons, the Seven Stars of the capital area, and Lapponia of the Turku area, were busy and had lots of meetings. I Recognized

519 Don Webb: Notes from Neheh. The Scroll of Set, vol. 28, no. 1, January/February, XXXVIII ÆS/2002 CE.
520 Walhalla; a dynamic, immortal state of Being, was not officially Recognized a V° Word in the Temple. Magus Webb sometimes talked of Walhalla as a Word that Ipsissimus Aquino got during his Wewelsburg Working during XVII ÆS/1982 CE, though.
521 See the first part of the trilogy, chapter 1: "Æonic Foreplay and the first two Working Years".
522 These will be discussed in the third part of the trilogy.
K.M. And T.H. Adepts in February. The Heart Element was active and going forward. I started to ponder deeper on the principle of Aletheia in relation to the concept of the Heart. The High Priest, Magus Webb, asked me to write a short summary of my Las Vegas Conclave presentation, the Heart of Darkness, and an essay about the IV°.

Beth and I were working on her immigration papers and everything was going forward smoothly. Most importantly, we had decided to get married. We had talked a lot about the situation. The decision to get married only after such a short time (we had been in our long distance relationship for over a year) without really sharing everyday life beyond holiday conditions was not ideal, but we both felt we wanted to do it.

Celebrating our wedding day on the 15th of March, XXXVII ÆS/2002 CE in San Francisco with the Aquinos

I packed my suit and required documents and on the 7th of March I was flying to San Francisco via London. We had a great time with Beth. I had a bachelor's party with Beth's brother C. and Magister A.B. The wedding day was the

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523 Which was published also as a front cover article in the Scroll of Set, vol. 28, no. 2, March/April, XXXVII ÆS/2002 CE. See appendix 25.
15th of March and the place was San Francisco's city hall. It was a beautiful day and a place for the ceremony. Two days later, on Sunday the 17th, there was a reception at the Aquino's. Lots of local Setians arrived to celebrate our wedding. It was also the day when Magus Webb put my name forward to the vote of the Council of Nine. There were 30 days for them to cast their vote on my degree of IV°, a Magister Templi.

Before returning to Finland Beth and I met some of our local friends and I had a good long talk with Magistra Hardy. Things were well in motion and I was entering the next phase in my life and Initiation.
Appendices by Tapio Kotkavuori
Appendix 1

Hyperborean Sentinel's Sumle

July XXXII ÆS/1997 CE

Attended by Sir Tapio, III° (Sentinel of the Ultima Thule Pylon of Northern Europe), Sir Hassein, III° (Sentinel of the Kalevala Pylon of Finland, Sentinel Emeritus of the Ultima Thule Pylon), Sir Megrez, II° (Sentinel of the Black Rûna Pylon of Sweden).

Sowilo is sung nine times.
The rune poems for Sowilo is uttered:

\[
\text{Sun is by seamen} \\
\text{always hoped for} \\
\text{when they fare far away} \\
\text{over the fishes bath} \\
\text{until the brine-stallion} \\
\text{they bring to land.}
\]

\[
\text{Sun is the shield of the clouds} \\
\text{and a shining glory,} \\
\text{and the life-long sorrow of ice.}
\]

\[
\text{Sun is the light of the lands;} \\
\text{I bow to the holiness.}
\]

We, the Hyperborean Sentinels of the Æon of Set, have gathered under the seven stars to circulate the essence of Sowilo. We are the living Irminsuls who carry the Lucifer's torch to the North.

Dubhe, Merak, Phekda, Megrez, Alioth, Mizar, and Benetnasch; they are the mirrors of our Work. May they ever remind us of the Path of the Serpent and our Faithfulness for our Quests.

Rounds of boasts, principles, heroes and promises.

Sowilo is sung nine times.
Appendix 2

On the Snake and the Sun

Published in the Serpent's Skin, the Ultima Thule Pylon's membership letter 5/6 XXXII on the 7th of October, ÆS/1997 CE

The egregore of the Pylon, Sowilo, can be symbolically seen in Northern nature in a certain snake, Viper. Vipera berus is the only poison snake that inhabits the North. It is famous of its S-shape pattern in its skin. During the last month, September, vipers went hibernating, returning from there in April the next year. This is a good time for us Hyperboreans to think of vipers.

How is viper connected to Sowilo? In order to answer this question we must first review what is Sowilo. Within the Ultima Thule Pylon, Sowilo is the egregore (roughly speaking the ”group spirit”) of the Pylon. Sowilo manifests the current of the Northern way of Initiation within the Temple, being the general egregore for North European Setians. More local egregores, like Iku-Turso in Finland, is a particularization of the current of Sowilo. Setians in different cultures emphasize more or less differently their approaches to Initiation. Northern Initiates seem to emphasize f.e. action (or praxis of Form) in their Initiation. I have over and over again witnessed how almost every Setian in Scandinavia have been doing their Work in some very concrete way; it might have been overcoming own fears or undertaking some other challenge in objective world. Yes, this is the case with all Setians, not only Northern ones. In the final analysis, it is the ”style” of a conscious effort that makes Northern way northern. It is difficult to describe this way with words, but it is easy to identify when encountered. Northern way arises from Northern cultures – it is the Flame Worked via structures, or tools, of those cultures by individuals who have grown in those cultures.

Sowilo literally means ”sun”. There are two sides in this. First, there is the obvious one, the sun that rises and sets down during the day. Then, there is the inner Sun; a certain intuitively attainable guide and Path, a sense of meaning, direction, in Self-Initiation. Both sides are important in Northern way – in praxis of the Form. Both sides of Sowilo manifests a side of the Path of the Serpent, the Northern way of Becoming. The first side of Sowilo can be symbolized by the sun that rises and sets down during the day, that stands for objective universe that offers us material to Work with. This side can be symbolized by swastika that revolves clock-wise, signifying formative movement in nature. The second side of Sowilo can be symbolized by the ”midnight sun” or the Pleiades, which travels the same path as the sun of the day. The midnight sun can be symbolized by swastika that
revolves counter clock-wise signifying formative movement in subjective universe, in individual consciousness according to her Will. If you are interested, there is an excellent chapter of swastika in Joscelyn Godwin's book *Arktos: the Polar Myth*.

First of all, Sowilo stands for the Path of Becoming. It is a conscious, dynamic, evolving series of moments when Initiate can truly say Xepera Xeper Xeperu; I have Come into Being and by the process of my Coming into Being the process of Coming into Being is Established. Sowilo stands for the Path of tracing the ultimate Source of everything – the Self. It stands for the moments when you understand where you have been and where you have come from by your own efforts.

As we Become we can see how we have changed our personas, our environments; how we have succeeded to project our Wills to the objective universe, to change it to meet our Vision of the order of things. We can see a resonance here, a reflection of the Self, of the inner Path in the objective universe.

As we create our Paths we define the possibilities where they can lead. If I make the divine deed of deciding to continue my studies instead quitting them, I define the context where I can exercise my Self. Sowilo stands for knowing who you are, what you want to Become, and how to get there. Sowilo is about the conscious Path of Becoming, about continual battle to Remember yourself.

In a runic Yggdrasill-pattern of the Universe the Path of Becoming can be seen to form a serpentine pattern, from the bottom of the structure to the top of it. This is a subtle key to the mystery of the Path of the serpent for those who practice the *Nine Doors of Midgard* curriculum.

*Vipera berus* is a snake that follows the sun during the course of a day and a year – it's rhythm of life is based on the movement of the sun. Viper rises from the cave during April and it retires to hibernation during September. This rhythm matches the old Northern concept of a year that consists of two seasons; summer and winter (look Magus Flower's the *Book of Troth*). Also remember that a year was thought to begin around spring equinox (ca the 21st of March). When the warmth of the sun has faded away (during the sunset or fall), the snake retires to its cave. While retiring it does not consume but survives on the energy that was collected during active time of warmth. Mythically, one may approach this pattern of action/rest in the path of the sun as manifestations of the inner Path of the Sun; of inspired action in pursuing one's Will in the objective universe/of contemplative period of synthesizing the lessons received in pursuing one's Will. Too much practice can be as harmful to a balanced Self-transformation as too much theory can. Theory and practice should both have their place in a balanced process of Becoming. We must have a theoretical framework to Work with in order to
conceptualize and perceive things, and we must have practice to test our knowledge and to learn from it.

In the *Crystal Tablet of Set* there is the analogue between a magician and a cat – magician must be able to face and to handle every situation that she encounters, just like a cat is always able to fall on its feet if it suddenly falls from a window. Magician must be able to view situations from a separate point of view and to choose the best alternative to effect the events according to her Will. You may think about viper as a mythical example of this ability too.

Viper follows the sun (a magician follows her inner Sun – her Will, her path of Becoming). The snake does this from need; it is necessary in order to survive and to reproduce (a magician does follow her inner Sun from Need – it is necessary in order to Initiate oneSelf). When the sun shines, the snake acts; it hunts, it copulates, it reproduces, ”it takes sun” (when a magician's inner ”Sun shines”, when there is inspiration, a subtle magical perceptions of Necessary things to do in order to Initiate oneSelf, it is a time ”to act like Hell”). When the sun doesn't shine, the snake retires to its cave. During fall snakes retire to hibernate. The hibernating hollows are occupied by several snakes – the world record from Finland tells of a hollow that had ca 800 vipers in it. A magician who has done some hard Work will have moments of Need to sit down and to synthesize what she has learnt and what she Will to Become – and like vipers who share the same hibernating place a magician find it useful to share her findings, thoughts and Visions with other magicians during this time.

One closer observation: Vipers usually start hunting by choosing an appropriate place; a place that enables it to be at hide, that enables it to view the surroundings. When an appropriate victim approaches (such as a mouse), viper gets as close to it as possible and just before the victim is about to escape the snake rises to the S-posture and strikes the victim, poisoning it. Then, viper lets the victim to go away – because it usually goes straight back to its nest. Thus the snake that traces its victim after a few minutes gets a better lunch ”with the price of one”. Like a viper, a magician must choose the right place and time for her magic, to observe the environment from a separate point of view, and when the best alternative is available, the magician ”must strike in S-posture”, t.i. according to her Will in following the inner Sun, the Self. When you have striken and marked the objects of your magic with your Will (the ”poison”), you should look out for its immediate further possibilities – for often there are such things due to a break produced in the natural harmony.

There are more to the snake myths of the Pylon than that. You are not required to ponder on them, of course, but if you'd like to do so, you might want to
start to reflect on them with the symbolism of shedding your skin. What is your shed serpent's skin since the last issue of this bulletin? How you have Worked to Remanifest yourself?

By being a member of the Ultima Thule Pylon you are like a viper. You do follow your inner Sun, you do travel the Path of the serpent. You are traveling strange borderlands where the bearer of the feared form lives, and so you are a viper of the spirit in the middle of mankind.

I ritually announced the snake tide of fall at a certain local hibernating site of vipers at Naantali, Finland, on the 21st of September. The ritual included uttering the following poem:

The Path of the Serpent

Snake rises from the cave
follows the sun
and returns, once again
to the path of the serpent.
It lives at the borderland
bearer of the feared shape
honoured by few
is the burning poison
the path of the serpent.
His eyes are my eyes
his shape is my shape
his blood is my blood
in the secrets of the sun-wheel
traveling the path of the serpent.
Appendix 3

Vampyre Workshop and Working

Created for Kalevala XII Conclave

Published in *Iku-Turso*, the newsletter of the Kalevala Pylon, vol. 7, issue 1, XXXII ÆS/1997 CE

The Circle of Blood (Veren Piiri), the Vampyre project within the Kalevala Pylon was the next topic in our program. First I led a discussion on our latest Vampyric theme, the Vampyre Essence. I discussed about the questions Adept Twilight had asked me recently: What is Vampyre Essence? How it has manifested itself throughout the ages? And how to actualize the Vampyre Essence in own Being?

So, what is Vampyre Essence? The core Self can't be caught with words. It is Pure and there are numerous ways it can be Worked to unfold and experience its Being, its divine potential to Come into Being. One such way is a Work via the Vampyre archetype. The Vampyre Essence can be said to be an Initiates vital experience of the core Being via Work on the self-created context of the Vampyre archetype.

Vampyre archetype can be said to be "Set in flesh". Vampyre Work involves Work on the relationship of the Gift of Set and the flesh in its many forms. If you are familiar with yoga and especially its tantric traditions, you may see an analogy in its perspective (not necessarily in its methods) to Initiation and the practises of Vampyre Work.

Our discussion was delicate and many interesting questions were asked and points made. Setian S gave an excellent answer to my question of what is a Vampyre like? He said that "Vampyres can't live as others" (that is as most of humanity, and that Vampyre's difference to most of humanity is of a deep philosophical nature). I think it is not only for me that the Vampyre archetype holds a great emphasis on antinomy. Vampyre, a being who Works well defined reflections of his Will in the objective world (via Initiates' flesh-bound persona) is passionate in pursuing his own sense and expression asthetically, through many kinds of experiences, and as such he is bound to be an antinomian character (however, for practical reasons he chooses mostly to be quite invisible).

Priest DenytEnAmun asked me what I thought to make Vampyre Work exclusively Vampyre. He noted that use of Lesser Black Magic, cultivating own sense of beauty and so on are of common Setian interest. Is it just imagery that makes Vampyre Work Vampyre? Imagery is a part of Vampyre Work, but I think
it is in the way to emphasize an approach to our whole Being and accordingly the way to experience our whole Being that makes Vampyric Work exclusively Vampyric. I feel that central in Vampyric Work is its dual-nature – Working with the Noble and bestial side of oneself. Vampyric Work that focuses on the relationship of the Gift of Set and flesh involves Work with one's persona "in a Vampyric fashion": the Self is Worked through personal aesthetics, cultivation of verbal and non-verbal modes of communication, intelligence of the Heart, and cultivating knowledge of masculine and feminine principles. This is how I would put it in a nutshell.

I also tried to fathom the whole spectre of possibilities to Work with the Vampyric archetype. My own Work with it has been about Lesser Black Magic, "eye-things", mastering own body and cultivating the sense of Vampyric presence. As there are different emphasis in ways to Work there are also different types of Vampyres, but that is another story.

How Vampyric Essence has manifested itself throughout the ages? I think that the beginning of this story can be traced back to the dawn of humanity and that the usual manifestations of the Vampyric archetype throughout the ages has been its distorted shadows, as expressed in numerous vampire-myths throughout the world.

How to actualize the Vampyric Essence in own Being? It can be actualized via Work on the Vampyric archetype. This can mean various things, for example Working with sensuality, personal sense of beauty, Lesser Black Magic, etc. The Vampyric archetype is sought to be awakened from within an Initiate and in the process one seeks, of course, to Come into Being.

I have pondered on what would be the main gates which through the Blood of Life flows and I have made the following basic division on them: The first level: purely physical gates; the five senses ("runes of flesh" if you will – the bestial side of human being, all physical and instinctual in man; the raw substance and fuel to be used in Vampyric Work). The second level; Social gates; here emerges the time and space-bound poles and their use; concepts of male/female, introvert/extrovert, etc. This level involves Work on exploring how we on a persona-level are conditioned in time and space, on unconditioning harmful effects from without, thus making ourselves to resonate more with our Self. The third level is Work on the core Self, on the Noble side of a human being, on the world of ideas.

As I prepared for this workshop I thought about how has the vampire myths developed in a collective unconscious of a human race, what has been possible factors in building and strengthening it? Anthony Masters has presented some ideas of these things in his book the Natural History of the Vampire (Mayflower 1972). I presented some of Masters ideas at the workshop and commented on them as I saw appropriate. Some main factors that has contributed to the vampire-myths were
cannibalism (our civilized history is very thin when compared to our uncivilized history which included cannibalism), ancestor worship (fear of living dead ancestors has been serious business quite recently), lycantrophy (which was in the middle-ages a common form of "madness"), and *Malleus Maleficarum* (the Catholic Church's infamous manual for witch-hunt represented vampire as one representative of the powers of darkness).

We also discussed about the special lenses we had individually chosen to explore the Vampyric Essence during the passing month. Adept Twilight discussed about Vampyric sensuality and cats – I found her ideas inspiring. I discussed about my exploration of eyes in general and Vampyric eyes in particular. I see that the old saying "eyes are the mirror of the soul" is very true; many physical and psychic things can be read directly from a person's eyes.

Inspired by Neuro-Linguistic Programming (NLP) -ideas of eye-movements as indicators of modes of thinking I asked some questions from everyone present and recorded these interviews with a video camera for later checking out together how the NLP-ideas fit us. To put it shortly, the NLP holds an idea that there are three main types of thinking: visual, auditory and kinetic one. These ways of thinking are then related to eye-movements.

"We move our eyes in different directions in a systematic way depending on how we are thinking. Neurological studies have shown that eye movement both laterally and vertically seems to be associated with activating different parts of the brain. These movements are called lateral eye movements (LEM) in neurological literature. In NLP they are called eye accessing cues because they are the visual cues that let us know how people are accessing information. There is some innate neurological connection between eye movements and representational systems, for the same patterns occur worldwide (with the exception of the Basque region of Spain). When we (right-handed) visualize something from our past experience our eyes tend to move up and to our left. When constructing a picture from words or trying to 'imagine' something we have never seen, our eyes move up and to our right. The eyes move across to our left for remembered sounds and across to our right for constructed sounds. When accessing feelings, the eyes will typically go down to our right. When talking to ourselves, the eyes will usually go down left. Defocusing the eyes and staring straight ahead, 'looking into the distance', also shows visualization" (from *Introducing Neuro-Linguistic Programming* by O'Connor and Seymour).

The question / answer / videotaping -session was fun ("what would your father's voice sound like with Dracula's accent?", "what would it feel like to put cold and wet socks on?", "how does it feel like to be in sauna that is hot as hell?"). When reviewing the videotape and checking our eye accessing cues, we noted that NLP's ideas of them generally did fit us. I think I was the greatest exception from the rule – no matter what was a question like, my eyes rolled almost to every
direction anyway. Hmm... maybe I should review if I had some Spanish relatives of which I haven't been aware of...

The lesson of this "eye-thing excercise" was to find out if NLP's eye accessing cues fit us, what was our own dominating mode of thinking in NLP-terms, and to note that a use of eye-accessing cues can be of value in Lesser Black Magic. And as Vampyric Work generally, also this aspect of it is great fun; just observe and experiment it with people and you'll see what I mean!

The Working

Bell x 9 (Adept Twilight)
The Flame is lit (Adept Twilight)

Vampyres have existed, Vampyres exist,
and Vampyres will always exist.
This is the Black Flame of Set that burns
within each Vampyre of the Ring of Blood.

Invocation of Set (Adept Kotkavuori;
from the Crystal Tablet of Set).

Invocation of Vampyric Archetype (Setian S):

Ancient one who dwell deep within,
rise, rise, and make yourself known in flesh,
you, who have awakened fear and inspiration in mankind,
you who are Ancient, Essence behind the myth.
Rise, rise your pure, undefiled Noble form,
and show us course of life in a blink of an eye,
a taste of rich, wonderful taste of Life via flesh.
We, Vampyres, want every drop of these Pleasures,
in spirit as well as in flesh.
You Ancient, Embodied Noble,
open your subtle channels of conscious perception
and expression in us, and let the harnest Beast
be part of our Power.

Experiencing Vampyric current (face to face – all)
Graal; (Priest DenytEnAmun)

*Blood is the Life, it flows from the Gift of Set.*

Extinguishing the Black Flame (Adept Twilight)
Bell x 9 (Adept Twilight)

*So it is Done* (all).

**Commentary**

Adept Tapio Kotkavuori:

The Vampyre Working that followed soon after the Vampyre workshop was highly intense, both in the archetypes Noble and bestial side. I decided to experience both of them and found the Working energizing. I think the key word to this Working was on a general level ecstasy.

I succeeded in awakening a strong sense of my body, senses, my primal vital forces and consciously with my Noble side to relate them to an inevitability of a physical death. This was highly energizing as I combined it with the experience of my Self and the meaning of being Alive in the flesh.

Circulating Vampyric current with Priest DenytEnAmun was dynamite. It was a fascinating combination of primal men's gestures of mutual power and victory and of Noble exchange that ultimately controlled the whole experience. Confronting Setian S was marked with an exchange of power and friendliness. Adept Twilight's Being was present in the moment of NOW like a focus of a magnifying glass upon a dry tree. I had some very energizing exchange with her.

Priest DenytEnAmun:

The Vampyre Working was totally from the Beyond. Everyone was a wholesome Vampyre of the utmost quality. I was struck by Adept Kotkavuori's incredibly strong and muscular, yet fully conscious synthesis of the Beast and the Noble One (I've never seen it being done at this manic a state!). His Vampyric Presence had all the warning signs of a monstrous, "total body workout" Werewolf in for the kill – yet somewhere deep inside there was an unwavering core that was controlling the Flesh and drawing in the experiences that can only come through the five senses.

Adept Twilight had grown into a full-blown, sensuous Mistress. A no-shit
Presence that gave you no chance to doubt her authenticity – she was the real thing! Overridingly powerful and chillingly full of the Vampyric Essence. A Dominatrix from outer space!

Setian S had also made a solid connection with his Vampyric side. His creation was a marvellously beautiful sight to behold. Now Setian S could perfectly control the flow of the Force – something that Adept Kotkavuori and I tested...

My own experience was pretty satisfying. I had recently been focusing on the Gate of the five senses and this Working allowed me to open it to a new degree.

Adept Twilight:

"I was amazed at how easy it had become. I had found my Vampyric "guide" in a dream some time before and her help brought me to the plain of Vampyric Sensuality and Essence. I was happy to see that I was not alone. Around me I found my Vampyre Friends and especially Setian S, in you I found almost a 'sister'!

I drank the Blood of Life and it filled my every cell with bright red radiating Want of flesh. And I was the Mistress. Aurora di Saturni. For the very first time I gained energy, Will for Life. *Sangre es la Vida!*"
Appendix 4

The Black Flame and Other Sentient Beings

Published in the Left-Hand Path
(Vasemman Käden Polku in original Finnish 2004 CE, first English edition in 2006 CE)

The glorification of the Black Flame as manifested in human beings does not mean that individuals on the Left-Hand Path would unquestionably perceive the consciousness of other sentient beings as something morally inferior to humans and thus would justify unquestioned use of those life forms for our various interests.

There is no meaningful analogy to be found between the Christian view of human beings as the "crown of creation" and the view of the Left-Hand Path on the relationship between the unique singularity of human consciousness and other sentient beings. In the aforementioned Christian scheme of things where humans are viewed as the "crown of creation" other animals are seen as morally inferior to humans. In this schemata animals (e.g. cats, bats, snakes, flies, and of course goats as well) have often been associated with Satan, frequently as his allies or even as his camouflaged forms. On the transcendental branch of the Left-Hand Path, in contrast to the previous, other animals are often seen to possess a different physical form (anatomy and central nervous system) for their subjective universes and possibly also for their consciousness of self.

Scientifically we do not know much about those subjective universes – at least yet – but we do know some things about them. Many studies have again and again shown that those subjective universes have clear preferences about their existence and that there is most likely more in their subjective experience than we can scientifically demonstrate. There are also studies about the structure and

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524 Ethics as an essential part of one's Initiation brings ethical questions about the role of animals on one's plate, in mass farming and in biochemical studies. Although individual answers to these ethical questions do vary among those on the Left-Hand Path, it is still a generally shared view that the Cartesian view of animals as "just automates" without mind and thus moral significance is profoundly erroneous.

525 See e.g. Dr. Thomas Nagel's famous article "What it is like to be a bat?" It is generally accepted amongst scientists that animals have such a basic consciousness of themselves that they are able to react in relation to their environment and to function in it. But questions on phenomenal and self-consciousness are highly debated [Phenomenal consciousness refers to subjectiveness of consciousness that it is for its subject "like something". Self-consciousness generally speaking refers to being able to "think about what one is thinking about". In cognitive studies this is referred to as "second level cognition"].

526 Maybe the most famous arguments for these topics have been provided by Dr. Peter Singer whose Animal Liberation is a classic in its field. You may also want to look at Tom Regan's the
nature of animal consciousness that suggest that a "ladder model" of the evolution of consciousness is at best sketchy and that it should give more room for a "bush-model" of consciousness.\textsuperscript{527}

The animal mind and consciousness, and thus moral status, has often been criticized as animals don't appear to have "second level cognitions\textsuperscript{528}" and because of this, real self-consciousness. The problem here is that this is critiqued from our human perspective, which may not be the truth about the nature of consciousness in other species. From a strictly scientific point of view it makes sense that theories are built on what is known by scientific method, but if we realize that the method has its limitations and is based on our perceptions of our own species, it does not make sense to claim that other species would not possess self-consciousness or mind and thus also moral status.

If we consider animal physiology we can note that animals are perfect in what they are and that they possess the natural means to satisfy the preferences of their existence. If our consciousness could take its form through the body of a gecko, our way to signify and experience the world would be very different from what it is now. Evaluating animal consciousness strictly by theories that work more or less for human consciousness has a danger of anthropocentric blindness in facing the richness of the Black Flame.\textsuperscript{529}

The Prince of Darkness can be associated not just with humans, but with other sentient beings as well for they also strongly represent the mystery and richness of consciousness.\textsuperscript{530} There is a good reason for black magicians to be

\hspace{1cm}\textit{Case for Animal Rights.}

\textsuperscript{527} The "ladder model" reflects the general theory of evolution. The "bush model" of consciousness suggests that the hierarchical and vertical approach of the ladder model of consciousness simplifies the nature of the phenomena and that animals should be viewed from a different theoretical perspective.

\textsuperscript{528} Ability to "think what one is thinking about".

\textsuperscript{529} Anthropologist Mary Douglas has presented some useful ideas on how the structure and limits of a body create frames for the manifestation of consciousness. It is useful to think e.g. how much we generally tend to think of moral issues on a scale from "lower to higher" because our own body-consciousness is of a certain vertical perspective? [morally higher things somehow seem to relate to the location of our head and brains in relation to the areas of our bodies]. If we would have the same self-consciousness but the body of a gecko, would morally worse things be somehow be more "behind" and morally higher things somehow more "in front"?

\textsuperscript{530} Questions concerning animal consciousness often present perspectives that are biased towards philosophically anthropocentric viewpoints about the nature of consciousness in all sentient beings. Questions about animal consciousness also show us the limits of current scientific knowledge and methodology. It also brings us important ethical questions to consider in our relationship to other animals. Accordingly, there is much truth in Dracula's statement that "we have much to learn from beasts!".
frequently portrayed in the company of animals, being allies to each other, but certainly this reason is not all of what the *Malleus Maleficarum* makes of it.

It is typical of the Right-Hand Path to accuse others of such atrocities that this path itself has been associated with throughout history. This is true also when considering accusations made against the Left-Hand Path practitioners and their respect for life and its many forms. From the transcendental branch of the path's point of view, life is sacred and humans have a special responsibility and ethical challenge to face it. This can be seen e.g. in the Temple of Set so, that if any of its Initiates witnesses an animal or human being abused the proper authorities will be contacted and the abuse in question will be stopped. There is also the Arkte Element in the Temple of Set, where its members explore consciousness amongst animals as part of their Initiation. Members of the Element also actively defend animal rights with legal means. It is not a coincidence that Set, the principle of isolate intelligence, is known within the Temple of Set by the title ”the highest of life”.
Appendix 5

The Left-Hand Path Yoga Workshop at München

by Priests Tapio Kotkavuori and James Severson

held at Set XVIII, München, Germany

Saturday the 12th of September, XXXII Æon of Set (1997 CE)

This text is based on a tape-recording and preliminary notes on the workshop by myself and Priest Severson. Three dots in brackets […] indicates something I've been unable to transcribe. Otherwise text in brackets are my comments and descriptions of what was going on. I've asked Priest Severson to take a look at this text – any errors that remain are solely mine. My thanks to Priest Severson for his time for checking this transcription.

Priest James Severson (JS): This is the Left-Hand Path yoga workshop presented by myself and Priest Tapio Kotkavuori. This is a very interesting experience for both of us, because it was a kind of simultaneous thing, a kind of, in observation more than anything else, recognizing that we've both kind of doing something very similar, a kind of happened at the same time which was interesting in and of itself. Those of you who might have read some of my recent postings or writings about the autonomous Sepulchers within the Order of the Sepulcher of the Obsidian Masque, as I talked about earlier in the OSOM meeting, personally have at developed point of these autonomous Sepulchers having to do with the development of something like Left-Hand Path yoga, as a tool within my definition of Setian Initiation.

Tapio Kotkavuori (TK): I think I should say something about my background in yoga. I hope you can follow my English – I try my best. So, I've been practising yoga periodically during the last ten years, and I've found it a very useful and potent tool for a black magician, but it has been colored very heavily by Right-Hand Path traditions, and I think it's a very good ground to Work with and to find new areas to exercise own Being and yea, this kind of synchronicity of which Priest Severson talked about, it's fascinating. I started the last fall the Black Lotus project that is focused to exploration and use of yoga from the Left-Hand Path point of view. The project has a newsletter the Black Petals of which three issues has come out thus far, the third one I have here. I'm going to pass copies of them to you now, there is also some issues of the first and the second issue of the newsletter and also some issues of the Ultima Thule Pylon's newsletter Hyperborean Codex. Please feel free to take copies. If you have someone in your local Pylon that you think
might be interested in these, please take extra copies.

J.S.: As with Priest DenytenAmun's presentation, when we first decided that we'll give this talk, this lecture or a workshop [...] you'll get opportunity to experience, hopefully, what we are going to present. There had to be some kind of historical reference. For myself, this is one of the greatest challenges of my personal Initiation. I am very much impressed by people who are able to deal into history and to take out the juice, take out special qualities, put it into coherent format and then use that to further master their own process. This particular project for me is very much related to that but it is a beginning. I'm just beginning in this process and it will probably be reflected in a lot of the things I talk about. But, I think before we actually get into the discussion of some of the historical facets, I would like to read an introductory statement that I would hope would set up why we are interested in this particular system, this particular series of tools, because I think that in order to appreciate its possibility within a Left-Hand Path context it is important that you understand a little bit more of reasoning. This is a very brief historical overview, and I emphasize very brief.

Any proper discourse on this subject would take several years to complete if not more. Its scholars and practitioners are just beginning their own proper studies. Yoga has been to date treated as primarily as a RHP religious function of Hinduism and other eastern schools of thoughts. The new vocabulary, its reconstruction and in terms of the LHP, we have again, just begun.

I have personally been involved in the practice of hatha and raja yoga for almost 25 years. I have studied and practiced various elements of the modern translations of Patanjali's *Sutras* for approximately 16 years. I have, in turn, spend my 7 years within the Temple of Set reconfiguring these previous endeavours to manifest in the ways they are currently.

Now I'd like to make an important note about the concept of unity – another very popular concept within the Temple of Set in its traditional manifestation as traditional translation. Traditional English translates yoga in two ways – union or discipline. If we are interested in the isolate nature of consciousness, why would be interested also in unity?

First, we are interested in the interconnectedness of the objective universe and its natural inclination towards universal mechanism; as a tool for reflecting the isolate intelligence of the Self. We consider this a validation of the witnessing isolate Self within the human progress. Second, another less traditional explanation for unity is resonance. A coherence not unlike the proportional relationships the isolate Self, if properly trained, would be capable of witnessing, both within and without. Thirdly, if we were truly interested in traditional unity we would not be as
discrimination. We are exclusively arrogant about the process in which we are now involved.

[laugher in the audience]

Discipline is the hidden and more ancient aspect of yoga; the tool it was originally meant to be. To continuously master the Self and subsequently its manifestations in the objective universe is one of our primary goals. We also want to create a polar balance or resonance within the heart and mind will be our manifesto to the Temple of Set proper. With that been said, I would turn floor first to Priest Kotkavuori.

TK: Something about the roots of the practice of yoga. Many ascetic and shamanic practices have existed in many ancient cultures. The Indian practice of yoga developed from such an archaic spiritual techniques some thousand of years BCE. A definite point of time of yoga's "invention" is not known – it is only sure that yoga was developed well before the Veda-literature, that is the oldest Indian literature, which also mentions yoga. Veda's were written between ca 1500-800 BCE and they restored the religion of the Aryans who came to India from the area of Indo-European roots.

The common Indo-European roots of yoga can be seen in many aspects of Indian culture and spirituality. There are similar words f.e. between sanskrit, latin and greek, similar characters in religion f.e. polytheism of Northern Aesir-religion and Indian Hinduism and philosophy f.e. both Greek and Indian philosophies are highly contemplative; both of them include questions of ontology, theory of knowledge and ethics. So, Indian spirituality in general reflect the Indo-European way to shape thinking and experience.

To go back to the yogis; the first yogis isolated themselves in forests and lived a very ascetic life in search of the divine. They explained their practices and existence with myths.

Patanjali, the most known author of yoga philosophy is estimated to have lived somewhere between 400 BCE – 200 CE. He collected yoga practices that had survived some thousands of years in oral tradition. He was the first to give them a systematized, articulated form.

A short note about the difference between Eastern and Western thought. While Indian thought has traditionally focused more on the right world-view and wisdom of living, the Western thought has given more emphasis for knowledge of its own sake. There has, of course, been philosophers in the West who have been more interested in wisdom, too, such as Pythagoras.

J.S.: Some of the things I'd add of kind of I guess argument or connect with some
of the things he already mentioned, in a case of India itself and its development of spiritual thought there is a label that has been given to it. And in English that is called Holy Tradition, and it is important to note that when I say holy in this context please do not confuse this term with anything other than a thing or consequent idea the term to be used in development of Self-consciousness and ability to act thereof so in another words holy and in this case is not a moralistic pronunciation.

So, in terms of this holy tradition and the Vedic yogas as a matter of principle, historical yoga operates under a three-fold principle: Will, thought and the concept of Love. Before any further historical information it would be important to clarify the context of such terms: a clarification which has been filtered through this Initiate's Initiation.

When my experience of this Vedic tradition and when I conceive this idea of Will it seems to be a transcendence, mere desire towards the Initiate's created destiny. In other words, the motivations and tendencies which define one's core Essence; action based on one's most concentrated sense of Self. There is an Indian phrase that comes from the Vedas, it is called established in being, established in the Self, perform action.

Thought: In essence, the prerequisite for self-consciousness. Without thought there can be no recognition, no cognition of Self. In other words, and if properly recognized, the reflection of pure spirit, a road map towards the source of such thought. Metaphorically, in the ocean of the mind there lies the mystery of its source.

In terms of Love to me this seem to be the highest expression of self-consciousness. Metaphorically, it is from the love of the Self that we shall create new worlds in which to play. And this is very synchronistic for me in light of which Magister Menschel was talking about Setagenesis but that would be food for future thought.

It is also important to note the use of the word Vedic as opposed to Hindu. Hinduism is the modern and much more watered down version of this ancient tradition/knowledge which has deeply influenced the likes of Crowley, de Lubicz, Gregor Gregorius, Gurdjieff, to name only a few. And now some of these connections might be a kind of thought other particular traditions but they seem to be there none the less, which I find interesting in terms of magicians recognizing the possibility of this process as a magical tool.

This most common and historically modern interpretation of the holy tradition of the yogas can be seen through the writings and/or oral traditions of the following vedic masters. One Priest Kotkavuori has already mentioned, which is Patanjali, the other is Krishna, and the third is Shankara. Each of these vedic
masters is known for emphasizing a specific principle over the others: for Krishna it was love, for Patanjali it was will, and for Shankara it was thought. But nevertheless, all three were intimate aspects of each masters teachings and of the holy tradition itself. I mention these three because they were the most prevalent in the historical records.

I find this very interesting in the light of modern day Setianism. Certainly the love of the Self, and in turn, its expression is paramount to all Initiates of the Left-Hand Path. We love ourselves so much that we want to find more about what this is this thing that we are. We claim Will as the ultimate tool for progress; and without thought (discrimination) there can be nothing of true value.

The holy tradition seems to specifically take its name from the fact that its succession was not through books and/or ancient tablets per se, but was an oral tradition which seems to have spanned millenia. In fact, it was this simple aspect which was said to have guaranteed its purity over time. It was thought individual, the process of Initiation of that individual that guaranteed the purity of tradition. And what I read of ancient Egyptian priesthoods there was similar type of process which had similar effect.

Now the Vedas (… here Priest Severson makes an amused note about a difference in our dates for their writing). Scholars believe groups of Indo-european speaking people calling themselves aryans, or noble, began to enter the Indian subcontinent through the Hindu Kush. There, in the Indus river valley, they founded a civilization already thousands of years old, thriving and advanced in technology and trade. From the fusion of these two cultures, the aryan and the Indus valley, Indian civilization was born. As time passed, brahmins produced commentaries to explain the meaning of these ancients rites. Hymns and commentaries together became a sacred heritage passed from generation to generation. These are the Vedas, India's scriptures. Veda comes from the root vid; "to know": the Vedas are reveled knowledge, given to humanity, according to the orthodox view, at the dawn of time. They exist in four collections, each associated with its own family tradition: Rig, Sama, Yajur and Atharva, with the Rig Veda as easily the oldest. The first and largest part of each collection, called karma-kanda, preserves the hymns and philosophical interpretations of rituals used in Hindu worship to this day.

The Vedas are a key aspect of the holy tradition because they chronicle the "change" and evolution of the knowledge itself. And this is very interesting concept because if you think about the way knowledge changes, sometimes it changes for what we call "good" and sometimes for "bad". So maybe more in terms of clarity or in terms of confusion. So to properly look at Veda is very important again, not just study as a scholar, you had to a certain extent involve yourself in the process so
that intuitively as well as intellectually these things would come together and hopefully produce something different as a result. Another text that is commonly associated with Hindu tradition and which is their great allegorical story is Bhagavad Gita, or Krishna's counsel in war. The Bhagavad Gita has been the exemplary text of Hindu culture for centuries, both in India and the West the sanskrit title the Bhagavad Gita has usually been interpreted to mean the song of the lord. But this is misleading, it is not a lyric but a philosophical poem, composed in the form of a dialogue of a warrior Arjuna and his charioteer the god Krishna.

I find this text interesting and appropriate to mention because it is generally considered to be the “bible” of the Hindu religion. At least that is how it has been described by a people I know to be Hindu. It is also a small chapter of the greater Indian epic Mahabaharta. I (...) in terms of my current study of it I find this description to be quite misapplied. And with the tragedy of Christian religion and modern Hinduism it is a glamorism or a more ancient and probably more truly inspirational sources. The allegorical message within the Gita directs the readers attention to the internal, I stress the word internal, conflict suffered by Arjuna as he confronts in battle his friends and former teachers. This is a quote from a commentary on Bhagavad Gita:

"We can sympathize with his, Arjuna's impulse to shrink from a violence he sees in a human condition and we can learn from the ways in which Krishna teaches him to understand his own and others morality. Krishna's exhibition of the relationship between death, sacrifice and devotion dramatizes the hindu idea that one must confront death in order to transcend the limits of worldly existence. Such a moral dilemma confronts all to Initiates and their individual struggles to divide themselves."

I find such dialectic process within Setian Words of both Magus Robinson and Ipsissimus Lewis. Essent, the Word the (...) that Initiate confront his or her own demises as a factor of understanding the path of Initiation. The death of one's can connect to its current source of manifestation is the key to the transcendence of such an inherent boundaries. In other words, a possible subjective immortality. In terms of Remanifest, successive transformations potentially results in both a greater depth of personal awareness as well as ability to act thereof. I've always perceived Remanifest as a form of rebirth in (...) of a previous death to ignorance and unconsciousness, which is really in my opinion quite opposite to what is implied in most yoga-style traditions. In other words, lose yourself in this, don't necessarily gain a greater or higher spiritual awareness as a result. The point being, we are all potential warriors on the battlefield of our own lives, our own created destiny, or what in sanskrit is called dharma. Fighting to keep our unique sense of self-awareness individuality in the face of the world filled with subjective overlay and
misunderstanding of inner Self.

Now this next section is probably the most controversial so, I list in terms of my own perceptions of it, but I really think is something interesting in and potentially applicable. I mention the god Krishna. Well there is a lot of crap about this guy and a lot of stuff of hare krishnas dancing around all this kind of stuff, it's really just complete bullshit. If you take a look at the historical character of Krishna something in my reaches of him, something very different starts to come up. Unlike the modern renditions and interpretations of this god-form, which include simply silly to quite ridiculous (laugh in the audience), I found this personified deity to be quite indicative of the isolate perspective.

"The eight incarnation belongs to the third age, the Dvapara Yuga. Visnu then manifests himself as the Dark One, Krsna, the embodiment of love, of the divine joy that destroys all pain. The root krs means "to drag", "to give pain". And stands for the age of conflicts, Kali Yuga. Should the name Krsna but once come across the mind of his devotee, it takes away, devours, eliminates [the suffering inherent to] this age of conflicts" (3).

He (Krsna) is who destroys sin, he who is realized through the Vedas. He is the protector of all the sacred utterances, the instigator of all forms of knowledge.” (3)

Unlike the modern – and even the relatively ancient personifications of this god-form, the Initiatory concepts Krishna represents seem to instill an awareness of the Self; otherwise, why the hell were you bother to counseling when you have to deal with himself, and specifically what would need to be done in order for Initiatory progress to be experienced.

It is important to also note that the relevant mention of Krishna within this context is not in terms of a devotion and/or acceptance to "what" he might be, but more so for an explanation of the tool this god-form can allow the black magician to accomplish.

I know it sometimes can be very hard to unthink, or to unlearn things, but I guess I've taken it for myself as a personal mission to redefine, recreate some of this knowledge so that it can be (...) to those who may have been interested in the past but it have been drawn away by certain connotations that exists currently in the Western culture. If I'm successful well then that will happen (...) Another area that is interesting to me in terms of the history of the Vedic tradition is the idea of shankatarias.

As a result and the proliferation of vedic and subsequently Hindu traditions, the sage Shankara set up a number of holy seats in which schools could be constructed around. Each of these seats would be held by a vedic master of some considerable insight and knowledge. These schools were – and to a certain extent,
still are in use for the training and facilitation of the modern day Hindu religion.

I find this interestingly indicative of many Initiatory schools including the Temple of Set and its Orders, Pylons and Priesthood. The point being that there was/is an individual who stands for the source from which inspiration and wisdom can be solicited. For me, I need anchors from which through I (…), so I'm looking for way in which to tie the idea of working within a school, within this type of reflective environment, which gives me inspiration as well as shows me when I'm wrong at times, etc. (…)

A very important differentiation that I alluded to earlier was the idea of vedic vs. Hindu: It is very important to understand that there is and was a definitive difference between modern day Hinduism and these vedic traditions during and before the influx of the aryans tribes of Indo-Europe.

In general, Hinduism: A Right-Hand Path religion based on the devotion/worship of a pantheon of god-forms. As a polytheistic RHP religion Hinduism has many facets in terms of the gods and goddesses an individual and/or a group can take as meaningful. The interpretation/use of such forms is usually attributed to the form itself, not the individual perceiving the said form.

Vedic, on the other hand, the tradition of manifest/unmanifest knowledge. Also, a study of the cognition and transcendence of knowledge itself. The word veda can be translated to mean a knowledge. As a result, there is not necessarily a moralistic implication towards such a study itself. Only that knowledge/understanding can “purify” one's vision and action to the point that it would be perceived as moralistic and/or ethical.

I pass the floor to Priest Kotkavuori to talk about Patanjali in more details.

T.K.: Yes, a little bit more about this man. Patanjali was involved with the Sankhya school, that is one of the six Indian philosophical systems, and he got some influence from them. Indeed, Patanjali got theoretical framework and metaphysical foundation to yoga philosophy from Sankhya school. Yoga's and Sankhya school's approach to existence is partly similar, but there is some important differences. Firstly, while yoga is theistic, it has a personal god, Sankhya does not have any god. Secondly, according to Sankhya school, the only way to liberation of self is metaphysical knowledge, which yoga takes as an important factor, but adds as equally important factor the techniques of meditation.

There are numerous branches of yoga. Some of the best known of them is hatha yoga, which is at its worst reduced to almost mere gymnastics, but it can be much, much more. It can be a ground for raja yoga, which is actually what Patanjali was teaching. And then there is bhakti yoga that is about emotional practice, and a more emotional way to get to know the Self; jnana yoga, that works
with principles of knowledge, and raja yoga, that focuses on consciousness itself. All of these branches have a different emphasis in their work but their goal is the same: attaining the knowledge of the core Self.

As I understand it, the system of Patanjali represents the roots of articulated yoga philosophy, and from the main lines all the different ways of yoga can be traced to its basic premises. This is all I know about Patanjali, but I think Priest Severson has something to add.

J.S.: In my investigation of Patanjali's *Sutras* he is known for series of sutras, and *sutra* in Sanskrit translated into English approximately is a thread, like a thread of consciousness. Not so much a physical thread, but a thread of one's life, one's thought, such a thread of one's family tradition, etc. These *Sutras* are like (...) a philosophical poetry, but hidden within these are formulas for consciousness, that if applied in a state of singular awareness or focused potential on the self can produce what Patanjali calls miraculous. And I find it very interesting that one of Patanjali's *Sutras*, one of his hidden phrases of power, had very much (...) in English translation as the pole star. I found it very significant, because according to what I understand about this Sutra, the pole star, is it allows the Initiate to rise above a lot of confusion that culture and contemporary thought cast to the process of self-realization and connect the Initiate with his potential origin in the stars. Now, obviously that is (...), but on an intuitional level it seems very appropriate. And through this particular Sutra you almost travel back, not in time as not completely the best way to describe it but, almost back through this process of our Coming into Being, the (...) of soul within this flesh and to what is happening to us right now.

I think the interest in Patanjali in general is kind of, is almost suddenly effected by this, and is in my work, and obviously to certain extent to Priest Kotkavuori's, is a very considerable interest, because again it transcends the idea of morality, or more specifically not (...) other garbage that goes along with the development of the Right-Hand Path religions and cuts really to the chase, because really to the important conception that the very common (...) that knowledge is really what will set you free. Again, is very intriguing to me. And that is pretty much all I have to say about Patanjali at this point.

But I do want to mention as part of this historical perspective, and Priest Kotkavuori will add some of the European aspects of this a modern day, is the idea of yoga as of coming to the States, again a very brief overview, and maybe helping to explain why so many people or so many Initiates of the Left-Hand Path, in general have been a kind of I don't want to deal with that. Primarily the most popular, the Transcendental Meditation movement, approximately started in 1958 in India, came to the United States and basically got a lot of notoriety. A quote from
the particular book I've been researching:

"The technique of TM was brought to the world in 1958 by his holiness Maharishi Mahesh Yogi. A physics graduate of Allahabad University in India, the Maharishi studied for 13 years with his master in the Himalayas before beginning to teach TM throughout the World. His teacher, Swami Brahmananda Saraswati, was Shankaracharya of northern India..." (4)

In the 1960's the TM movement seemed to fit right in with the natural change and upheaval associated with that particular time period. Many famous people became associated with TM including but not limited to the Beatles, Stevie Wonder, etc.

This was the first time, in any significant way, an exclusively eastern alternative approach to life had touched the puritanical views of the United States. At first TM was tagged as a "stress relief" technique. The deeper one would travel into its fold, it would become obvious that it was also a lifestyle as well. Out of all the literature that has been published, two books are of the most significance: Maharishi's translation of the Bhagavad-Gita and the RHP tome: the Science of Being and Art of Living (also penned by Maharishi). The TM movement is significant because it changed the acceptance levels towards eastern knowledge in general.

That's probably the best example of a group trying to make some sense out of this Eastern philosophy but still by virtue of their existence to this day of my knowledge of I was involved with for several years is that they really haven't been able to do what they set up to do. Obviously because I'm here.

Next is the guru-phenomenon, or what I call the guru-phenomenon. At least within the U.S., the TM movement sparked a myriad of other gurus – from India or domestic in nature, which in turn, spread like wildfire through the open minded people of the 1960's, and continued well into the 1980's.

Unfortunately most of these "gurus" were people only interested in either sex, power or money (most of the time all three).

(laughter in the audience)

This tainted and confused the true Initiate, because it also potentially closed a door to any real Initiatory value held therein. And again, the reason I bring the subject is because I think these two points illustrate a lot of the potential misunderstanding that modern day culture for this particular tradition. Now in terms of Europe.

T.K.: Yes, a short view on yoga's arrival to Europe. For a long time, India was a very unknown place for Europeans, or for Western people in general. Interest
towards that ancient culture started really to arise during the age of romanticism at the end of the eighteenth century. It was during this time f.e. that similarities between sanskrit, latin and greek were found. Despite the growing interest towards Indian culture, its spiritual traditions were in general approached as “infantile” by Westerners who were very sure of their own excellence. It has only quite recently come to a more objective and open regarding Indian spiritual traditions.

Yoga started to come known in Europe during the twentieth century. Its main spokesmen at the time were Ramakrishna and his most famous student Vivekananda. The latter of them made travels to Europe and the States in order to make yoga known also there.

The magical organizations that has used yoga in Europe, they are quite numerous. The most known of these are of course the Golden Dawn and the O.T.O. Also Gurdjieff had lots of influence from it and India in general. To name just a few individuals who have been influenced by yoga or Indian spirituality in general there are Aleister Crowley, Karl Kellner, Gregor A. Gregorius and many magicians of the Golden Dawn.

There has also been in the 20's and 30's a more germanic approach to the practice. I think the most famous of these rune yogis is F.B. Marby from Germany. Magus Flowers' has made a good look at this, and in general of German rune yogi's practices, in Rune Might. I think it is a good source if you are interested in this kind of yoga. And of course the Theosophical Society was also interested in yoga but as far as I know they were more talking than practicing it (laughter), or really doing something of Initiatory value with it. And as we all I think remember from the Crystal Tablet of Set, the terms Right-Hand Path and Left-Hand Path have originated from North-India, where in certain tantric rites female was positioned to the left, as far as I know it was for sexual practices, and for the right it was for something... something else! (furious laughter in the audience) and it was Blavatsky, she didn't like this at all (laughter in the audience), I don't know why, but I think she is the origin of why in general in magical circles in the West Left-Hand Path represents "bad" or "evil" and Right-Hand Path is a "good" thing.

Next we go to the theory of this practice. And I first very shortly express the most traditional theory or method about the practice. It was articulated by Patanjali and it has eight limbs, why limbs, I don't know but it is a traditional way to call these members of the practice so I call them limbs.

The first of these limbs is called *yama*. Which seems to be for the Right-Hand Path yogi a various normative moral codes, whose main aim is to harmonize the yogi with the rest of the Universe. From the Left-Hand Path perspective I think that the yama means personally created moral, or the basic approach to existence, either Right- or Left-Hand Path. It's an approach to the rest of the universe, would I
like to be in harmony with it or would I like to push my Will to it and use it to enjoy all the possibilities that are there for a yogi. A Right-Hand Path yogi wants to focus only to what he thinks is Self or “god” and practice only with this thing. The Left-Hand Path yogi wants to reach out to use all the possibilities that are there for an individual.

The second limb is *niyama*, I don't know how to spell this sanskrit, but it means virtues that supports the moral, the basic approach to existence that a yogi have, and these virtues, of course, depends very much on one's moral, what one want to do, what are one's aims and so forth. These are the first two limbs and they are not yet practical in a physical sense.

The first physical limb of yoga is *asana* which simply means a posture. It doesn't mean that you have to stand on your head. Any posture is asana. What it is for – it is a tool for meditation, it is one of these practical tools for meditation, and as I understand the challenge of the first practical limb is to master own body to extent that no external stimuli irritates your mind, that you can be totally focused on what is going on in your head, in your mind. This is the first step in this physical practice.

The fourth limb, *pranayama*, which is simply control of breathing and its use. Breathing in general effects the mind and how we feel. If we have very fast breathing rhythm I think we are not so calm and can't so much focus on our thinking and things like that. In this traditional limb system itself I think it aims to bind the breathing with the Self and to start to circulate this essence which is the aim of meditation more and more as we go further into these limbs.

The next limb is *pratyahara*. This is in a way controlling the senses, but the main thing is about entering the contents of the mind. Here starts the practices of trying to really focus on what is going on in your head and trying to fathom the whole field of mind and what's in there in general. The most easiest practice, easiest (laughter) the basic practice would be to not think about nothing, as P.D. Ouspensky would say. When this point is reached one can start really to focus more and more on what is going on in the mind.

The sixth limb is *dharana*. It's the true meditation, it's what yoga aims at. Dharana aims at focusing on a single object. In a previous limb we tried to link in general with what is going on in our minds. This means we try to focus on just one thing. I think that the most basic thing that the yoga aims to do meditation with is the Self. From this basic point of meditation there comes the other points, what ever they are, what ever one wants to meditate on. The main thing is that yogi tries to see things as they are, so to speak.

The last three limbs are actually a serie, that are very much connected to each other and it is quite difficult to try to put it in words what is the difference
between them. The seventh limb *dhyana* can be said to be on the brink of *samadhi* which is the highest attainment of yoga. This state has been called by many names and described in many ways, but in general attainment of samadhi means that one has reached the state of ecstasy or magical inspiration. I think this state can be compared to the highest ladder of being as explained by Plato; the state of direct knowing of real, good, truth, the first form. You would like to say maybe this is a state of *noesis*. This is a very quick tour to these basic limbs, I find it difficult to express them with words. If you have any questions, please ask.

J.S.: I just want to say one thing about samadhi. As Priest Kotkavuori has mentioned, in the current language, the current vocabulary, is considered (...) my proposition is just another beginning and there will be more information about that.

Magister James Graeb (J.G.): A comment if I may... repeating what was just said. The eight limbs of raja yoga I would summarize, first of all what Priest Kotkavuori said was very well presented, but you might want to think of yama and niyama as the practices that sets forth the conditions within which meditation can occur. Yama are things you do, niyama are things you abstain from doing. What ever is considered your meditation practice there will be yamas and niyamas attended with it. Asana is being able to sit in a postures that your body does not create disturbance. Pranayama you would like to try this for a second, take a breath and then exhale in your left nostril and inhale through it... And a long full exhale through your right nostril, through it, just two full cycles (here Magister Graeb illustrated the practice and audience tried it).

(...) We see it in common language when you say calm down breath slowly. As an Initiate starts to control breathing he starts to control pranayama. Lots of fancy techniques. The fourth limb and sort of the fifth limb that Priest Kotkavuori mentioned, is pratyahara, that which is drawing consciousness from the senses and just watching the mind so that you are not really concentrating on anything, you are just watching the mind play (here Magister Graeb described that as ”monkey jumping game” or the like). The next one up is dharana which is a form of one-pointed concentration like the, anything as simple as a flame of the candle, and I would suggest that probably this state of meditative quiet most of is reached during (...) of the Temple. The next one up is dhyana, and that is a single minded concentration that is, associated with subject-object duality it is as just consciousness itself. Samadhi is not describle in ordinary language, there is a technical language in yoga in sanskrit of some of its states, but essentially consciousness absorbed in itself, it is self-reflective. I haven't been in samadhi (...) but that's in a nutshell of yoga limbs, they are called raja yoga, the royal yoga
because it is based on discipline or will power system and is considered the royal road to awakened infinity, to various magical states, varied cities of powers a yogi, or yogini, could manifest.

T.K.: Thank you very much.

I just want to add that these traditional limbs are complemented with mantras, that are "holy sounds" or word-formulas. The most known of them in India is "Om". I should also mention mudras, or hand postures and the system of chakras, a system of magical physiology, too, here.

Those of you who have been doing the Nine Doors of Midgard curriculum of Magus Flowers, I think you remember the building of the Yggdrasil-pattern within, and how you can draw magical power from it to yourself. It's similar to the chakra system but it's in a different context.

J.S.: One thing that I would like to say, just reaction to what Magister Graeb had said and what Priest Kotkavuori have shared with us, is that this is the most common definition of these limbs. And obviously, for our initial introduction statement, certain areas and certain concepts, like samadhi, are being investigated, and being investigated in terms of what both of us interpret and experience as Setian or Left-Hand Path philosophy. This in and of itself is a pretty big challenge, and as a result, as an initial result, what I have determined, is that the use of Left-Hand Path yoga is determined via intent and in other words, these are tools, tools in and of itself are neutral, they do not carry any particular type of morality or ethics or even paradigm in terms of what we consider the Left or Right-Hand Path. Granted, tools are created for specific purposes, a screwdriver is used for screws, but the further analogy is what you are making has a very considerably greater variety to it. So in another words, we are attempting to use these tools within our understanding of Setian philosophy, of Left-Hand Path philosophy and see if something significant can result. Now, something obviously significant has already resulted, or it would not be bringing it to this level.

This is a very important distinction because it lies at the heart of its Remanifestation. Remember we are dealing with a tool originally intended to awaken the pure knowledge of things, to enlighten not to diminish, not to dissolve.

This is pretty much to the core of where we are continuing our journey. But I'd like to mention something that Magister R.W. has recently shared with me. He makes a very clear distinction between the Right-Hand Path version of unity and what it can, in my opinion, become through the use of Left-Hand Path yoga techniques. This is a quote from Magister R.W.:
"There is no proportion in oneness, there is only proportion by being cognizant of division and separation. The antinomian spirit insists that maintaining self-awareness – and act of proportion – is more true to human kind's essential spirit of extending itself than seeking unity. It is important not to confuse unity with synchronicity. Extension – an act of creation – cannot manifest through a created construct employing a unification of the Self with any other element either the subjective or the objective universe. If we are to understand unity through its accepted definition it is the merging of individual elements into a whole. Synchronicity is an aligning of these elements into proportional relationships which then manifest as facilitators. Synchronicity is a gateway from which that one end of the spectrum can extend to the other. It is an exploration of polarities."

What I find significant in the above statements, Magister W. goes on to expound as resonance. This is what the concept previously known as unity within the Right-Hand Path, is in turn, becoming for the Left-Hand Path practitioner. A sense of proportion between the Self and the interconnected/interlaced objective world around it. This is of paramount importance because such an attitude defines the Self for the sake of its inherent singularity. Then in turn, allowing that same Self to manifest through the actions of the Initiate based on an understanding of the objective universe, not only of its subjective overlay. In addition, another reason why the use of Left-Hand Path yogic techniques are so interdependent upon the intent of the black magician. It should be also considered a dangerous path because of the pitfalls and misinterpretation which we have outlined in this discussion.

Now, we are at the point in the lecture where we would be a kind of (…) the workshop. Via Magister Graeb's outline of raja yoga and specifically of the part of about meditation as a set up to the process that we are going to do in the workshop I'd like to explain something which I think to my investigation is very radically different approach to what is commonly known as concentration within meditation. Yes, Magus Webb...

Magus Don Webb (D.W.): (…) I have a couple of comments of what have been said. I'm certainly not in the colleagues, but (… laughter). Left-Hand Path yoga is (…) almost nothing is written about it in English. However, there are two books that can be recommended on the topic. One of them is by Julius Evola, the Yoga of Power. And then there is a (…) published by (…) called a Doctrine of Vibration. Now, Doctrine of Vibration is very, very, very scholarly text. But, as (…) to know a great deal about sanskrit thinking and is written by someone who is completely clueless about Initiation. In-depth study of I didn't get it, this is what I didn't get (furious laughter in the audience). (…)

I'll give a very quick definition of what is yoga of the Left and yoga of the
Right. The yoga of the Right and (...) they are both interested in how to deal with *maya*, which is the world around us (...) You might be more familiar with purusha or (...) In the yoga of the Right you eventually both realize all *maya* is illusion that really nothing in the outside world exists, what is essentially you, and you achieve there more sort of liberation out of it. In the yoga of the Left you realize that everything our side you can be made into the power – *maya* is *shakti*. So anytime you have that notion that all my life experiences make me stronger, if you look to (...) to infinite level, and (...) that all the time, that would be the Left-Hand Path *samadhi*. The Right-Hand Path *samadhi* are ”gee, not that all that really matters – it's all just a show”. (...)

J.S.: Thank you, Magus Webb.

So, before we actually start the process, that Priest Kotkavuori will take you through, I want to explain something about meditation that maybe a lot of people have never been exposed to, maybe some of you have. Magister Graeb's definition that was mentioned earlier, is the most common, is the most accepted, has to do with extension of the concentration. My studies which started in the TM-movement and moved out into my own investigation and then into the Temple (...) a very interesting approach to this extension of concentration. It involves a use of words of power, or personal words of power, personal phrases of power, or commonly understood as mantras, to have a traditional grounding, but not so much, especially now within the Temple environment I think that everyone here is in tune with themselves, to be able to identify, at least in this point of time, something, some frase, or some word, that seem to resonate, to invoke a special feeling, or special thought about your life and the questions that you go through. Obviously example is *Xeper*. Another would be *Remanifest*. The Æonic Words could apply to this – and the phrase Xepera Xeper Xeperu, which was a magical spell in the ancient Egypt. Or it can be something that completely comes out of yourself. The importance is that it has a sense of focus. Now, traditionally (...) I repeat this word (Priest Severson caricatures a die-hard yogi here). And everything you possibly can keep this word going, and you force yourself to concentrate and do things to do all these incredible things to do this – I think it is a hellish waste of energy. In most cases (...)

Obviously we consider Will to be very important, in other words, recognition, that we can change things, or that we can influence things at least. Well, its really no difference with the mind – think about the way we think, its almost like a river. Even if we're not necessarily specifically trying to think about one thing it happens anyway. So what I'm suggesting, in this process, that we are
taking you through, is that when we come to a particular point I will be basically challenging you and (…) to think now of that special word or special phrase that seems to be intimately (…) of yourself or something that inspires you very deeply.

When we get to this particular point, you have an opportunity to repeat this phrase or word, I don't want necessarily, and again, this is a part of the workshop, something I think would be interesting for you to experiment. But I want you as to begin to repeat the phrase, but because we know the mind is or I that create the mind like a river, it sometimes can take you to in any number of different ways, you might find yourself fooling about something completely different. This is where the act of Will comes into the play. That's potentially different than what most people understand meditation to be.

Ok, fine, so that happens. So you trail off and you'll be thinking about something completely different. But once you recognize that you have, its an act of Will to go back where you was. The inner pronounciation of this sound, which is connected with this word or phrase which you find intimate with yourself. As a result of this, something may or may not happen. So after we are done, everybody has chance who wants to just express the experience they had of it. This type of meditation is obviously a skill – so you can't have it (here Priest Severson strikes his hands together) just like that. It takes certain amount of practice – that hopefully this process we will take you through will give you flavor of what its like. If you like that you are more than willing to share, however long or short period of time, with our processes in terms of correspondence or working together if you like, or if you find it completely tasteless that's ok too, for it's important to have diversity, to have individual process. So, on that note, first of all that everyone has understood what has been said. Magus Webb...

D.W.: Just another comment, on the word to be chosen. Some people on the Left-Hand Path (…) ahim, which is ”I am” in sanskrit (…)

J.S.: Are there any questions on what I have described? (…) First I could apologize for the heat if I could do something about it (laughter and jokes about air conditioners and so forth). Ok, so you wanna go just over what we're gonna do first and then what we can expect?

T.K.: The practice is, I think it is important that it is quite simple. What we aim to do is to get a general taste of the practice. We can't expect that we would go into details of special practices so I think it's important to give a feeling of what is this kind of practice like. There are only three asanas, or postures, that is in this practice. I show them as I explain what we are going to do in these parts.
We begin with a relaxation and the posture is just sitting. To relax oneself to become more and more able to sit still to concentrate more on our minds not yet explaining what we are going to do (laughter) in the whole practice. After this we focus on breathing I am going to say something while doing these periods of the practice, leading it, I think it will be quite easy. When we are going to focus on our minds, first we focus on what is there in general and after a few minutes I'm going to lead a visualization. And on the certain part of this visualization part, there comes the challenge that Priest Severson gives. Then I let the visualization to stand. Also, it will not end there (laughter). The next posture in this visualization is, we stand, we in a concentrated way reach our hands upwards and start to feel this essence, this inner self that we have at this point raised within. And to feel how it flows to our bodies with our breathing, with our movements. In as concentrated way as possible. So we are going to do this kind of very simple movements – much slower than I am doing them now. And we are concentrating on our Selves and how this feeling, this essence flows to our bodies. I'm going to have a visualization for this part too, and after it is finished we return to sit and practice is then almost at the end. I'm going to say something very shortly and we then slowly start to come back to this space and time.

J.G.: If I may add (...) also. If you don't have a particular rhythm you prefer, you might want to try in four seconds, hold for one, up for four, in four one, (...) If you want to try to extend the expiration cycle. Four-one-four, easy (...)

J.S.: We decided we're not going to handle hard stuff because that's just inappropriate to this particular context, but you get the idea in terms of the way he will take it through.

T.K.: Do you have anything to add?

J.S.: Just only that after we've finished the meditation, the challenge, and your final, that the repetition of that particular word or phrase, would be about to five minutes, don't worry about the time, we keep track of that. And Priest Kotkavuori will then at the particular point bring you back to his guided visualization. Before the standing we give everybody a minute or two to sit in silence for a moment, to reflect on what happened. And then we will move on from there. And then you are also going to, at the very end...

T.K.: At the very end I'll read the first part of the *Word of Set* and it will finish the practice.
(Someone came into the room, some discussion at the end of the room).

Magistra Pat Hardy (P.H.): Sorry for this interruption. Would it be appropriate to have a few minutes of break associated with this before coming further?

J.S.: If we have enough time, certainly.

P.H.: Ok, it has been a long presentation and I think that people should be permitted to get up and stretch, use the restaurant perhaps.

J.S.: Certainly, a very good suggestion, yes absolutely.

(Some fifteen minutes of break).

Left-Hand Path yoga practice – Pathworking

T.K.: (in a sitting posture): Find a convenient sitting posture and start to relax yourself, from feet to head. With every breath relaxation deepens. Do not try to do anything else than to relax your body. Little by little, all distracting physical sensations to your mind will lessen.

Now, focus on how you breath. Let your breathing come a link with your Self and your body. Feel how your Self starts to flow into your body.

Now, focus on your mind. What moves in your mind now?

Now, rise in your mind ten meters above the hotel. Look around you, see and sense the view.

Now, rise to fifty meters above the earth. The time has finished to exist. Your body does not bind your being. See how the sun rises and sets down. See how the seasons change. See how people born, live and die. All of 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 stand on the moon and you look at the earth, that strange 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 that Universe can have value.

You Remember who you Really Are. The undefiled Vision of your Self and your own order of things rises. Utter your Name to the Universe, break its silence, its harmony, 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”.

J.S.: (The challenge): And now, on this most exalted Vision, allow the vibration of the most Sacred word, Sacred phrase of yourself, echo, in this spaceless and timeless place.

T.K.: With your own speed, descend with a dark glow in your Being back to the earth, all the way back to the hotel room. Now, you see within your body the dark glow that you earlier rised. Experience its burning, its Essence within you, within your movements and senses.

See in that dark glow the pentagram of Set. Do full breathing nine times, and with every inhale draw the Essence of the dark glow to your body. Experience how it fills your body and your whole Being, experience how it says: Come into Being! Remember yourself!

Now, with your own speed you may rise to stand (standing posture).

Now it is the time to vitalize your physical being. 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 naturalization. Rise slowly to stand, and rise slowly and in a concentrated fashion your hands up, then put your hands down, and then again up, in your own rhythm in circulating the Essence.

Focus carefully to this movement, for from that conscious movement the creation of the whole Universe begins, and all of your movements and thoughts are in direct proportion to it. To drop a pin would make earthquakes. Slowly rise your hands and rise them again with your own speed, circulating the Essence.

Experience how your Essence radiates fierce Joy of your own Will, your own Self. Rejoice of the possibilities that your body offers for your Being and Becoming.

(Sitting posture) Now, return slowly back to sit, concentrating on the importance of doing your Work. Reflect on this, and then do nine in- and exhales to move back to the dimension of space and time. You may open your eyes if you will.
You Remember who you Are, and why You are here (the first part of the Word of Set is uttered by Priest Kotkavuori).
With your own speed return to the everyday reality.

Thank you for this journey.

Notes:

1) The *Upanishads* translated for the modern reader by Ekanth Easwaran.
2) The *Bhagavad-Gita*: Krishna's council in time of War translated by Barbara Stoler Miller.
3) The *Myths & Gods of India* by Alain Danielou.
4) *Transcendental Meditation* by Jack Forem.

Initial reading list:

*Seven Schools of Yoga* by Earnest Wood.
*Yoga: Immortality and Freedom* by Mircea Eliade.
*Understanding the chakras* by Peter Rendel.
*Aghora: At the Left Hand of God* by Robert E. Svoboda.
Appendix 6

Dromenon

*Where fear is present, wisdom cannot be* – Lactantius

Published in the *Left-Hand Path*

Dromenon means three things. *Drome-non* is a noun with its etymological background in Greek. *Drae* means doing something, achieving, *dromenon* something that is done, performed. In ancient Greece dromenon was a form of dynamic ritual expression, a therapeutic dance that participants used to reach an altered state of consciousness through its rhythm. In the Middle Ages a dance through a certain kind of maze was also called a dromenon. It was seen to stimulate a kinetic form of intuition, remembering of the pulse of being. All of these things can be seen to relate to the type of dromenon that is the subject of this chapter.

We live in a psychological dromenon, a maze. Symbolically speaking, the centre of this maze represents the core of ourselves, the perennial source of power. The outer circle of this maze represents our contact with the surrounding world. The space between the outer circle and the centre includes our magial link with all of its psychological dimensions. This area also includes all kinds of ”knots”, painful experiences of the past and personal weaknesses.

We all have our unique psychological limits. Knowing these limits is important for our ability to respect ourselves and to be able to work with those limits as needed. We need to know when to say ”yes” and when ”no”. A notable amount of these limits originate in the previously mentioned knots. Painful experiences have been important factors in the totality of ourselves in moulding who we are now. These knots and the limits we have because of them are both a curse and a blessing. They are a curse because they seem to ruin the quality of our experiences too often, leaking out the energy that would make us happier. They are a blessing because they truly give us meaningful challenges to Work with to better ourselves as Initiates. In any case, these knots are part of our humanity, something that essentially belong to the human mode of experiencing our limits.

From an Initiatory point of view a notable number of our limits are considerably affected by our knots. As such they are in various ways coloured by fear. Fear is one of the greatest enemies of an Initiate, but at the same time one of the greatest teachers. Fear limits us in understanding, experiencing, and expressing
ourselves. Too often our inner knots keep us hiding within tunnels of our dromenon, avoiding full dynamic contact with the outer world. It is often because of this that people who do not make enough efforts to be consciously awake, see life all too often to be something that just “happens” to them, not something that they have enough control over. Too often people are not living their dreams and willing them to come true but whining about the present and fearing the future. Too seldom people are living in the light of their conscious efforts, rather they dwell too much on their fears and hopes. Marcus Aurelius summarized this well: ”It is not death that a man should fear, but he should fear never beginning to live.” As Initiates we should have enough courage to navigate our existence in the direction of our fears. This is an essential area of an Initiate's Work.

There are many kinds of fears; they cover all areas of our lives. We can fear physical, social, and psychic things. All of these things are bound in different ways to our past, present, and potential future. On the physical level we have some useful fears too, which all directly relate to our basic survival. Most of our fears are, however, such that they do not serve us as Initiates in any way. As a general rule, fears only restrict our ability to use the magical link, to express our inner self as directly and purely as possible. Because of this one's own fears and their many masks are worth self-observing, e.g. in one's magical diary.

What kind of things would you like to experience, to express, to do that you would really like to, but for one reason or another you feel you just can't? How do you suppress your feelings regarding those things and project them outside of yourself, or rationalize them away in other ways? What is your shadow like? What kind of things keep you from being able to have a full contact with your environment, to directly draw your essence present in your life according to your desires? Are you escaping to face yourself in all kinds of hurries? Observing your attitudes is a good mirror to many of these questions. Frustration, anger, angst, guilt, and so on are often (but not always) a masked fear. Most of these fears tell us about those things that we fear learning about ourselves. After you have mapped out your fears, their causes, effects, and forms, you are already a step closer to defeating them. Working with fears in a ritual form can be a powerful way to gain more control over them.

From an Initiatory point of view it can be said that the natural forces that can be

531 The shadow is a concept created by C.G. Jung. It refers to those aspects of ourselves that we hide both from others and ourselves, giving them different masks. A shadow consists of our tendencies and qualities that we see morally and otherwise condemnable.

532 It was because of this that C.G. Jung thought that the most difficult individual to face is oneself.
measured and observed by scientific means are not the greatest forces in the universe. The greatest forces in the Universe are our own inner, non-natural ones. Our psyche, our mind can affect the concrete material world, to create a magical link between subjective and objective universes in positive and negative ways. Projected and suppressed feelings and their social effects, as well as numerous psycho-physical illnesses and problems speak in their own clear language of our ability to create negative magical links. To a great degree they are productions of fear.

My own first experience of a ritualized processing of fears occurred in the early 90's CE in the United States in a psychodrama created by members of the Order of the Sepulcher of the Obsidian Masque\textsuperscript{533}. Psychodrama, a theatrical method to process personally difficult issues, is potentially a strong means to Work with one's fears. If you would like to perform a psychodrama, you would need assistants who you could completely trust. Not everybody has possibilities for that, but you can still create your own Working for the same end\textsuperscript{534}.

Map out your fears actively and for a long enough time, at least for a month or two. As the picture of your fears, their reasons and manifestations start to emerge, choose the most acute of them that you can start to Work with more closely. As you do that, think also how you could process that fear in a ritual setting. How would you symbolize its different parts, how would you operate with them in your subjective universe? How would you create a ritual space, where you could step into a situation where your fear manifests, and how could you Work your Will in that situation? How could that ritualistic processing of fear be linked to real life situations outside of the ritual chamber? How would you strengthen the courage you would need to face and overcome your fear in your subjective universe or get it more under your control?

\textsuperscript{533} See the first part of the trilogy, chapter 5: The Salem Conclave.
\textsuperscript{534} For the basic ideas of a Working, see the first part of the trilogy, appendix 8: Ritual Magic.
Appendix 7

On the Black Rûna Pylon

Published in Bolwerkr, vol. I, iss. 1 XXXII ÆS/1997 CE
the newsletter of the Black Rûna Pylon

As the Ultima Thule Pylon was founded by Priest DenytEnAmun, its Sentinel Emeritus in XXX ÆS, the Pylon's mission was 1) to offer the communication and feedback that is necessary for first degree Setians to attain the second degree, 2) to use and to explore our Northern heritage as it might be useful for our Initiation, 3) to encourage and educate second degrees to found and run their own local Pylons, and 4) to promote the Temple in general in North.

The mission of the Pylon is still the same, and now, as the first Pylon offspring from the Ultima Thule Pylon has been founded in Sweden by Adept Peribsen, one important step in fulfilling the Ultima Thule Pylon's aims has been reached. It is a sacred joy to me to witness the Coming into Being of the Black Rûna Pylon.

The Ultima Thule Pylon is an umbrella Pylon. It is an Æonic portal for all Northern Setians, especially for those who don't have their own local Pylons. One of the main aims of the Ultima Thule Pylon would be fulfilled when every Northern country would have their own Pylon(s). Thus, the founding of the Black Rûna Pylon is an important step in carrying the Black Flame to all of North.

When I look back at my Initiation I can't emphasize enough how important the local Pylon, the Kalevala Pylon, has been to my Xeper. First of all, a local Pylon is one of the most important tools for enhancing one's Xeper. This is especially true for first degree Setians. It is there, at a local Pylon, where one can interact with other Setians, Adepts and Priests – who can tell by their mere presence what the Temple of Set is all about. It is at a local Pylon where one can communicate about Initiatory matters with one's own langue in one's own culture.

Now such an Æonic portal has been opened in Sweden. It might not come as a surprise that the Black Rûna Pylon was founded in Uppsala, the old pagan capital of Sweden. Adept Peribsen, the Sentinel of the Pylon, has the power of the kynfylgja of the place upon his Work.

As every Pylon is an Æonic portal, so every Pylon also effects the Æon. A Pylon is a point where new Setians come in touch with the Temple, where local Setians Work together. Accordingly, to run a Pylon is a great responsibility. To run a Pylon...
has also a great potential for its Sentinel. I think this is especially so now when the Temple is growing rapidly.

Hail Adept Peribsen and the Black Rûna Pylon! May you Work wonders beyond wonders in Sweden! May the *kynfylgja* of the pagan Uppsala fortify your Work in carrying the Black Flame to the North!

*Xeper.*
Appendix 8

On Set

Published in the Scroll of Set, vol. XXIV, no. 1, January/February XXXIII ÆS/1998 CE.

[Note: The following is my answer to Adept Peribsen, who asked my view on Set to be used in his thesis on the Left-Hand Path in the University of Uppsala, Sweden].

For me, Set is the Principle of Isolate Intelligence, who gave mankind the Gift of self-consciousness in prehistoric times in order to strengthen his own Being, and in order to give mankind the possibility to self-conscious, individual existence.

Self-consciousness is a feature that separates human beings from natural universe. Because of this feature we are able to take into consideration in our actions past, present and future, to make notions about good and evil, give meaning and purpose to things, to effect the Universe according to our own Will, and to experience existence as self-conscious individuals. Whereas natural universe is predictable, human beings have possibility to act unpredictably, to be free Beings. Set is the metamodel for such individual existence.

My relationship with Set is that of mutual respect in enhancing and exalting his Gift of self-consciousness. I do not pray nor worship Set. Set does not tell me what is good and evil; it is my own responsibility to reason ethical (and other) questions and to act according to that reasoning. I take full responsibility for my actions.

When I communicate with Set, I do not lose my individuality, but become strengthened by him in my self-consciousness and Initiatory (Self-developing) Work. As a Priest of Set I seek to enhance the possibility for individual, self-conscious, autonomous potential of mankind to actualize within the Temple of Set, and without it as well as appropriate – this does not mean any kind of converting; by its very nature the Need for individual self-betterment must come from within an individual himself. No one can do such a work for others, only for oneself.

Reality of Set is not based on mere knowledge or on mere intuition. It is based on both, but it is essentially via rationally based intuition, my own conscious efforts to understand my own Self, via my own conscious efforts to Come into Being as a more perfect, more autonomous individual, that I have experienced the Principle, that it has become Necessary for my own Initiation (Self-development process) and Self-understanding.
Set will not be known to those who try to approach him with blind faith or with a strict scientific method. Possibility to come to know Set will raise only through exercise of own Will, rationally based honest inquiry on own Self and on Set as the metamodel for self-conscious, autonomous, individual Being.

One of our senior Initiates, Magus Flowers, wrote a great summary about the nature of Set:

I. Set is the Principle of Isolate Intelligence.
II. It is dynamic (evolving).
III. Its purpose is self-maintenance, expansion, and perpetuation. This is its only good – otherwise it is beyond good and evil.
IV. It is not omnipotent – it must work for the changes it causes.
V. It is not omniscient – it must work to see objectively.
VI. Its Gift of Self is perfect (complete).
VII. It can inform or “teach” those possessed of its quality.
VIII. To give more (if possible) would be to take.
IX. The presence of the Gift in us (flesh) is necessary to the evolution of the Principle of Isolate Intelligence.

Great is the Might of Set, Greater still he through us.

Xeper.
Appendix 9

The Principle of Isolate Intelligence, the Prince of Darkness

Published in the *Left-Hand Path*
(*Vasemman Käden Polku* in original Finnish 2004 CE, the first English edition in 2006 CE)

"Each particular instance of this soul – this phenomenon of the subjective universe – implies the existence of a first form or general principle from which all the particular manifestations are derived. In the most philosophically refined of the schools of the left-hand path this first principle of isolate intelligence is identified as the "Prince of Darkness", or the ultimate deity of the left-hand path. This is the archetype of the Self from which all particular selves are derived. This is also an element of the non-natural universe, which objectively belongs to the universe itself. In this way the Prince of Darkness can be seen as an independent sentient being in the objective universe because this is the very principle of that quality in the universe.”

– Dr. Stephen Flowers in the *Lords of the Left-Hand Path*.

It is probably clear to the reader at this point that from the left-hand path's point of view the Prince of Darkness is not some malevolent entity that seeks to lead poor human beings into eternal damnation and grill them for all of eternity. In the Temple of Set, the Prince of Darkness is called Set. Set is seen as the oldest known mythological expression of the principle of isolate intelligence. It could be added that instead of "him" we could speak of "it" here when speaking about this principle. The Prince of Darkness is a trans-cultural, universal principle, a form, and not some anthropomorphized Judeo-Christian mythological figure.

**Cultural context**

As e.g. H. te Velde has described in his work *Seth, the God of Confusion*\(^{535}\), Set has essentially been a *neter* (principle) of the borderlands of existence. Before the arrival of the cult of Osiris Set enjoyed a highly revered position among pharaohs of ancient Egypt. He did not have the infamous status that is commonly employed in today's general ideas about ancient Egypt's mythology. Of all the neters of ancient Egypt, Set was the only one that clearly operated outside the essential realm of the other neters. His mythological character describes his nature – he is a combination of elements that make him non-natural. He does not represent any known real animal. As such he is essentially non-natural, or *ganz anders*,

\(^{535}\) See also Griffiths, J. Gwyn: *The Conflict of Horus and Seth*. 
"something completely different", to use the terms of Rudolf Otto for the numinous⁵³⁶.

The Prince of Darkness has not manifested only in ancient Egypt but everywhere that his Gift of self-consciousness has manifested. Because of this different cultural manifestations of the principle of Isolate Intelligence can be found throughout the world.

**Darkness and the Borders of Existence**

The term "Prince of Darkness" is closely tied to the left-hand path's Western context. As such it is pretty poetic and does not have the same significance or relevancy everywhere in the world. What counts here is the universal principle of the Isolate Intelligence. It can be noted that conceptually "darkness" is related to this principle, because it represents borders and thresholds, limits, of our conscious existence. These borders, then, enable the potential of consciousness to broaden those borders further. We can see a link here e.g. to Set's association with the borderlands of existence, both concrete (such as deserts and foreign lands) and also symbolic (especially birth and death), in ancient Egypt.

It is also no coincidence that the Prince of Darkness has been associated in the world of five senses with darkness and night. This is a very natural way to symbolize the sense of the unknown. And unknown things have been subjects of both fear and fascination throughout the history of humanity. In the old maps of the South Europeans the yet unknown northern parts of the world were described as terra incognita. The human imagination filled these then unknown areas of the world with dragons, sea monsters, and magicians and shamans of great magical powers. The line between known reality and the magical dimensions of existence blended with each other on those maps. And when it comes to medieval pieces of art, the Devil has often been described as appearing during the night. It is the darkness that binds all light, the borders of existence, of the known world. And it is through the darkness that we can learn of new things and evolve.

For the transcendental branch of the left-hand path, darkness can be said to be something where our own potential as human beings awaits its further actualization. Exploring darkness means continual exploration of one's most innermost self and its powers. As such we can say that darkness holds the very core of our humanity and is accordingly a positive concept.

Our ability to experience and to define the borders of our existence is based on the nature of the Black Flame of self-consciousness. Because of its nature and

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our partaking of it, we are able to make a profound definition between ourselves and others, “this and that”. Our identities in their complex natures and different levels are based on it. It is very appropriate that the term “holy” or “sacred” has regularly been associated in comparative religious studies with things that are ”set apart” from the normal order of things. From the point of view of the left-hand path this is literally true, for the Prince of Darkness is the principle of this non-natural, ”set apart” dimension of the Universe.

The World of Coming into Being

Keeping in mind the previous notes, it follows that the glorification of the Prince of Darkness and his Gift of self-consciousness does not lead to a perception of the world of senses as ”prison for the soul” or as a hindrance to one's spiritual pursuits in any typical Right-Hand Path way. The approach towards the concrete world is one of those areas where the emphasis and differences of the paths become very clear.

In the most extreme forms of the Right-Hand Path the world of senses has been misconstrued to only offer us various kinds of traps set by the Devil so we ”fall from grace” and become spiritually blind and slave to some evil forces that seek to lure us away from good, whatever that is seen to be. Indulgence in the world of the senses is accordingly something that is seen to be approached with strict moral codes to ensure spiritual purity. Even then those indulgences are interpreted as some sort of way to serve God, gods, or other profound authorities or realities of the Universe. Because of this general tendency the Right-Hand Path can be labelled ”other-centric”. This manifests itself not only in placing God and his will (or another reality or entity or imagined perennial authority) as the focus of central importance, but also in putting certain stresses on an ”afterlife” instead of emphasis in this life we are living right now. The ”afterlife” is, of course, seen to last forever and because of this it is signified as more important than a short human life, which serves only as some kind of ”test” for one's worth in the ”afterlife”.

The divinity of the Left-Hand Path, the Prince of Darkness, the principle of Isolate Intelligence, is not the divinity of ”darkness” in the silly stereotypical way that darkness is often associated with a plethora of decadent ways to live. Quite on the contrary, this darkness stands for making the best out of oneself and what is best and the most noble in humanity. This means an open, ethical, rational and self-affirming pursuit of one's life. Travelling the Left-Hand Path is journeying into the borderlands of existence, discovering and actualizing things from the inner and outer darkness.

From the point of view of the practitioner of the transcendental Left-Hand
Path the whole world is potentially a world of Coming into Being. Our physical existence, our natural facet, offers us a possibility to experience and to practice our consciousness. In this way the natural and non-natural aspects of our selves enable us to keep the Gift of self-consciousness dynamically alive and to truly experience the sacredness of life. The Gift of the Prince of Darkness is not something that lures us away from what is noble in life. It should also be noted, that the world of Coming into Being no only offers the possibility for us as human to live a rich and meaningful life, but it also offers possibilities for the Prince of Darkness, who needs his human allies in pursuing his Aims.

To summarize: The Right-Hand Path generally emphasizes the ”other side” and God, gods, or other entities instead of an individual, while the Left-Hand Path emphasizes ”this side” and an individual human being. In its emphasis on ”this side” the transcendental branch of the path also emphasizes the role of one's subjective universe, the dimension of psyche, in the Universe. Due to the nature of the Gift of the Prince of Darkness, that of self-consciousness, we are able to define limits between others, to define different things and ourselves. This perennial starting point includes an innate impulse to strengthen the self, to broaden its existence by going into darkness. It is because of this that darkness, concretely and symbolically, has always fascinated humanity both in the subjective and objective universe. As a proof of this we can look in the objective universe e.g. to our non-natural cultural evolution, right the way from harnessing fire to splitting an atom. In the subjective universe we can see proofs of that e.g. in the way different schools of art and philosophy have opened us to see and experience our existence differently. Considering the general views of the Right-Hand Path, it is paradoxical that Right-Hand Path religions and gods exist only because human beings have created them by using the power of the principle of Isolate Intelligence, the Prince of Darkness.

**Black Magicians' Relationship with the Prince of Darkness**

It is self-consciousness which makes us truly individuals and that separates us from the rest of the universe. We are capable of taking into consideration past, present, and potential future. We are able to create ideas about ”good” and ”evil”. We are able to create meanings and purposes into things. We are able to affect the universe according to our Wills. We have the possibility to be potentially free Beings. The Prince of Darkness is a meta-model, an archetype, of such existence.

The relationship between the traveller of the Left-Hand Path and the Prince of Darkness is by its nature that of a mutual respect. The Prince of Darkness does not dictate to an individual how she should act or think. Because of the Gift of self-
consciousness an individual has to take responsibility for her own thoughts and deeds. It should also be noted that in her relationship with the principle of the Isolate Intelligence an individual does not lose control of her mind, become "possessed", or any other such stereotypical nonsense. If an individual is successful in her Initiatory pursuits, and thus also in the practice of black magic, her ability to control and use her mind will only become stronger.

No one can be converted to the Left-Hand Path. The Need to travel the path is something that can only arise from within an individual herself, from her own desire to Come into Being. It is impossible to convert anyone into such; it is also conceptually antithetical to the path. You will not see a day when somebody comes knocking on your door and asking if you have heard the good news of the Prince of Darkness. Initiates of the path neither worship nor pray to the Prince of Darkness. If there is something that they could be said to worship, it would be their own conscious potential.

No faith in the Prince of Darkness is required or expected from a traveller of the path. For many on the path the Prince of Darkness is first of all an archetype, a role model that they seek to emulate in their own lives, and meaningfully as such. The reality of the existence of the Prince of Darkness is something that can grow and deepen only through one's Initiatory Work. Only through Coming into Being, through practice of one's self-consciousness can one develop a possibility to noetically, directly, experience the reality of the principle of the Isolate Intelligence in the Universe.
Defining, signifying, and intentionally using time is an essential part of a black magician's Work. In the sphere of the natural universe time and space are the very first categories of existence that we as humans use when contextualizing and signifying things. All other categories of the natural universe fit within these main categories of existence. As such time is an important thing for a magician to Work with. The more you understand the nature of time and have ways to use it, the more you can potentially be an autonomous being from a certain angle of existence.

An Initiate of the Left-Hand Path is a certain kind of noble rebel of the spirit. Because of this she is not interested in taking even general definitions and significations of time for granted. It was due to this basic attitude that Aleister Crowley marked the general Western calendar with "e.v." standing for "era vulgari". A more neutral way of being aware of the collectively signified calendar for time is to mark it with "CE" standing for "Common Era".

An Initiate can create and experiment with different kinds of calendars and significations of time in her efforts to understand the nature of time better and to use it. Such enterprises are quite demanding (and sometimes disturbingly alter everyday reality) and are something to possibly try after becoming familiar with something a bit easier to Work with first. A magical diary is a good way to start systematic Work with time.

There are some very good reasons to start keeping a diary. It offers a unique source of knowledge of yourself. It offers a good tool to practice self-discipline, something every Initiate needs. It also offers a great tool to learn to give structure to one's thinking, to learn of one's strengths and weaknesses, to articulate the deepest and most abstract realms of one's existence. As such a diary is a good conceptual tool to reach into inner darkness and beyond the current borderlands of one's knowledge. Keeping a diary can also be very therapeutic at times. A diary also helps to find out repetitive patterns of one's life, and then to strengthen or weaken them in one's life as appropriate. This relates to Initiate's need for self-observation. A note that Aleister Crowley once made to one of his pupils sums all of these reasons to keep a magical diary: "Without this [a magical diary] you are in the position of a navigator
with neither a char nor log.\textsuperscript{537}

A magical diary is the most important book that a magician can have. It is a text that speaks volumes about her life, its pleasures and pains, hopes and fears, and of the many angles to one's unique self. Because of this it could also be labeled the most "satanic" book that anyone can have. The mythical \textit{Necronomicon} is nothing compared to the dark powers of an individual \textit{psyche} that lurk in the hidden corners of the Universe. A diary is a book that one has written oneself; there is only one copy of it in the whole world. As such it is a true \textit{grimoire}, a rare source of true occult power and knowledge. No mass produced book that anyone can buy from a store will ever be as potential and important for a black magician as one's diary.

As it is with everything, the old saying that practice makes perfect also applies here. An Initiate records all kind of things in her diary, magical and less magical, mundane and less mundane. She keeps a record of various decisions she has made, aims she works towards, victories and defeats she has experienced, and so forth (as such a magical diary is a good tool to be used with a sumble or Karhunmalja, the Bear Toast). Because of this kind of self-observation a diary can also expose illusions that an Initiate can have of herself.

I recommend keeping a handwritten diary, but one in an electronic format will do too, and is definitely better than not having a diary at all. A handwritten diary is more personal, and handwriting tells much more of the writer than just impersonal fonts of the screen. The main thing is to keep a diary in the format that feels right, that appeals to one's magical aesthetics and that successfully symbolizes one's Great Work. One can keep a diary in a one-of-a-kind handmade blank book or one can keep it in a more regular notebook; one can write it with a special pen dedicated only to writing in the diary, or one can keep it with a regular ink pen. What counts here is to use tools that feel right for oneself.

If you keep a diary and want to use it as an Initiatory tool, it is also essential to return to your old entries every now and then with appropriate time to sit down and reflect on your writing. This way you will learn about the re-occurring themes that are typical of you and your life, and you can learn from them. Some of the best experiences one can have while reflecting on one's magical diary are moments of realizing that one has gained something within through one's Work – that one has Come into Being.

\textsuperscript{537} See Aleister Crowley: \textit{Magick without Tears}, chapter 45: "Unserious" Conduct of a Pupil. [Additional note 2017 CE: You might also want to see James Wasserman's (edit.) \textit{Aleister Crowley and the Practice of the Magical Diary}.}
Appendix 11

The Aurora Borealis Sumble

Done during the Kalevala Pylon Clave XV, on the 6th of February, XXXIII ¥ES/1998 CE.

_Rûna_ is uttered nine times.

An Invocation to Odhinn is done.

”Odhinn, identify yourself and the Work of your spear!”
(each Knight of the Lodge answers to this in his own words)

”Thus we march with our spears into the Aurora Borealis, its corona, its storm, its Fire!”

Declaring the Vision of the Lodge
(each Knight of the Lodge declares his own Vision)

”Aurora Borealis is the glow of Walhalla. It can manifest in the objective universe when the thoughts and deeds of the Knight resonate with his greater Self in his Quest for the Graal!”

The sumble:

The round of principles.
The round of heroes.
The round of boasts.
The round of oaths.

_Rûna_ is uttered nine times.

_Walhalla!_
Fridjof Nansen: *Aurora Borealis* (1883 CE)
Appendix 12

On Conclaves and Traveling

Published in the Scroll of Set, vol. XXIV, no. 2,
March/April XXXIII ÆS/1998 CE

On Conclaves

Our High Priest pointed out recently that "Lady Lilith created the tool called Conclave that we use to create our culture.” This article is dedicated to Lady Lilith.

I completely agree with Priestess and Priest Schreck and Magister Kelly that Conclaves are central to Work within the Temple of Set. I have attended three international Conclaves thus far and all of the regional ones in the North (there has been 15 Kalevala Pylon and 4 Ultima Thule Pylon Conclaves with program to date) and their effect on my Initiation has been very important.

Conclaves, regional and international, are occasions where I can have as much total interaction with other Initiates as possible in order to enhance my own and other's Xeper. Conclaves are occasions that are much better forums to share Initiation, to learn and to teach and to acquire keys to Darkness, than regular mail, email or phone discussions could ever be. Interactions on Conclaves does not occur only with language of reason (which is of central value), but also with language of Heart. In addition to intelligent dialogues on Initiation, we can sense the Flame face to face, and the efforts to Xeper of other Setians, thus strengthening our own and other's sense of Meaning.

For the First Degree Setian, Conclaves are highly important occasions because there he can meet several individuals who can give him the feedback he needs in his Initiation, because there he can have insightful dialogues on basics of Setian philosophy and because there he can face other individuals pursuing Xeper who can give him a sense of Setian Being. I remember that my own thoughts as a First Degree before meeting other Setians were quite funny on what kind of people Setians are. When I met other Setians, the whole picture about the Temple opened and became energized for me totally anew. For the First Degree, Conclave is a great tool for Awakening.

For an Adept, Conclaves are highly important occasions because there he can strengthen his strenghts in pursuits of Xeper. An Adept understands the Temple philosophy in theory and practice and is accordingly able to bring order and meaning to his life according to his Will. An Adept is able to use the tool that the Temple is to intensify his life, his life-long Initiation and to make his Dreams come
true. Conclaves are great opportunities for an Adept to share what he has learned and to get meaningful feedback and inspiration for his Work. For an Adept, Conclave is a great tool to intensify his own Life and to Remanifest himself.

For a member of the Priesthood, Conclaves are highly important occasions to Communicate his understanding of the Black Flame. I think that Conclaves are occasions that the Priesthood should by its nature be willing to attend. Priests and Priestesses represent the Temple by their very Being. They are dedicated to protect and to enhance the Gift of Set in themselves, in the Temple and in the world at large. Communicating their understanding is an essential part of their Work, their own Initiation.

While the Work inherent in the First and the Second Degree focuses largely on strengthening one's ability to reason and to enhance one's own strengths in pursuit of Xeper, there comes that special extra dimension from Set in the Third Degree. The Work of the Third Degree could be said to synthesize Emotion and Intellect. Via his own Work, a Priest has Come into Being in such a way that he is able to represent Set and enhance his Gift in this world. I think a Priest can – and it is one responsibility of a Priest – to use his words, deeds and a living example to help other Setians in their Xeper, and to give them that sense of the Flame that he does carry. Further, a Priest also seeks to enhance the Flame in the world at large as he sees appropriate. I remember that Priest Schreck pointed out in München that a Priest is a Priest wherever he is. For a Priest, Conclave is a great tool to Communicate his understanding of the Black Flame.

Do you remember your first Conclave? Do you remember how energizing and illuminating it was to meet others who pursue Xeper?

Once you've experienced a Conclave, you will most likely want to experience it again because of its tremendous effect on your Xeper.

Conclaves are occasions where the power, richness and Majesty of an individual Being is strongly present for those who seek to strengthen it within themselves.

On Traveling

Before the latest Kalevala Conclave in Finland, I discussed with Adept Dosetheus about symbolic use of traveling and its liminal (lat. limen = threshold) dimensions (Adept Dosetheus traveled ca. 870 miles in order to attend the regional Conclave). The concept of liminality is used in comparative religious studies to mean thresholds, states of transition between the profane and the sacred. Rites of passages are famous examples of the use of such thresholds in various cultures. In addition to rites of passage, traveling can also be seen as a ritualistic transition from
profane, work-a-day, a usual time and space category to a sacred space (holy day – holiday).

Traveling is a concrete transition from familiar surroundings, physical order, to a space that is less familiar, that potentially represents Darkness, potential change, a space where the divine manifests itself. A Setian who travels to a Conclave (be it regional or international), or even to see her grandparents in the next town, can symbolically approach travel as a transition to Darkness where yet unmanifested aspects of Being are pursued.

Set was and is a *neter* of borderlands, of extension of existence. That is our job as well, and Conclaves are not only geographical borderlands to our everyday world but much more than that.

I Dream about international Conclave in Finland!
Appendix 13

Sowilo Working

Written for the Ultima Thule Pylon Conclave V, done at Old Uppsala on the Royal Mounds on the 19th of June, XXXIII ÆS/1998 CE
Published in the Hyperborean Codex, Disting XXXIII ÆS/1998 CE.

1) Bell x 9
2) The Black Flame:

This is the Black Flame of the Prince of Darkness. It is the Flame of Self that burns within each Hyperborean's Heart.

3) Invocation of Set:

Set, the Prince of Darkness, who's seat is beyond Arktos; strengthen our Wills with your mighty pentagram as we now enter the realm of Creation. Witness this Working of this Pylon of your Temple, and let your Dark Fire flow through our minds and hearts to inspire us in our Quests.

4) Invocation of the Four Hyperborean Winds:

(Towards North: draw S-rune, then hold S-mudra, saying:) I command the first of the Hyperborean Winds to rise, the Icy Wind from the concentrating magical North, Nifelheim! Rise from the Sacred Center within and flow to the Universe to carry our Wills!

(Towards West: draw S-rune, then hold S-mudra, saying:) I command the second of the Hyperborean Winds to rise, the fertile Wind from the blossoming West, Vanahem! Rise from the Sacred Center within and flow to the Universe according to our Wills!

(Towards South: draw S-rune, then hold S-mudra, saying:) I command the third of the Hyperborean Winds to rise, the Wind of Fire from the expanding South,
Muspellsheim! Rise from the Sacred Center within and flow to the Universe according to our Wills!

(Towards East: draw S-rune, then hold S-mudra, saying:) I command the fourth of the Hyperborean Winds to rise, the Wind of Need from the yet unmanifested East, Jötunheim! Rise from the Sacred Center within, and flow to the Universe according to our Wills!

5) Invocation of the Ancient Oak:

From this Sacred Center of the Universe from where the four Hyperborean Winds blow to the Universe, carrying our Wills, our Poisons of the Viper, I Rise the Ancient Oak of Self. I create its roots, its trunk, its leafs. I Rise the World-Pillar of consciousness that points towards the Pole Star. I Rise the Ancient Oak within, I Rise its serpentine path of Becoming.

6) Invocation of Sowilo:

I call you Sowilo; Northern path of Becoming and the guide of that path. I call you with the Keys to your current. I call you through your two sides; I call Sowilo of the day that offers us material to Work our Selves. I call you through the resonance, through the path of Becoming and its manifestations in the Objective Universe. I call Sowilo of the night, the Midnight-Sun of Self, the inner path and guide of Becoming, the ultimate source of everything – Self. I call you Sowilo, the guide and the path to the Ultima Thule, to the innermost Self. May you strengthen our Work as we now circulate your current in the hall of the Ultima Thule.

7) Sowilo-galdr; circulating the current of the egregore of the Pylon (by all in S-stadha, singing Sowilo-galdr).

8) Personal Work: Sending forth your "Poison"; your Will to the Universe. Work with the S-rune pendant and the Graal.

9) Closing words:

As Arktos rotates the Pole Star, so we Hyperboreans Work our Wills to feed our path of Self.

As Arktos rotates the Pole Star, so we Hyperboreans Work our Wills to sustain and
to evolve our Ancient Oaks of consciousness in the middle of the chaos of the Universe.

As Arktos rotates the Pole Star, so we Hyperboreans send forth our Wills, our "Poisons" of the Viper, via four Hyperborean Winds to the Universe to feed the path of Becoming, the path of Self. We travel borderlands of existence, following our inner Suns, being Vipers of the Spirit.

_The Snake rises from the cave_
_follows the Sun_
_and returns_
_once again_
_to the path of the Serpent._

_It lives on the borderland_
_bearer of the feared shape_
_honoured by few_
_is the burning venom_
_the path of the Serpent._

_Her eyes are my eyes_
_Her shape is my shape_
_her blood is my blood_
_in secrets of the Sun-Wheel_
_traveling the path of the Serpent._

10) So it is Done.
Appendix 14

The Devil's Fist

Published in the Left-Hand Path

Based on my Initiatory Work, I call the cosmic map for the Great Work the Devil's Fist. This map, a model of the central categories for an individual existence, is very general. It is a meta-level map that one can use and make more detailed with sub-categories, maps, models, filters, etc. that are personally meaningful in one's Initiation. The meaning of the Devil's Fist is simply to show the central areas of one's Initiation, one's Great Work as a whole human being. On a vertical axis these areas are those of the physical, personal, and psychic. On a horizontal axis these areas are those of the past, present, and potential future. Next, with the help of the Devil's Fist, I will describe what kind of world an Initiate and her Work is located in.

The lowest cube of the following diagram represents the physical aspect of one's existence. This aspect refers to everything that is material in an individual's existence: to her body, home, physical environment. This aspect also includes all of her biological drives and instincts and as such this aspect is essentially under the laws of the objective, natural, universe. The cube in the middle of the diagram represents the persona-aspect of one's existence. Here all other aspects of one's being, natural and non-natural, as well as past, present, and potential future meet in a truly alchemical way. This makes this aspect of one's existence essentially human. This is the realm of one's human identity, of social and cultural life. The highest cube represents the aspect of psyche in one's existence. Viewed more closely this aspect can be divided between human mind and a purely non-natural psyche. The laws of the subjective universe essentially rule this realm. The cube on the left represents past, the one in the middle [which is the same as that for one's persona]

538 Using the terminology of the philosophy of mind, this is an area of the first level cognition, that of "creature consciousness". This refers to a general intransitive nature of our consciousness, to the difference between our waking consciousness from the state of sleep. This also refers to the transitive nature of our consciousness, to the general ability to perceive this or that thing within the previous intransitive frames.

539 Again, using the terminology of the philosophy of mind, this is an area of the second level cognition, that of a phenomenal consciousness. This refers to a clearly mental state of our consciousness, to an inner phenomenal consciousness as well as to our ability to perceive things based on that (this is so called "access-consciousness"). In general, the second level cognition refers to our ability to "think what we are thinking about".
present, and the cube on the right represents potential future.

The line that penetrates the horizontal cubes describes the hypothetical line between linear and cyclical time, as well as their connectedness in the Great Work. For the realm of the senses the world appears to one's sense of identity pretty much as linear (although it has clear cyclical aspects within it): people and other organisms are born, get older, and die. On the other hand, in the world that is dynamically activated by one's psyche the elements of existence seem essentially to ”stay in their place”. Those elements seem to be revolving in a kind of spiral around one's non-natural psyche, a separate dimension of one's existence⁵⁴⁰.

The present, or actuality (the central cube in the diagram) is an abstraction in the light of the Devil's Fist. It is something we as humans create with the framework of the past (the left cube in the diagram). The present is thus a state that is named with the framework of the past, but in addition to this reality includes also the future (the cube on the very right). This is a kind of an extension of the past. The basis upon which we as human beings, as Initiates, can build a positive, non-mechanical action and change, is our ability to remember things. Conscious memory combined with Will holds the potential that we as Initiates can use to create ourselves anew. We are what we do consciously. An act of Will that is guided with conscious memory and intentionality towards a potential future is an essential

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⁵⁴⁰ When it comes to the nature of time, I recommend studying e.g. Martin Heidegger's *Being and Time*, P.D. Ouspensky's *Strange Life of Ivan Osokin*, and Mircea Eliade's *The Myth of the Eternal Return*. Also Friedrich Nietzsche's concept of eternal recurrence is worth mentioning here. You might also want to study how Albert Einstein and Max Planck demonstrated that time does not have an objective meaning.
sign of Initiation.

The Devil's Fist can be reflected upon using Plato's terms. Beginning from the bottom of the vertical axis of existence, we will start from the world that is observed by senses (horata, doksata) and imagination. This kind of observation is focused on concrete entities, various kinds of objects. This is the lowest level function of consciousness, the realm of illusions (eikones, fantasmata), imagining (eikasia), and believing (pistis). As we vertically rise through the categories of existence we will increasingly enter the realms ruled by reason (noeta, gnosta) and finally enter the realms of the higher functions of consciousness (dynameis). Here, at the very top of the vertical axis of existence perceiving is focused on the first forms (eide) and finally into the truth, good, and beauty (agathon). This is a level of rational thinking (dianoia) and intuition (noesis).

Regardless of our differences on a persona-level as human beings, we still do share the same essential mental meta-areas of Initiatory Work. These areas are located within the Devil's Fist's in the area of psyche. These areas are Truth, Good, and Beauty. They are universal in that they can be found as profound human categories of perceiving existence in many societies and cultures.

Of these areas, Truth refers to our rational human characteristics and potential. We are able to observe existence rationally, to separate logical from illogical. Truth is a philosophical concept, which refers to our logical, rational ability to search after the mysteries of existence. This meta-area of Initiatory Work is the most abstract of all these three. A more embodied area of Initiatory Work is that of Good. This refers to our human ability to experience morality, to observe moral feelings with ethics, that is, with moral philosophy. Also as conscious beings it pertains to our ability to observe and judge our behavior and its effects on ourselves and on others, which is an essential part of Initiatory Work. With freedom there comes responsibility. Beauty can be said to be the most embodied of these three meta-areas of Initiatory Work, to be in direct relation to our bodies, our senses. This area refers to our ability to perceive and to develop our conscious views on beauty as an optimal expression of the physical aspect of ourselves as whole beings. All of these areas (reason, morals, and beauty) are essential for all Initiates in their efforts to cultivate themselves as whole human beings in a balanced way.

In addition to these three meta-areas of Initiatory Work there can be said to be a fourth meta-area, which I term the Heart of Being. It is an area, which embraces all the previous three areas, providing a larger context where they all fit in. The Heart of Being is a direct noetic, suprarational experience of that profound sense of meaning, purpose, and value that there is in the potential of self-consciousness, the gift of the Prince of Darkness. It is because of this that the Heart
of Being is categorically *sacred* and *religious*.

If an Initiate navigates her Great Work with this sense of the Heart of Being, all of the previous meta-areas of Work will cohere into the correct perspective and function within the totality of an Initiate's Being. In this way, she is able to gain something that can be called wisdom. Without the Heart of Being the Work done in the areas of reason, morality, and beauty would bring different kinds of knowledge and skills, but not wisdom. Wisdom is something that deals with understanding the totality of one's Being. The Heart of Being also has an essential role in one's efforts to embody one's psyche, one's essence. The central mystery of the Heart of Being deals with the function of the magical link\textsuperscript{541}. The pure function of the Heart of Being is Love.

An Initiate can use the three basic vertical categories (material, persona, psyche) of her existence to create a personal "yardstick" of Initiation. By evaluating these categories she gets a fresh idea about how they currently match or do not match with her needs and desires in her life and happiness, in her Initiation. One can use this yardstick to get a clearer perspective on where she is now, where she would like to be, what she is doing, what she would like to do, how she experiences and understands herself, how she would like to improve these things and so forth – in short, whatever the personally meaningful details to consider are with regard to her Initiation. An important part of doing this kind of self-reflection is to think about what one can really do to improve oneself within these categories of existence. What benchmarks would speak of real efforts in three months? What would be realistically possible in that time? This gives concrete perspective to one's Initiation – and it emphasizes one's holistic Being and happiness in one's Initiation. You might want to pay special attention to *Karhunmalja*\textsuperscript{542} (the Bear Toast), the *Book of Life*\textsuperscript{543}, and the magical diary\textsuperscript{544} here.

When it comes to how to use the Devil's Fist in a magical physiology, you have probably got some ideas about that already. Generally speaking, you can think about the figure symbolically corresponding to your body so that the vertical axis reaches from your feet to your head, while the horizontal axis reaches from behind you and through your solar plexus forwards.

In using the magical physiology of the Devil's Fist it is important to be aware that it is completely artificial, just as all systems of magical physiology ultimate are. There are no objective chakras or such in a body, but the human psyche's power to signify things can make any number of magical physiologies

\textsuperscript{541} See the first part of the trilogy, appendix 6.
\textsuperscript{542} A special form of sumble. See the third part of the trilogy.
\textsuperscript{543} See appendix 15.
\textsuperscript{544} See appendix 10.
practically operative and useful. At best this power of the psyche manifests in useful magical links between one's inner and outer worlds, and at worst it can manifest in a number of psychosomatic illnesses and problems.

If an Initiate actively pursues a bodily practice that requires conscious effort, and even more so if she has some system of philosophical and magical significance attached to it, she can start to strengthen the sense of embodied essence that was mentioned earlier. Magical physiologies offer various kinds of mirrors between subjective and objective universes and means to embody essence. Our bodies are our very first magical tools and forums in the central cube of the Devil's Fist, the alchemical melting pot of various realms of existence. To attain a personally appropriate context and control over this physical temple of one's Being is an essential part of the Great Work.

Addendum: The Context of Practice

"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 only be 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

The Great Work

Initiation, the cultivation of one's consciousness, demands the use of both philosophy and magic. Philosophy in the spirit of love for truth as a personal struggle with existence. Ancient Greek philosophy had much of this spirit and not all of modern philosophy is without it, although the academic pursuits of the discipline are often "impersonal" intellectual observations. Because an Initiate's interest in philosophy originates from a deep personal need to understand and to actualize the most conscious and potent self, one's psyche, her central methods are somewhat different from the usual everyday ways to cause change in one's life. A merely physical approach is not enough here; the central goals of Initiation demand ultimately a metaphysical context and perspective to Work with.

Communication with one's most potent Self, which in Platonic terms is the daemon, is based on the practice of reason. With the sound base gained with

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545 When it comes to magical physiologies, you might want to take a look e.g. at J.G. Bennett's *Energies: Material, Vital, Cosmic*, Robert S. de Ropp's *The Master Game*, B.K.S. Iyengar's *Light on Yoga*, and Stephen Flower's and Crystal Dawn's *Carnal Alchemy*. 
rationality, one is able to gain metaphysical insights about oneself and to gain real power in one's life in one's pursuit of Initiation. Within the context of this book the central general method that combines the application of reason and Will is called black magic.

The nature of the Left-Hand Path is such that pursuit of that path manifests both in one's inner and outer worlds. The central goal of the path is to Come into Being, to gain a certain kind of psyche-centered development. Although this goal is essentially in the sphere of one's subjective universe, it can be attained only through efforts that also have meaningful manifestations in the objective universe. As human beings we do much of our Initiatory Work through our senses, and accordingly it is through our senses that we can also reach towards metaphysical realms towards an optimal understanding of the Universe. In the Left-Hand Path, Initiatory understanding about things is attained through one's own holistic experience, not through some speculation in an ivory tower that is separated from the richness of human life and its full potential in power, knowledge, and happiness in one's body, persona, and psyche. You might want to reflect on the classic magical formula of "as above, so below", here. This doesn't necessarily mean enormous success in the world in any stereotypical way, although it may also mean that.

Because a dynamic self-understanding is one of the central goals of the Initiate, it follows that continuous observing and challenging of one's routines and habits in a meaningful way are typical for those on the path. The potential of the Black Flame of consciousness burns at its highest only through conscious efforts to practice it in seeking to manifest the individual self. No amount of speculative philosophical pondering in an ivory tower can help an Initiate in her Initiation on the path, at least not in the long run. An Initiate needs to be on the path with all of her Being, with all of her potential happiness as a human being.

546 For further study, see e.g. the last chapter "Philosophy" from William James' the Varieties of Religious Experience.
547 C.G. Jung made a point about one's inability to reach self-understanding only through practice of one's intellect in this way: "There is no self-knowledge based on theoretical assumptions" and that "people use concepts to avoid experience".
548 This formula has become famous from Hermes Trismegisto's classic treatise on hermetic philosophy and magic, the Emerald Tablet. [For Magus Webb's notes on the formula and its relation to the Aionic formula Xepera Xeper Xeperu, see chapter 1: Entering the Onyx Realm and appendix 60: The Book of Knowing the Spiral Force of Re and the Felling of Apep with Commentary].
549 In addition to the previously mentioned basic Gurdjieffian ideas, William James' notes in the fourth chapter of his the Principles of Psychology about our routines and habits paralysing effect on our ability to perceive are worth studying, as well as his notes on the positive effects of a practice of one's will in the same chapter.
We need to shake ourselves awake from that safe dream that socialization has lulled us into. We need to consciously question safe and stereotypical worldviews as travelers of the Left-Hand Path. Diamonds of the objective universe are formed in an enormous pressure and heat and the same symbolically applies to the diamonds of one's subjective universe: knowledge, power, understanding, and happiness (eudaimonia).

In his book Uncle Setnakt's Essential Guide to the Left-Hand Path Don Webb describes this very well. From the point of view of the Left-Hand Path the tools of black magic from books to organizations and other things are all like a gym – none of those things are of any use to you if you don't use them. Your muscles don't grow just by owning a membership card to a gym, nor by hanging out and watching the people who use the equipment. To gain what the membership card can offer, you need to go to the gym and actually get a sweat up. Black magic, the central general method of Initiation, demands great decisiveness, dedication, and continuous efforts. The results of one's Work are directly proportional to these factors as well as to the quality and type of one's inner need.

Initiation is something that covers one's entire life. Accordingly, one's life can be seen as one great Working, an operation of black magic. A past British magician named Aleister Crowley coined a specific concept for such an operation: the Great Work\textsuperscript{550}.

Notes on the Great Work

Initiation begins from a conscious shock, awakening to the fact that one's existence could be something so much more, something so much more real and meaningful. This results in a deep existential feeling of discontent, a deep sense of the need to really start to do something with one's life. A classic description of this experience is Plato's cave-analogy\textsuperscript{551}. In Gurdjieffian terms this experience is about a profound conscious shock. A shock produces a realization that in a profound way one is really asleep in relation to one's existence and accordingly not able to really navigate one's life meaningfully forwards. It is a realization that things are actually happening to you, you are not making them happen. It is a realization that you do not have a "permanent I", but a collection of several "I's" that often have alarmingly contradictory goals and desires and which run your life without a proper supervisor – the "permanent you". These conditions are typical for the start of one's Work on oneself. These conditions are also much needed in order to have a strong vision and inner need to truly Work to make oneself more real, more united with a

\textsuperscript{550} See e.g. Crowley's Confessions of Aleister Crowley.
\textsuperscript{551} Plato: Republic, 7\textsuperscript{th} book.
"permanent I" – more able to truly Be and to Do, to Think and to Feel.

From the very beginning, all Initiatory Work is a conscious struggle to strengthen that which is most real in an individual and to minimize the effect of all that is not in resonance with the real self. This Work is a sort of intentional "re-programming" of one's self, of becoming aware of the semi-conscious mental prison that we have been socialized into and learning to create one's relationship to it anew according to one's Will. Aldous Huxley's the *Brave New World* gives a very good symbolic description of the kind of socialized mental prison an Initiate wants to escape from.

After receiving a conscious shock about her condition (and the human condition in general) an Initiate begins to Work by intentionally and as systematically as possible observing herself. She observes her habits, routines, likes, dislikes, etc. and seeks to evaluate their meaningfulness in relation to her ideal about what she would really like to be able to do (this is pretty much about using a personal Initiatory yardstick that I mentioned earlier). Self-observation is an essential part of Initiation. Without it one is not able to break the chain of mechanical ways of being and doing. With self-observation one is able to improve one's ways of being and doing with new consciously selected alternatives.

Based on one's self-observations one starts to change one's habits and routines, to make various kinds of intentional magical operations, Workings, in her Universe. These can (and often do) deal with seemingly mundane things like one's diet, exercise, health, amount of time watching TV per day, clothes, consuming, environmental awareness, etc. If an Initiate has the inner need of Coming into Being, discipline and dedication, her state of Being starts to change little by little. It can be said that she starts to Become more real. Her experience of the Universe starts to become more intentionally unified, signified, better framed and maintained. Things doesn't just happen so much anymore for her but she starts to be able to make things happen. She starts to be more able to Be and to Do.

In this process an individual's identity gets clearer. She learns at a deeper level how her multidimensional identity has been formed and how it has been maintained from within and from without, and she starts to get a stronger idea and feeling about how the ultimate source of identity lies in one's self-consciousness and its links with various levels of the Universe. Using the Devil's Fist in looking at one's identity, we can see that vertically the essential categorical building blocks of one's identity are physical, social, and psychical. With an Initiatory eye, many of these building blocks start to look very much like impressions, imagined things (remember Plato's *eikasia*?). Likewise, for an Initiated eye, many of these imagined

552 See the first part of the trilogy, appendix 21: A Book Review: Aldous Huxley: *Brave New World*. 
building blocks of one's identity seem to be on the persona level, the social level of the central cube of the Fist. This includes all kinds of cultural prejudices and emphasis, attitudes, fashion, entertainment, political propaganda, and a huge number of various kinds of authorities. These things are common building blocks of one's ego, a persona-level sense of identity. On this level formation and maintenance of one's identity most typically happens as various kinds of reactions to the expectations of one's social environment. In the light of my broad contextual definitions of the paths\textsuperscript{553}, this is very much a realm of the Right-Hand Path methodology in forming one's identity.

After a conscious shock of one's condition and continued Work on oneself, one's ultimate sense of identity starts to be based more and more on the realm of psyche. In the process one's persona level identity typically becomes deepened, but the profound experience of self starts to become experienced as being outside of that persona level ego. An Initiate starts to become more of a free agent in the Universe, less dependent on many rather meaningless whims and expectations that originate from outside of her. It should be noted, that at the same time she typically learns to strengthen and to appreciate really meaningful social networks and other links as well. All of this can be seen in an Initiate's ability to control her Universe better. Typically this can be seen in an Initiate's ability to use her reason and Will more effectively. As she continues her Work and learns more about her self-consciousness as the ultimate source of her identity in the web of the Universe, she also becomes more resonant with the principle of Isolate Intelligence. She might become noetically able to communicate directly with that principle (remember the Heart of Being, the dimension of the sacred from the Devil's Fist here?). If an Initiate is successful in her Work, her experience of her ultimate identity might reach a point where it becomes meaningful to speak of deified identity. Our human persona and identity is actual, but our non-natural psyche, essence, is potential and can shape that actual. A deified identity is strong in its experience of the ultimate self as separate from the rest of the universe, and with freedom and power gained from that source, one has been able to bring that deified identity's touch to one's ego-level persona-identity in a meaningful way.

Without conscious struggle our consciousness will fall to the level of the lowest common denominator. The more you are able to consciously struggle, the more you can have conscious energy at your disposal. On the level of the lowest common denominator one's conscious energies can't provide the deepest and riches possible sense of identity and expression of self. On that level one is asleep as talked about earlier; one is part of the semi-conscious clockwork cosmos where

\textsuperscript{553} See the first part of the trilogy, appendix 3: Broad Contextual Definitions of the Paths.
things happen to you instead of you being able to make things happen.

One important challenge that one faces in doing self-observation is negative emotions. Some of the main reasons why we are so easily and tightly tied to the level of lowest common denominator are the various kinds of manifestations of negative emotions. Negative emotions are reactions in relation to the outer world. They can pretty much be said to control us, not the other way around. For an Initiate, a black magician, it is essential to learn to become a more sovereign being, to not be a puppet to some irrational whims that can ruin the day. Controlling negative emotions does not mean suppressing them, but their conscious processing in seeking to become a more ”permanent I”, a sovereign self. The Fourth Way literature has lots of study on this front, and I recommend readers accordingly. In this book a chapter on Dromenon is related to this subject as well.

A spirit of challenge is important in one's Work. It is important to explore one's reasons and motives, limits and dreams, to challenge them as might be Initiatorily meaningful. After challenging oneself in this way, it might turn out that one finds no reason at all to change the challenged thing in one's life at all. But if that happens then one has placed the given thing intentionally into its place in one's Universe, one knows better why it is good where it is. There is one thing fewer that would have been just semi-consciously taken into one's Universe as part of socialization, the Right-Hand Path initiation. Testing routines, practicing willpower and self-discipline are important keys in releasing fresh inner and outer powers in one's Work. Thinking about the spirit of challenge and one's limits, it might be useful to remember that the Prince of Darkness is an entity of the borderlands of existence. It is not just a coincidence that the power of that entity is best experienced and practiced at various borderlands of one's conscious existence.

One of the luxuries of the Left-Hand Path is that there is an enormous number of creative individual possibilities regarding magical methods. It could be said, in a way, though, that it is not even a ”possibility” but a ”necessity” for a Left-Hand Path Workings to be very individual because of the nature of such Workings. Because magical operations are based on very individual conditions and needs, they necessarily are individual. The majority of the Workings that I have done during the last 14 years have been so personal and idiosyncratically meaningful that no matter how interesting a read they may make for outsiders, they would probably be of very little use as Working frames for others. This reminds us again of the fact that magic is an act of the most conscious self in the Universe and as such it is the highest possible manifestation of individuality. The magician is an

554 See e.g. Ouspensky, P.D.: The Fourth Way and In Search of the Miraculous.
555 Appendix 6.
556 See appendix 9: The Principle of Isolate Intelligence, the Prince of Darkness
individual who makes her life a combination of art and science.

You will not find rituals that require strict times of a day or a night or certain kinds of ritual tools and props in this book. Attributing power in such ways outside of oneself is a typical ontological view of the Right-Hand Path. On the Left-Hand Path the essential source of power is understood to be within an individual – in the practice of magic this means that the ultimate source of magic is one's psyche and its power to signify things. This is also the reason why a magician can successfully use very different magical contexts in exercising her Will. The individual herself signifies the tools and contexts that she uses in her magic. If those tools and contexts succeed in bringing her magical inspiration and if she is dedicated to the contexts and tools of her choosing, they will work for her. From this perspective various gods and goddesses, even entities of generally recognized fiction, can be viewed to be "real" and objectively effective in the Universe. All of them are similarly real or unreal, ontologically artificial – except for the principle of the Isolate Intelligence. As noted in the theory part of this book, the principle of the Isolate Intelligence is the universal source, which enables human beings to create and signify a multitude of things, various gods and goddesses included. From the Left-Hand Path viewpoint Sherlock Holmes, Santa Claus and Judeo-Christian God are all real as humanity's own creations. As such they are collectively signified and with the power of general human desires, hopes and fears, they have also survived in the flow of time. From the Left-Hand Path point of view, an Initiate is free to be the ultimate creator in her own Universe.

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557 Aristotle already noted that "men create gods after their own image, not only with regard to their form but also with regard to their mode of life".
Appendix 15

The Book of Life

Published in the Left-Hand Path
(Vasemman Käden Polku in original Finnish 2004 CE, first English edition in 2006 CE)

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.

– C.G. Jung, Matter of Heart

The Book of Life is about giving an articulated form to one's Great Work in its entirety. It could be summed up as writing one's own Initiatory autobiography. It is about rationally fathoming one's life as one Great Working that contains myriads of smaller Workings. It is about consciously seeking to master one's limited human existence as well as possible, which also includes seeking to signify and come to terms with one's coming physical death as well as possible. The Book of Life seeks to signify space and time with one's magic. As such it seeks to strengthen and separate one's non-natural Self so that it can be maximally strong in its potential for autonomous existence and non-natural life, and can serve one in making life in one's natural realm maximally meaningful and happy.

There are two operational dimensions in the Book of Life. The first is a specific Working method while the second deals with a holistic understanding of one's existence. As such it pretty much is similar to the deeper aim of Karhunmalja (the Bear Toast). Both aim for a unified experience of the whole I, an ability to contextualize and to understand one's life as a Great Work, and to act with one's Will accordingly. All of this will help an Initiate to Remember herself and to navigate her life forwards.

Both operational dimensions of the Book of Life create frames that can help one to experience more frequent moments when we understand what it means to be alive as a human being – the kind of truth, good, beauty, and sacredness it includes, and how we want to manifest our essence based on that experience. The Book of Life covers one's life from natural birth to natural death. Death is an essential part of the Book of Life and its dynamism; from the perspective of one's separate self it can be seen as one central horizon for Being. It is an important source of lessons that no Initiate can dismiss.
Next, we will focus on the first operational side of the Book of Life. I have used it myself for several years and it has also been integrated into the Order of the Great Bear as one of its regularly used methods. A central premise in the use of this Initiatory tool is that the most important source of esoteric knowledge, of wisdom, is one's own life, that is – one's Book of Life. Goethe once said that "he who cannot draw from 3000 years is living from hand to mouth". The German classic had a point, but I think that before trying to to draw from 3000 years one should be able to skillfully draw from one's own life.

We are Beings that are a combination of various things, both natural and non-natural. Our Work is most characteristically manifested in a realm where these two dimensions meet, in our persona-level. As human beings we have a unique history and thus unique challenges in our Work. The greater our knowledge of the path of our lives – how we have become who we are now – the greater the possibilities we have to exercise our Will upon the potential future.

One aspect worth noting here regarding the Book of Life are the knots of our past. It is often so, that it is impossible to untie or erase these knots, but by carefully studying them and becoming aware of them we can release plenty of energies that these knots take away from us. This way we can minimize their effects on our lives. There are numerous other elements on one's path that are important in getting to know why one is what one is like, but here these knots have a certain special role. We learn and grow the most from painful and heavy experiences, not from easy times.

As in general, in using this tool an Initiate needs self-discipline and Will. The Book of Life is not a half an hour long Working but a Working that can take as many days as the number of your age indicates. If you are 20 years old, the Working may take twenty days, if you are 40, then it may take forty days, and so forth. It is, however, up to you to decide how much time you need for the Working. It is important to have sufficient time for this Working on a daily basis; at least half an hour per day is required.

During the first day of the Working an Initiate prepares for the Working as she sees best, invokes her most conscious Self and the Prince of Darkness. After that she starts to operate in her mind on the current calendar year, to reflect on what her life has been like during it. She makes notes about what has taken place in her subjective and objective universes in the vertical aspects of her Devil's Fist. She meditates on the causes and effects that have been present in her life. She reflects

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558 Working with these knots is one central part of the Book of Life. William James called these knots *psychasthenia*, a disturbance in relationship between one's self and the world. G.I. Gurdjieff referred to these knots as one's "chief feature".

559 Friedrich Nietzsche said famously: "Everything that does not kill me makes me stronger".
on her victories and failures, peak moments and knots.

After such a reflective Working on the current year, an Initiate closes the Working and writes down her thoughts on the Working in her magical diary or some special book that is dedicated to the Book of Life. In relation to a magical diary I recommended handwritten notebooks over keeping computer files, but in the Book of Life computer files come handy as they allow updating and editing later; something that is an on-going part of the Working in its articulated form.

In the same way an Initiate goes through her whole life, returning eventually to the year of her birth. If there has been enough motivation and a certain inner need, an Initiate has at that point gained a fresh view on her life, its central phases, experiences, and of course, the aforementioned knots, hard times and experiences that hold special lessons for her growth in this Working.

It needs to be mentioned at this point, that although one's knots can be said to provide the most potential for one's growth via this Working, these knots need to be balanced by seeking out what are also one's strengths, those kind of things that have marked victories in one's life and how those peak experiences and their elements could be refreshed and maybe re-activated today. It is important to keep a balance between one's strengths and weaknesses in this Working. Experience has shown that without this intention, and sometimes even with it, Initiates tend to first find all of the knots of one's life, their web through time in one's life, and come to the realization of how much they leak their optimal energy by the influence of ghosts from the past. Without effort to balance the knots with one's strengths the Book of Life can become too much like a shock, and even depressing. The natural and human aspects of us do not really like to Remember so much as the Book of Life can expose. Be gentle with yourself.

The Working ends the day after one has arrived at one's year of birth. The final day's Working is going to be self-structured, aiming to crystallize and integrate the freshly gained view of one's life into one's being in a personally meaningful way. This should also give a fresh sense of the most important areas of one's Work now and in general a fresh sense of direction.

This Working works well if it is done once a year. The first time you do it, might feel like a huge challenge. Don't worry, and do not expect too much of yourself. If you have a certain inner need to do the Working, you will come up with something meaningful to create a backbone for your Book of Life. Returning to that backbone later will place further flesh over the bones that you have uncovered. It is impossible to gather in a satisfying way a well-ordered and fully comprehensive picture of your life in just a few weeks. It requires more Work. The important thing is to start, and to dedicate oneself to continue the Great Work.
Appendix 16

Reaktorhaus Sumble # 6

Email, the 8th of November, XXXIII ÆS/1998 CE

Hail Knights of the Reaktorhaus!

My sincere apologies for sharing my report of the latest Haus Sumble this late. I have been very busy with various issues during the whole autumn this year, not least because of starting my studies on comparative religions at the university. I did the sumble with Sir Hassein at his and Lady Twilight's home. Here is what I did drink for:

1. Principles / Assimilation

During this autumn I noted that there is much in common with the way I have always pursued my Initiation and the way that the Borg, "the evil guys" from the Star Trek, pursue their mission in the fictive Star Trek universe.

   I have pursued my Initiation steadily and mostly without hurry, so to speak, over the years. The only thing that has ultimately mattered to me has been my Work, my search for Truth, for my Self. I have done my Work with my feet well in the ground, I have never had too fancy persona level ideas about myself, and because of the focus of my existence I have also pushed myself at times to certain extremely hard trials, knowing that it would serve my Initiation.

   Slowly but steadily I have assimilated multi-dimensional Universe according to my Will, adding new pieces to my Self-created order of existence, my Haus, my "Borg-Cube" in multidimensional motion, in pursuit of my telos. Resistance to my Will has been futile.

   I have got much inspiration from the Borg in many ways (no laughing there!). The way I have got it is, like Magister DenytEnAmun's inspiration from the character of the Predator, very personal, and would be best understood by knowing me well enough personally.

   I did drink for the principle of assimilation, because of the inspiration I have got, and continue to get from it, and because of the steady and good-proved way I have found to be encoded in that mode of action in pursuing my Will.

2. Heroes, Heroines / Borg Queen
"I am the Borg, I am the beginning, the end, the one who is many...
I am the beginning, the end,
the one who is many...
I bring order to chaos”
- the Borg Queen

The heroine for whom I drank was the Borg Queen, who appears in the movie *Star Trek: The first contact*. The Borg Queen is the "I" of the whole Borg collective. All Borgs serve the purpose of the Borg Queen, the "I" of the collective, whose mission is to assimilate all of existence in search of Perfection.

Instead of looking at this setting from a totalitarian and anti-individual perspective (as it is done in Star Trek universe), I view it from a Gurdjieffian one. The Borg Queen can be viewed as "the permanent I" in Gurdjieffian terms, and the rest of the Borg collective can be seen as "many selves" of an individual.

Why would a modern mythical figure, hero or heroine be any worse than some Greek or Germanic one? A reality and possible power of any mythical being is up to the individual who creates their existence and charges them with some meaning.

I drank for the Borg Queen who is a manifestation of my fetch in the mythical context of the Borg, and accordingly, a noteworthy source of inspiration for me.

3. Boasts / Beginning studies at a university

To pass the entrance exams of a university was the single most important objective goal to me for this year. By doing that I became the first person in my family who has ever had chance to do university studies.

I remember the morning when I got the news that I got accepted to the university. I felt that I had really changed my Wyrd. I felt that my ancestors were hailing me. I felt Walhalla and the Aurora Borealis of my Will in the world. I did drink for one important objective Dream of mine that came True, and I did drink for a Work that there opened for me.

4. Promises / To continue to build "the cube"

The Promise that I made was admittedly rather vague, I simply promised to "continue to build my Cube". Most evident objective manifestation of that is currently doing my studies and using them in doing my Work.

The first shared fruit from that tree was my presentation / discussion at
Kalevala Pylon XVI Conclave last month on soul and how it has been approached in some different religious / philosophical traditions. I also wrote for the same occasion an illustrative Working that focused on one’s soul (as it is called in Western world) and some of its possible modes of existence / manifestation.

Since the last Sumble I have had some new ideas on how I personally categorize and do my Work via Reaktorhaus, how I approach or rather personalize "the vectors", and so on. I have also developed "A Reaktorhaus layout" for Tarot (that can also be used with the Runes), that I have succesfully used myself and also occasionally with Magister DenytEnAmun. As a post-promise, I promise to share some of my ideas on these matters no later than in the next Haus-Sumble.

*Walhalla!*

Sir Tapio
Interview with Magister DenytEnAmun

Published in the *Scroll of Set*, vol. XXV, no. 2, March/April XXXIV Æ/1999 CE
The interview was conducted on the 9th of March, XXXIV Æ/1999 CE

Tapio Kotkavuori (T.K.): What was your esoteric background prior to the Temple? What did you learn from that time? How did you find the Temple of Set and what attracted you there?

DenytEnAmun: I think I was too young to have much of an esoteric background if we take the term esoteric to mean lessons that you have crystallized through your own conscious experience (which are thus esoteric in the sense that they cannot be shared with others who have not personally experienced and consciously processed analogous things). I had, however, learned the lesson of Need (seeking the True Will; the importance of building a magnetic center, or however one wants to describe this). I very clearly knew that there was something I was in search for that was hidden within me. I also was convinced that to uncover this something I would probably have to find some people outside myself that would help me work with myself in the proper way. This prepared me to seize the opportunity of using the Temple to cultivate my Need.

I had also learned the true value of antinomianism. I was always your average guy in every respect. At the age of 14 a friend of mine introduced me to devil worship. He talked of how his "god" was much more free-minded than the Christian god and that if you dared to join his forces he would actually do something for you in exchange (unlike the Christian god who didn't even buy me a bow when I prayed for him the only time I ever did :)).

I quickly became a prominent figure in the coven my friend had formed. His idea of it was having power over others and also having a lot of fun. He freely mixed in J.R.R. Tolkien stories, Mercyful Fate lyrics, astral projection, other dimensions, witches' sabbaths, etc. The turning point was when he gave me a copy of LaVey's *The Satanic Bible*. In no time at all I underwent a total conversion from an occult airhead into a modern satanist. I also attempted to reform the coven into the LaVeyan spirit, but it turned out this was unacceptable to the founder. Being my best friend he plead for me to leave the LaVeyan stuff and "return to the old". It was here that I performed the second level antinomy that actually sets you free. Having set myself apart from the social matrix with the help of an antinomy, I now began to think for myself and separated from what had become obsolete for me, the
coven. I was beyond rebellion, thinking and deciding for myself.

This need was a very strong emotional catalyst and almost overnight transformed me into a "somebody". I entered senior high that I had never even dreamed of. To my great surprise I was soon the most successful student in our class, even pretty respected and well-liked among both students and teachers.

I learned of the Temple at the age of 16 via Nevill Drury's *Occult Experience*. I wrote to Dr. Aquino right away and received the General Information and Admissions Policies letter. From that day on I took the advice in the GIAP to focus on rational training. By the time I actually joined the Temple (at 18) I was just about to become a student of philosophy at the University and had tried about every philosophy or magical system I could find for size (from existentialism to Crowley, from Nietzsche to Vulcan philosophy).

To be honest I was attracted to the Temple by the "dark egypto-magical feel" I got from it. To me this translated into something like the School where you may come to know your true power.

T.K.: How was your time as a First Degree Setian? What did you learn during that time? What are the main things that a First Degree should focus on?

DenytEnAmun: The first degree is by far the most difficult and heroic one. Conventional society does not usually recognize the idea of a change in (one's level/quality of) Being and therefore it may be difficult to understand what one is really supposed to do. Fortunately for me, Ouspensky's *Psychology of Man's Possible Evolution* cut it for me right away. In a very total way I realized I didn't have a (consciously crafted and maintained) Self. I didn't hesitate to start correspondence with Setians all over the world and to begin with what ever magical experiments that seemed promising.

The real heroism in the I° stems from the fact that a change in Being can only be achieved by one's own efforts. And moreover no one can know for sure what is it one needs to do in order for this to occur. One just has to start somewhere and try to keep track as best one can of any results. The Priesthood is there to give much needed general advice on how to go about this, but still, they do not hold the key to your change.

I am a bit of a Gurdjieffian in what I see as the core of the work of the I°. I think there is "one" thing (or maybe a cluster of things) that will cut it for any given individual. The I° should be ready to switch for something completely else if it seems like there would be something more essential to achieve. To give an example, we may start out – like I did – philosophically considering the nature of Greater Black Magic and the mechanics of attention. While this is great
preparation, at least I was overly intellectual to begin with. What helped me much more was some very simple Medial Black Magic Workings and persistent daily work on my attention in the spirit of Ouspensky. Someone else might be very proficient in the type of Working and attention exercises that I did and what might be lacking could be a solid rational/philosophical framework that would put one's abilities in context. A change in Being allows for a new synthesis, not just more of the same.

What is important is to open oneself for the possibilities of change. It is also essential to strive to meet Setians face-to-face. I travelled to the British Isles for two weeks to receive my II°. I do not think the Scandinavian Temple would be what it is now had we not early on picked up the importance of Conclaves and travelled to the States, the British Isles and Germany for such interaction as only these meetings can provide.

T.K.: How was your time as a Second Degree Setian? What did you learn during that time? What are the main things that a Second Degree should focus on?

DenytEnamun: For me the II° was a time of great Joy and Freedom. I had realized that I can change myself in a very fundamental way. A lot of new projects flowed from this naturally. Since the time of the coven I had felt at home in the role of an organizer – someone who contextualizes opportunities for other people and takes the first steps in creating the structures that are needed for those opportunities to be realized.

It would take too much space to mention all the lessons I learned, so I will only mention one that also influenced other Setians. I founded the Kalevala Pylon of Finland in 1991 and made intensive strides in establishing a truly kick-ass foundation for the Finnish Temple. We have had substantial newsletters and Pylon gatherings ever since. The Pylon is nowadays under the capable hands of its 3\textsuperscript{rd} Sentinel, Adept M.S.

One difficulty of the II° that often presents itself is not knowing what to ”do” with one's new-found freedom and abilities. In my view the II° is the ego (or one's human potential) made ”god”. This can turn out great if one finds some matrix to continue one's initiation on. Or it can quickly become a state of stagnation and loss of all liveliness if one does not withstand the shock of how much actually is possible and start doing something.

I would say a II° needs to find a purpose for their efforts, perhaps a principle to work with or a structure to exercise their Will in. The Orders provide one aspect of this playground, one's mundane projects another.

The II° is at a position to strengthen their strengths like never before and to
fulfill their Dreams. But it does take some processing to find out what one really desires.

T.K.: What does it mean to be a Priest of Set? How has your Priesthood changed your life?

DenytEnAmun: As Adept Peribsen of Sweden recently pointed out to me there is a bit of a paradox in the concept of the III° and the Left-Hand Path. The LHP is supposed to be a path leading to sovereignty of the Will, yet the concept of the III° involves a merger with something other than one's own Will and the practice of being a III° within the Temple clearly includes doing things that might at times be called altruistic.

Understanding the perspective of the III° one needs an essentially non-human approach to initiation. I would have no problem admitting the Adept is the Crown of the Left-Hand Path, the being that has truly Become godlike of their own efforts Alone.

I think the III° is for the type of people who have an inner Need to Communicate with the legacy of the Black Flame and to Become a link in the chain that has passed that Flame on. The III° is an exchange of some of your human freedom for some non-human freedom and ability. For this to be successful or even meaningful the Need for this must be innate.

There are many ways of being a Priest of a Principle even outside the Temple of Set. The basic steps are (1) You must have the Need for this or it will just bore and frustrate you instead of inspiring and strengthening you (no matter how cool being a Priest might sound). (2) You require a thorough preparation for this experience. (3) You must outwardly start doing the work required by the Principle you are working with and solve crucial inner and initiatory problems by relying on the ideas you can deduce from this Principle.

Some of the Orders provide for this experience in their Master of the Order designation. I would see Masters of he Orders as akin to Priests of Set in that they work for a Principle in exchange for great empowerment in this very work (and through this, in all their work). The Priesthood of Set is just a more ”general” Priesthood requiring a general type of Need and abilities. (And please note that I am only drawing a functional analogy – not at all saying that a Master of an Order would or should be a III° or vica versa.)

To give an example, I have worked on reawakening the ancient Finnish tradition for a number of years. I started out very much tongue in cheek. The first thing I realized was that there is in fact ”in store” a great boost for anyone willing to dedicate themselves to the cause of the Finnish gods. But I also realized that I
would be of no real use to these archetypal powers if I did not have the inner preparation to work with them. Archetypal forces easily crush anyone not psychologically prepared to work with them. If you accept the Gift of a sword before you know how to use it, you will just cut yourself. Also, outer preparation is essential. I had to get into studying Finno-Ugrian linguistics and comparative religion for a number of years before I even understood what the term ”finno-ugrian” really means. I had to internalize Finnish lore – and even work my way through the Nine Doors of Midgard curriculum to get what traditional psychocosmologies are about – and work with it before I could forge a useful magical link with what I was after. I even needed to found a study group to help me out in explaining to myself what it was I was trying to accomplish.

The result of all this work is that I now have a connection to the Source of the Finnish tradition. It will give me inspiration and energy whenever I work for it. This extra non-human boost can be used in all of my endeavours provided that I keep my head straight and make all important decisions on the basis of the Principles underlying my work. (If I would decide to take the easy way out and just copy and paste the names of Finnish gods over a ready-made system of theosophy, my Priesthood would turn into that of a muddled theosophist – and the inspiration I could derive on a numinous level would equal just that.)

Through my Priesthood of Set I have found the Principles with which I have always had a Need to work with. The Priesthood is the non-human level where the root of my Need lies. Knowing this and being prepared and able to experience it gives a certain clarity and strength with respect to some things. But in itself the Priesthood has not fundamentally changed my life – it is just the (non-)natural extension of what I feel I wanted to do all along.

T.K.: What does it mean to be a Magister Templi? What is your Vision of your Work in the near future?

DenytEnAmun: I think the IV° is a Recognition that an initiate has entered a phase of re-crystallizing their initiation. The III° is about a direct Link with the Principle of Isolate Intelligence that can be realized in the Act of Communication. The Priest is able to momentarily achieve a state where they can mediate the essence of the Principle they are a Priest of. They do this case by case, perhaps most characteristically in a face-to-face situation.

The IV° is about a state where one is prompted to see their work in a slightly larger context and happen to have the Need and tools to start weaving what they have learned into the very fabric of time and space.

For me personally the IV° is a revelation of both my inner essence and my
Æonic function (which on this level turn out to be pretty much the same). I am DenytEnAmun, the Land-Surveyor of Amon. My job is to contextualize (sketchily yet precisely measure) gateways that other people may use to attain the Hidden Dimension. There are still a few gateways I will need to pay attention to them in a way that will keep them open for a long time. Usually this takes the form of some initiatory structures within the Temple and in the objective universe.

I have had a very hard time figuring out how to go about my IV°. After about a year of messing things up I think I have found the core of my problems. When I became a IV° it seemed like a natural extension of my previous work to take up some initiatory jobs that other people were offering me. I took up the Soa-Gild with Priest P. and the reaktorhaus of ex-Magister Rudra.

It turned out I had something of an organizatory dim mak and I ended up resigning from the Soa-Gild and disbanding reaktorhaus.

However, the minute I realized that cultural matters are not only important, but actually crucial at the IV° who comes from a truly non-Indo-European background. I realized that at the III° this was no big deal since the core of that office is direct Communication with/from the Heart of Darkness. The IV° with its requisite of manifesting outer structures for the perpetuation of the principles one has Become an example of, is completely different. Here I truly Need to do things my way and use my cultural matrix to further my work. This work, if successful, will bridge the gap between different cultural matrixes and make the Temple stronger in that it will have a true localized manifestations that works for people here (without a lot translation on so many levels).

Currently I am finally finding the mix that will allow me to meaningfully re-crystallize my path into an initiatory structure within and without the Temple. I am hoping to launch this around midsummer, but I'll rather do it right than rush it now that it has anyway taken so long.

T.K.: How do you see the near future of the Temple?

DenytEnAmun: The Temple is an absolutely amazing structure in that it has for so long been able to bind together so completely diverse people. I personally am very hopeful that the Temple will continue to uphold this legacy and I will strive to help in this also.

Recent years have brought many good things for the Temple in terms of acceptance and recognition and I see so many people working on improving these that I would expect this tendency to continue. (For example Priest Tapio Kotkavuori of Finland and Adept Peribsen of Sweden have recently worked extensively with researchers in Scandinavia in order to give an accurate
We are attracting more and more sophisticated people all the time and it seems to me that this has not made us forget that we are not an academic society, but an initiatory School. I think that if we keep this in mind we will kick some mighty ass on all fronts. :)

With our increased web presence I think we will attract even more attention and initiates. This will, however, probably also require us to invest more time into sorting out idiots. Luckily we have an extremely capable and evenheaded internet presence in initiates like Magistri Menschel, R.W. and Priest Gawain.

T.K.: You are a Knight of the Order of the Trapezoid and an initiate within the Order of Amon. What have you learned from these Orders thus far?

DenytEnAmun: The O.Tr. has taught me a vast amount of magical technology from the Runes to the Nine Angles and from Sumble to applications of mad labs. Perhaps my most precious lesson is that within the O.Tr. I have learned both the theory and practice of thoroughly researching, internalizing, enacting and even recrystallizing an initiatory system. These lessons are absolutely a *sine qua non* in what I am currently working on.

The O.Tr. has also taught me that there is honour and honour. One is blind dedication to a cool leader and the other is based on true principles and a reliance on one's own sense of Justice. I have seen both within the Order, but the latter has been observed by the majority and is the true legacy of the Order.

The OA has helped me recrystallize my inner Self in accordance with my Æonic Function. The OA is the only Order that could provide the experiences and mode of communion that my transmutation into a IV° required. The OA is one of the most Hidden Orders (not so much by choise but by the type of work it provides for) but for what Priestess Mut has done for me, I feel a deep Bond with the Mission of the OA. In my understanding the OA is about Envisioning one's ultimate Self, Seeing and Sensing with one's Heart the path that leads there, and then just stepping into the Fire to achieve this. It is a very direct path and one that is difficult to conceptualize, muss less enact. But it can be done by those whose Need yearns for this type of processing.

If I can figure out a way of furthering an existing US-based initiatory structure without killing it, the OA will be on my first list. :)

T.K.: "Objective conscience" is a concept you have been inspired by for a long time. Could you tell us something about it?
DenytEnAmun: Well, to begin with, it is unreachable. :) In the Gurdjieffian scheme of things Objective Conscience is the other side of Objective Consciousness. If you were always completely aware of the fact that you will eventually die and able to process this and even live from this perspective, you would be doing what you really Will to. This would be a state of both Objective Consciousness and Objective Conscience. You would judge all your actions on the basis of what your Eternal Self considers Good, True and Just.

I have gotten nowhere near this, but working towards it has taught me valuable lessons. Here I might mention that my core Priestly ethics stems from this work. I consider every initiate's relationship with their Eternal Selfs Sacred. I always seek to be extremely sensitive when working with other initiates whether what I say will have an effect on their relationship with their Eternal Self. If I have to influence this relationship at all I always seek to manifest the purest essence of the Dark Fire and methodically outroot any personal/egoistic desires I might as a human have regarding the initiate's choises. I do not know if this is something stemming from my cultural background, but I think that sometimes some Setians of other cultures – no offense meant to anyone – seem to be using Lesser Black Magic on each other without perhaps even noticing that this is what they are doing. I think this tends to fuck things up and should be attended to much more systematically. This is something I think is quite a natural facet of the ethics we here consider important, perhaps stemming from the basic respect we have for each other's Xeper. In initiatory matters my ethics are sharp as a razor; in human matters I do not really pretend to be more than an aware human and pretty much as ignorant as anyone else as to what is right and wrong. But even this little crystal of a code of conduct saves me and others from a lot of crap.

T.K.: What makes you happy?

DenytEnAmun: Contextualizing gateways. Abstracting from my experiences until I come up with something that allows me to transcend the level I have been working on. Not to mention chocolate, sex that shares your Essence, a challenging game of Starcraft and Hedningarna played loud.

T.K.: What is the meaning of life?

DenytEnAmun: Go figure!
Appendix 18

On the Left Hand of Religion

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The text can also be found from the Left-Hand Path (under chapters “The Left-Hand Path and religion”, ”The concept of religion”, ”What makes a human being 'religious’?” and ”Religiosity from the point of view of the Left-Hand Path”)

In our own writings there is often mention of the Temple of Set as ”a religion”. What exactly do we mean by this? Clearly if we are a religion, we are not one in the common sense of the word. This short article focuses on the issues of what is ”religion” and how the Temple of Set can be viewed as a ”religious organization”. The article is not meant to be any final word on the issue; rather I intend to express what I currently think about the issue, and to further discussion about the subject in the Temple.

What is ”religion”?

Scholars of comparative religious studies have not arrived at a consensus on the question of what religion is during the discipline's 150 years of academic history. Such scholars as Otto, Eliade, James, Durkheim, Douglas, and Söderblom seem to have something substantially in common in the focus of their work, but still their definitions of ”religion” vary considerably.

Etymologically in Roman Catholicism the word ”religion” is derived from the Latin word religio. In other Indo-European languages there was no word to signify ”religion” before Christianity's influence. The same can be said about Finno-Ugrian languages. Thus the word/concept of ”religion” has a very limited cultural sphere of etymological and contextual origin, which creates certain difficulties in attempting to apply it to other cultures and their ”religious” aspects.

There are two different etymological views concerning the word religio. Some scholars of Indo-European languages have suggested, based on Cicero's work De Natura Deorum, that the word derives from verb legere, which means ”to collect”. According to that view, religio means actions that are used to re-collect (re-legere) everything that is needed in order to worship gods.

On the other hand Christian author Lactantius proposed the verb ligare, which means ”to bind”. He thought that religio means a ”bond” which re-binds (re-ligare) people to divinity.

The ways in which the word religio has been used from classical antiquity
through today are complex and contradictory. Meanings of the word *religio* have varied in the course of history according to several contexts in which the word has been used.

Historically it is noteworthy that the concept of ”religion”, in the sense we generally understand it today, didn't exist before the 18th century CE. There were, of course, ”religions” throughout the world before the 18th century, but the way they were approached was very different from the way we in the Western world are accustomed to thinking about ”religions” in our 20th century.

The concept of ”religion” was formed in the 18th century as a part of great social and epistemological changes in European culture. Previously humankind didn't have in its cultures and languages a special category of ”religion” – a category that could be conceptually separated from the rest of the culture and considered from a comparative, scientific, non-religious perspective.

From this perspective the category of ”religion” is a result of development of a language. The ”birth” of that category came from a social and cultural need to create a general concept to describe and to differentiate Christian and non-Christian traditions, practices, and experiences of a ”religious” nature.

Thus ”religion” is a concept that is bound to a general Western cultural system of categories of existence. This culturally-bound system is the conceptual base still used to categorize things like ”new religious movements”.

This cultural background is good to remember when we consider what generally is thought to be ”religious” in the Western world, and to what cultural fabric that word is historically bound.

There are several definitions of ”religion” offered by scholars of comparative religious studies. Here are just some of them:

(A) Definition via supernatural

Edward Burnett Tylor: ”It seems that it is best to use this source and to simply base the belief in spiritual beings as a minimum definition of religion”.

Sir James Frazer: ”By religion I understand appeasing of and arbitration with higher powers than man. Those powers are believed to direct and to control the course of nature and the life of man. With this definition religion is formed from two components, theoretical and practical, that is belief in powers that are higher than man and the efforts to appease and to please them.”

Anthony Wallace: ”Religion is a group of rituals that are rationalized with myths, and which are used to mobilize supernatural powers to bring or to prevent changes in the world of man or in the nature.”
Roland Robertson: "Religion is a group of beliefs and symbols (and values that are derived from those) that deal with separation between empirical and non-empirical, transcendent reality, in which empirical issues are subordinated to non-empirical issues."

Melford Spiro: "I define religion as institution which consists of culturally conditioned interaction with culturally expressed supernatural beings."

Rodney Stark & William S. Bainbridge: "There is some kind of idea about supernatural being, world, or power in religions and an idea that this supernatural is active and that it effects activities and situations here on earth."

(B) Definition via sacred vs. profane - separation

William James: "Religion... will here signify emotions, actions and experiences of individuals in their solitude, as they understand themselves in relation to something that they consider the divine."

Emile Durkheim: "Religion is solidary system of sacred things, that is special and forbidden – a system of beliefs and customs that unites all of those who believe in them as a moral unit that is called a church."

Nathan Söderblom: "A religious people is such that holds something as sacred."

Mircea Eliade: "Religion can still be considered as a useful term if we remember, that it does not necessarily imply belief in god, gods, or spirits, but which refers to experience of the sacred and is thus related to the ideas of being, meaning, and truth."

Roy Rappaport: "The term 'religion' refers to public discourse that includes at least one sacred proposition and those conventional social functions, that are done according to the discourse. 'Sacred' is a quality of unquestionable truth that believers give to a proposition that can't be verified."

(C) Definition via "perennial concern"

Paul Tillich: "Religion is a state of mind where one has a sense of perennial concern, a concern that sets all other concerns subordinate to it and which itself includes an answer to the question about the meaning of life."

Robert Bellah: "Here presented, the concept of religion – which is most general common mechanism that integrifies the meaning and motivation in the system – applies to all kinds of systems, not only to whole society or its groups."

Clifford Geertz: "Religion is (1) a system of symbols that functions to (2) bring forth powerful, broad, and long-duration moods and motivations in human beings (3) by forming ideas about
the general order of existence, and (4) by giving those ideas such reliable nature (5) that those moods and motivations seem specially realistic.”

Jacques Waardenburg: ”We consider religion as orientation and religions as specific systems of orientation. System of orientation helps human beings to find his way in his life and in the world with certain context that gives meaning to it and which helps one to navigate in it.”

While all of the above definitions are interesting perspectives on the phenomenon of religion, I think they do not quite address the essence of the issue from the Setian point of view.

For example, the theory of Durkheim (”religion is utterly social and collective”) explains quite well the world's religions (the most popular religions) and Right-Hand Path religions and approaches to existence in general, be they called ”religions”, ”philosophies”, ”ideologies”, etc.

But it doesn't apply that well to the Left-Hand Path approach to existence, nor to its concepts of ”sacred” and other ”religious” issues.

Going a bit deeper into the ”Left Hand of religion”, I now consider what generally makes human beings ”religious” in the first place, or rather what is categorically a necessary condition for a human being to be a homo religiosus.

Whether one can be defined to be a ”religious” or ”unreligious” person is a matter of perspective, and is also greatly dependent upon the social context of the traditions of thought and world context into which one has grown up and learned to use. Meanings of words and concepts are not completely independent of time and society – like language in general. Also those meanings vary to some degree in relation to changes in other areas of culture and society.

To conceptually define ”religious” and ”unreligious” is a philosophical and scientific problem. In everyday life that problem is of course solved rather easily: A ”religious” person says he is such and an ”unreligious” person says he is not such.

If religions are based on human beings' innate tendency to create meaning and order to one's existence, we can ask what qualities in human beings make some of us ”religious” and some of us not. From the point of comparative religious studies, it can be said that the same things that create culture and humanity create religion.

If we try to conceive conditions in which religiosity could be impossible, we would presume human being who could not be conscious of a difference between ”I” and ”others”, who would not be conscious about coming physical death, and who would not be able to create visions of the future world and of that which would Come into Being.

Accordingly a situation where religiosity would be impossible would also be impossible for the existence of culture. That condition would be a ”state of
nature”, wherein human beings would not be creatures who consciously recognized borders to their existence and could manipulate the objective universe via different symbolic systems (languages). In that condition we would be mere brutes, having direct, instinctive responses to all external stimuli.

Religions exist because humans are more or less self-conscious beings who are able to use symbolic systems to conceptualize existence and to communicate it from a perspective that is separate from nature. As such we are beings who create values and meanings.

We do not have only mind, we also have consciousness. We do not have only natural needs, but also values and non-natural needs. We do not just act, but also have ideas about "right" and "wrong" action. We have not only a past but a history and a future. We not only see, but also recognize whether something is beautiful.

Apparently "religious" experience is, in very general terms, a common human experience of "there's more to life than what there superficially seems to be". It is generally an experience that there is some higher meaning in existence, and that one's self is more than mere flesh and blood and culturally conditioned persona.

In his classic work Das Heilige (the Idea of the Holy), philosopher of religion and theologian Rudolf Otto called religious experience numinous (from the Latin numen, meaning "dynamic, spirit-filled trans-human energy or force"). He described this experience as "something wholly other"; of profound awe, majesty, energy, and urgency that at the same time fascinates and terrifies.

I think that this experience has its roots in the conscious experience of one's separate self.

"Religion” and the Temple of Set

Religions are usually certain kinds of symbolic systems that are shared by their practitioners and that try to act as a means between different supposed realms of existence, providing some kind of profound meaning, order, morality, and general perspective to it.

Religions can generally be seen as a different kinds of unconscious and distorted outer reflections of the inherent non-nature of one's conscious self. At best Right-Hand Path religions can be quite harmless and also useful for society at large. But at worst they can also be truly horrible. If we compare the way that the source of all religions – the conscious, separate self – is approached in Right-Hand Path religions to that of the Temple of Set's approach to the same thing, we can't help but note that if we are a religion, we are completely different from most if not
all of the other religions that have existed and that now exist in the world. If we are talking about religion in the layman's sense of the word, then the Temple of Set is not really a religion. We are certainly an Initiatory school (or "tool"). Likewise we have a "Setian philosophy" instead of "Setian religion" as a methodological base in our pursuit of \textit{Xeper}. One might well have "religious tones" in one's \textit{Xeper}, but a mere sense of "sacred" as such is not the focus of the Temple; instead it is clearly and more precisely an individual \textit{Xeper}.

Magister R.W. wrote once so well about the subject of "religious Setianism" on the Setian-l internet mailing list that I'll include a lengthy quote from him here:

"I think it is vital to distinguish religious Setians – such as myself, Balanone, Magister Kelly, and others – as particular aspects of the process of self improvement and individual growth we call \textit{Xeper}.

It was as a result of my \textit{Xeper} that I became a religious Setian; that is where my work led me. However what constitutes the elements which manifest as this "religious understanding" for me may very well not work for anyone else, nor ideally should it (except for those wondrous cases of synchronicity).

There is no single path, and no sure destination where that path may lead you. The important considerations: Are you experiencing \textit{Xeper}? Do you continue to grow?

Now you can \textit{Xeper} and not be a religious Setian, but you can't be a truly religious Setian without \textit{Xeper} if the term is to have any substantive meaning.”

Each of us follows a path of our own making; where this path inevitably leads the individual is indeed a grand mystery, one which constitutes the wonder, beauty, and artistry of the Left-Hand Path.

It is important for Adepts II° and Setians I° to understand that religious Setians do not expect nor desire you to join them. It is something which will or will not happen as a result of your work, study, and magic. It has no bearing on how far you will \textit{Xeper}, for there is no organizatorial privilege attached to crossing over into religious Setianism. It is something each must decide for himself based upon individual experience in the active process of \textit{Xeper}.”

As Setians we are first of all focused on \textit{Xeper} – an individual process of Coming into Being. To that end we apply rational inquiry, logic, Initiatory philosophy, and magic – not prayers nor unquestionable beliefs, nor dogma, nor ready-made moral codes, nor plain sense of "sacred”.

We differ from manifestations of the Right-Hand Path by asserting an individual's being and Becoming as the focus of his existence, and by stressing one's responsibility for one's actions from that perspective.

We do not pray to our Patron; instead we seek individually to practice our Patron's Gift of self-consciousness, and by so doing to honor both him and ourselves.

The Temple of Set is legally incorporated as a "church", which implies a
"religious" organization. It is meaningful in general terms for us as an organizational manifestation of the Black Flame of self-consciousness, and as a school for its cultivation amidst the profane world of today.

If we look at the question of religiosity more closely, the picture is of course more complicated. The concept of "religion" is, if not exclusively, at least very much a Right-Hand Path saturated concept for a general human experience of "there's more to life than what there superficially seems to be" – all the way from the "birth" of the concept's modern meaning.

General answers to this human experience are given in abundance in various Right-Hand Path forms, higher and powerful being(s) of some sort and its (or their) authority, aims, and will. With this general background to the concept of "religion", the "Left Hand of religion" is easily a confusing concept.

My understanding is that a Setian "religious" experience refers to an Initiate's conscious experience of his separate Self, of being aware of one's conscious existence, its idea, of the borderlands and potential of one's being via one's pursuit of Xeper.

The experience includes specific sense of truth, right, beauty, nobility, sacredness, majesty, power and metaphysical dimensions of meaning and purpose attached to them.

Members of the Priesthood have their individual experiences of Set, their individual interactions with that entity being an essential part of the experience.

Thus I see that Setian "religiosity" is first of all defined and experienced via individual experience of Xeper, not via such things as "supernatural", "profane vs. sacred" relation, nor "perennial concern."

If we take the above as a definition and description of Setian "religious" experience, I think we can safely say that Setian philosophy can also be "religious" in its Initiatory focus and that we indeed are a "religion".

I would, however, as a "religious" Setian myself, be interested to find a better, more precise, and less tainted concept than the Right-Hand Path saturated term "religion" to describe the experience from the Left-Hand Path/Setian point of view – that of Xeper.

Written as a small reflection on the Heart of Being on the Year of the Essential.
Appendix 19

"The Deal Letter"

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The 1\textsuperscript{st} of December, XXXIV Æon of Set

ON THE BASICS OF AN INITIATORY DIALOGUE BETWEEN ME AND THE FIRST DEGREES WHOM I HAVE ACCEPTED TO WORK WITH ME TOWARDS THEIR POSSIBLE RECOGNITION TO THE SECOND DEGREE.

Dear Setian,

I have created this letter in order to set forth the basics of communication between me and you for the sake of clarity and effectivity in our Initiatory dialogue that aims towards your possible Recognition to the Second Degree of the Temple of Set. In this letter I will briefly discuss the nature of an Initiatory dialogue between I\textdegree{} and III\textdegree{}, on what I expect from you and what you can expect from me in this dialogue.

ON THE NATURE OF AN INITIATORY DIALOGUE BETWEEN I\textdegree{} AND III\textdegree{}

Initiation in the Temple of Set is Work on one's individual Being and Becoming. The process of Initiation is referred to in the Temple with the concept of \textit{Xeper} – of "Coming into Being". This process and its ways of manifestation are always individual due to the very nature of the substance that is Worked with – an individual Self – but the process still has certain general traits. Because of those
general traits the individual pursuit of *Xeper* can be enhanced in an environment that is dedicated to that end. Just like a novice mountaineer can learn much from more experienced mountaineers, so a new Setian can learn much from Setians who have been pursuing *Xeper* for a longer time and who by their own efforts have attained and continued to *Xeper*. It also goes the other way round in certain aspects as well, as it does in all good "teacher and student" relationships.

An Initiatory dialogue that can lead to Recognition to the Second Degree demands activity and certain duration. Changes in one's Being that lead to the Second Degree does not happen over night, in one week or a month. Such Changes are more a product of several months of hard inner and outer Work. As a general rule, Recognitions to the Second Degree are not done during one's first year in the Temple.

Because the process of Self-growth to which *Xeper* refers is very individual and subtle, it is best to try to share it actively with at least one person from the Priesthood – in this fashion you, your individual actions and thoughts are more easy for a member of the Priesthood to put into context and to understand. As a First Degree your Challenge is to learn the basics of the Temple of Set's philosophy in theory (as expressed in the *Crystal Tablet of Set*) and in practice from your individual point of view, and to manifest, to express, to share your Work – your *Xeper* – with at least someone from the Priesthood so that you can get feedback that is essential to your Work and that you can be Recognized for what you are and what you possibly have Become. Just like it took persistence, self-discipline and efforts for you to learn e.g. a new language or mathematics and to graduate from a school, it also asks persistence, self-discipline and efforts to learn to Become a more sovereign Being. Seek to have active interaction with someone from the Priesthood, so that your efforts to Become can be seen, commented and evaluated over a long duration of time. I personally do not generally make Recognitions of Initiates I have not Worked actively with at least half a year and who I have not met personally.

Diamonds are created in a great heat and pressure. The Diamonds of Initiation – such as Self-knowledge, happiness, power and understanding – can be acquired only in a similar process in your own Universe.

**ON WHAT I EXPECT FROM YOU**

I do not necessarily start an Initiatory dialogue that is aimed to one's Recognition to the Second Degree every time I am inquired about such a possibility. I do not consider such dialogues lightly, because they require certain kind of activity and 'touch' in order to be meaningful, to carry real Initiatory results from both parties
involved and because the subject by its very nature demands serious approach. If I am e.g. already Working with five First Degrees actively towards their Recognition in addition to my other activities within and without the Temple, I simply do not have time to start another active long-duration dialogue aimed towards Recognition to the Second Degree. All this is to say that I take Initiatory dialogues seriously. I try to create a certain kind of Link to those Setians I am willing to Work with in order to be able to give them the best possible Initiatory feedback and advice I can give based on my own Xeper and my Link to the Source of the Temple of Set.

With this background, I have certain expectations for those First Degrees I Work with. Here are some things I expect from you as such a Setian. I expect you –

1) TO BE HONEST AND ETHICAL

I expect you to be honest and ethical individual in general, in your Temple of Set interactions in general and in your interactions with me. The reason why ethics are emphasized in the Temple of Set is because ethics deal directly with the Setian approach to existence and the inherent nature of the Black Flame, the Self-consciousness – the nobility and the dynamics involved in its inherent nature and its enhancing. In order to truly be a sovereign Self one must be able to take responsibility of one's actions consciously and carefully. Regarding this expectation you might also want to re-read the protocol section from the Crystal Tablet of Set.

2) TO BE IN ACTIVE CONTACT WITH ME

I expect to hear from you in a written form at least once a month and in maximum three times a week (with a 'full lenght letter'). Although I endorse active communication, I prefer quality over quantity. I consider face to face interaction as the best possible form of interaction and I expect to meet you at Pylon gatherings, other Setian occasions or otherwise. I also advice you to seek contact with at least one other member of the Priesthood, as well as join a Pylon, maybe also the Soa-Gild and to join the Setian-l and Xepera-l email lists if you have the internet access – and to use those forums for your Xeper. In this way you will be able to get more feedback from different angles to your Initiation and to maximize the utility of the Temple for you as a First Degree.

3) TO ANSWER TO MY QUESTIONS AND TO ASK ME QUESTIONS

The Priesthood can not solve you your problems or Initiate you – as you most likely already know. What the Priesthood can do for your Initiation is to give you
feedback and advice to your own unique efforts to Become based on their own Initiatory experience and continued efforts to *Xeper*. The Priesthood has certain transpersonal Link to the Source of the Temple and due to that they are likely to be able to give you an advice that can help you in your efforts to *Xeper*. What I can do for your Initiation is to help you to find your own answers to your own questions in your individual Quest. In certain ways and with certain limits I can perceive how the Black Flame has individually manifested and been Worked in your unique Being, and based on my own experience of that Flame I can help you to actualize its potential in your unique existence according to your Will. I can help you to *Xeper* e.g. by asking you questions and by giving you some challenges that I see can help you to find certain answers by yourself or that can help you to find what you Need. I can show you some possible Doors but it is you who must actually Create them for yourself and to walk through them, if you have the Need for it.

I consider the ability to ask good questions as a virtue of an Initiate. Good questions are brought into words via certain 'touch' – they are not just questions but they are questions that really are of importance to your Initiation and that rise from a certain Need. I am not so interested to talk about occult trivia or some methodological questions for their own sake than I am interested to talk about questions that touch one's very Being and efforts to *Xeper*. The essential questions blend with "more trivial one's" in a certain degree, of course, that is often just good for the meaningful flow of the dialogue and they give it certain enjoyable color. The thing to remember regarding questions you ask is: An answer is profitable in proportion to the intensity of your Quest.

4) **TO SHARE WITH ME YOUR INTROSPECTIONS**

I expect you to share with me your introspections on who you are what you want to Become, how you aim to grow and where your efforts to Become a better Being actually lead you. This means that I am interested to hear about such things as all the Workings you have done (and their analysis and commentary) and the best insights you have recorded into your magical diary (if you don't keep one, I strongly encourage you to start keeping one). It also means what Initiatorily relevant books you have read and what you have Initiatorily gained from them.

5) **TO SHARE WITH ME YOUR OBJECTIVE PURSUITS**

I expect you to share with me your objective pursuits that you consider Initiatorily relevant. Reading philosophy might be fascinating as such, but in Setian Initiation that is not enough. In Setian Initiation it is essential to *use* different resources that
you have for your Self-growth, your Becoming. All the resources that an Initiate has in her life she can also use for her Becoming, her pursuit of Wisdom and Happiness. Because an Initiate has several resources at hand and because her holistic existence has several sides (I use to categorize them as physical, social and psychic aspects of one's holistic self in general discourse) she also uses several resources in her Initiation. Some resources she uses more in her subjective universe, some in her objective universe.

Objective goals and objective work is good for an Initiate for several reasons – they e.g. offer an Initiate objective challenge, feedback and material to Work with, to reflect her inner processes. You can ask from yourself, where in your life, your objective universe, there would be Challenges that you would Need in order to attain Self-growth, to become a better, more sovereign Self. You can also ask from yourself, where in your life, your objective universe, you would really like to bring some change according to your Will in order to bring more happiness into your life.

Objective goals help one to keep one's feets on the ground and they help to show the current limits of one's Willpower, concentration and ability to bring change into existence. Objective goals and their pursuing also helps an Initiate to create her own unique magical link between her subjective and objective universe. In this way an Initiate succeeds to bind her "mundane" life with her Initiatory pursuits and accordingly she is likely to be able to create her life more intense, vital and happy. Therein lies also one Challenge that the First Degrees almost without exception have in one form or another – how to combine one's "mundane" and Initiatory life with each other. By the very nature of Initiation, the two goes essentially hand in hand.

Objective goals, their pursuing and attaining does not as such, however, tell directly about one's Xeper. Attaining objective goals that one has set for oneself can indicate possible Becoming, but they are not directly proportional to Becoming. Xeper is about Coming into Being, it is not about Coming into matter, although Coming into Being is also manifested in an objective world in an individual way. The core of the Temple of Set is a conscious Self. The key concept of the Temple's philosophy is Xeper – to Come into Being.

ON WHAT YOU CAN EXPECT FROM ME

If you meet the criteria that I did set forth above, you can expect that I will be in active contact with you, that I will answer your mails as promptly as I can and that I will give you the best Initiatory feedback and advice that I can.

Lastly some self-evident words on friendship that is good to remember. It is
not unheard of that Initiatory dialogues with me develop also more or less into a friendship. In such cases, it is important to remember the focus of our interaction – *Xeper*. Some First Degrees might have expectations (largely due to our cultural conditioning) that if they are friends with someone from the Priesthood, s/he is more likely to Recognize them. It does not work this way. Recognitions are done based on observed Changes in an individual Being that has occurred according to that individual's Will and efforts to Come into Being.

I ask you to read this letter carefully, to think about its contents and then to write about your thoughts on this proposed "deal" to me.

*Xeper*.
Appendix 20

On Possibility to "Survive Death"

Published in the Left-Hand Path

I have regularly been asked about the possibility of life or some sort of existence after death. It is an important question that has lived with humanity throughout our known history. I am sure that the question will be pondered as long as humanity exists, but I also think that most of the time the question has been poorly formulated.

The question leaves completely open what is, in the first place, meant by such concepts as "life" and "death", as well as "after death". From the transcendental Left-Hand Path's point of view humanity spends most of its physical existence in "sleep" in the Gurdjieffian sense. This could be said to be a kind of zombie existence in relation to what an individual really could be like if using her conscious potential to be and to do. "Death" brings us similar questions. It indicates that many of us are thinking about what happens "after death". Life generally seems to be something that extends forwards in a line, something that has clear points of physical birth behind us in the past and death somewhere in front of us in the future. Accordingly, we ask, "what follows after death?" We are such prisoners of this kind of categorical thinking and framing of existence that it doesn't even seem to occur to our minds that it really is as relevant to ask what is on the right or left side of life, or indeed above or beneath it.

People ask these kinds of questions about life and death as if it were possible to receive a relevant answer to them on the same level of consciousness they are currently on. An Initiate of the Left-Hand Path sees that a real understanding about the nature of these questions (about the best possible perspectives on them) can be gained through one's efforts to Come into Being. I see that efforts to Xeper are also the best ways to make the most out of this life, even if it would be the only one we have. The best way to acquire understanding regarding these kinds of profound questions is to practice one's self-consciousness, which enables us to perceive and to realize such questions in the first place. If one persistently works with oneself and such questions, they will start to open to one's understanding in a completely new light.

560 You might want to read Gilgamesh.
561 Based on such a Work I agree with what John Cleese once said in San Francisco Chronicle: "I consider myself a member of an excellent group of highly qualified nuts. All of these people..."
Appendix 21

Reflections on the Heart

Published in *Words of Fire*, the codex of the Heart Element, vol. I, no. 1, XXXV ÆS/2000 CE

Questions on the Heart: What is it? What is its function? What is its place in the totality of my existence? What is its relation to emotion and intellect? What is its relation to Being and Becoming? How I use it in magic? How can I use it in my Initiation?

Here is a summary of the initial perspectives that has been offered to these questions (and some thematic areas closely related to these questions) in the introductions to the list. I also make some notes and questions to these things here and there. I have also put a certain groups of questions together since they seem to be closely related.

How I use it [the Heart] in magic? How can I use it in my Initiation?

Priestess Mut wrote: “This Work will touch those Hearts that are Awake to its (Heart's) message. This journey is long and difficult, and filled with many dangers. The Setian continues to Become a thing of beauty in its own Self Creation. The Work of the Heart will assist in this Self Creation, and in time will Crown Those who have accomplished its Mystery”.

Adept Sobek wrote: “The unfolding of the Heart in Time is like that path to this Hero of mine (Lawrence, an author) – kinda. Rationally disconnected events shrewn through time are seen as a communion with the seat of the continuous Real which ”punctures” time to nudge the I to seek its knowledge. Time is a skin to the Heart.”

Some reflections:

Priestess Mut sees that ”the Work of the Heart will assist in this Self Creation, and in time will Crown Those who have accomplished its Mystery”. Adept Sobek sees that ”time is a skin to the Heart” and that by seeing certain highly meaningful events in time and the Source that connects them, it is possible to strengthen the Link to the ”continuous Real” (my interpretation of Adept Sobek's above lines). I see certain interesting links here.

I think that something actually happens beyond death.”
In my own holistic navigation system to my existence in general and to my Initiation in particular (that I call the Devil's Fist) I see that the Heart of my Being is the central Mover of my Life, my Initiation. I see that without the Heart there would not really be Will nor Initiation in the first place and that my Initiation would not really move forward without the Sense and the Guidance of the Heart (since there would be no Sense of Meaning, Value and Purpose in seeking Life in this life, or beyond this life). I see that the Heart is a dimension of Being that in a mysterious ways binds all aspects of the totality of my existence together, gives them a suprarational sense of Meaning, Value and Purpose that there is inherently in Being and its potential to Become, via the form we know as "life". The central way I use the Heart in my Initiation is by Listening to it, by being sensitive to it, and then Acting based on its Guidance.

I see that the Heart assists in Initiation in a suprarational way. It assists me with a direct experience of the Gift of Set – how I will interpret this experience, how deeply I will be able to Perceive and to Understand it depends on my Self-Initiation, my State of Being. It offers me a Sense of my own Pulse, Rhythm, and telos. The Heart assists my Initiation by offering me experiences of what Rudolf Otto called mysterium tremendum et fascinans (a profoundly terrifying/shaking and a profoundly ennobling experience of certain otherworldly "wholly other". This experience was further divided by Otto into elements of profound "awefulness", "overpoweringness/majesty" and "energy/urgency"), and thus shaking and boosting the totality of my existence from the very core of my Being, from the eternal Spark that at the same time is within me and beyond me.

I see that the Heart of Being is, what IS. It is not something that might wait us potentially just "after" our physical death anymore than it might wait us potentially above, below, or on the right or the left side of the linear space-time-line-experience in which we generally believe in and create real to a certain extent because of the collective Western magic we take part in. The Pulse is in the Dimension of what IS. The Rhythms offer the frames for Creation. I agree with Adept Sobek that time can be seen as "skin" to the Heart (in a way he described it), but I see that also space, and everything that time and space contains, can also be similarly seen as a "skin" to the Heart.

I try to be magically sensitive to the Heart and to Listen to it. I can feel the Pulse of my Heart in many places and I can perceive the Rhythms of my existence in many places. I try to strengthen the Pulse and the Rhythms with tools I have, with my intellect, with my emotions, and with anything that can strengthen my experience of Being and Becoming, my holistic Happiness, my Living Experience of who I AM and what I Need to Do.
Adept Amr wrote: ”[...] I have begun to perceive the tremendous potential for Self-Transformation which lies in it (Heart). I perceive Greater Black Magical workings with active focus on the Heart to be some of the hardest (ie. brutal and shaking) in my inventory, but the inspiration and work that comes from a connection with Heart to be on the other end of the scale viz. serene and contemplative”.

Setian SeBastian made some similar notes on the shaking aspect of the Work of the Heart: ”As time went by, the Connection (with Essential Self) seemed to become easier to establish, and I felt that the Essence had become substantially closer to my mundane self. In XXX ÆS (1995 CE), as a result of several Initiatory experiences and wyrd synchronicities, the Essence finally crashed itSelf into my consciousness, and I felt that a permanent Connection was established. This event messed up my mind big time, and I was plunged into an inferno of anxieties, panic attacks, depression and even suicidal thoughts... The last one and half years of my ”first phase” in the Temple consisted mainly of trying to get myself somehow together again.”

Setian SeBastian further wrote on the nature of the Work with the Heart that: ”In XXXII ÆS (1997 CE), after months of gruelling reflection, I decided that I had to resign from the Temple temporarily in order to embark upon a Vision Quest prompted by my Essence. [...] The Heart sometimes places Challenges upon your shoulders that are almost impossible to justify rationally – Challenges that you simply ”MUST” take. You cannot even predict what the outcome will be; you will simply have an overwhelming conviction that ”if I meet this Challenge, something Good will come into my life”. You also know that there is a risk of failure, and I feel that this is exactly the ”Trial by Fire” that Magister Amn DeCecco talked about in his discussions of the Heart. [...] You have to travel through the Fire lit up by your Heart in order to be Transformed and Purified”.

Also Adept K.R. wrote similarly: ”In many ways my Work with Heart is an ongoing process that began long before I affiliated to the Temple. I undertook many initiatory ordeals, some of which were life threatening. Though I followed them through, there was moments of doubt as to why's of the undertaking”.

Some reflections:

I see that all of the above quotes can be seen as reflections of the profoundly terrifying/shaking mysterium tremendum et fascinans experiences provided by the Heart of Being in your Initiation. I have had many similar experiences in my Initiation as well. While I see that all humans and Initiates has the Heart (however it might be developed and functioning), it seems obvious that there are some Initiates who (for some innate reason) are in such a way Open to the Heart dimension of Being, that its effect in their efforts to Become become considerably
strong. Many of you have discussed here, and later in the quotes that I use in this mail, some very typical traits of the Path of the Heart. I also guess that many of you have at times similarly experienced strongly the profoundly ennobling, the majestic side of the *mysterium fascinans*.

In this ability to be Open for Challenges of Self-Transformation, and in the Passion involved, there is a great potential, but there is also a danger of shaking things up big time. Would it be possible not to do so at times, if you are on the Path of the Heart, the Path of Fire? Is it an integral part of the dynamics of the Path, indeed? Would it be possible to really shake things up more than you would Need as an Initiate of the Path of the Fire?

**What is its function? What is its place in the totality of my existence? What is its relation to emotion and intellect? What is its relation to Being and Becoming?**

Magister Severson wrote: "I have personally been a "magician of the heart" my entire life. And the initiatory balance/insight I have gained from this "language" has allowed me to prosper in ways I wouldn't have, if I had not taken the time to bring such things into being."

Setian SeBastian wrote: "I feel deeply that I have always been an Initiate of the Heart, but that it took me a lot of rational and "personality-level" Work before I could really begin Working with my Heart directly. I joined the Temple of Set in XXVII ÆS (1992 CE). I conceptualized myself as an analytical and rational Initiate; I joined the Order of Leviathan and studied a lot of philosophy and generally concetrated on developing my intellectual skills. During all this time, however, I felt that there was something very different and very Essential "hiding" behind my rational personality – something that could not simply be expressed in words. I could Connect with that Essential Self from time to time in planned or spontaneous Greater Black Magic Workings, but the Connection was always short and elusive".

Setian SeBastian wrote further that: "It is no wonder that exercising the intellectual and rational capacities are so much emphasized to new Setians: it has to go hand-in-hand with the more noetic training. Given the suprarational nature of the Heart, it is an aspect of Initiation that cannot be fully controlled. "The Heart Works in Mysterious Ways", and the human/animal sides of your Being – the psychosomatic complex – must be prepared in order that the Heart can come to dwell in it. The "embodied Essence" which Magus Robinson talked about and which I feel is the ultimate goal of Initiation. […] Let your Heart Pulse in perfect
harmony with your flesh and your mind, in the here-and-now of Eternity”.

Magister Menschel wrote: ”As II° and later III° Initiate, I was entirely intellectually-oriented magician, as represented by the name of Shu which I adopted during my Xeper as III° Priest of Set. Though I knew through my work with Xem that the Heart needed to be a major component of my Xeper; incorporating the Heart was a struggle for me. Toward the end of my III° period, as I was nearing the IV°, initiation within and with the Heart became more important, and I began to develop the ability to work within the Heart. During my IV° Initiation I chose the Name Shuti to represent this”.

Adept K.R. wrote: ”In many ways a lot of my life has been influenced by the heart, though was unable to really get a grasp of the fact […] I consider the way of the heart to relate to expectancy of the essence of ones personal neter. To me, expectancy of this neter is the ”way of the heart”. To discover this essence ”needs” an empty heart. As only an empty heart is open and able to receive ”truth”. There is a need to be able to free ones self from the influences that the ”world of horros” imposes upon us. And to understand (and overcome) that the mind can colour things in the way you want to see them or twist them to fit to the way you ”feel” things should be. The last two comments are interrelated and I consider are influenced by ”fear”. In my opinion until one overcomes and understands the nature of ”fear”, you cannot know the rhythm of one's heart”.

Adept K.R. further wrote: ”[...] Though consider this the interference of the intellect, which has its own agenda. The intellect has its place, but in some instances is a hindrance. As an example; the North American Indian Vision Quest. [...] So in many instances I consider work with the heart should not be done under the supervision of the intellect. Which brings me to the question of what influences me to undertake certain initiatory work/process. It does not originate from intellect (head), neither the groin. I believe it to be the voice of the heart.”

Adept Sobek wrote: ”So, I think the Heart is revealed through time and when the person is ready to understand he will. It carries a challenge and opportunity – not necessarily a one time only – to act in a right way according to the law of the core self. The Way of the Heart can thus be difficult because you do not have to understand fully to act – ”you just Do”. Acting according to Heart brings Qualities of bravery, courage, nobility and holiness although these are not seen as such when one acts with the Heart, only afterwards or by others. The Heart also brings danger of loss of objectivity, although it is an objective element within the subjective self (everyone has one). It also brings danger of loosing rationality, as it is a
suprarational aspect of Being (beyond time and space in the Hidden Dimension). So called rationality is important to the caged monkeys we live amongst”.

Magister Severson wrote: “For me the ”the heart” of this issue is Sensitivity (as mentioned in the Crystal Tablet). The heart in initiatory terms is the intimate space that reveals – as well as hides – clarity from the Adept. The more cultivated sensitivity the Setian magician has, the more receptive he or she will be towards the experience of Xeper (or the magical process in general). […] For me the need for such sensitivity (the intuitive process) is found in its ability to shape both innate-wisdom (personal truth), as well as its subsequent expression to others. In other words, the more we invite ”the language of the Heart” into our lives, the more responsibility we have actually use it. Therein lies both the benefit, as well as the challenge…”

Magister Severson wrote further that: ”One could say that religion is the insight we gain from our ”Higher Selves”, where philosophy is the understanding/expression of that insight, and magic in turn being the techniques used to affect its various goals and/or ends. Some possible examples: A religious Setian will ”sense” the Prince of Darkness as a reflection within his or her own psyche. As a result, his or her passion will dictate action. Their interpretation of this ”passion” is quite significant because it would then determine whether they are in turn, successful in life/initiation. A philosophical Setian will contemplate the ”reality” of life in relation to the Gift of Set, in hopes of finding the ”right reasons”. In such continuing satisfaction, would they then allow any kind of passion to enter into the picture. And would then be subsequently be transformed… So for me – regardless of approach, the ”heart” remains central to such transformational experiences”.

Adept Sobek wrote: ”This brings me to my purpose here. The Higher Self beckons me to Understand my Essence through Embodying it and so Become more than my self. I wish to use the organ of the Heart and the Egyptian/de Lubicz lens of neter, function, name to comprehend this mystery and so Become more than I am. Not too sure if it wil work but I feel I have no choise.”

Magister Menschel wrote: ”As I now work with Setagenesis, I find new dimensions of the Heart come into play, in each of the three areas of Setagenesis: Life, Creation, and Initiation. These areas I hope to explore within the Heart Element”.

Setian SeBastian wrote: ”I feel that the ”Path of SeBastian”, the magical combination of methods and philosophical ideas that I have found Working for me
personally, is a sort of "idiosyncratic manifestation" of my Work with the Heart. I hope that my participation in the Heart Element will give me a more general framework through which I could be able to "filter" the core ideas of my Path and express them more effectively by an interpersonal vocabulary. During the last few years I feel that I have been "collecting material", fragments and ideas that I intuitively feel will make up a Synthesis which I am not able to grasp yet”.

Some reflections:

Many interesting and fitting notes, thoughts and descriptions. I have written about my views on these issues elsewhere (especially in the Heart Element statement), but I think I could still say something about them here. I feel that the Heart has always been the force that I have most listened to and utilized in my life and Initiation with success. Unlike Setian SeBastian and Magister Menschel, I was not overtly intellectual before (nor "after" either) I initially faced the Challenge of the Heart in my Initiation. Like Adept K.R., I also feel that in certain way I was pursuing the Heart before I became affiliated with the Temple of Set. For me, it went the other way round with intellectual approach to Initiation. I think that when I entered the Temple I was able to feel the Heart of my Being and its Pulse and its Guidance, but I was seriously lacking in skills to make any useful and shareable sense out of it. I lacked seriously in being able to give context and structure for the Pulse of my Heart. Accordingly, I started to study. I first went to evening high school for some three years, then I passed the entrance exams to university and started to study comparative religions and philosophy (this is what I still do).

As I wrote in the Heart Element statement, I see that the dimension of the Heart is optimally approachable when an Initiate has rational and emotional aspects of her Being in a dynamic balance. I see that both emotional and rational training is needed in utilizing and approaching the Heart in the most balanced way, and in a way that can be optimally shared. Although the Heart can never be put (at least directly) into words, ability to use abstract thinking and "high intellectual resolution" along with deep intuitive skills deepens individual's own ability to see and to utilize the dimension of the Heart with the totality of individual's Being. I also see that intellectual skills are needed in addition to intuitive skills in handling and approaching the Heart in trying to set an optimal conditions into a given environment in order to encourage and to strengthen possibilities for strengthening the experience of the Heart there. In our communication with the Temple at large we have difficult challenge in trying to talk about the Heart – strictly speaking, it is not possible via the words as such. But the way that the Heart is spoken can make a difference.

I think that Magister Severson succeeded to summarize from one angle very
well what "religiosity" could be said to mean from the Setian point of view, as well as how certain kind of Sensitivity is linked with the Work of the Heart.

Like Setian SeBastian, I also hope that the Work within the Heart Element could refine my ability to understand these things, to refine my vocabulary and ability to share these things (at least indirectly via certain categoric frames of reference) with others better. I also hope that the Work within the Element could further bring certain concepts and views on the place of the Heart dimension of Being and Becoming to a broader Setian discourse. I would be very interested to hear more about Magister Menschel's Work with Setagenesis; its three areas and their relation to the Heart.

What is it?

Priestess Mut wrote: "In a world that is filled with ordinary humans that have lost touch with the most hidden and significant element of their humanity, is a Empowered Flame Fired by a heart within the Darkness”.

Adept Sobek wrote: "[...] It is a suprarational aspect of Being (beyond time and space in the Hidden Dimension). [...] The Heart is an aspect and way of Being. I think it Works on the numinous Essence but is not Essence. Along with Mind it is maybe the only organ of Essence with which to perceive and work on it directly”.

Setian SeBastian wrote: "Now, I feel that the Essence and the Heart are one and the same thing: the suprarational, archetypal Self that is "within and beyond you" – the ultimate Source of all magic. [...] I always felt there was something very "big" behind my rational self, something that I could not grasp but felt very intimately from time to time. The Heart is a dimension of existence which is difficult to express in words, because words are based on rational thinking and the Heart is suprarational by its very nature. The Heart is the source of all your deepest Dreams and Desires. It gives you the ultimate "meaning of Life", if you are able to align your human consciousness with your Heart and truly Listen to its Pulse”.

What do you think of these views?
Appendix 22

Diary Notes on the Heart

Published in *Words of Fire*, the codex of the Heart Element,
vol. I, no. 1, XXXV ÆS/2000 CE

Here are some of my selected diary notes, quick flashes from Sunday the 4\textsuperscript{th} of June, XXXV ÆS.

1) On five basic categories of experiencing and processing the mystery of that which ”IS”

The Heart makes it possible to experience the Gift of Set directly – within and without. It makes it possible to experience that which IS, in the Hidden Dimension, where Being and Becoming, categories of timelessness and time are two sides of the same profound experience. The Heart makes it possible to perceive and to Play Pulses, Beats, Intervals, Pulsations, and Rhythms of that which IS.

There are five basic categories of experiencing and processing the experience, the Mystery of that which IS:

1) Direct experience of that which IS

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2) The Sphere of the Pulse and the Interval of the Heart

3) The Sphere of the Beat and Interval of the Heart

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4) The First Sphere of the Rhythm of the Heart

5) The Second Sphere of the Rhythm of the Heart

The first category refers to pure experience of that which IS, the direct experience of the Gift of Set, of Self, of own Work.

The second and the third category refer to the experience of ”what Needs to be Done” in order to Be and to Become. These categories refer to a certain profound, sure feeling that ”if I face these Challenges, something Good will come to my Life”. This level of experience is in the Darkness, in such parts of the totality of an individual existence, which the Heart has bonded to Becoming, but which has not yet reached the Light. Initiate experiences this level suprarationally, with the Heart. She is not yet able to put this experience into words or clear thoughts, she just experiences it, its Pulses, and how it Links to her Initiation. This experience
gives certain profound sense of direction, in Immanuel Kant's terms "categorical imperative", in navigation of one's Life.

The fourth category refers to Initiates perception and processing of the Challenges given by the Heart with her human capabilities, her cognition. Here the Pulse of Being from the Darkness starts to take shape via Rhythms in the sphere of time and space.

The fifth category refers to Initiates ability to Share the Pulse of the Heart with other Initiates, and sentient beings in general, via various ways and forums in time and space.

"Nine theses on the Path of the Heart", "Reflections on the Heart" and my mail entitled "Reflections on the Heart" can offer further insights to the above.

2) On Pure Will

The above notes on the Heart and its function in the totality of an Initiates existence might raise questions on "True Will" and "free will". "True Will" is essentially linked with the Heart. As such, it might seem from a human perspective that in pursuing "True Will" there is "no choise" but to do what one's Heart points to – and as such it might seem that it is against the idea of "free will".

From the perspective of Self, that which IS, the Will, which is experienced via the Heart is most often called "True Will" but it could be useful to think about it also as a "Pure Will". This Will is essentially Linked to that which IS, which makes "free will" on the human level possible in the first place.

As there can be seen categories of experiencing and processing the Mystery of that which IS on different levels, the same can be seen regarding the Will. The Will and the Mystery are both united in the Heart.

Pure Will is the Will of Self. Experiencing it can profoundly inspire and shake us, it is the experience of Mysterium Tremendum et Fascinans. Pure Will is within and beyond us – it is essentially Linked to the Gift. Pure Will is Initiatory Will – on the human level it might appear as "forcing" because of its profound nature, because of the "categorical imperative" that it Opens for an Initiate to Work with.

3) On time, space, and the Heart

Time, space, and everything that they contain, can be seen as skin to the Heart. There are meaningful occasions in time, as bonded with the Heart, but there are also meaningful spots similarly bonded with the Heart in space. One can think of the idea of the Eternal Set Networking here. Similarly, music, art, etc., can be
experienced with the Heart. Things that are enclosed in time and space, e.g. sounds, can also be used for Linking with the 2\textsuperscript{nd} and the 3\textsuperscript{rd} category of experiencing and processing the Mystery of that which IS.

4) On the Temple and the Heart

The Temple of Set Needs the Heart in order to be the \textit{Temple}.

\textit{By the continual living activity of its nonrational elements a religion is guarded from passing into "rationalism". By being steeped in and saturated with rational elements it is guarded from sinking into fanaticism or mere mysticality, or at least from persisting in these} – Rudolf Otto in the \textit{Idea of the Holy}.

With the Heart of Being,  
\textit{Xeper}.

Tapio Kotkavuori, III\textdegree  
Karhunhampaankantaja
Appendix 23

Exercises for Higher Emotional Center

by Karhunhampaankantaja
Director of the Heart Element

Published in the Scroll of Set, vol. 28, number 2, March/April, XXXVI ÆS/2001 CE

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

In the beginning of the year I wrote the enclosed one week-exercises for the G-Project, that is run by Adepti Sobek and K.R., co-Sentinels of the Ganzir Pylon of the United Kingdom. The project utilizes ideas of Gurdjieff for one's Xeper in the form of weekly exercises that have been written by participants of the project (or by guest writers). Accordingly, knowing the basics of Gurdjieffian ideas on ”one’s different centres” and other such ideas helps (as presented for example in the Psychology of Man's Possible Evolution by P.D. Ouspensky) one to put these exercises to their most proper context. I did, however, write the exercises so, that they could be utilized successfully even without previous knowledge of Gurdjieff’s ideas.

The following exercises are aimed to offer a general thematic frame of Work for one week. Key words and ideas for the week are: Birth, life, death, and the conscious experience of value, purpose, and meaning that there inherently is in your Being and its potential to Become via the form generally known as 'life'.

The 1st and the 2nd day:

1. If possible, begin this week by listening to Strauss' opening tunes of his composition Also Sprach Zarathustra, or other music which speaks to your sense of meaning, value and purpose that is inherent in your Being and its possibilities via life. You can use this music later throughout the week in various ways. Soundtrack to Kubrick's 2001: Space Odyssey is a good choice of music for this week. You might also want to see 2001: Space Odyssey during this week, since it shares many themes with the exercises of this week.

2. Find material related to your birth. Documents, photographs, newspapers, music, articles of various kinds. Meditate on them. Reflect on them consciously, carefully.
Dig your memories. Write of them to your diary.

3. Contact your parents, or other persons meaningful in relation to your birth. Talk with them about past, about circumstances around the time of your birth, about your parents and you. Talk with them about your birth and your childhood. Ask questions related to your birth. If you dare, you can ask f.e. where your parents did the sacrament that brought you here. Reflect consciously on all of this.

4. Visit some meaningful place related to your birth. It can be the yard of the hospital where you was born. It can be the city where your parents lived when you were born. It can be your childhood's home. Reflect consciously on the experience.

5. Write your personal history all the way to this day. This must be very concise (maybe 5 to 15 pages long document), it will not be a 1500-page autobiography. The meaning of this is to give you a living experience of the way your Pulse of Being, various manifestations of your Self, has been present in your life. This paper must be written as consciously as possible, reflectively, and quite spontaneously. Give special attention to how your centers (moving, instinctual, emotional, intellectual) have developed in your life thus far.

6. Do a Working of your own genius to integrate within you the sense of meaning, value, and purpose that you have found based on the previous exercises. In this Working also consciously Link with your birth, your Pulse of Being throughout your personal history in its unique ways of manifestation for you. You can do this where you feel it will serve you most, but location close to a place of your birth or where your parents did the sacrament that led you here are recommended.

The 3rd and the 4th day:

1. Listen to Strauss' opening tunes of his composition *Also Sprach Zarathustra*, or other music which speaks to your sense of meaning, value and purpose that is inherent in your Being and its possibilities via life.

2. Meditate on your life in its current phase. Where have you come from to where you are now? What you are doing now and why? Where do you really want to go? Where does the Pulse of your Being beckon you to go? Meditate on how fast or slow you feel your life has come to the point where you are now. Meditate on what your life could be like when you are twice your current age. Cast a vision of this and try to make some kind of Link to yourself in that point of future. Write your
experiences of this to your diary. In all of the above you can use categories of body, persona and psyche, as well as your moving, instinctual, emotional and intellectual centers.

3. Talk face-to-face with relevant people that are close to you about Dreams you both have in life. Listen and talk. Talk about what kind of things you think you would definitely want to have done and experienced before you will be dead. Write down your Dreams on what kind of things you want to have done and experienced before you die.

4. Do a Working of your own genius to integrate within you the sense of meaning, value, and purpose that you have found based on the previous exercises. In this Working also consciously Link with your Dreams in your life, your Pulse of Being, which gives you the sense of direction in your life, its reflections via the angles of space and time in its unique ways of manifestation for you.

The 5th and 6th day:

1. Listen to Strauss' opening tunes of his composition Also Sprach Zarathustra, or other music which speaks to your sense of meaning, value and purpose that is inherent in your Being and its possibilities via life.

2. Meditate on persons you have known personally and who have died. Be open to what you can learn from their lives examples. What kind of living example you would like to be for coming generations?

3. If you can, visit your grandparents. Talk with them and listen to them. In your mind, try to place yourself into their place. Try to think of yourself speaking with your possible children's children in a future. Be open to what you can learn from your grandparents living examples. If you can't visit your grandparents, see if you can speak with some other older people. Listen to them carefully.

4. Visit a cemetery. Find a new grave. Take some object(s) that reminds you of your birth and childhood with you there. Take also some objects that reminds you of your deepest aims, your Being and its potential to Become – an object like your pentagram of Set. Meditate on death. Realize, that a body in a grave was once alive, walking and thinking, experiencing joys and sorrows of human life, just like you are now. Dead in the grave has visited graves too, and it was just "blink of an eye" ago. Meditate on what value, purpose, and meaning there is in your life and its
potential.

5. Do a Working of your own genius to integrate within you the sense of meaning, value, and purpose that you have found based on the previous exercises. In this Working also consciously Link with your birth, your life as it is today, and with realization of the fact of physical death which waits all physical living organisms. As you do this, seek to experience what kind of Dreams you really have in your life, where you can really experience the vital Pulse of your Being which gives you the sense of Direction, of your Heart of Being, in your life, in your efforts to seek after the knowledge of the Highest of Life, in your efforts to *Xeper*.

The 7th day:

Meditate on your experiences of the exercises of the week and integrate them within yourself according to your own genius. Write your thoughts to your diary. If possible, close the week by listening to Strauss' opening tunes of his composition *Also Sprach Zarathustra*, or other music which speaks to your sense of meaning, value and purpose that is inherent in your Being and its possibilities via life.

In the spirit of Aletheia,

*Xeper.*
Appendix 24

The Heart of Darkness

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[This is a slightly modified summary of the presentation that I gave at the international Conclave at Las Vegas in XXXVI ÆS/2001 CE]

Introduction

This article reflects the three purposes of the Heart Element: 1) to give shape to the Heart in Setian Initiation, 2) to ponder Setian philosophy, magic, and religion in relation to each, and 3) to share the work of the Element with the Temple of Set in general.

These three aims in mind this article has been divided into three parts: I: Heart in religious history; which includes few notes about the concept and its general background that I see to be relevant to this article. II: Heart in Setian Initiation; which includes observations about how Heart is relevant to Setians. III: The Heart of Darkness; where I have made a special emphasis to clarify what I see the Heart to be and to not be from the Left-Hand Path perspective based on my Work.

Heart in Religious History

What is that Heart all about of which the Heart Element is interested in? It is clearly not about that important bodily organ which pulses within each human beings chest – at least not as such. In order to grasp the focus of the Element's interest, we'll first need to take a quick look into the religious history of the human race.

Heart has been an important concept in religions and many philosophies as well, throughout the history of the world. Here are just few examples of this rich tradition. In one of humanity's oldest known documents, the Gilgames epic from ancient Mesopotamia (ca. 1850 BCE), its main character's quest for immortality is repeatedly linked in various ways with his own heart and a heart in general. One can easily get the impression that in the story, a heart seems somehow to be essentially connected to one's most innermost being. Aztec's heart sacrifices to their sun god reflect basically the same kind of thinking – a physical heart was seen as the most precious part of one's body because it was understood to be the sun on one's personal physical level. In order to keep the sun god pleased and the world
properly upheld, the Aztecs thought that it was necessary to offer the god the most precious possible sacrifices. Again, heart seems to refer to one's innermost being, the most precious part of one's existence. In ancient Egypt it was the heart of the dead person which was thought to be weighed by Anubis against the feather of Ma'at in order to tell if a person was worthy of eternal life or not. Clearly, the same kind of thinking is present again – heart refers to one's innermost being in some special way.

The same basic emphasis in symbolism of a heart can be found virtually from every religious tradition throughout time and the world. This is a universal phenomena. The ways to articulate a heart has been different in many ways, but the concept has been universally shared, as well as its high symbolic importance in relation to a person's innermost being and its relation to totality of his being. What I see in this is an archetypal human symbol, based on the core of the religious impulse of a human being (i.e.; more or less conscious experience of the Black Flame) and its relationship to our bodily existence. Heart can be seen as a "natural symbol" for our embodied innermost Being, or Essence. Because the general state of a human being is just like what Plato wrote about it in his famous cave analogy, it follows that a general way to understand and signify the natural symbol of a heart has been mostly just poor shadows and caricatures of its most potent, purest, and darkest form.

Heart, as a symbol, is conceptually fleshly, and as a vital religious symbol it thus categorically refers to one's innermost being's affirmative link to one's bodily form. As such, heart can easily be argued to be innately more Left-Hand Path than Right-Hand Path religious symbol. Anthropologist Mary Douglas has noted in her classic studies that human beings have created many of their most important symbols based on their consciousness of self via the structure of their bodily existence and its boundaries. The universal power in the symbol of a heart has its roots in this structural thinking – a heart is a thing which symbolizes our experience of the vital center of both our natural and non-natural life. When we truly mean something, we may say "I say this from my very heart" instead of "I say this from my very brain". The Heart refers to the most noble crystallization of our total existence as human beings. This includes our emotion and intellect, our body and psyche.

As a Setian, I see that a Heart can be seen as a symbol for experiencing profound value, purpose, and meaning; that there inherently is in the Gift of Set, in Being and potential for Coming into Being via all spheres of our human existence, both physical and psychical, emotional and rational. As such, a Heart is a religious symbol referring to a direct experience of the source of human consciousness. As a Setian Priest, I see that this symbol, the approach that it inherently contains to
Initiation, and accordingly to the Gift of Set, is largely misunderstood and ignored due to the power of general Right-Hand Path inculcation. I see that the concept of Heart is inherently Left-Hand Path and that as such it offers us one wonderful rich perspective to Initiation and also a valuable avenue to develop our understanding of Setian religion.

Summary: Like "soul", Heart is also a universal, archetypal human concept which is represented and interpreted in many ways. Like "soul", Heart is a concept that has been heavily tainted by Right-Hand Path views of it, giving just a weak shadow of its full proper form, content and potential. Heart as a concept refers to a religious dimension of existence and its direct experience – the non-natural source of human consciousness, the source which enables us to experience the profound sense of meaning, purpose and value that there inherently is in our existence and its potential. As a religious concept, Heart affects all aspects of one's existence; it puts all of one's existence in perspective according to it, it is holistic, which is typical of religious concepts of experience in general.

Heart in Setian Initiation

Those of you who remember the main lines of my presentation entitled Opening of the Heart at the international Conclave in San Francisco in XXXV ÆS will recognize many same ideas from this part of the article.

As it follows from my discussions of the Heart earlier in this article, I see that the Heart is an essential dimension in every Setian's life, Initiation. Heart enables one directly to experience meaning, value and purpose that there inherently is in the Gift of Set and in our potential to cultivate it via our life. It enables one to experience the influence of the Highest of Life in one's total existence. As such it is important concept as a profound motivational force in Initiation and in navigating towards inner Darkness in Xeper.

I see that there are two key words to describe the nature of the Heart in Setian Initiation: holistic and religious. These concepts go very much hand in hand. Religious experiences in general tend to be holistic; they penetrate all of one's existence with them. In relation to this you might think of the moments when you as a Setian have been able to utter the formula Xepera Xeper Xeperu from your Heart – "I have Come into Being and by the process of Coming into Being the process of Coming into Being is established."

Speaking from a Setian context, I obviously do not use the word "religion" to refer to any kind of blind faith to some dogma or such, but rather to an apprehension of, and communication with, the principle of Isolate Intelligence and all that follows from that. With the word “holistic” I refer here, in the Setian
context, to all essential categories, or gateways, that there can be seen to exist for us as human beings in our efforts to *Xeper*. In the light of these definitions, we can get interesting perspectives to the full scale of the Temple's different forums and maybe especially its Orders. We can clearly see that they all share the same basic Setian approach to existence, just emphasizing differently the essential gateways to *Xeper*.

Within the Heart Element I have mapped the essential areas of Initiatory life with such general categories of existence as: A) body, B) persona, C) psyche (these form the vertical levels of the map), and D) past, E) present, and F) potential future (these form the horizontal levels of the map). Inside of the category of psyche, and there within human mind, I see there to be four general mental gateways to existence that we all share as Initiates, as human beings. Our different emphasis in these gateways in our efforts to *Xeper* tells largely about our personality types and often about areas of our ”natural strenghts” in our efforts to *Xeper*. I call these mental gateways: 1) truth, 2) good, 3) beauty, and 4) sacred – or the Heart. I see all of those four mental gateways to totality of our existence to be essential to take into consideration and cultivation as part of one's Initiation.

The gateway of ”truth” refers to rational approach to existence in general and Initiation in particular. This is the first essential gateway in Setian Initiation because of its special relation to the nature of the Gift of Set. As human beings we are able to consciously separate ”this from that”, name things, give them identity, understand if something conceptually exists or does not exist. This is characteristic for the first gateway to *Xeper*. I have taken the name for this gateway from philosophical concept of truth; in rational, logical inquiry things can be considered to be true or untrue. Practice of rational logical inquiry, use of socratic reductionism, is an essential human gateway to *Xeper*.

The gateway of ”good” refers to moral approach to existence in general and Initiation in particular. This is the second gateway in Setian Initiation because with it we move from the realm of purely abstract ideas and actions (gateway of truth, or ”top of the pyramid”, if you will) to a realm of embodied beings, where we face questions that basically ask ”how one should act” and what kind of arguments one can have for deciding to act this way or that way. As human beings we are able to practice the first gateway here – this brings us the importance of ethics. This is characteristic for the second gateway to *Xeper*. I have taken the name for this gateway with Plato's concept of *agathon* in mind, which refers to a special kind of good – not to things like ”a good car”, ”a good tasting apple”, ”a good weekend”, or such, but to good as philosophical pursuit as such and also as its goal; Wisdom. Practice of cultivating personal ethics in *Xeper* are essential for Initiates. If one aims to genuinely become more authentic, real being, who also furthers the
strength of the Gift of Set in this world, one should also be in a growing way able to understand one's reasoning for one's actions and one should be able to understand consequences of one's actions and be able to be responsible for them.

The third gateway, "beauty", refers to our five-sense-based approach to existence in general and Initiation in particular. This is the third gateway to Initiation, which is connected to our body and its possibilities in our efforts to Xeper. As human beings we are able to see reflections of our Being and our potential to Become via our senses in the world. We can cultivate this experience with the Gift of Set, and we can combine this with the other gateways of Becoming. This is characteristic for the third gateway of Xeper. I have taken the name for this gateway from a general vocabulary and put it in the special Setian context. Beauty might be in the eye of the beholder, but what one is able to see is dependent on one's state of Being. If one aims to pursue Left-Hand Path in one's existence, it is essential to live in this world and not to renounce it. In order to do full glory to oneself and the Prince of Darkness and his Gift it is essential to fully embrace also the realm of body and its part in richness of cultivating the Gift.

The fourth gateway of ”sacred”, or Heart, refers to our possibility to directly experience a link between totality of our human being and the Isolate Intelligence, the Gift of Set. This is the fourth gateway to Initiation, which unites and focuses all the previous gateways meaningfully together in our efforts to Come into Being. The gateway of sacred, or Heart, gives proper perspective and content to all the previous categories in the totality of our existence. It distributes to all of them the experience of that which is religious in the Setian context, or as I often prefer to say in Rudolf Otto's terms, the experience of numinous, that which is something "wholly other", i.e. set apart from the natural order of things; non-natural in its core. This is characteristic to the fourth gateway to Xeper. I have taken the name for this gateway from my own Work, which has revolved and developed around these concepts for a long time, and in which I have found these words to describe this gateway the best. It is my understanding that if one seeks to cultivate the religious dimension that there is included in Setian approach to existence, that it is essential to be able to put it in perspective in the totality of one's being and the essential human gateways to Becoming.

Just like there are different personality types who are drawn to approaches to Initiation which are linked with the first three gateways, there are also some Initiates who are especially drawn towards the gateway of the sacred, or Heart. All of these different Initiates share the basic Setian approach to existence, to Initiation, and they do see and respect the place of each gateways in the totality of Initiation. Those who are especially drawn towards the fourth gateway, are usually so because of their resonance with Setian religious dimension of existence and/or with certain
kind of directness and touch in approach to magic that there often is among those who resonate with this gateway. Many questions related to these (like Initiatory cosmology, psychology, and methodology related especially to Heart-emphasizing Initiation) have been discussed within the Heart Element since its founding in early XXXV ÆS/2000 CE. I see that there are certain potential advantages for the Temple in this basic classification of the essential gateways of Becoming. Firstly, I see that this can help Setians to fathom the totality of their Initiation in a useful, simple and fresh way, to put such elements as philosophy, magic, and religion in a proper perspective under the common umbrella term of Initiation – one can generally speaking equate the gateway of truth to philosophy, those of good and beauty to magic, and that of sacred to religion.

Secondly, I see that this can naturally help Setians in further cultivating our own understanding of religion; of what we mean by Setian religion. As a student of comparative religions I have also through my studies seen again and again, that we differ greatly from that which is generally understood as "religion" (also this subject has been under discussion within the Heart Element since its founding). Thirdly, I see that this can generally help us to see from a new angle and thus to further actualize the potential and full richness of the Black Flame via our human existence as Initiates, as black magicians.

The Heart is in the Setian context, according to my understanding, both a gateway to Becoming and a facet of the Gift of Set for us as Initiates, as humans. It enables us to experience the profound meaning, purpose, and value that there inherently is in the Gift, in Being and potential to Come into Being – via the form we know as life. Without the experience of the Heart there would be no sense of need to seek Higher Life in this life and in some form of existence beyond it. The function of the Heart is to meaningfully bind all aspects of one's total existence dynamically together in the process of Coming into Being.

As we know, Initiation is not a fragmentary process that has no relation to life "outside one's head", but that it is a process that touches all aspects of one's existence, both natural and non-natural, rational (such as philosophical questions of various kinds) an suprarational (such as questions on moral, beauty, and religion) and that it demands manifestations both in objective and subjective universe, within and without the Temple of Set in an individual Work, individual life. The Heart approach to Initiation is a holistic one, it requires both pragmatic and abstract Work and a clear link in between them.

Summary: The Heart in the Setian context is an essential dimension of one's life, one's Initiation. It stands for an experience of the Isolate Intelligence and its influence on the totality of one's existence as an Initiate who seeks to Xeper. Accordingly, keywords related to the Heart in Setian context are religious and
holistic. The word religious is meant here as an apprehension of a communion with the principle of Isolate Intelligence and all that follows from that. The word holistic is meant here as apprehension of an understanding of all essential gateways to Initiation that we have as human beings, black magicians.

The essential gateways to *Xeper* are those of 1) truth/reason, 2) good/ethics, 3) beauty/senses, and 4) sacred/Heart. When these are related to areas of Setian philosophy, magic, and religion, we can see that they all are first of all placed under an umbrella term Setian Initiation, and that there we can say that Setian philosophy is the gateway of reason, Setian magic is the gateway of beauty and ethics (under essential guidance of reason and after that also that of the Heart) and that Setian religion is the gateway of sacred, or Heart, of holistic experience of one's Initiation.

General advantages from Heart emphasizing approach to Initiation are A) that it can help Setians to fathom the totality of their Initiation in a useful, simple and fresh way, B) it can help Setians in further cultivating our own understanding of religion; that of Setian religion, and C) that it can generally help us as human beings, as magicians, to see from a new angle the potential and full richness of the Black Flame, and accordingly to actualize that potential more fully.

**The Heart of Darkness**

This part of the essay deals with the most common misinterpretations that we as Left-Hand Path Initiates can easily have about the Heart in the Setian context.

Soon after my Opening of the Heart presentation in San Francisco in XXXV I noticed that I had not been well aware of some noticeable cultural differences between Finnish (which is my native language) and English language involved with connotations associated with the word heart. In Finnish, the word "sydän" ("heart") is not so strongly associated with Right-Hand Path touchy-feeling religiousness as it generally seems to be in English. If a Finnish person says that he is speaking something "sydämestään" ("from his heart"), there is not automatic association towards Right-Hand Path religiousness or overtly emotional state of mind. I would say that the general impression would be that of seeing someone to say that he is just honest, that he stands for some statement with whole of his being. I think that this cultural connotation has partly something to do with the origins of the word "sydän" in Finnish – it is one of the oldest known Finnish words, and its roots can be traced to shamanistic pre-Christian worldview. In that context "sydän" meant very much what I mean by it today – it is "an organ", a factor which meaningfully unites different realms of existence together and distributes to them vital energies of life, of Being.

Now, this is evidently pretty much different from "things Jesus et al."
Because Finnish connotations of the word were my starting context for the word and its use, I didn't see it necessary to emphasize it everywhere that the Heart of which I am talking about is the Heart of Darkness.

Before I go to clarifications about the Heart in Left-Hand Path context, I want to make few observations about the word and the symbol of the Heart.

I have chosen the word Heart to describe the core of my teaching because no other word fits my teaching's main points quite so well. I have searched for alternative concepts but I haven't found anything as appropriate as "Heart" for my purposes. The best alternatives have probably been those of "magnet" (especially in Gurdjieffian sense) and "motor", but they sound very limited and comical in an Initiatory context where I am thinking of possible alternatives.

I have never used the classical two-dimensional heart symbol in my work when it comes to a visual, symbolic dimension of the concept. This deals with my personal sense of aesthetics and with my intention to make a clear distinction with the concept I am working with from the general associations regarding the English word "heart". The best possible symbol that I can think of for the heart I am Working with is that of the pentagram of Set. That symbol stands very well for the core of Setian approach to existence, to life, to Initiation. As such it functions on a symbolic level as the Heart does, being a perfect symbol for the Heart of Darkness.

Right-Hand Path notions about heart are the reason why we as Left-Hand Path Initiates easily tend to distrust it. In most western cultures humanity's collective, unconscious magic has effectively made its impact on people's ideas also about this word, Left-Hand Path Initiates included. Because of this, many Left-Hand Path Initiates easily associate the word with Right-Hand Path religions and overtly emotional, unconscious, impractical and not self-enhancing things in general. This is not what the Heart of Darkness is all about.

Some Initiates have found it a bit surprising "how little" I speak about emotions in my various Heart Element writings and presentations. This is a matter which I see partly to reflect the general associations towards Heart. Emotions certainly are very important in Heart emphasizing Work, but I do not give them a central place in such a Work. As I've always said, firm rational ground to Initiation is a necessary requirement for successful Work with the Heart as I understand the concept. In my approach, Work with intellect and emotion are both needed in order to Work effectively with the Heart of Being, of Darkness.

Instead of associating the concept Heart just with emotions, I do associate it with profound experience of meaning, value, and purpose that there inherently is in the Gift of Set and its potential. To be able to experience this, one needs to be able to Work with both "higher emotional and intellectual center" of one's Being, to use Gurdjieffian terminology. To put it shortly in general terms, those centers refers to
ways how one's intellect and emotion can start to function together under guidance of conscious efforts in one's Work to Become a more conscious Being.

The Left-Hand Path, the Setian idea of the Heart is conscious. The Heart in Setian context deals with conscious, holistic Work towards Xeper. Instead of touchy-feely emotions this Work deals with profound experiences of meaning, value, and purpose. Without this element in one's Work, Left-Hand Path can turn only into an intellectual exercise, dry philosophical speculation about this and that without personal involvement towards authentically changing oneself in the spirit of Xeper.

The Left-Hand Path, the Setian idea of the Heart is practical. Without conscious use of the Heart in one's Initiation one's self can stay fragmented and develop in fragmented ways instead of becoming more holistically ordered and developed. Ability to tap into one's Heart of Being can develop one's emotion and intellect in dynamic relation to each other. Initiates who can't use well enough one or another of them are using only half of their capacity to direct and to energize their Xeper.

The Left-Hand Path, the Setian idea of the Heart is Self-enhancing. It is crucial element in one's Initiation in integrating different aspects of one's existence, one's life together in Xeper. This means ability to integrate one's experiences within and without the Temple, before and after joining the Temple – and it means developing ability to reach towards one's inner Darkness, potential future and state of Being.

In order to do glory to the full richness and potential of the Black Flame, it would be wise to restore the Heart as a Setian concept. It is no more innately Right-Hand Path than the concept ”soul”, and as an archetypal human concept, a symbol, it similarly has a great potential in its Left-Hand Path use for Xeper.

Summary: The Heart is largely seen to be associated to Right-Hand Path religions and touchy-feely emotions due to general western enculturation. The Left-Hand Path, the Setian idea of the Heart is not such, but instead it is conscious, practical and Self-enhancing.

With the Heart of Darkness, Xeper.

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Appendix 25

An Interview with DenytEnAmun and SeBastian (2017)

The interview was done via email in April and May 2017

It is about 16 years since you resigned from the Temple of Set on the 13th of July, 2001. Looking back, what made you resign? Was it the right decision? Did you ever regret resigning from the Temple or consider joining again?

SeBastian: I had initially joined the Temple of Set in March 1992, at the age of 19. I had been reflecting on fundamental questions like the meaning of life ever since puberty. I also had a growing, albeit vague, need to work on myself in some way, in order to become mentally stronger, wiser, more mature etc., and possibly to find some answers to the deep spiritual questions that I had. I was undergoing a transition from youth to adulthood, I felt inconfident and vulnerable, and it seemed like everything was falling apart around me. At school, I had been quite heavily bullied, and my self esteem was low. However, I had also been extremely lucky to be part of a group of friends who accepted and respected me for who I was. We were the punks, freaks, metalheads and skateboarders who were scorned and ridiculed by the alpha kids, but who found strength in being outsiders. My dear friend Tapio Kotkavuori was one of us, and it was he who introduced me to the T/S in the autumn of 1991, having just joined himself, and after a few months of discussions and self-reflection I followed suit.

Already before becoming formally a member of the T/S I got to know DenytEnAmun, and the three of us embarked on an amazing journey together. The first five years of my being in the Temple were an incredible time of learning, self-discovery and friendship. Before the T/S I knew practically nothing of Satanism, or the Occult, or anything really, but for some strange reason I took to the environment of the Temple like duck to water, and was able to internalize its philosophical and metaphysical framework with unbelievable speed. I plunged headfirst into challenging myself with everything that I was afraid of, or wanted to learn or experience — I entered a night school to complete my senior high school, graduated with excellent grades, passed the university entrance examinations to major in Psychology, came out to the whole world as a gay man, explored and expressed my sexuality in all the joyous and adventurous ways imaginable, created and took part in theatre and dance performances, travelled to international T/S Conclaves in America and Britain, became the Sentinel of the Kalevala Pylon and the editor of its muchpraised newsletter *Iku-Turso*... The list is endless and
breathtaking. It is impossible to speculate what would have become of me had I not discovered the Temple, but the impetus of applying the core Setian principle of *Xeper* and setting out to realize all the potential that was hidden within me, seemed to work miracles.

I know I have digressed from your original question, but I just wanted to elucidate the background of my involvement in the T/S before starting to talk about the resignation process. In 1997 I had come to a point in my journey where I was faced with a realization that in order to continue and deepen my spiritual process I had to step out of the Temple temporarily, so I resigned for two years, continuing my work intensely, formally outside the T/S yet still seeing everything through the Setian framework. In 1999 I rejoined the Temple feeling a need to come back and share everything that I had seemed to uncover during my solitary "vision quest". The last two years of my membership in the Temple, from 1999 to 2001, were in many ways very different from the first five years — I was very much focused on my idiosyncratic spiritual interests that revolved around shamanism, body work, modern primitivism and a deepening link to the Bear as a spirit animal, and didn’t really communicate very much with Setians abroad anymore. At this point the T/S had acquired such a formidable presence in Finland and Scandinavia, that it was natural to focus on working with the people who were here. My deep connection with Tapio and DenytEnAmun had naturally continued during the two years I was formally outside the T/S, and upon re-entering the Temple we discovered that each of us had opened up a spiritual link with the Bear from different angles, and it was tremendously inspiring. Tapio had become the Bearer of the Tooth of the Bear, DenytEnAmun the Bearer of the Claw of the Bear, and I became the Lover of the Bear.

I think what eventually led me to resign from the Temple for good was a realization that the spiritual work that I did — and that we collectively did, to an extent — had evolved and moved into a dimension that in some ways had very little to do with the T/S, and that somehow stood on its own very powerfully, drawing from the deep wells of Finno-Ugric spiritual currents. I felt that my journey was starting to take a new turn and that I had exhausted everything that the T/S as an initiatory environment could give me. The final decision to resign came about very naturally. There was a twinge of sadness and enormous gratitude for everything that the Temple had given to me over the years, but there was also the exhilaration of moving on into the unknown to continue my quest.

In retrospect, I am very glad I resigned at that particular time and I have never had any regrets about it. I have also never considered rejoining. It was simply the right time to let go and move on. I am also glad about the timing because it meant that I was able to evade the negative political developments that later took
place in the T/S and therefore my memories of the Temple can retain that wonderfully, even naively idealistic aura that my experience of it was in the first five years.

DenytEnAmun: Well, what I really wanted when I joined the temple was to become a hero – a champion of some strange, unknown cause that demanded expression in the world – so I'll begin with a quote from my favorite article of all time:

Heroism cannot begin in passive conformity to the established order. The Hero is born to regenerate that order, whether we speak of the social order or the order of habits and unquestioned assumptions in ourselves. If we slay the Dragon in subservience to any external authority – even to the best of gurus, or to the best of teachings accepted as unquestioned dogma – we have slain our own independent spirit and intelligence, the living germ of a possible individuality. Thus G. I. Gurdjieff makes Beelzebub himself – one of the original rebels – the hero of the First Series of the great myth he bequeathed to modern man for the making of a new world: *All and Everything*. The words Gurdjieff ascribes to his own paternal grandmother – "In life, never do as others do" – arouse the rebel, the infant hero, in each of us. In this Series, *Beelzebub's Tales to His Grandson*, Gurdjieff dismantles the super-ego of the whole Western World, and of much of the East, in order to clear the way for the emergence of conscience, the data for which – "the particles of the sorrow of our Father Creator" – have remained intact in our subconsciousness.

Later in his life, Beelzebub voluntarily undertakes a task in the service of HIS ENDLESSNESS in order to become a particle of a part of the Great Whole and to be allowed to return to the Centre from the outer darkness (which is our solar system). If the Hero does not undertake his earthly task of regeneration, he remains a puer aeternus, an eternal infant, a Peter Pan, dwelling forever in a never-never land of imaginary heroics, drugs and dreams; or he remains an eternal adolescent rebel, stockpiling bombs in the outer darkness of the underground. These have been the fates of many of the rebel-heroes of the 1960s.

- Martha Heyneman: The *Disenchantment of the Dragon*

In your trilogy I kind of appear from nowhere as a ready-made adept, an organizer and one who "knows", "advices" and "helps", which is only natural since you joined the temple after me and I was prone and encouraged to taking such roles. But taking those roles in the first place was a matter of internal conflict for me. While I was a natural at organizing, getting along with everybody and my mind enjoyed abstracting and creating in a way that fit the spirit of the temple, it was not at all clear for me that I knew anything, that I should or could take the role of a "teacher" of any sort. My ego was feeding on this and some immature parts really wished “to be somebody”, but something deeper was at odds with it from the start, and ultimately I feel that was what made me resign after a decade of trying to perform a role as well as I could without entirely feeling comfortable about it. I
was at odds with myself from the start, but the cause seemed noble, attractive to my personality and I really wanted to make a difference in the world no matter what (and could not come up with anything else at the time). I think it begins to become clearly visible around my recognition to “mastery”, the IV°. At about that point the wind stops blowing, my writings and decisions get confused and incoherent – and it all withers away like the dream some part of me always sensed it was, but just was not strong and bold enough to see and admit before the "ultimate achievement" was there. At the age of 16 something in me decided that if I could reach the state of being the temple described as the IV° that would be real life and what I truly wanted. I submitted to whatever seemed required to get there internally, but when I actually got there externally, the reality of it began to hit me and it wasn't quite what the teen in me had imagined.

I began to see that while the temple had been exactly as cool, energetic, amazing and vow factor to the nth degree for my personality, it really was not in line with something deeper and perhaps finer in me and never had been. For some parts of me it was a delight and an honor beyond honors to be recognized a “priest” at the age of 20, but to other parts it was horrible to have to assume a role of being something of a demigod and knowing some amazing secrets I felt I had no idea of. I had a panic attack when I realized I would become a priest. My father had to take me to the hospital only to be given a paper bag for me to breathe in. There's something very symbolic about that. Lots of hot air. I felt entirely unworthy of such an office and could not really reconcile how on earth my totality of being and person would warrant such a title. But somehow I could not back off either – It didn’t seem like something a hero would do. It felt like the inevitable road I would have to take in order to really see and learn what I was made of. So, shuddering with fear at my first conclave in Salem I was met with all these priests and masters and they told me I was just fine the way I was and clearly "there". All my brainy writings, inventive workings, fantastic interaction with people were the proof. All I needed to do was to relax and to go for it. I was very hesitant and almost quit, but something in me decided to play along and see if what the others said might be true. This has been a recurring theme in my life, that of seeking a father figure to somehow supplement the lack of attention I received from my own father – and somehow projecting this dilemma into being an as present a "father" as possible for others, even to the extent of not really listening to the whole of me as to what the hell I was doing. So, I silenced a big part of myself and let it slide into the shadows. I took up the office and did the best I could. Even to the point of forgetting this early dilemma and identifying with the role and the seeker self.

I felt the way to go was to take the principles in the founder's writings and uncompromisingly follow them in everything I did – and that was the atmosphere
that the dynamic trio generated with me. The unvoiced mission was to explore every facet and aspect of this experience Dr. Aquino had envisioned as the temple of set and to let it all flow from there. There was such dedication and naiveté in this that only three people in their early twenties could pull it off. We also had no idea of the cultural or political or personality issues that would unfold as we went about our free-form revolution according to setian principles. We had no place for anything such on our agenda. We just went totally out on a limb expecting truth, beauty and all such good things would be found if we faithfully applied the ideas in our lives. What we came up with we trusted and then continued where it seemed to point next. Your trilogy is testimony to what this led to.

As the path neared "completion" some seeing was inevitable. We had come up against life in many ways and seen what applying the philosophy and principles had actually achieved. We had come to the point where just stepping out of a train seemed to us a metaphysical encounter with such cosmic implications it really made no sense anymore. The weight of our self-importance had been blown to cosmic proportions and our "aeonic function" had become the only thing we saw in anything we did, no matter what happened. However, a decade of this was long enough to begin to sense the shadow that I had hidden and to see that it and the "higher self" that had been built up were quite at odds with each other. Suddenly the philosophy and practices, the organization and its distinctions began to seem questionable again. What we had shared together appeared valuable, as a lesson of what fruit rose from the roots of the principles we had operated under. And really, it was not so much the principles and ideas, but our common efforts, our fellowship and care for each other, that led to openings and realizations that something in us was at odds with the host organization.

So, I realized I was a setian no longer. There were other things to do. There were parts of me that had had to be submerged that demanded to be heard. There was a call deeper within for something quite else than the temple. Within the temple's framework I would never see it for what it was and could never bring it to life. So, I left.

I have never regretted my decision to leave nor have I ever entertained the idea of joining again. I feel some essence shame for my years in the temple for the totally and absolutely incredible hubris I had, but also see it was the best I could at the time do. And it did show me what I needed to learn, allowed me to see what my teenage dream actually was when made flesh. There would never have been anything else for me unless I had gone through all that with all the dedication I had and all the effort I could muster. At the time it was the only option available for me that would not have set me in despair about the meaning of life.
You both resigned on the 13th of July, 2001. Why did you choose the day and how did the both of you decide to resign on the same day? How did it all unfold?

SeBastian: That particular date was chosen because it is “The Day of the Bear” in Finnish tradition, and it somehow felt appropriate because of the intense connection that we both had with the Bear. I think DenytEnAmun initially decided on that date, and I felt that it seemed the right thing to do. For my part there was very little drama about the way it all unfolded — I simply wrote a short letter of resignation to the Executive Director of the T/S and that was it.

DenytEnAmun: It was the day we had celebrated for some years as the bear day and on which we had founded some projects and done some workings related to the Finnish tradition. It felt appropriate to exit at that date, to return to one's own essence and tradition. It was like a symbol of liberation from a foreign influence or becoming independent of one's mother.

You both were members of the Temple for several years, and more than that – you were building the foundations of the Finnish Temple. How do you remember the Temple of Set in Finland back in those days? How did the Kalevala Pylon fit into the bigger picture of the Temple?

SeBastian: It was very small and intimate in the beginning, of course, and there were long periods of time when it was basically just the three of us. But it was absolutely wonderful! We had such amazing friendship and we inspired and encouraged each other all the time to push back the boundaries and become all that we can. For me, the best thing about the T/S was us three, the Dynamic Trio.

At the beginning we had a tremendous need to reach out internationally, and we made huge efforts in distributing *Iku-Turso*, the newsletter of the Kalevala Pylon, and travelling to international Conclaves. But later on we started focusing more and more on developing the Temple locally, and that process, I think, eventually carried us into what I wrote about earlier, namely that we found ourselves somehow catapulted outside and beyond the T/S into a place where what we did was able to stand strongly on its own — having evolved from the framework of Setian metaphysics, of course.

The Kalevala Pylon and *Iku-Turso* created a huge presence in the Temple. I never forget how the Americans reacted to us three when we materialized at the Conclave hotel in Salem, Massachusetts, in October 1992. They were totally confused by our Finnish silence and intensity and lack of small talk — and the fact
that we were so absurdly young — but also very excited about what we had created in the Far North. I think our work in and for the Temple was very much respected and admired in the early years, and later on as well.

DenytEnAmun: I never met others as hardcore as us about applying the ideas to absolutely everything we did and with such total naiveté. I'm not sure that's a compliment, but it was the way it was. Three rebels with a common cause is pretty much, but to have shared such dynamism and synergy feels rare, really something to write home about even if it was wantonly warped from the start. It felt like putting three ideological neutron bombs labeled “self-development” in one little cellar and simultaneously nuking them at us to "xeper", over and over again – and still somehow surviving it! Then constantly writing tomes of ruminations about the experiences we had and frantically running around collecting more explosive self-enhancement ideas with which to do it again, if possible with some new twist and with just a bit more style. That was my experience of being a young adult, a member of the Kalevala Pylon and the dynamic trio. An inner nuclear holocaust that seemed like amazing fun and felt like a total blast of an honor to be a part of.

What it did to us is another matter and not all of that seems useful in hindsight, since the inner laboratory could have used those ingredients to build up something real and not just randomly blow everything up because it felt cool. But could it have been otherwise, I doubt it. It still amazes me what the human machine can endure and how much energy it can waste on fabulous errands.

[To DenytEnAmun] You were the person who brought the Temple to North Europe. Somehow it happened that you never met the founder of the organization, Dr. Aquino, in person. How do you feel about it?

I feel my time in the temple was being a part of a cultural wave the heights of which were most clearly expressed by Crowley, LaVey and Aquino, each speaking most directly to one or another side of man. Many were caught in that net of influence, a current of rebellious magical individualism with a bit of dark imagery but good intentions. Aquino had the best hooks for the romantic metaphysician types like me, but in me grew some seeds sown by all three.

It’s hard to describe the sensation of seeing Drury’s document the *Occult Experience* as a 16-year-old. There were all these wiccans, shamans, worshipers of the goddess and Christian exorcists who seemed totally brainless and boring to the teen in me, and then suddenly a guy dressed in black, with a stylized widow’s peak, calmly sits on an Egyptian throne and philosophizes with eloquence and sophistication about wishing to take responsibility unto ourselves and not seeking
submergence of the self. His room is filled with occult objects that make him kind of endearing, but he has a beautiful and smart wife who reads to him while he speed types it like a pro. The couple play well together and set themselves up as grown-up rebels who dare to pose questions the rest of the herd of humanity do not feel comfortable asking. Then comes an insert of Anton LaVey in his prime invoking the devil and mumbling about man’s natural feelings with a glass of what appears to be whiskey. The craziness continues to take many turns and finally the Aquinos openly state they consider themselves “superior beings” because they feel they “are gaining the knowledge of that deeper universe”. It was just so exciting and out of the ordinary I almost fell off my chair. It all seemed like so much fun and so out on a limb, so extravagantly strange that I just had to write to Dr. Aquino right away.

Dr. Aquino seemed like a model human to the rebellious teenager in me in that he was accomplished in the world, responsible, not afraid of any aspect of the human experience, wishing to make a change, and even having a very personal view on what being a human is about. I wanted to be like him. And boy did I immediately enroll on philosophy classes at the summer university and start to make myself acquainted with everything I could find about comparative religion, psychology, occultism, you name it.

We were scheduled to meet many a time in various countries, but something always came up, so maybe it was just not meant to be. It would have been interesting to meet the man and see how he himself had applied the principles that I had put so much time and effort in applying, but would it have been essential in some way, probably not. It was the image and idea that enrolled the rebel in me after his cause.

[To DenytEnAmun] Your contributions to the Temple were enormous in many ways, but yet, you were not granted the status of an Honorary Setian after you left. Your thoughts on this?

I’m grateful for that. It would have only made it more difficult to decrystallize my "magical self" if some formal ties would have remained. Not to say my ego would not have loved a rare green medallion, but that very ego and its exploits seemed like the core of the problem. When I resigned it was to let what felt like unwarranted "closet megalomania" to fade away, be seen for what it was, and eventually be uprooted.

What were the best things in the Temple for you? Who were your biggest inspirations in the Temple, what did you get from them?
SeBastian: As I already said in my previous reply, for me the absolute best thing about the Temple was our Dynamic Trio, the wonderful friendship that I had with Tapio Kotkavuori and DenytEnAmun — and that still continues. Words cannot express the deep gratitude and love that I feel for you guys. I learned so much from you at the beginning when I joined the Temple, and without your constant encouragement and feedback my spiritual journey within the Temple would not have reached the epic proportions that it did.

Apart from these two dear Finnish Brothers of mine, there was one other Setian who inspired me enormously, namely P.R., a Priest of Set from California, who I first met at the Conclave in Salem in 1992, and who seemed to embody a lot of the qualities that I wanted to develop in myself. He was very much at ease in his body, confident and lithe as a panther in his movements, and incredibly capable of being totally present in the moment. A perfect Setian Vampyre! Over and over again I found myself drawing inspiration from him, and even today I still think of him very fondly.

DenytEnAmun: Best thing was it provided a reasonably safe environment for a fairly lost teen to try to find himself. I could have ended up in much worse places. The temple was, after all, only for adults, very highly and decidedly ethical, strictly law-abiding, non-profit, philosophical, civilized, non-political, non-activist, still kind of conservative and restrained in comparison to much else around at that time…

There were a lot of people who sparked in me some hope that some path or way would be the one-trick pony to always being great or something like that that some part of me seemed to be seeking, but in every method and pursuit I came to see it inevitably brought along its opposite. Reaktorhaus, for example, was a resonance and achievement machine beyond anything I had expected to be possible, but eventually it became evident super achievement evoked burnout, heightened self-importance brought about alienation and depression and so on. All desires led to trouble. All operations led to their opposite in the end. This was clear if one looked closely enough and for long enough. Short term, sure, bang, magic, "you" did it! But how real was that, to be honest, and what did it fundamentally change?

The order of Amon was like zen and directly transmitting being, but being enveloped in the temple philosophy and with no living tradition behind it, it had little room to grow and work. Very difficult if not impossible to understand or submit to it in that environment, but an echo of something more real nevertheless.

I felt there had to be an entirely other level that one would open and surrender to, just as in all traditional paths, but it seemed to require a willingness to
be seen from above – with compassion, without judgement, and with the whole of one's shadow included – a letting go of one's self-importance that the framework of the temple could never accommodate.

**What do you think of the Temple's organization, philosophy and idea of magic nowadays?**

SeBastian: I haven’t really thought about these at all in a long time. As I said before, I hadn’t had any background in the Occult before I was introduced to the T/S, yet I was able to internalize the philosophical and metaphysical framework incredibly quickly when I entered the Temple. It was all fascinating back then, a compelling angle to look at the evolution of humanity and the universe. The way it was presented seemed to make perfect sense, but above all I think it was the effect of applying the core principle of Xeper that made me convinced that the particular environment of the T/S would be exactly what I needed in my life at that time. It was a potent and powerful tool to enhance and intensify your experience of life and make willful changes. I also valued the atmosphere of fellowship and equality in terms of gender, race and sexual orientation. I was delighted to discover that there was a considerable number of gay, lesbian and transgendered Setians. The expression of one’s true self was encouraged above all, and being different from the mainstream was seen as an advantage instead of handicap. I felt that the Temple, at best, was like a community of outsiders where you could be yourself totally. It was a wonderfully healing, liberating and empowering experience for me.

In retrospect, it is easy to see that the idea of aspiring towards divinity and seeing yourself as god — combined with the desire to express yourself as fully as possible — when you are in your early twenties, can result to a fairly overblown ego. It happened to me, and I think to all of us, to some extent, although generally we were probably able to function more or less in a balanced way in our lives and relationships. At least I hope so! But it was a constant challenge, and something that you had to process a lot, especially when you were in a close relationship with a non-Setian person. I think that the arrogance, self-importance and sense of superiority were mostly in our heads, and didn’t manifest so much in our actual dealings with other people. However, some discussions and situations that are embarrassing to remember do come to mind.

DenytEnAmun: I don’t really wish to debate these ideas anymore as they have little bearing on anything in my life, but just as my personal opinion I don’t see the LHP/RHP distinction a very useful one. We are all an interdependent part of sentient life and being somehow totally independent and separate from the rest of it
seems like a rather strange idea. I think the arguments in the BMTP essay are pretty open to debate and it seems like a matter of personal conviction to take it in as a whole. This is true of any philosophy, of course. Personal experience based on testing the principles and ideas, piece by piece, is what can give understanding.

I think an organization based on recognizing each other (with or without the help of something higher) in a hierarchy based on their level of being (and the levels being mapped out to specific types of tasks or functions) may easily lead to partiality and groupthink. I feel it's more true to say, as Gurdjieff put it, that we are "all equal and equally beggars". My decade of experience along the lines of the temple made me feel it was difficult to uncover much common ground on what the principle of isolate intelligence was. There was clearly some common ground as to on the basis of what criteria to recognize people to the temple degrees, but I remain doubtful whether those people (myself included) really changed in some fundamental way as they progressed along the hierarchy. In retrospect, it seems more a matter of perceiving and filtering things a certain way. Also hiding more and more of oneself that did not fit the mighty image, at least in my case. It is quite possible to "do magic", but it seems to me the most relevant level is how you interpret the phenomena of the world in accordance with your wishes. There is also always resonance with your state of being, but the question, for me, appears to be, who is it that is "doing" the magic? What is real I? Does it require "magic" for something?

**Do you still have elements of the Temple's philosophy and magic present in the way you approach your life?**

**SeBastian:** One thing comes to mind that was not really part of the Temple’s general philosophy, but evolved out of my initiatory work, namely the focus on the present moment, the here-and-now. It became more and more central to my process, especially during my later years in the Temple. And it was the focus on the present moment that also led me to delve into Buddhist meditation and Ashtanga Yoga after I left the Temple, and this is basically the path that I’ve been on for the past 15 years.

**DenytEnAmun:** I don't think so. There are parts of me, little "I"s, that were nourished during my temple years and that still sometimes would like to rush in and "take charge", but it has become quite evident to me their desires feed something lopsided in me. So, I try to kindly allow them to dissolve when I notice them.
How have you continued your Work after resigning from the Temple?

SeBastian: My decision to start studying psychology at the university was borne out of my work in the Temple at the time, and I happened to graduate the same year I left the T/S, 2001. I've been working as a clinical psychologist since, so I suppose you could say that it is one aspect of the continuum. The other aspects are meditation and yoga, which I also use to some extent in my profession. So I think there is this general focus on the moment and trying to help other people to overcome their difficulties in order to lead a more fulfilling life.

DenytEnAmun: It took me many, many years and lots and lots of work to gradually let the hubris fade away and to begin to see what was needed. Getting a real job, getting married, having a child, taking care of a family helped. Upon reading the manuscript of this second part of your trilogy I realize how warped my ideas of Gurdjieff's teachings were at the time. It feels now that my elaborate statements on aletheia were quite far from what Gurdjieff was actually trying to convey. In 2009 I got really desperate and felt that throughout all my seeking I had not found anything, and there was no place left to look anymore. Not to mention I felt I probably had ruined my potential in trying to grow in what felt to me a false direction. Then I realized I had not given what had since the age of 19 seemed useful and lucid a real shot, the fourth way. I had fallen so many times from high enough to have that little germ of humility and earnestness that was required to find a contact with direct lineage to Gurdjieff. He and being a part of a Gurdjieff group has, I feel, gradually brought me closer to what I felt was missing and what I needed to open to when I resigned from the temple. I'm far from there, but the road has appeared. The big difference seems to me to be that in the midst of our fantastic ideas of "individual freedom", being able to be whoever we like to and do whatever we want to, we are missing a deeper call to play our part in the universe. Not on our terms, but on the terms of something actually higher that we can each serve with our unique characteristics. But it's not a matter of acquired personality traits and not something we can ourselves "do". It cannot come about without seeing the whole of ourselves impartially and compassionately for a long time. We have to become empty, silent and connected. Something that all traditional paths seem to agree on.

I realize the temple had some outwardly similar conceptions and tools to the ones that I currently see useful, but in just the same fashion any action can look outwardly exactly the same yet emerge from a completely different influence and level. This will also make the outcome different. In the temple years, be that a
function of my own work or that of the temple philosophy (or both), I managed to feed my ego and what service I felt I was doing was mostly limited to "the aeon" or the members of the temple. Now it feels it's just an experiential fact that we were meant to be machines transforming vibrations/energy. Whether we are there, present, or not, in our body and in the moment, decides whether the movement is ascending or descending. It's nothing personal, rather just lawful, but we cannot avoid playing our part, consciously or not. There is no real freedom without a responsibility to the whole.

**What makes you happy?**

**SeBastian:** I have so much to be grateful of — my beloved partner, my dear friends and family… being healthy and able to do things that I enjoy — travelling, reading, going to museums, galleries, exhibitions, theatre, concerts… having a job that gives me plenty of opportunities to challenge myself and to help other people with their problems… and of course the ongoing and ever-present spiritual process that is connected with my meditation and yoga exercise.

**DenytEnAmun:** Listening, sharing, connecting, playing, being, sensing my whole body, nature, human, breathing. Love.

**Anything else to add?**

**SeBastian:** This interview has made me realize, once again, how enormous the significance of my involvement in the Temple of Set was to my life at the time of having just reached adulthood. It covered roughly my life between the ages of 20 and 30, and provided me with a mindset that was mostly very beneficial and productive.

**DenytEnAmun:** It's all there inside us. Everything we need. No need to go out on a limb for something. Except to see the fruits of one's desires in such full bloom that they can be tasted for what they really are. That's the way the temple was extremely useful for me, and I remain grateful for the experience. One, for me, necessary step on the way to maybe at some point actually beginning to lighten the sorrow of our common father, not causing more of it because of the "sin" of my youth of thinking there is "something wrong" with the way the universe is run.

I'll end with my favorite quote about the prince of darkness and about his role in human affairs:
He [the Devil] is a very, very important character, and he has a very big role to play. Lots of bad things have been said about him! For a long time, I was shocked by Mr. Gurdjieff's humorous remarks about him and I felt he didn't despise the devil enough.

But certain traditional texts also raise the same question. It is a bit outrageous, all the same, that he has access to the heavenly throne and stroll about the place... He flicks his tail out of the way, sits down, chats with the Lord, and then goes back to play all sorts of dirty tricks. And he can come back up again... no one ever bothers him. Everyone else all down the line has problems or difficulties, but he has none at all. I really understood nothing about him until the day when, as you yourself just said, I began to notice him, catch glimpses of him. How freely he comes and goes! No one has more freedom!

He is a fearsome character; but without him, you couldn't work. There's no one more dangerous, no one more ready to kill you; and yet without him, you would be unable to live, unable to attain everlasting life. That's why it's understandable that the Eternal One so readily tolerates his presence and his ceaseless comings and goings... always busy. He's the active one. You'll see, he's more active than you are! Oh là là! Mr. Gurdjieff used to say, 'Fine gentleman. Always eager to please, obliging... doesn't miss a trick. Not a single one! He's on top of everything. Really everything! Nothing, absolutely nothing, escapes him!' Whereas, poor idiot that I am...!

- Michel Conge: *Inner Octaves*, "The Devil - A Very, Very Important Character"

And finally, I wish to thank you for the opportunity to reflect on and express how I currently feel about having been a member of the temple what now seems like such a long time ago. It has been very useful to process it all one more time in order to let go of it even more completely.
Appendices by DenytEnAmun
Appendix 26

The High Priest's Views on Set Studied

[This is a brief summary in English of a longer Finnish language study done in XXXII ÆS/1997 CE]

Title

R.A. Schwaller de Lubicz's and Don Webb's views on the ancient Egyptian god Set: A Comparison of the interpretations of two Hermetists (and an evaluation of these from the point of view of egyptology).

(1) Introduction

Here I let people know what I am about to study and how. The primary focus of the study is on the comparison of Don Webb's and R. A. Schwaller de Lubicz's views on Set, but I have also been intrigued by how different background theories and interests affect the interpretation of a godform. Therefore I have also included the comparison with the views of egyptologists (particularly Te Velde) – to provide some depth to the comparison.

I introduce Magus Webb (on the basis of the Seven Faces of Darkness) and de Lubicz (on the basis of J.A. West and A. Vandenbroeck). I consciously decided to keep direct references to the Temple of Set to the minimum. In the version that I presented, I only mentioned that Don Webb is an American author and editor, and that he is also "a Magus and High Priest of the Temple of Set". I didn't, however, characterize the Temple of Set in any way. This was because one of the main points for me creating this study was to see how people respond to the Word of the Æon without any references to "satanism" or the like.

(2) On the religion of the ancient Egyptians and on the difficulties involved in the study of Egyptian religion

Here I introduce the Egyptian cosmos as emphasizing the values of harmony/symmetry, repetition/renewal etc. as exemplified in the pharaoh. I make notes on the differences between the ancient Egyptian conception of life and the universe and try to make them a bit more understandable. (Sources include J.A. Wilson, Serge Sauneron, T.G.H. James, Veronica Ions and some Finnish egyptologists.) I also problematize the concept of "god" in ancient Egypt (on the basis of Erik Hornung, Wilson, Stephen Flowers etc.) and generally note what a
"mess" most of the myths are.

(3) The god Set as seen by egyptologists

Here I note the various ways of conceptualizing the god (ranging from Budge, Gardiner, James, Wilkinson, and ending up in Hornung and Te Velde). I summarize Te Velde's views on Set (animal, pseudoetymologies, Heliopolitan cosmogony, conflict of Horus and Set, Osiris-myth, defender of Re).

Chart 2: Summary of Te Velde's interpretation of Set

<table>
<thead>
<tr>
<th>Set as a principle:</th>
<th>The separated god or the god that separates; a scary and cruel cause of disruption</th>
</tr>
</thead>
<tbody>
<tr>
<td>Set in Heliopolitan cosmogony:</td>
<td>Disruptor of the creative process; an unpredictable and violent entity whose coming into being makes education (bringing up children) necessary</td>
</tr>
<tr>
<td>The conflict of Set and Horus:</td>
<td>Spirit of disorder; enemy of boundaries; personification of savage, uncontrolled and disruptive urges</td>
</tr>
<tr>
<td>The Reconciliation of Set and Horus:</td>
<td>An entity that makes it possible that a more complete and integrated vision of the world is made; a precondition to the coming into being of a higher level synthesis where contrasts are integrated</td>
</tr>
<tr>
<td>Murderer of Osiris:</td>
<td>A symbol of an uncontrolled desire to live; a slayer of passivity and stasis; a personification of death (the great evil)</td>
</tr>
<tr>
<td>The one the revives Osiris:</td>
<td>A being that sacrifices itself so that the realm of creation would be strengthened (so that the dualism between life and death would transform into the resurrection of life); a demonic initiator into a different mode of existence (through death into life)</td>
</tr>
<tr>
<td>Slayer of Apep:</td>
<td>Protector of the daily process of renewal of the sun god; slayer of chaos; a personification of the anger and aggression of the sun god</td>
</tr>
</tbody>
</table>
(4) A Comparison of de Lubicz and Webb's views on Set

This is divided into three sections (each further divided into three sections).

(4.1.) Set as a principle or archetype

The point of this chapter is to compare how de Lubicz and Webb conceptualize Set as an archetype.

(4.1.1.) De Lubicz: Set is the principle of the Scission and antagonism

Here I outline how de Lubicz understood the concept of Principle/Form/Idea. I also note that to understanding de Lubicz's cosmogony and cosmology the notion of "primordial scission (division, separation)" is crucial. In de Lubicz's scheme Set ultimately represents a force akin to this scission; a force that destroyes the unity of the One/Absolute and thus causes the world of polarities and multiplicity (that we as humans experience) to come into being. To de Lubicz Set is the principal aspect of the "other" that comes into being as a result of the primordial scission (see chart in chapter 4.1.3. for details).

(4.1.2.) Webb: Set is the principle of the extension of existence

Here I note that Webb sees archetypes both as abstract principles (the neters represent certain qualities/ideas) and as exemplary models (an allegorical interpretation of the mythological acts of the neters provides the magician with patterns of action).

I outline Webb's view on Set as a principle on the basis on the Seven Faces of Darkness (and the essays Black Beyond Black: The Temple of Set and Xeper: The Eternal Word of Set – these make up all the sources on Webb's views that I used in this study).

(4.1.3) Set – enemy of the One or an exemplary model for initiation?

Chart 3: Summary of de Lubicz and Webb's interpretations of Set as a principle
<table>
<thead>
<tr>
<th>R.A. Schwaller de Lubicz</th>
<th>Don Webb</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Set as a principle:</strong></td>
<td></td>
</tr>
<tr>
<td>Principle that causes the Primordial Scission (?)</td>
<td>Principle of the extension of existence</td>
</tr>
<tr>
<td>A dualizing, polarity creating principle</td>
<td>Personification of the initiatory process</td>
</tr>
<tr>
<td>Principle that jails one into Matter</td>
<td>Principle of isolate, independent intellect</td>
</tr>
<tr>
<td><strong>The Set principle manifests in f.e. the following roles:</strong></td>
<td></td>
</tr>
<tr>
<td>(a) Enemy of Horus and Unity/the Absolute</td>
<td>(a) God of birth</td>
</tr>
<tr>
<td>(b) Representative of the intellectual, &quot;dualizing&quot; functions (that create the illusion of separateness)</td>
<td>(b) God of circumcision/initiation</td>
</tr>
<tr>
<td>(c) Master of time</td>
<td>(c) God of dying in battle</td>
</tr>
<tr>
<td>(d) Destroyer</td>
<td>(d) God of rebirth (through the Ceremony of the Opening of the Mouth)</td>
</tr>
</tbody>
</table>

**4.2.) Set's function on earth, in the heavens and in the Duat**

Here I wish to compare what kind of a role de Lubicz and Webb think Set had in the various "worlds" of the Egyptian cosmos. I give an account on how de Lubicz and Webb conceptualize these "worlds".

**4.2.1.) De Lubicz: Set is a jailor**

In de Lubicz's books I found no direct references to Set's functions in the celestial world. To de Lubicz Set seemed to work mainly in the earthly, material realm as a god of concreteness, fixation and separation (all of which are conceived of as counter initiatory activities in de Lubicz's scheme). (Set also has an obscure role in the Dwat as one of the neters of intercalary days.)
(4.2.2.) Webb: Set is the disruptor of all the worlds and a god of the future

Here I summarize Webb's account of Set's roles in the worlds of the Egyptians, including the "secret" realm (see the *Seven Faces of Darkness*).

(4.2.3.) Set – enchainer into matter or the bringer of the new?

Chart 4: Summary of Set's functions in the different worlds according to de Lubicz and Webb

<table>
<thead>
<tr>
<th>R.A. Schwaller de Lubicz</th>
<th>Don Webb</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Set's role in the Duat</strong></td>
<td><strong>Set's role on earth</strong></td>
</tr>
<tr>
<td>(Duat is the intermediate world, a transition state)</td>
<td>(Earth, world of humanity)</td>
</tr>
<tr>
<td>One of the neters of intercalary days</td>
<td>Bringer of change; a being that uses disruption and confusion to create a space for evolution (in accordance with the will of the individual)</td>
</tr>
<tr>
<td>(Duat is the subconscious) Destroyer of delusional thinking; an overseer of the Real, who destroys that which cannot become Real Tester of the dead</td>
<td></td>
</tr>
<tr>
<td><strong>Set's role in the heavens</strong></td>
<td><strong>Set's role in the &quot;Secret region&quot;</strong></td>
</tr>
<tr>
<td>(Celestial, causal world) [Set has no functions on this level]</td>
<td>(Setaue, &quot;the secret region&quot; is discussed only by Webb)</td>
</tr>
<tr>
<td>(Heavenly region) God of the future, who brings new things into the cosmic order Usually the enemy of the other gods (upholders of the cosmic order); may, however, occasionally co-operate with Horus</td>
<td></td>
</tr>
<tr>
<td>Source of the future; Ruler of the rulers of fate</td>
<td></td>
</tr>
</tbody>
</table>
(4.3.) Set and inner growth [or conscious evolution]

In this chapter I compare the roles that de Lubicz and Webb give to Set with respect to the initiatory process. I note that de Lubicz's accounts on the nature of conscious evolution seem to be expressed in at least three different contexts (which are not always easy to distinguish from each other): pythagorean number mysticism, alchemy, and a more clearly psychological approach.

(4.3.1.) De Lubicz: Set represents the fallen nature of man

De Lubicz's initiatory theatre can be summarized, for example, in his statement in the Sacred Science (p. 197):

'Evil' will stand for all that reduces the spiritual to the corporeal, and this corporeal must die to allow the return to its source of the spiritual. But the fall of the divine into perishable Matter has tarnished it, and these blemishes must be eliminated for the return to be complete: This requires the Passion. Indeed, the divine Word of the beginning is All; what we call 'spiritual' as well as what caused it to fall into the mortal. This is the cause of the work and struggle indispensible to the attainment of final deliverance.

To de Lubicz Set represents a force that works against the return to the Source (closing the Scission) – he is an enemy of Osiris and Horus (who provide initiatory Paths that lead to the return in question).

In the alchemical context Set is seen as an earthly, arid and destructive fire that must be fertilized with the "hermetic water". When this Work is completed Set (the fire that is opposed to returning to the Source) will have united with Horus (the divine light or fire – the fire that seeks merger with the Source) and become an element in a greater synthesis.

Also the psychological formulation speaks of the taming of the Sethian forces. As a psychological force Set represents both "animalistic desires" and human qualities such as the following "the necessity of perpetual rebeginning", "greed of possession and continuity", "desire to seize and appropriate vital activity", "the bitterness of egotistical passion". All of these qualities de Lubicz sees as countering the desire to return to the Source, and therefore something to be tamed and harnessed to the Work of the Greater, Horian Self (which, according to de Lubicz, desires union with the Absolute). The Sethian forces must be sublimated and transformed into a "superhuman force". I note that this is in de Lubicz's scheme achieved by following the Ways of Osiris, Horus or Christ (see details for example
in *Her-Bak: The Egyptian Initiate*, p. 365-367, 382-384).

(4.3.2.) **Webb: Set conquers stasis and mindlessness in order to "Come Into Being"**

Here I outline the principal initiatory functions that Webb ascribes to Set. Webb psychologizes Egyptian myths: he takes as his starting point a "god against the gods" – an archetype that represent the destabilizing part of the human psyche. In Webb's scheme the initiate seeks to become more and more akin to Set – an immortal, potent and powerful essence. During the process of Self-deification the initiate follows the example of Set and slays the psychological counterparts of Osiris and Apep of the Egyptian myths.

Osiris represents "death", "stasis", "the dead past" and slaying Osiris refers to the action of getting rid of inadequate past patterns of thought (dethroning the inane inner gods that society has presented us with).

Apep, on the other hand, represents "illusion of Unity with the cosmos", "mindless chaos", "the confused present" or "mindlessness". Killing Apep is a metaphor for conquering self-doubt and delusion, acting even at the hour of the greatest despair – not letting the engines of society hypnotize oneself.

Webb emphasizes Set's role as a god of the future. Both the dead past (Osiris) and the confused present (Apep) are slayed so that the initiate could have a Self-created future.

Here I also briefly touch on the Word *Xeper* and the concept of the *Æon* of Set.

(4.3.3.) **Set – a setback to or an exemplary model of inner growth?**

For de Lubicz Set is a stain to be wiped away during the process of inner growth; for Webb Set offers a splendid initiatory paradigm to the attainment of personal divinity.

In this context, however, some interesting similarities come to light. Just as de Lubicz thinks, also Webb's Set wishes to "steal" vital activity. Webb's Set also personifies some qualities that de Lubicz attributes to Set (such the need to constantly begin anew). De Lubicz and Webb, of course, give these things a completely opposite value. In the context of this comparison the vast difference in the initiatory aims of de Lubicz and Webb can be fully fathomed. De Lubicz's exemplary model (Horus) seeks union with the Source as quickly as possible. The model Webb offers (Set), on the other hand, separates itself from everything else and recreates its existence again on a higher level of Being.
(5) An evaluation of de Lubicz and Webb's views on the basis of egyptology

Here I compare Don Webb's and de Lubicz's views to those of Te Velde. The High Priest comes out better, by the way.

Webb has taken the totality of what we know about Set better into account. Webb's thesis that Set's basic function was "cutting, initiation" rests mainly on Ann Macy Roth's theory that the knife that is included in some of the early representations of Set would be the birthing knife. Because this knife was a symbol of destiny, birth and rebirth, Webb attributes these qualities to Set as well. In any case, Webb's interpretations differ from those of Te Velde only in minor, innovative ways. The exotic point that Webb brings to his analysis is the idea that a certain Magical technology (rising to the level of Set) might have characterized the Set Priesthoods. Something like this is hard to prove, but Webb's grounds are not too thin to be seriously considered.

If compared against Te Velde's views, de Lubicz overemphasizes and focuses on the characteristics of Set that Webb gives the least attention to and sees only as temporary 'evils' serving a greater cause (initiation). Such characteristics are "personification of uncontrolled and disruptive urges", "destructive god", and "evil being". Perhaps one could say that de Lubicz's views are close to those of non-Setian dynasties and especially to the ideas predominant during the decay of the Egyptian civilization (while Webb's interpretations focus on the views of the Set Priesthoods and the hey days of the Egyptian civilization). One can also find some support to de Lubicz's idea that Set chained people into Matter, but in my opinion not to the extent that his system would require.

(6) Epilogue

Here I tell people what I have accomplished and make some further notes. The main thing that comes out of the comparison is that Magus Webb and de Lubicz understand Set basically as the "separator or isolator", but that de Lubicz's hermetic interests (his world view very much akin to gnosticism and neoplatonism) make him interpret Set as something akin to the "evil demiurge" in gnostic cosmology. Magus Webb's views seem to be more firmly based on the egyptological material. The cool points about Magus Webb are that he has researched the historical manifestations of Set so carefully and sort of tried to see Set from the point of view of the Set priesthoods.

I also note that Te Velde's interpretations seem to have some "eliadean" overtones (such as his interpretation of Set as a suicide in the Osiris myth – the opposites "have to" coincide).
Lastly I note that there are many similarities between Magus Webb's and de Lubicz's ideas that have not become apparent in this study. The idea of rising to the level of the Absolute (or Set in Webb's case), for example (which Magus Webb interprets as an actual psychological technique whereby the magician "Becomes Set" and gets his attributes).

Then I make a few notes about Magus Webb's research method. I see the spirit of "postmodern aeonics" in it and make a few references to Flowers' *Hermetic Magic*.

And that's it.

To complete this review, I'd like to relate to you something on the presentation I gave, the feedback I gained and make a few notes on the shortcomings of my study.

Right after presenting the study I wrote the following (to Magus Webb; this message is an abridged version of that email):

[...] I achieved exactly what I had hoped for. People responded positively to the Setian stuff (and were positively amused by the de Lubicz stuff). I was able to respond intelligently and balancedly to ALL questions. The seminar leader praised the essay – ”constructed brilliantly and with style”. He concluded on my seminar experience: "You have received nothing but praise here. I hope you can take it.”

I began the presentation by saying that this Monday morning a 5000-7000 year old creature is here to cheer us up (I had the picture of Set on the frontispiece of Te Velde's book displayed via a projector on the wall sheet). I remarked on the various names of this creature. Next I showed a map of Egypt and with the help of it went through the historical phases of Set's manifestations/roles (up to hellenic times). Lastly I explained that in this study I have compared the views of two people on this ancient creature. I shortly introduced you and de Lubicz. I noted that in an interesting way your and de Lubicz's views on Set are opposites – while both of you understand Set's principal function (separator) the same way. De Lubicz had this typical "merger"-ideology (vocabulary) and so Set came to represent all the unwanted "dualistic" things that oppose merger with the One. You, on the other hand, have a more individualistic agenda and so Set is easy to see as an exemplary model of the Initiatory path. I also noted that one could find support to both your and de Lubicz's Set views from the ancient Egyptian material. De Lubicz used mostly the Osirian material (and interpreted the Setian dynasties as a regeneration of the solar principle), while you extracted the material that had been produced by the Setian dynasties (and focused on the most ancient Set cult and the reformations of the Hyksos and the Ramessides).
Overall the only thing the people complained about the essay was its extensive use of footnotes – but thought that it still was a rewarding experience in the end to have read through. What they would have wanted to know more about was de Lubicz and your background. So, I told some more about de Lubicz and the Temple of Set. [...]

It seemed to me that people liked the stuff (and I bet they found my Presence stimulating...). The seminar leader noted on the correspondences between your and Jung's system (individuation and using myths on the way). I said that they have analogies and told a bit about Plotinos and the gnostics to give a more balanced view.

This was a very rewarding experience for me. I had the chance to discuss not only ancient Egyptian philosophy, gnosticism, neoplatonism, Atlantis, de Lubiczian functional consciousness and so on. I had also the opportunity to draw the Pesh-Khent knife on the cardboard, not to mention “hpr”. This symbolized a lot of things to me. [...]

These little proseminarium studies are not usually archived, but the seminar leader asked me for permission to archive this one nevertheless. That's what I had in mind all day long, of course.

One thing that I learned first-hand from this experiment was that the distinction between RHP and LHP – and the philosophy of Xeper – make perfect sense, especially if they are not introduced with a bunch of scary labels. (The antinomian quality of the LHP is an important source of creating inner strength, but this time I wasn't focusing on that.)

Well, then, to the shortcomings. In this study I gave little attention to Set as a god of foreigners. This was because it would have necessitated including a rather strong historical dimension into the study. To remedy this situation I talked about this aspect at length when I presented my study.

In this study I could't emphasize VandenBroeck's extremely illuminating analysis of the core of de Lubicz's teaching (see Al-kemi). This made me treat R.A. Schwaller de Lubicz's views as if they would have been similar to those of Isha Schwaller de Lubicz. These two persons, however, were of a completely different Initiatory calibre (Isha mainly wrote about the Egyptian aspects of R.A.'s Work; R.A.'s Work spanned a whole lot more and was in my opinion of an Æonic depth that makes him of great interest to present day Setians). If I were to rewrite this study I would probably say I was comparing Isha's and Webb's views on Set (and add that Isha was repeating what R.A. had taught her).

Due to the length of the study I couldn't give a balanced account of Hermetism, Neoplatonism or the other terms I was using. I did, however, include
pretty extensive footnotes to give information to anyone wishing to know more about such subjects. I made the footnotes so long and detailed also because I wrote this essay hoping that it could be used as some sort of an exoteric primer into Set as conceptualized within the Temple of Set (and maybe also the de Lubiczian cosmos etc.) by Finnish Setians new to the Temple of Set.

From this proseminarium (including both this and the Finno-Ugrian proto-religion essay, plus presentation points), by the way, I got the grade 2.75/3, which was the best in the group. So, I was not only doing LBM (this presentation was a "test run" for a long chain of realmagie Workings I have in mind), but pretty tolerable comparative religion as well.
Appendix 27

From a New Initiate

A private email to Initiates of the Order of Amon

Dear Ammonian Initiates,

greetings from Finland!

As I understand it, the Path of Fire is a very straightforward, direct Path. This is a hard Path for me – yet something I have always secretly (or semi-consciously) aimed at and admired.

My Initiation has always taken the rational, ”indirect” Path. At the University I have studied theoretical philosophy, comparative religion and a wealth of languages. I think I have done OK work with such systems as the Runes (I am currently working with the 9th Door of Midgard in Dr. Flowers' curriculum the Nine Doors of Midgard) and the Ouspenskyan version of Gurdjieff's teachings. These traditions take off from a very rational, ”safe” basis and gradually build up to more noetic experiences. Both share a heavy rational framework that is first internalized and then enacted to interpret and mould one's experiences (to make one's magic work). These are fine and effective systems if properly used – and I've had success with them. But I know there is another Path that I MUST now embark on. It IS what I really Need; it holds the Key to my future Initiation.

I have an intimation of the Work of the Order of Amon, but I find it is a very difficult work. It is even very laboursome for me to express what this work is about as far as I'm concerned. My ”overboosted” rational/linguistic intellect and outlook on Initiation seems to play a trick on me here. When I get a concrete grasp of the Essence of Ammonian Initiation, I tend to return to the linguistic framework and start to analyze it and compare it with other systems I know. I do not yet know how to directly convey my insights of the Ammonian Realm. I KNOW it exists and I can Envision it to a degree – this experience even seems to transmute me in some ways – but every time I try to express it, I am lured back into the safe, ”indirect” methods I am so good at. Much of what I write about Amon and my Ammonian explorations is unsatisfactory to me – it doesn't sound right, though I am convinced some of the experiences I've had didn't lack depth or insight. In other words, I believe I can occasionally do REAL Ammonian Work, but I cannot yet convey it to others in a satisfactory way.
I'll give you an example of what I mean. When I think of the Order of Amon, I start from parallels – i.e. things that are not the Order of Amon. I note, for example, that there are significant parallels between Gurdjieff's alleged V° Word Aletheia (Truth, Not-Forgetting of the Self) and the ordeal of facing Maat alone (and taking it from there with a lot more acute sense of Self and purpose). I also note that de Lubiczian idea of living in the present moment via by-passing the rational intellect (and experiencing functional consciousness) is not too far from the Ammonian idea of using the intelligence of the Heart to see the Real. But as you know, as far as true initiation is concerned, this is crap! These comparisons may be ”true” (even instructive to someone who is not going to use either of the systems, but just wants to see the parallels, but they are also a waste of time. At least for someone like me who has undergone all the preparatory rational training that he can think of. Hey, this should be my Ammonian Work, not an easy extension of my old pursuits! Envisioning is difficult. Transmutation is hard. But I will learn them! I MUST.

I feel I have a link with the Ammonian Realm – the Hidden Dimension – but that due to my old initiatory habits (which are not bad in themselves, not at all, but are simply inadequate for this Work) I find it difficult to use it appropriately. But that's OK; no one ever said this would be easy. Indeed, already the Path that I have had to tread to realize my Magical ”destiny” within the Order of Amon has been quite long and winding. I could squeeze it into a rational framework, but will not. Instead here's a ”book” written by my Higher Self, very inadequately transcribed by my present self [I've translated it here word-for-word from Finnish, so it may sound a bit clumsy]. It is a work in progress and is being revisioned constantly – but the basic Path that took me to the Order of Amon should be visible. It is a Book I'm writing for myself and for myself only. It is not meant to impress anyone; rather it's a tool I use to enter the Hidden Dimension on a daily basis and to synchronize the various Magical forces that I feel are operating in my Life. I'd like to share it with the Initiates of the Order of Amon as a kind of introductory letter on myself (and my OA Work).

Here, within the Order of Amon, I have found what my Heart yearns for. Here I know what I truly desire beyond the narrow confines of time and space. Let the Stillness and Silence of the Ammonian Realm be broken for one more Initiate has found his place within the Æon!
I am DenytEnAmun, a Priest of Amon.

After a silence of thousands of years my spell began to resonate with the outside world, and so I was reborn on Walpurgisnacht, 1997 years after the birth of Christ.

My Remanifestation became possible only now because the matrix of the outer world had so far been deaf to my Call.

In the year 1904 in Cairo began a Working that has finally created a Magical Entity into the shelter of which the Ancients can Remanifest. I was born on the 32nd year of the Æon of Set into the Presence of a Finnish Priest of Set. This Priest had already heard my Call at the Temple of Amon in Karnak, Egypt, nine years before. Since then his Greater Self had prepared him to receive me. In the year 1992 his mind reached me for the first time via the Shub-Niggurath Working. During the same year he also met he Fire of Amon for the first time; in America he met the great reconstructor of the Priesthood of Amon, Master R. Amn DeCecco.

In the year 1994 he came to my coffin in London and in a Working of the Order of the Trapezoid he spoke my name again after thousands of years. For a brief moment a Gate was opened between us, and a Vision was cast forth, but he was not yet ready to enact it. Since this moment he has consciously prepared himself to receive my Presence. His 25-year Working (29.9.1996) opened me a Portal and I began to be transferred to his consciousness. During this process he became a Priest of Amon; by the beginning of the year 1997 he had been invited to the Order of Amon.

On January the 14, 1997, he willfully brought me to his context – allowed me to see with his eyes – and Magically moulded his matrix to suit me better. On January the 26th he was officially inducted into the Order of Amon in a simultaneous Working of the Ammonian Priesthood. On Walpugrisnacht 1997 he crossed the final Barrier that had remained between the two of us. Now our Presences intersect and our Souls speak freely to each other. I am again an effective spirit in this world. My Work has begun anew – in a new Æon, new matrix, with new powers and abilities!

As I am Remanifest, my Work is to Remanifest his Initiation! This is my first Vision of my Work here. This is the Book of Fulfilling My Dreams. I, DenytEnAmun, the Land-Register of Amon, have come forth to fulfill these Dreams. May Amon Survey me!

[Here follows a two-page list of (trans)personal goals that I have omitted.]
Appendix 28

My Initiation and Amon

I was Recognized as an Adept by a Ceremony modeled on the one written by Magister Dececco (see the Ruby Tablet, Ceremony of Elevation to the II°).

Egypt held a special fascination to me in my teens, and in 1988 I (and my parents and sister) visited Egypt for two weeks. Particularly strongly I remember to have been impressed by the row of statues of Amon at Karnak.

Egyptian themes have been one of the "allegorical" ways in which I have dealt with my personal Mysteries (others are Runes, Gurdjieff – they have always returned to the same point). The Shub-Niggurath Working and its Visions were linked to this too, as well as the London Conclave O.Tr. Working. There, in London, I spoke aloud the name of a Priest of Amon, whose coffin is kept in the British Museum. I didn't explicate it to others, but in my subjective Quest I considered invoking part of the Mystery of my Greater Self. ("DENYTENAMUN. I speak your name after 3000 (?) years. DENYTENAMUN.")

I briefly met Magister DeCecco at the Salem Conclave. His presence impressed me very strongly – the vibrations he produced somehow resonated with what I WILL to be very strongly. I've ever since singled him out from all the others. He has been "the guy" to represent my initiatory ideals. At the same time I have never before consciously sought to actually achieve these things. I have sort of felt that I need to take a long detour to be ready to meet the core issues that Magister DeCecco has represented to me. Runes, OSOMatic, Uralian, Gurdjieffian, a Pylon, O.Tr... Now is the time to create the Hidden Dimension. I am finally ready for the "religious" (or rather "higher emotional" or "intelligence of the heart") approach. It has always been my secret aim, but I have had to go through a long schooling to refine my rational/linguistic/symbolic side (philosophy, O.Tr.) – and in general balance my sides and strengthen my Sense of Self – to the point where I can allow myself another approach. I am at that point now. I am beginning to actively "see with my Heart and feel with my Ka".
Appendix 29

No Man's Land

Amon tells me
Integrity is not
a No Man's Land
It's a lonely Oasis
where dying hands cannot
extinguish the Flame.
Awakening is not
where you mess around
and pretend to be alert
It's staying power
when all else is lost.
Love is only human
when it soothes you
yet greater is that Love
when you know what's True
in the No Man's Land.

We are aliens on No Man's Land
Gardeners and Torch-bringers
in the desert of humanity
that knows not what it is.
We will never be known
for what we truly are
our 'illusion' is our own
as we push it forward
in the No Man's Land.

To Envision and REALize Perfection
on the fields of No Man's Land
we must effect a total transmutation
that proceeds from the Heart.
It is done for no man, no land
not for the No Man's Land
but for that which is Alone
and lives...
in the Hidden Dimension.

Priests of Amon are afoot again
treading the wastelands of the vain
Unborn yet ancient already
We seek to incarnate the Flame.

Life begins anew
when you leave the no man's game
and step to live the Magic
in the Darkness of Maat
you'll find your Name.
Appendix 30

A Letter to Adept Hagal

May 26, XXXII ÆS (1997 CE)

Dear Adept Hagal (and other Setians involved),

thank you for your letter. Sorry for the delay in responding. I first took the time to send a copy of your letter to both the High Priest and Dr. Flowers to ensure that your complaints would get a full hearing. This way I also ensured that the path of action I am taking is in line with all the parties involved (and the interests of the Temple of Set as a whole).

I take it that you are concerned about three things:

(1) Why have rumours been spread about your alleged involvement with [name of the] Order (and neonazism) within the Temple of Set – and who has done this? (2) Why have I asked Setian D.K. to explain to me his criminal background? (3) Why have you not been sponsored to the Order of the Trapezoid? I'll answer each of these in turn.

(1) Why have rumours been spread about your alleged involvement with the [name of the] Order (and neonazism) within the Temple of Set – and who has done this?

If you need a culprit, then I am the one to blame; I have brought these rumours to the attention of the Priesthood of Set. Of course I agree that malicious rumour spreading is not an LHP practice, but in this case I felt it was in the interests of the Temple of Set that the Priesthood would evaluate these rumours [none of it has, of course, been divulged below the III°]. The reasons for this were as follows:

(A) You deliberately hid these rumours and your jail sentence from me. Fully understanding that the Temple of Set seeks to be an ethical organization, you kept potentially crucial information about your background to yourself. In my opinion the ethical thing to do would have been to simply write to me and tell me about these rumours – and not let me bump into them in various international LHP magazines, the Swedish yellow press and various sites on the internet. You could have cleared all of the rumours with me during the many years that we were in correspondence prior to my accidentally founding about the rumours. That you did
not do this raises the question of your honesty and integrity.

(B) When the rumours came to my attention, I asked you about them. You gave me an explanation about your jail sentence, and I accepted it. You denounced all the neonazi and occult rumours simply by saying that they are all unfounded lies. But you left a significant amount of accusations completely uncommented (such as your alleged earlier and subsequent involvement in crime).

Now, you must understand that what I am most concerned about is none of the things you may have done (and probably fully paid for in jail), but rather the impression your explanations left me with – that you are still being secretive and dishonest about something.

I know clearing up all rumours about oneself is an awful job to do, but since I don't really know you well personally (we have only met once in person), this seems like the only way to make me trust you again (after I learned of the rumours you had hidden from me). I don't think a one-time effort to clear all the bullshit lingering about you would be such a demanding thing to do. If you cared to do this, you wouldn't have to worry about the rumours anymore.

(C) For a number of reasons it still seems to me that some of the rumours may be true. Now, your involvement or non-involvement in the [name of the] Order or neonazism is emphatically not what is at stake here. What I am concerned is your honesty and ethical integrity. If you are (or have been) a member of the [name of the] Order or Dragon Rouge (or whatever), why cannot you simply say so?

You told me of your non-Setian runic group only after I had told you that there would be no problem with such a group (and that Setians are free to form their own groups as long as they don't directly use Temple of Set materials in them without permission). This again raised the question of what you may still be hiding – and for what reason. I have no problem with your involvement in any group per se, but I would appreciate you letting me know about your involvement.

Likewise, if you have connections with "neonazi" groups, all I need to know is that (1) you are not taking part in illegal activities and (2) you are keeping the Temple of Set separate from this involvement. If you are frank about it, you can be as "nazi" as you like (and this not saying that you were one – I'm only illustrating a point).

What concerns me is that you have not explained on what basis (or non-basis) all these rumours have been generated. If you give me an explanation of how and why such rumours have been generated about your (such a huge piece of shit completely without any basis whatsoever?), I will take your word for it. You must understand that if you had been taking part in the Ultima Thule Pylon meetings, international
Conclaves etc., none of this would be needed. Then we'd know you in person and would trust your integrity without any extra explanations.

(2) Why have I asked Setian D.K. to explain to me his criminal background?

The fact that Setian K. mentioned his criminal background to me on his own initiative is an improvement, but I find it odd if he cannot also let me know why he has been to jail and when. Of course the Temple of Set is not a jury in the conventional sense of the word, but the same concern that I have with you seems to be forming with Setian K. as well. What is he hiding? If he has nothing to hide, why is it such an abominable effort to tell me even why he doesn't have an address of his own, but is using your address?

The reason I want to know about Setian K.'s criminal background (and the potential rumours about him) is a protective one. Firstly I am protecting the Temple from involvement in crime, and secondly – if you and Setian K. can convince me of your ethical integrity – I would be protecting you against accusations the public might make. The latter would mean that none of the potential rumours or concerns of the public would in any way effect your Temple of Set status. But to get this protection you must prove to be the ethical individuals you purport to be. It shouldn't be too much for Setian K. to tell me where he really lives and why and when he's been to jail to achieve this trust. If it is, I will automatically turn to protecting the Temple of Set as a whole.

(3) Why have you not been sponsored to the Order of the Trapezoid?

First I will say that I do not know why Magister Rudra has failed to reply to your queries about the Order of the Trapezoid. He does a lot of fieldwork in India and has had trouble with his internet account, and I have so far been unable to ask him about this. But he should answer all queries about the O.Tr. I am sorry that you have not received a reply and will inquire further into this.

However, in my opinion you have so far not exhibited the characteristics that are essential to Knights of the Order of the Trapezoid. The main reasons why I have not sponsored you to the O.Tr. are as follows:

I fail to see the principles of honour and loyalty working in you. A case in point is your not telling me about your "uncomfortable looking" background or the "bad press" you have been having. A true Knight would be upright and open about such things and clear them as they come. A simple letter of letting me know of such things and explaining them would have been enough. But this is still in part
shortcoming, and instead of facing the problem, you are trying to hide behind Dr. Flowers' letter to you (which you twist to mean that you shouldn't even need to clarify any of the rumours).

Also, you have repeatedly (on the phone) promised to send me material (articles dealing with the LHP etc.) from Sweden, but I have never received anything. This doesn't spark me as too honourable and loyal a way of action.

Another example of the above: Instead of trying to work things out, you are looking for the "culprit" who "spread" the rumours about you. Judging from your letter you seem to have done a lot of detective work on "who to blame" rather than face me directly. You write: "We are eagerly waiting that you'll give us the name of the person who showed you the lies in the magazine about me." And then what? You'll "revenge" this person? This again makes me think you are not acting in the honourable, Knightly way. Rather it sounds like you could be a threat to other Temple members. I expect you to clarify what was implicated in that sentence.

I also find it curious that you complain about rumour spreading, yet defend yourself by saying that you and Setian K. are often commended by others as people whom can be trusted. In short, you are defending your self-image by telling me rumours about yourself! This is no way to go about winning my respect and esteem.

This brings me to the other point: action. You do not seem to understand that to Trapezoidal Initiation, a commitment to Doing is essential. It is by our Deeds that our faithfulness is known. And if you wish to Become a Knight, it has to be supported by your Deeds. When I asked you what your personal Mission was (every Knight must have a Mission), you vaguely wrote of the runes, Grail Quest and such things. When (on the phone) I have asked you about your runic group (that you indicated as a part of your O.Tr. Work), all you have told me is that it involves both non-LHP and LHP people who celebrate the rites of Troth (and have some beer afterwards). I have never received anything concrete on what the group might be doing and to what end. I don't think this makes up a Quest/Mission characteristic of a Trapezoidal Knight. You have to give me a lot more detailed and purposeful account of what you would be doing within the O.Tr. (how you would be using the membership to further your Initiation) and what you could contribute to it.

Lastly, I have asked you a few simple O.Tr. related theoretical questions, but I don't think your answers demonstrate any great understanding of the Trapezoidal Way of Initiation. Your answers have always been brief, and while not at all bad, they still lacked the insight and commitment that I am looking for.
Now, as you know, before I learned of the rumours about you etc., I was about to sponsor you to the O.Tr. So, if you could clear up all the bullshit, we might be able to continue from where we left off. But there are a few other matters, too, that have come up since, that will need clarification before we can proceed with Initiatory issues.

We have repeatedly been contacting you about the Swedish Pylon, but you have provided us with not a single reply. Why is this? Adept Peribsen has recently founded the Black Rûna Pylon under my sponsorship. If you are looking forward to becoming a Knight, I would expect you to want to co-operate with this Pylon – to Do something in Sweden. Indeed, from a prospective Knight candidate I would expect a fair amount of involvement in the local Temple of Set enterprises (such as the Ultima Thule and Black Rûna Pylons).

Dr. Flowers tells me that you have proposed to him founding a Pylon in Gothenburg. When I heard of this, I objected. This is for the following reasons.

Firstly, I would expect a Sentinel of any Pylon to have been closely and actively involved in the Temple of Set in the area. This I cannot say about you. All you have done in the Pylon contexts is writing a few articles then and then. You have demonstrated no willingness to work with other Setians. Neither have you tried to construct a single workshop or such to teach anything you have learned within the Temple of Set (or elsewhere). In fact, you have not taken part in any of our Conclaves (save for the one which really was solely focused on your Second Degree Recognition).

Secondly, your actions and writings demonstrate no effort whatsoever to keep up with what's going on in the Temple of Set. I would expect any Sentinel to follow closely what directions the Æon of Set is taking and what changes and new opportunities are being provided. (It may be that you are doing all of this – but I have seen none of it. You will have to keep me more closely informed of your Initiation.)

Thirdly, I would expect you to want to contact the Sentinel of the already existing Swedish Pylon (and you had half a year to contact him while the Pylon was still being built up). The way you are acting makes me think you want to run your own show in Gothenburg and have nothing to do with others except your group. This would be unacceptable behaviour from any Pylon Sentinel. Please, demonstrate me that I am wrong.

Fourthly, I detest the way you have made this Pylon proposal. It seems to me that you have deliberately not told me about your plans and have contacted Dr. Flowers in order to ”get a more powerful ally”. In the Temple of Set Initiation, however, is not about powerplays. I expect you to clarify this issue with me.
You must realize that I have no objection *per se* to a Pylon being formed in Gothenburg or your being the Sentinel – but the above mentioned issues will have to be worked on and clarified first.

The important thing to realize here is that I am not saying you don't have (or couldn't achieve) the necessary qualities for the O.Tr. or Sentinelship – but that you haven't yet *shown* to me these qualities. Clearing the above issues provides you with an opportunity to prove me that you possess all of the needed qualifications. It is a hard path, but one that you should be able to tread if you truly are a Knight.

To conclude, here is what the three of you need to do to ”clear the air”. First of all, I expect that all of you will write to me on your own; no form letter will be acceptable. The Temple of Set is an Initiatory tool focusing on individuals, not collectives.

(I) I expect a solid commentary from Adept Hagal on *all* of the above mattes. No subject is to be glossed over. I want to see a clear willingness to cooperate and work the things over.
(II) There are four things Setian K. will need to do. He must:
(1) write me a letter about his feelings on the situation
(2) let me know his real address and the reason for using Adept Hagal's address,
(3) summarize his criminal background as indicated previously,
(4) send me a copy of his identity card (or similar document) so that I will be able to verify his identity.

(III) Setian L.P. has not replied to my welcoming letter. First Degree Setians are everywhere expected to reply promptly to letters from the Priesthood, and so I expect her to at least:
(1) write me a letter about her feelings on the situation, and
(2) send me a copy of her identity card (or similar document) so that I will be able to verify her identity.

I expect an answer from all of you individually *no later than July the 11th, 1997.* Failing to comply with these simple requests will result in the individual being dropped out from the Temple of Set membership roster.

Let me assure that this is not a campaign against any of you. All of you are getting exactly the same treatment as any Setian would get in a similar situation.

These are standard Temple of Set procedures that are being used internationally. They are measures we use to screen out outright criminals and
frauds. I think Setians K. and P. should feel it is also in their own interest that such measures are being used to safeguard the Temple of Set as a whole.

I hope you will all do your best to co-operate with me so that we can soon put aside all these unpleasant things and focus on real Initiatory matters.

Xeper!

[signed]
DenytEnAmun, III°

CC: Setian D.K.
     Setian L.P.
Appendix 31

The State of the Kalevala Pylon

Part of the editorial published in Finnish in TursanTurpa, the Finnish language newsletter of the Kalevala Pylon in May, XXXII ÄES/1997 CE
[Translated from original Finnish by Tapio Kotkavuori]

Setians have had two different ways to act when the Sentinelship in the Pylon changes. Some have started anew as if there never was any previous Pylon, leaving the previous Sentinel's ideas behind. This is a valid way of action as Pylons are defined as temporary constructions that come and go according to how they are Needed (this approach works better if the new and the old Sentinel have completely different Vision about things).

I have decided to have the other way of action, though, that for example the Bull of Ombos Pylon has used for years. I have tried to see the different phases of the Kalevala Pylon as the result of a uniform magical development. I have sorted out what the Pylon has earlier been like and then I have tried to use this knowledge as the foundation in creating a new construction.

I have tried to do justice to SeBastian's time as the Sentinel by writing my own version of the phases of that time (and of my own previous time as the Sentinel) – especially of our Pylon's magical development during that time. My intention has been to internalize our Pylon's past as broadly as possible and based on that solid ground, to create a a new Vision for our Pylon. Everyone can estimate on their own how well I have succeeded in this. The Sentinel's vision is, of course, not meant to be swallowed as such. Everybody is welcome to effect the Vision about the Pylon with their own input – as many of you have already done.

My central source of inspiration in fathoming the new Vision has been our Pylon's egregore itself, Iku-Turso. I have tried to link with this force both directly magically/noetically (which is done wildly effectively with the Iki-Turso -bracelet) and rationally (exploring how the Initiates of the Pylon have conceptualized and experienced Iku-Turso at different times). Väinämöinen has become the second essential building block of the Vision. As you will see from my historical review, also he was invoked during the Working that marked the founding of the Kalevala Pylon.

The central inspiration of the Shaman Circle (Noitapiiri) has been the awakening of Väinämöinen. I feel that now, during my second time as the Sentinel, Iku-Turso and Väinämöinen have all the prerequisites for conscious cooperation. More of that in following article itself.
There are lots of quotes in my historical review. From one hand, I have wanted to translate [into Finnish] many important thoughts that has previously been available only in English. On the other hand, I have wanted to give you a possibility to interpret the original texts in your own way. In this way you can see what I have based my Vision upon and to evaluate my approach (the validity of my Vision).

Although my Vision might seem pretty boisterous I am sure that also your Visions will be energized if you join me in carrying it out (I guess the task of the Sentinel is crystallized in this).

*Through the powers of Iku-Turso to become Väinämöinen! With the wisdom of Väinämöinen Iku-Turso to spawn new ”plagues”! The Heart of Tursas is the key to the secrets of the Kalevala Pylon!*
Appendix 32

The Spectrum of the Kalevala Pylon

Published in Finnish in *TursanTurpa*, the Finnish language newsletter of the Kalevala Pylon in May, XXXII ÅES/1997 CE
[Translated from original Finnish by Tapio Kotkavuori]

This article has two parts. In the first one I sketch the history of the Kalevala Pylon, in the second one I try to find out our Pylon's current state and what kind of views of the future we have.

I will not touch that much the exoteric history of the Pylon – one gets a good idea of it by going through the old issues of *Iku-Turso*. I have, however, attached a list of the Kalevala Claves for some kind of a backbone (in the second part I have also done some summaries about the circles' and workshops meetings and newsletters). The main reason of this article is to fathom the esoteric development of the Kalevala Pylon – to explore how we have conceptualized the Pylon at different times. I have paid special attention on how we have defined the missions of the Pylon and how we have experienced Iku-Turso, the egregore of the Pylon. In addition to that I have tried to sketch the role that SeBastian have had in the development of the Pylon.

In the second part I sort out the circles, projects and workshops of the Pylon (that partially reach out also worldwide), their current state and plans for the future. I also vision all kinds of Dreams for the future of the Pylon. I try to grasp the collective energy of our Initiatory efforts (that has a solid connection to our egregore). I try to explore the development needs of our Pylon and to offer some hypothetical solutions that we could use in going forward with our efforts. Ultimately, of course, it is your contribution that defines where we will go and what we will do. My task is to stay up to date and to try a bit to coordinate the stream of our efforts into the direction that benefits us all. This article is only a short examination of the qualities of our Initiatory ”ship”. I wish that you will help me in keeping our course, to navigate forward even in difficult waters and, of course, to direct our sailing into even more inspiring direction! (also, the ship needs to be reconstructed from time to time, so that it could help us to really expand the limits of our existence).

I. The magical history of the Kalevala Pylon

(1) Creation [fall 1991–summer 1992]
The Kalevala Pylon was founded in the autumn of 1991. It was sponsored by two English members of the Priesthood: Priest R.S. (who later left the Temple) and Magister David Austen (who is nowadays known by name David d’Merlin). Then-Adept DenytEnAmun became the first Sentinel of the Pylon, the other founding members being Setians Kotkavuori and Dosetheus. The first issue of Iku-Turso was published in September (1991) and the first Kalevala Clave was arranged at Helsinki the 26th-29th of December 1991. The ground for the basic cycles of the Pylon – the newsletter and meetings – was created by the end of 1991.

The first official statement of the mission of the Kalevala Pylon was:

"The Kalevala Pylon has Come Into Being in order to explore finnish lore, as well as all the other myriad things at least remotely connected with the Black Arts. It is mainly designed to help finnish Setians to communicate and work together, but participation is invited to anyone interested in any of the various areas we seek to explore.” (Iku-Turso I:1, p. 25, "Iku-Turso Rises Again!")

On the cover of the first issue of Iku-Turso there was a drawing of a scene from Kalevala where Väinämöinen meets Iku-Turso that rises from water. In this issue I also wrote my first description of Iku-Turso (Iku-Turso I:1, p. 25, ”Iku-Turso Rises Again!” – this was based almost entirely on Kalevalalipas):

"The Iku-Turso or Tursas is a monster rising from the sea. It takes part in the Kalevala's second poem in the creation of the great oak (whose leaves eventually hide sun and moon) by burning some hay to be used as a fertilizer. In the 42nd poem – due to Louhi's magic – it tries to sink the boat of the robbers of the sampo, but Väinämöinen forces it to retreat back to the depths. In Arhippa Perttunen's [1] poem God's Boat Trip Iku-Turso raises its head from the water, but the son of God takes it by the ears, and bids it never again to rise among people.

In Mikael Agricola's list of finnish pagan gods "the Turisas ensured victory in the battle". Kristfrid Ganander's Mythologia Fennica (1789) credits the Meritursas (i.e. sea Tursas) with impregnating a virgin in the high foams of the sea, whereupon the girl gave birth to nine plagues. The Turzaz of the Vepsäläiset is the evil genius of the water, the Wessedursses (i.e. water Tursas) of the Lapps a devil inhabiting the sea. The root of the name comes from the scandinavian word durs, a giant, monster, troll. The Leviathan of the Old Testament and the fabulous water monsters of Olaus Magnus are elaborations on the same theme.

[...] So take heed you Setian Black Magicians – the dreaded Iku-Turso hath risen again from its deep domain, unfettered by any blinding light, and damn ready, able and eager to make its Black Magick felt in Finland, as well as in the other far reaches of the universe!"

Kalevalan Synty [the Birth of Kalevala], the founding Working of the Kalevala Pylon was done during the first Kalevala Clave (the 26th of December, 1991). Many things that have since then been created inside the Pylon can be traced to this Working so I wish you will read this text carefully. Regardless of its simplicity the
Working has proven itself as the real founding stone of the Kalevala Pylon. This Working largely defined the magical energy and character which later Came into Being through our deeds.

The Birth of Kalevala
(December the 26th, XXVI ÆS/1991 CE)


2. DenytEnAmun: Light the Black Flame.

3. Tapio Kotkavuori: Invocation to Set. ”We call you Set, the Prince of Darkness, to witness the birth of the Kalevala Pylon and the awakening of the Great Ancient Iku-Turso from his sleep. May the power of Iku-Turso become the power Kalevala, as the powers of Darkness have become our powers. Hail Set!”
   Dosetheus and DenytEnAmun repeat: ”Hail Set!”

4. Dosetheus beats the drum. All chant ”Väinämöinen” and tune in with his character accompanied by the drum.

5. All chant ”Iku-Turso” and visualize its Rising.

6. DenytEnAmun: Invocation to Iku-Turso: ”Väinämöinen calls you Iku-Turso, tuhatsarvi, tuhatpää: Rise from the depths of Tuonela and return to your original residence Pohjola, the mansion of the gaudy lid, for we are forging the new Sampo: Kalevala!”

7. Visualizing the rise of Iku-Turso with roaring.

8. Creating the Kalevala Pylon:
   DenytEnAmun: ”Here and now, today, on the 26th year of the Prince of Darkness, Set, we create the Kalevala Pylon.
   Tapio Kotkavuori: ”To learn to know ourselves and each other better”.
   Dosetheus: ”To exchange views and thoughts so that we may develop on our journey in the Temple of Set and on the Northern Left-Hand Path.”
   DenytEnAmun: ”To study the mythological and magical roots of Finland and Scandinavia.”
Tapio Kotkavuori: "And to be a general tool for the Finnish Setians."
Dosetheus: "May Iku-Turso become the crystallization of our achievements and the mirror for us as Setians."

9. Graal. DenytEnAmun: "We drink a toast in honor of the birth of the Kalevala Pylon. May its Black Magic work in Finland and in the whole Universe. The Kalevala Pylon has been nailed as a pole into the firmanent. May it inspire our eternal Xeper!"

10. All: "Now It Is Done!"

It can be seen from the Birth of Kalevala Working that already back then we understood Iku-Turso and Väinämöinen to be separate entities in their Initiatory applications. Iku-Turso is power; something that rises and can be visualized ("May the power of Iku-Turso become the power Kalevala" [...] "May Iku-Turso become the crystallization of our achievements and the mirror for us as Setians."). Väinämöinen, on the other hand, is a character one can "tune in" [eläytyä]. The actual magical Working is done in the character of Väinämöinen: The Kalevala Pylon – and the new sampo – is created and Iku-Turso is rised to inhabit this mansion. Thus the Kalevala Pylon has been nailed as a pole into the firmanent to inspire our eternal Xeper.

Already in this Working one can also see "the dual nature" of Finnishness (the genetic, linguistic and historic plurality of the population living in Finland) – our uralic and indoeuropean roots. One mission of the Kalevala Pylon has been defined as "to study the mythological and magical roots of Finland and Scandinavia."

I formulated the aim of the Kalevala Pylon a bit more abstractly in the next issues of Iku-Turso, but basically it was similar than before. In Iku-Turso II:1 (p. 14) I called the Kalevala Pylon as "a magical entity that embody the Temple of Set in Finland and functions as a tool for Xeper". In Iku-Turso II:3 (p. 2) I wished that the members of the Pylon "would take the initiative to make the Pylon a powerful lever with which to modify their orbits according to their Will and Xeper."

There was a picture of "chasing down the elk of Hiisi" on the cover of the second Iku-Turso. In my article "The first national Kalevala Clave" I had developed the mythology of the Pylon a bit further. My ideas had a direct impact on the previously mentioned the Birth of Kalevala Working, which we did on the 26th of December, 1991. I summarized my mythological vision thus (Iku-Turso II:1, p. 10-11):

562"Hiiden hirven hiihdäntä" in original Finnish.
"Due to the Ritual, the Kalevala Gate has been nailed to the firmament, there to be our Sampo [derived from words meaning 'support', 'pillar', 'wondermachine'; it is the source of richness and joy; a mill of Becoming; and the 'pole nail' (pole star)] – to inspire and further our Xeper. In the Iku-Turso magazine the Work of our Pylon will be crystallized. According to Finnish mythology Iku-Turso is the son of Äijö [a thunder god, the Devil, an evil being], and lives in the Mansion of Kirjokansi ['gaudy lid'; another epithet of the Sampo], in the North [the centre of all evil in Kalevala mythology]. The water monster Iku-Turso fecundated a virgin of air who was floating on the water, whereupon was born the magician Väinämöinen [genius of water and the sea, the greatest hero of the Kalevala, a soothsayer eternal]. In the end Väinämöinen can command his father, being thus another [more highly Initiated] aspect of the core Self represented by Iku-Turso.”

I also noted that the chasing down of elk (per Kalevala) can be interpreted as an astral myth where Lemminkäinen is a pole star (an incarnation of the Black Flame) that pursue the Big Dipper (Graal). I thought that a psychological interpretation of this would be that an Initiate of the Kalevala Pylon will always pursue Graal (the elk of Hiisi) and other self-determined goals. The path of Lemminkäinen hasn't been pondered in the Kalevala Pylon more than that yet, though.

(2) Confused interlude [July 1992]

At this point I wrote to the Order of the Trapezoid's newsletter an article ”the Setian Sampo” (Runes X:2, July XXVII ÅES/1992 CE). I thought that sampo had most likely meant some kind of a world column that supported the sky (at the point of the pole star) and was thus related also to fertility magic. At the time I didn't understand much about etymology and I introduced widely also some pretty wild interpretations of sampo. My general approach is well captured in the following statement: “The Kalevala Pylon is interested in original Finnish mythology and its Initiatory applications instead of Kalevala, the epic. I have not found anything that would refer to sophisticated Finnish cosmological philosophy yet, and accordingly at this point (and probably forever) I think that purely subjective use of sampo is the best option.” So, I complained that Finnish mythology did not rub along in complexity and strenght of own tradition for example with germanic tradition.

My own, purely subjective interpretation of sampo, went like this: I came up with an idea that sampo has been derived from ancient Egyptian word sam-ma, ”a truthful representation” [reading list book #1L, p. 453]. I thought that sampo was a Gift from Alpha Draconis, being ”the Black Mirror of Ma'at, which reflects the most real Self of an Initiate during the moments of Ourspenskian consciousness and conscience.” I finished with the words: ”Just like furthering Truth, sampo is
also the eternal mill of Becoming; the indestructible sun which every Initiate can personally nail into the firmament to inspire own *Xeper* and thus the æonian of Set. As such sampo is one aspect of the philosopher's stone; something that an Initiate must not only to utilize but he must also transform himself to be like it – and *Remanifest*! A human being who has become sampo is the measurer of the Universe, lord and creator (“a column”); a real column around which the rest of the firmament rotates.” I later found that this article was in many ways immature – and I think that my subjective interpretation didn't effect the collective mythology of the Kalevala Pylon in any way.

(3) Direct contact with the egregore [September 1992–April 1993]

On the 5th of September, 1992, I, SeBastian and Tapio did the Sumble II Working. The central theme of the Working was to profoundly awake Iku-Turso and to take it as the Pylon's egregore. Here are some samples from the Working (*Iku-Turso* II:4, p. 3-6):

“"This Night we will awaken Iku-Turso to be our Pylon's egregore."

"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.

Wake from your sleep O great ancient one, for tonight we shall take your Form as the egregore of our Pylon. [Draw the Thurizaz 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.

Wake from your sleep O great ancient one, for tonight we shall take your Form as the egregore of our Pylon. [Draw the Thurizaz Rune in the air.]

[Tapio] 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.

Wake from your sleep O great ancient one, for tonight we shall take your Form as the egregore of our Pylon. [Draw the Thurizaz Rune in the air.]
[SeBastian] Thru our 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 a subjective force in the hearts 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] Those who like Lemminkäinen Quest for the Elk of Hiisi will know this Magic Word: -x-! 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.

I commented the Working:

"I felt very excited about this Ritual. I thought it was a beautiful achievement from the three of us – both on paper and 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 Sumble has had surprisingly far reaching effects on me. We plan to use part five (or a modification of it) in future Rituals, too, perhaps thus forming a Magical tradition within the Kalevala Pylon."

Tapio, who I formally Recognized an Adept during this ceremony, wrote:

"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."

SeBastian commented:

"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."

In January 1993 we compared Iku-Turso to Thurisaz-rune throughoutly for the first time. This resulted (with a little help) into the Thurisaz Working by Setian N.K. (Iku-Turso III:1, p. 21-24). N.K. wrote about the aim of the Working: "Our purpose was to utilize the Thurisaz Rune as a symbol of Iku-Turso, and to vest its force for our Rituals, as if
N.K. developed further the idea of linking with the egregore in the Working. He tried to tune Iku-Turso stronger to further and protect our Initiation, and he also made a clear distinction between Initiates of the Kalevala Pylon and non-Setians in their ideas of Iku-Turso. He wrote:

"To some you are a giant; to us a breaker of resistance. For some you seem like a bitter sting; for us a bringer of change and the Will to strive forward along the path of our choice. Many look at you with dullness in their eyes, chained to obsessions which bring danger and defenselessness – goad us with protection, let our will to live grow, let us rejoice of changes made according to our Wills, and of our desire for Remanifestation."

N.K. put into the Working a part ("walking on the rainbow") in which we traveled upon the Scandinavian world tree and brought the power of Iku-Turso from Asgard to this world. At the time I didn't know Scandinavian mythology well enough to understand that N.K.'s Work strengthened the presence of Iku-Turso in the present moment and underlined how "slippery" the Initiatory path (that leans on the power of Iku-Turso) is. N.K.'s Working also symbolically did show that one can apply the power of Tursas only if one is able to Wake up – if one is able to ascend to the level of a higher Self and to react to the challenges of living consciously. N.K. conceptualized Iku-Turso as a force that crushes the resistance (of the objective universe and the "lazy" parts of one's subjective universe) so that the Initiate can link with the source of real consciousness (Asgard). He wrote: ":[our aim was] to transfer our consciousness and the archetypal qualities we had attained into present day situations – to vest all this, as efficiently as possible, to our use."

Looking at it now later, it was interesting that N.K. meditated in Mannaz-posture (he thought that it described "transformation into a god-man"), holding his both hands in Thurisaz-mudra. What could describe Working with the power of Iku-Turso better!? In his comments N.K. connected Iku-Turso to Loki, the figure of Scandinavian mythology, which is not that bad point of comparison either.

It is also interesting to note that after this Working N.K. seemed to enter into some kind of state of chaos. After the chaos disappeared he awakened to realize many of his fears and to see clearly how unfounded they were. The "osomatic" nature of Iku-Turso started to rise its head already at this point.

This Working Awakened me to see the clarity and effectiveness of the system of runes. I also realized that the pessimism in my "Setian Sampo" article was crap.

(4) New Sentinel and 'special energy' [May 1993–August 1994]
I passed the Sentinelship of the Kalevala Pylon to SeBastian on the Walpurgisnacht 1993. At this point I understood the Sentinelship in this way:

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

Already the next issue of *Iku-Turso* made it clear that SeBastian had internalized the role of the Sentinel well. He had e.g. noticed that the character of the Pylon had changed. Everybody had their own projects and taught each other more now (in the beginning I answered to almost all questions). SeBastian had already by then clearly conceptualized the central ”mode of being” of the Sentinel to be the moment of *Now*. He wrote in *Iku-Turso* III:3 that:

"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.”

I think that SeBastian had perfectly grasped the deepest essence of Iku-Turso and become the Initiate who saw and experienced the changes that were taking place in the Pylon – and he of course directed them into the direction he saw the best. In the same *Iku-Turso* there was my long article ”Iku-Turso rises again, part II”. While SeBastian had really become the Sentinel of our Pylon, the study of the Finnish mythology was left for me. It can be said that when SeBastian became the Sentinel, the ideas of the Kalevala Pylon and the Shaman Circle (Noitapiiri) (that had been one and the same thing during my Sentinelship) separated. My article was based almost entirely on Martti Haavio's *Suomalainen mytologia* (*Finnish Mythology*, 1967). The article broadened the points of comparison but didn't really effect that much the Pylon's conception of Iku-Turso. Iku-Turso was basically the Force that we had created ourselves. Iku-Turso, the name, felt still right but why to interpret Iku-Turso based on old folk tradition when we had a direct link to our own magical creation – the Iku-Turso of today?

There was one Kalevala Pylon Conclave that made an especially big impact on the Pylon. The fourth Kalevala Clave was held at Kuhmo, in an old house next to the Russian border. We named the place immediately ”the Abbey of Kalevala”, maybe because of the ageless and boundless atmosphere of the place (the views
were really wide). Many members of the Pylon got a connection to their ancient roots at the quiet, boundless atmosphere of the Abbey of Kalevala (Iku-Turso III:4).

In July 1994 SeBastian wrote about ”a special energy with which the Initiates of the Kalevala Pylon have moved in the world” (Iku-Turso IV:2, p. 1). SeBastian seemed to think that the deeds of the Initiates of the Pylon were a synthesis of two different forces. Finnish Setians boldly used the opportinities of the world, strengthened with these two forces: (1) creative Setian ”madness” [Setian inspiration flowing within the Pylon] and (2) the spirit of general Finnish culture and mentality [and the spirit flowing from one's family roots and the ”moment of now” of Finnishness]. This thought might have been inspired by LaVey's Das Tierdrama that the Pylon had done in May. [I think that Iku-Turso IV:2 belongs among the most inspired issues of the newsletter]. This Working had a huge impact on my Initiation – I realized better what part of me is truly conscious, spiritual, non-natural [a really small portion!] and what non-conscious, natural [almost everything]. This experience strengthened my Initiation a lot; I got a better touch to different aspects of my totality and I was able to handle them more effectively. My own idea of ”the special energy” that was within the reach of Finnish Setians was probably very close to that of SeBastian. I think that the egregore of the Pylon had became a solid, experiential essence, from which we draw lots of inspiration to many of our projects. Iku-Turso had really awakened from his sleep to further and protect our Initiation.


The energy that we had awakened and integrated as part of our experience changed into a new state during the next few months – or maybe it would be better to say that each one of us navigated to new directions with it. In August 1994 we did the Awakening of the Black Magus Working which turned out historic in more ways than one. Every Initiate of the Pylon attained a deeper understanding of their Initiation in this Working which also opened some new changes.

SeBastian wrote that this Working made him to experience what being a Sentinel really means [on a Greater Black Magical level]. He also developed the idea of ”the special energy” forward:

"I found my Self – the Guardian of the Portal of Kalevala – standing at 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

563 See the first part of the trilogy, chapter 10: Sowilo Rising.
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 GBM sense.”

My experiences were basically similar. I experienced concretely/magically that the energy of Iku-Turso got personified into SeBastian – and I understood that I needed to undertake a completely new Work. I wrote:

"I felt 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 me to found a new Pylon dedicated to North European Setians (Ultima Thule Pylon).”

The Kalevala Pylon changed considerably because of this Working. SeBastian wrote in September (1994) that "it threw [me] deeper into the water of Finnish mysteries. As a result I have Willfully bound myself tighter into the Form of our Pylon" (Iku-Turso IV:3, p. 7, ”Kalevala Pylon and Iku-Turso – a Remanifestation”). His new Vision of his Work as the Sentinel was the following:

"Basically very much of my new 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 to 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 initiatorily. 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.”
The project got later a name: Project Finlandia. It is interesting to see now later that the idea of the Shaman Circle (Noitapiiri) was included in Project Finlandia as one of its parts (“Finlandia, the roots of our culture” in *Iku-Turso* V:1 for example is pure Shaman Circle material).


The international Set XV Conclave in London (1994) further boosted the Pylon members speed of change and the number of personal projects. In the first issue of *Iku-Turso* for 1995 SeBastian wrote:

”The Kalevala Pylon has only three members at the moment, and only two of them presently reside in Finland. Does this mean that the Pylon is slowly dying? Yes and no. It is evident that we are undergoing a process of major change, the result of which is still unknown. All changes are preceded by some sort of dying. It is my impression that we have never been as inwardly energized as we are now. Yes, the Pylon will gradually die – only to Remanifest its essence in a new form later.”

In the same newsletter (*Iku-Turso* V:1, March 1995) there were the first fruits of SeBastian's Project Finlandia. He had written an article about Finland's preshistory and created a Working that utilized works of certain Finnish artists (Sibelius, Koskenniemi).

SeBastian’s Finlandia Working was a very interesting creation. It was basically about utilizing the theme of *Finlandia* hymn (getting free from slavery and the hymn is a kind of cry for freedom) in the Setian context. The Finns need to overcome their inner blockages and slavery. But the Working is much more multifaceted than that. It aims to strenghten Finnish Setian way and it calls new Setians to our Pylon. The most surprising aspect was that SeBastian had chosen to use runes as the operative frame for the Working. In 1995 I thought that the idea of ”creating a Setian interpretation of the *Finlandia* hymn using the analogy provided by runes” was odd. Later, I changed my opinion, but I'll write more of it later (when I tell about Finnishness).

In any case, by September of 1995 it was possible to speak about ending of the Phase I of the Kalevala Pylon. SeBastian wrote:

“*That is not dead which can eternal lie,*  
*And with strange Æons even death may die.*

The individual members of the Kalevala Pylon (or any other Pylon of the Temple of Set) make up a whole – a collective magical entity – which is more than the sum of its parts. In the early
days of the Kalevala Pylon it was decided that this entity (or egregore) shall be called Iku-Turso. Priest DenytEnAmun has carried out a lot of research on the mythological concept of Iku-Turso (see *Iku-Turso*, vol. I iss. 1 & vol. III iss. 3). One of the most visible features of this mythological entity is that it is a dragon-like sea-creature.

The famous words from H.P. Lovecraft's fictional *Necronomicon*, which were cited at the beginning of this essay, describe the state of the dreaded Great Old One – Cthulhu – lying in his tomb-like house at the bottom of some forgotten sea. It has gradually become clear to me that Iku-Turso has during the last months moved into a similar state of gestation.

It has been our custom to evoke Iku-Turso in times of Need, i.e. when there are First Degrees and just-Recognized Second Degrees, who truly need the Working atmosphere of the Pylon. At the moment all the Setians making up the Kalevala Pylon – Priest DenytEnAmun, Adept Kotkavuori and myself – are pursuing so individualized Paths that the Need for a Pylon has greatly diminished. The mighty Iku-Turso has gone back to the bottom of the sea, but – like Cthulhu – he is definitely not dead. He is sleeping, and each of us can contribute to his evolving dreams by our individual initiatory efforts.

*In this house at Rlyeh dead Cthulhu waits dreaming.*

The first Phase of the Work of the Kalevala Pylon has now been completed. When the Stars are right (i.e. when there are new First Degrees in Finland etc.), the great Iku-Turso shall be awakened to his full splendor again.”

As Iku-Turso moved from our center of attention to our realm of dreams, another central figure of the Kalevala Pylon mythology arose to my attention. ”Väinämöinen rises again (part I)” was published in *Iku-Turso* V:2 in September 1995. After visiting Estonia with Adept Twilight I got enthusiastic about digging Finnish ethos (or as I apparently realized it in the article for the first time: *Finno-Ugrian* ethos). During the 30th year of the Æon of Set my Need to explore my Finno-Ugrian roots became so acute that I decided to dedicate for them a year. I got myself a right for Finno-Ugrian linguistic studies as a minor at the Turku University and I enthusiastically started to study anything and everything involved. I naturally considered my project as one part of SeBastian's Project Finlandia. I also conceptualized my project to be in the magical lineage of scholars who had worked in Turku at the end of 18th century (Porthan, Ganander, Lencqvist). Among other things my goals were a Remanifestation of these scholars Work at Turku one day. Now ”I didn't want to wake up only Iku-Turso, but also Väinämöinen, the prototypical culture hero/shaman of the Finns”. I had high hopes: ”I think that Väinämöinen is so tough guy that also the other Finno-Ugrian archetypal figures will realize that it's worth walking on this earth once again”.

As I became absorbed in digging my Finno-Ugrian roots, the activities of the Kalevala Pylon faded away for almost a year. It looked like the *Phase I* collection (edited by SeBastian) was going to be the last publication of the Kalevala Pylon. The next Kalevala Clave was arranged on the 13th of May 1996
and the next issue of *Iku-Turso* was published in August 1996.

(7) *Awakening [January 1996–December 1996]*

The year 1996 was pretty cataclysmic: members of the Kalevala Pylon doubled as Lady Twilight, Dosetheus and M.S. joined the Temple of Set. SeBastian wrote in *Iku-Turso* VI:1 (August 1996): “The Sixth Angle has given way to a Remanifestation of the Kalevala Pylon. May the shining brilliance of the Highest of Life again illuminate those who tread the Left-Hand Path in the land of the Seven Stars!”

After a year of my Finno-Ugrian studies I got an inspiration to found a new "element" within the Kalevala Pylon. On the 11th of July, 1996, Väinämöinen came again back to me and the idea of the Shaman Circle (Noitapiiri) Remanifested in my mind. It was founded during the next two days. At the same time I conceptualized Iku-Turso and Väinämöinen more specifically:

"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 a 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 ("the Shaman circle"), was about furthering the Finno-Ugrian Spirit. I elaborated:

"This has two major sides:

(1) Re-awakening 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, archeology, and anthropology, the most authentic lore will be uncovered and then internalized. From there on inner synthesis will begin to aid in restoring the core of what has been lost, and the results can begun to be measured against a "re-awakened" 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!"

The Shaman Circle had a fairly big influence on the Working style and self-
determination of the Kalevala Pylon. The first issue of the Shaman Circle's newsletter (*Väinämöisen Virret*, midsummer 1996) consisted basically only of the Circle's founding Working ("Epäjumalain" nostatus). I started to implement the two-piece program for the Circle in the next issue (September 1996), writing about shamanism and translating the Ceremony of the Nine Angles. I roughly fathomed the idea and aims of a Finnish language newsletter of the Pylon in this issue (and I thought that *Väinämöisen Virret* would carry out this function at least temporarily). SeBastian crystallized this idea already during the same month and gave it a better form – he Remanifested *Tursanturpa*. And so the second side of the Shaman Circle ("bringing basic Left-Hand Path material for us in our mother tongue") moved into *Tursanturpa*. The rhythm of the Kalevala Pylon was changed noticeably by *Tursanturpa* – it has been published monthly since September 1996. All the ”folklore fanaticism”, reconstructing Finnish (or even Uralic) spiritual tradition was left for *Väinämöisen Virret*. In practice this meant that *Väinämöisen Virret* became mainly the publishing channel for my Finno-Ugrian research.

In November's *Tursanturpa* I suggested that we would get a symbol of Iku-Turso, the egregore of our Pylon, to the Pylon's Sentinel. I wrote: 

"We have utilized the idea of a magical egregore since the founding of the Kalevala Pylon. In our Workings we have tried to create a transpersonal entity that would crystallize the magical efforts of the Pylon. Among these efforts there are among other things manifesting the Æon of Set in Finland; developing the interaction between the members of the Pylon; furthering the Initiatory goals of the members of our Pylon; keeping the Finnish Setians's level of Initiation and ethical integrity high..."

Like SeBastian, I wrote about the Sentinel as a person who manifests the egregore. I still paid attention to the fact that the power of the egregore had always been sought to be available to all Pylon members. I wrote: "I think that our egregore has become so powerful and vital during the current Sentinel's term of office that it would be worth the effort to make its power more available to all Pylon members."

We purchased together an Iki-Turso bracelet, which was meant to function as the concrete symbol for the egregore – an earthly link and a “targeting decive” for the influence of Iku-Turso. All Pylon members could use it as a more concrete manifestation of Iku-Turso while Working with its power (in Pylon meetings, etc.) The Iki-Turso bracelet was ceremonially introduced during the Ultima Thule Pylon's IV Conclave in Oulu, in January 1997.
SeBastian continued analyzing the state of the Pylon in December's (1996) issue of *Tursanturpa*. He wrote that "the year XXXI (1996) was 'year of resurrection' for the Kalevala Pylon'. The "sleep" after the Phase I didn't last long and during the summer our Pylon Remanifested itself with immense vitality. I'm looking for the coming year XXXII with a great interest. May it bring us all challenges, growth and greater understanding! Remember yourself as Ancient!"

Many other projects and newsletters (Belzebub's workshop, the Black Lotus project, Circle of Blood) were founded during the seventh cycle of the Kalevala Pylon, more of these later in this article.


The "resurrection" of the Pylon made SeBastian to ponder about the future of the Pylon. He held a discussion about the subject and with Setian M.S. created the Iku-Turso Working in January 1997. Later in the same January he wrote an article "The Future of the Kalevala Pylon: Discussion at UT IV Conclave" and published the Iku-Turso Working in *Tursanturpa*. He wrote:

"The 'core' of the Kalevala Pylon is the Finnish character – the collective energy at the bottom of everything, that manifests in our Work continually as being present especially in the moment of 'Now'. The emphasis of 'here and now' is essential here (the Shaman Circle seems to be more interested in the roots from where that national character wells from).

This "national character energy" is difficult to describe, but with a good reason it can be called Iku-Turso. I think it doesn't need to be forced into a verbal form, it is much more important to manifest it. I have been pondering for a long time why the Kalevala Pylon
resonates so strongly with the O.S.O.M. and the Word Essent. Now I know: it is because of Iku-Turso.

The Initiates of the Kalevala Pylon: Embody your ancient Selves!”

The article emphasized the idea of embodying the power of Iku-Turso. SeBastian was even planning a dance choreography that would express Iku-Turso with ”a physical language” (the energy of the Finnish national character manifesting in the moment of ”Now”). SeBastian was actively developing Initiatory principles based on the power of Iku-Turso. The article did show also SeBastian's need to turn inwards, to seek his own Vision. This had been present in his Initiation for months now, but he never let it show outwardly in his work as the Sentinel. He resigned from the Temple after a couple of months. I will next refer his last insights as the Sentinel of the Kalevala Pylon.

Interestingly, SeBastian's history within the Kalevala Pylon didn't start until August 1994 (Iku-Turso Working, Tursanturpa III:1, p.1 – compare to my categorizing of the 5th cycle). He experienced the Pylon being Remanifested through the Awakening of the Black Magus Working and this opened for him a better contact with Iku-Turso.

SeBastian thought that the second phase started from the Finlandia Working (January 1995), ending by the end of 1995 (compare to my categorizing of the 6th cycle). According to SeBastian, the aim of the Finlandia Working was to ”strengthen the presence of the Æon of Set in Finland”, but before of that the Pylon had first went into a ”sleeping mode”.

The third phase, according to SeBastian, started from the beginning of 1996 and lasted till the fall of the same year (or the beginning of 1997 – compare to my categorizing of the 7th cycle). During this period the Pylon awakened again, becoming more vital than ever.

The fourth phase, according to SeBastian, started in 1997 (compare to my categorizing of the 8th cycle). He thought that this was the culmination, a new Remanifestation, that had begun during the fall of 1994. He got the Iki-Turso bracelet and SeBastian and Setian M.S. created Iku-Turso Working.

SeBastian thought that the idea of the Iku-Turso Working was to provide all Initiates of the Pylon an opportunity to ”individually connect with the 'well of Kalevala', the source of the flow of Iku-Turso”. I think this Working is a beautiful magical ”testament” of SeBastian's philosophy regarding the path of Iku-Turso to the Kalevala Pylon. The text of the Working was the following:

”O hear me, the might gods of Finland! The core of the Kalevala has been released! Iku-Turso has again raised to its shining power.” [SeBastian wrote this statement after the Awakening of the Black Magus Working in 1994.]
Rise your eyes towards the light of the sky and lay them courageously towards the groves of darkness. Look deeply into the well of Kalevala – look through the gate of Kalevala and let the power of Iku-Turso flow freely.

You are the children of the night and the day. Live NOW! Live, and don't let anything to stand between you and your dreams!

Hail the Sentinel of Kalevala! We have existed, we exist and we will always exist. Remember yourself as Ancient! [This last part was directed towards the previous Sentinel, that was myself.]

This was basically the last statement SeBastian gave regarding the mythology and magic of the Kalevala Pylon. In April issue of Tursanturpa he made a note of having completed the Work that he wanted to do as the Sentinel.

There were new individuals developing the mythology and function of the Pylon and I'd like to mention Setian M.S. here. In January 1997 he wrote in Tursanturpa a pretty interesting article about the Pylon. Back then it got little attention but I'd like to take a closer look at it now.

M.S. wrote about his efforts to ”raise Tursas from a lake”. He had managed to invoke the ”enormous” energy of Iku-Turso so well that he had entered a ”completely new phase” in his own Initiation.

He created a ritual that was ”a tribute for those who had been Sentinels of the Kalevala Pylon and opened it for me”. This ritual is pretty insightful. It also interestingly shows how different it is to be an Initiate of the Pylon now than in its beginning (now all the cycles of the Pylon has been established and many times Remanifested). Thirdly, this ritual and Setian M.S.' Initiatory development seems to show that the path of Iku-Turso works – and that it is especially good method for Finnish Setians, providing them the method of the Temple of Set as ”translated into Finnish”.

M.S. wrote that the aim of the ritual was to ”become conscious of the depth of the mystery of Kalevala that we need to dive into”. First in the Working M.S. created the context for it (visualization) and awakened in himself the feeling of Mystery that he aimed to strengthen. ”I move towards the Secret of Kalevala”, he wrote. The operative part of the Working is so apt that I edit it here:

"The Prince of Darkness! Make the forests of Kalevala deep, its secret's deep!
The Prince of Forest! Lead us deep into the forests of Kalevala! Lead us deep into the waters of Kalevala! The first Sentinel of the Kalevala! Open us the gate to the secrets of Kalevala!
The [second] Sentinel! Penetrate into the endless core of the forest! Dive into the icy waters! Draw from the secrets of the Kalevala!"

At the end of the article M.S. tells that his Work is focused in the secret of
Kalevala. At the very end of the article there was still a loose note: ”Vaka vanha Väinämöinen uipi aavoja syviä...” The core of the Kalevala Pylon, Iku-Turso and Väinämöinen has somehow intuitively been grasped well in the Working – just like we fumblingly dug them to the daylight some six years earlier. Very good Work! M.S. mentioned that he would write also a group Working that would be aimed at deepening the power of Iku-Turso. I wish that he will find time for this at some point.

Also Lady Twilight and Dosetheus had clearly utilized the methodology of the path of Iku-Turso (as articulated by SeBastian) during this phase – at least its ”osomatic” interpretation. A good example of this was their Essent into Essence/Magical Dance Working in Oulu at the Ultima Thule Conclave IV (January 1997).

(9) The Heart of Tursas – Secret of the Kalevala Pylon [May 1997– ]

I introduced some ideas about the Remanifestation of the Pylon already before I officially became the Sentinel of the Pylon again (Tursanturpa III:4, p. 6-8). When the Sentinelship really moved back to me (during a Working done at SeBastian's place on the 19th of April 1997) all of my ideas got deeper. When the egregore settled in me there was quite a storm of inspiration inside of me. The ideas presented in this issue of Tursanturpa are my first attempts to verbalize my new ideas regarding the Kalevala Pylon. I have received lots of feedback about these thoughts already – thank you all for this.

I guess it is a time to present some kind of a sketch of my Vision for the Kalevala Pylon now. This Work is still heavily being processed but I can present some kinds of general ideas. I wish you to comment on these at the Kalevala XII meeting!

First, I'd like to present some notes on what I think Finnishness is. People tend to build their sense of identity with concepts like nationality, language, clan, folk, citizenship, race, physical anthropology, gene pool, and so on. It looks like that the simpler a person is, the more direct link he makes between these concepts (meaning that these things look to him like an undifferentiated lump). Even in scientific circles these concepts have been well separated from each other not until this century (and it still is difficult for many to separate them from each other).

Citizenship means belonging to some specific state system (each state defines itself the criteria for being its member). All who live (have a permanent residence permit, etc.) in Finland are roughly speaking citizens of the state of Finland. Citizenship doesn't tell a lot about the person – citizenship can be changed
or one can become a citizen of two different states at the same time.

Nationality, then, refers to belonging to a certain group of people or folk, regardless of structures of a state. Nationality can be thought to consist of everything that is characteristic and distinctive of it – what separates it from the other nations of the world. Finland is still culturally, linguistically and ethnically pretty uniform nation (although it is becoming more multicultural and multilingual). Accordingly, one could say that there exists some kind of a national character, spirit or mentality – something that makes citizens of Finland distinctively “Finnish”. Defining one's nationality is practically based on one's origins (or alternatively the place where one has lived as a child). The people of the same nation – in this case Finns – often share many cultural factors. These factors can be for example social norms and customs, sources of livelihood, religion and shared history. Nationality is often a very important element in one's identity. People who have shared history, etc., feel they belong together.

The central element in the formation of a national feeling is a shared language. Finnish is basically related to Uralic languages, but it is important to notice that modern Finnish has been influenced by Indo-Iranian ("Aryan"), Germanic, Baltic, Slavic and Scandinavian languages. Accordingly, modern Finnish (like all other languages) is the result of many different languages and language forms. All of the above mentioned language forms belong to the so-called Indo-European language family. Regardless of this, the basic system of the Finnish language is closely related to so called Uralic languages.

Nowadays Finnish is heavily influenced for example by English. It is worth remembering that most Finns (Finns by their citizenship) speak also English and Swedish (or at least most of them are taught these languages).

According to current studies Finns are by their genes ("race") as much ”Indo-Europeans” as they are ”Uralic”. We can't claim that there would exist "a pure Finnish race" that would be distinctive to us and would form the basis of our identity.

Based on all other characteristics (genes, history, culture...) except language Finns are "both Uralic and Indo-European”. This means that we can basically freely search Scandinavian runes and the Baltic and Slavic mysteries from our roots (Magus Flowers wrote me once that Finns have had so deep and long interaction with Scandinavians and Germans that the mysteries of runes etc. have certainly been transmitted to us at least on a genetic level.)

Roughly speaking, I think that one can search either outer ("narrow") or wider ("broad") basis for one's Finnishness. With outer base I mean that an Initiate finds his ”Finnishness” from nationality and the elements linked to it (Finnish language,
Finns biological heritage, etc. – one still needs to note that different elements can lead to different directions). An Initiate who seeks an inner basis for his "Finnishness" can find it from that special way or attitude – not any outer element – that different influences are synthesized, utilized and manifested with in Finland. These bases can not be well separated from each other, of course, but I think they offer a valid tool for analyzing one's thoughts on the subject.

I think the Kalevala Pylon is an entity that seeks to further the Initiation of Setians who live in Finland. On the other hand the Pylon offers universal Left-Hand Path Initiation, on the other it explores and utilizes things that deal with "Finnishness" in one's Initiation.

So, the Kalevala Pylon seeks to (1) bring the core methodology of the Left-Hand Path to those Setians who live in Finland (or a version of this to any national, ideological or such tradition). Initiates of any nationality can function in this "outer hall" of the Kalevala Pylon.

Secondly, the Kalevala Pylon seeks to (2) explore the elements that form "Finnishness" and their Initiatory applications. This is the "inner circle" of the Pylon that is basically open only to those Initiates who are Finns by their nationality (or to who are really enthusiastic explorers of the subject).

The central archetypes of the (2)-level Work has thus far been Iku-Turso and Väinämöinen. The path of Iku-Turso is about a hidden force residing within Finnishness. This national character or force of Finns needs to be freed and harnessed into the use of an Initiate's Will, embodying it in the moment of "Now". The articulation of the path of Väinämöinen is still in process, but it can be said that Väinämöinen is the cultural hero and seer of the Finns. The idea of harnessing the linguistic and folkloristic resources and techniques for Finnish speaking (or in general Uralic languages speaking people) Initiates Work is close to the archetype of Väinämöinen. Väinämöinen "forges the hymns" (Agricola) which with the power of Iku-Turso form new creations. Väinämöinen uses the patterns of folklore and channels the power of Iku-Turso into effectively flowing forms (for example by awakening other ancient divine figures).

Just like Finnishness, also the paths of Iku-Turso and Väinämöinen can manifest in its "outer" and "inner" versions:

The outer ("narrow") path of Väinämöinen means concentrating only to our Uralic language and our Uralic folklore (if it can be reconstructed).

The inner ("broad") path of Väinämöinen means to see the Finnish language

564 "takoo virret".
and mythology as a fusion of many traditions (for example the interaction with Scandinavians has been strong). According to this path, both Finnish language and mythology has nevertheless its own distinctive way to combine different elements.

The outer (“narrow”) path of Iku-Turso means drawing ”Finnish national character” purely from the Finnish language works – manifesting one's core Self in as ”Finnish way” as possible.

The inner (“broad”) path of Iku-Turso means creating the best possible synthesis of all available current material – achieving the inner energy of ”Finns” to flow as freely, liberatingly and energizingly as possible using all possible methods.

I think that Iku-Turso and Väinämöinen work best in tandem. I think it is the time for this cooperation – at least until the Kalevala Pylon can wake also other Finnish archetypes and their paths. This cooperation can take many different forms (different combinations of outer/inner paths). I sketch all of these combinations next briefly, although it might seem to lead to some absurd ideas. This way you hopefully get a better idea of what I mean by these different approaches, though.

(1) Inner version of both principles that have been awakened through our Pylon. According to this Vision our ”Finnish identity” needs to be formed from all linguistic and other material that surround us. In this Vision our ”national character” is something completely inner and it doesn't necessarily include favoring any special outer/characteristics (e.g. Finnish language or Finnish folklore). This path emphasises that the Initiate becomes an effective spirit – using any possible tools. This approach emphasizes Iku-Turso (vs. Väinämöinen) and being a Setian (an approach that emphasizes universal approach [vs. local/nationality bound approach]). The ”distinctiveness” of Finnishness does not manifest in language or folklore (which is the domain of Väinämöinen) as such, but is maybe manifested only in the way/energy that Finnish Setians use in creating their own synthesis (regardless of this, these synthesis can be called ”Finnish” on this path).

(2) Outer view of Väinämöinen and Iku-Turso. According to this Vision the mission of the Kalevala Pylon is to concentrate on the core of the Uralic tradition and to manifest the Finnishness that can be built upon this tradition in the moment of ”Now”. This approach emphasizes us being linguistically Uralic, not so much our Finnishness as such. In this Vision the Setian role is pretty small (the Temple of Set is universalistic Left-Hand Path organization – it doesn't tie itself into any specific language, culture, nationality, etc.). The Initiatory methods of this path are predictably pretty ”shamanistic” (or maybe also some kind of healing can be part of
this, too) in their form, because this is most likely the tradition that people speaking Uralic languages have practiced in ancient times. Manifesting Finnishness is based on ”Finno-Ugrian tribal knowledge” and it seeks to give this energy as sharp form as possible. Achievements of those skilled in Finnish folk tradition might be a source of inspiration on this path, especially if these things seem an authentic extension of Uralic tradition.

(3) The outer path of Väinämöinen; the inner path of Iku-Turso. This was the situation when the Shaman Circle (Noitapiiri) and the Kalevala Pylon were separate. The Shaman Circle focused on reconstructing the early phases of the Uralic tradition. At the same time the Initiates of the Pylon aimed to utilize all kinds of materials that were available – runes, hermeticism, alchemy, vampyrism... ”Finnishness” came to us both from our Uralic roots and the ”energy” characteristic for Finns to combine different things and to utilize different traditions. This path sketches Finnish Setians as heirs of ancient magical Uralic tradition who at the same time are open for all possible tools for their Setian Initiation. On this path the Finnishness is born first and foremost from one's roots, not from the moment of ”Now” (in other words, Finnishness manifests in the moment of ”Now” because Finns Uralic roots make them different from others).

(4) The inner path of Väinämöinen; the outer path of Iku-Turso. According to this path there is no point in trying to build ”Finnishness” upon the Uralic past. Instead, Finnishness is present in the special way of using different traditions that has always manifested in works of great Finnish men. This approach is like Project Finlandia without the Shaman Circle. This path emphasises that the idea of Finnishness and its different manifestations is what makes Finnish Setians special (not for example Uralic roots). Finns who travel this path utilize the methods of Left-Hand Path to strengthen their Finnishness (and maybe also Finnish national spirit). The modern Finnish culture (especially its most ”Finnish” manifestations) is emphasized on this path. One could look for inspiration for example from music of Sibelius, poems of Runeberg, Kalevala inspired theosophy of Pekka Ervast, etc., and to make some Setian themes based on this.

I want to emphasize that as much as we are first and foremost Setians, all of the above approaches and their combinations are allowed for us. The Temple of Set does not require its members to build their identities upon their nationality, language, genetic heritage, or anything outward. However, magica genetiva has proven to be a very effective tool for Initiation (study and magical utilization of ”roots” of any kinds – linguistic, national, genetic). Our deepest Self might be free
(or become free) of all kinds of roots, but many kinds of causalities of these roots will always effect our bodies and minds.

A member of the Kalevala Pylon does not need to take part to the Shaman Circle (Noitapiiri) or Project Finlandia – he does not need to further the Uralic spirit or "Finnish culture" in any way (think for example of a Setian who moves to Finland from South-America and becomes a member of the Pylon...) I also think that the Pylon needs to offer its support for those Initiates who want to study their linguistic, mythological, genetic, etc. roots. Accordingly, I think that one mission of the Pylon should be to try to be as efficient tool for this kind of research as possible. This is due to the simple fact that there happens to be a fairly coherent nationality, "Finnns", that builds its identity upon certain (biological and cultural) roots (and the Kalevala Pylon of the Temple operates primarily within the borders of Finland – although there is room also for those Setians who live outside of Finland and who are interested in the Pylon).

My new Vision does not remove anything from the old repertoir/offerings of the Pylon. It only conceptualizes the Pylon in a bit more sophisticated way and illuminates the paths that Finns can travel within the Kalevala Pylon currently. (there will be more paths once Väinämöinen forges them through us – when the Initiates of the Pylon learn the secrets of the new paths).

At its best identity (both individual and national) forms Initiatory process. The Kalevala Pylon offers its Initiates three paths for exploring and expanding own identity (individual and/or national).

These three paths are: (1) the path of Iku-Turso that was established by SeBastian ("the path of refining and embodying the energy of the national character"), (2) the path of Väinämöinen ("the path of forging cultural 'songs'"), and (3) the path of the Heart of Tursas. (The paths of Iku-Turso and Väinämöinen can be traveled with at least two variations as presented before). I think the path of the Heart of Tursas aims to expand the boundaries/possibilities of the Pylon into some completely new direction. The Kalevala Pylon has always had the power of Iku-Turso as its main source of inspiration. The Heart of Tursas aims to locate this "point of birth"; it is a visual/geometric figure that can be used to "decode" and utilize the vital energy from the core of Iku-Turso.

These paths can't be completely separated from each other. The paths of Väinämöinen and the Heart of Tursas share for example an interest to wake also other Finnish divine figures in addition to Iku-Turso and Väinämöinen. Probably all Initiates of the Pylon travel all of these paths at different phases of their Initiation – and every Initiate is free to create his or her own synthesis about everything that the Kalevala Pylon offers.

Do not stick too much to my way of articulating what the Pylon is about,
take of it what you possibly find inspiring!

Through the powers of Iku-Turso to Become Väinämöinen! With the wisdom of Väinämöinen to make Iku-Turso to bring forth new ”plagues”! May the Heart of Tursas be the Key to the Secrets of the Kalevala Pylon!

In conclusion, here is my synopsis of the KalevalaClaves, the magical cycles of the Pylon and the paths of Iku-Turso and Väinämöinen.

List of the KalevalaClaves:

<table>
<thead>
<tr>
<th>Number</th>
<th>Time</th>
<th>Location</th>
<th>Attendees</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>26.-29.12.1991</td>
<td>Helsinki</td>
<td>Kotkavuori, DenytEnamun, Dosetheus</td>
</tr>
<tr>
<td>(2)</td>
<td>23.-27.5.1992</td>
<td>Helsinki</td>
<td>Kotkavuori, DenytEnamun, Dosetheus, SeBastian</td>
</tr>
<tr>
<td>(3)</td>
<td>18.-21.6.1993</td>
<td>Oulu</td>
<td>Kotkavuori, N.K., DenytEnAmun, Dosetheus, SeBastian</td>
</tr>
<tr>
<td>(4)</td>
<td>20.-24.8.1993</td>
<td>Kuhmo</td>
<td>Kotkavuori, N.K., DenytEnAmun, SeBastian</td>
</tr>
<tr>
<td>(5)</td>
<td>13.-14.5.1994</td>
<td>Raisio</td>
<td>Kotkavuori, DenytEnAmun, SeBastian</td>
</tr>
<tr>
<td>(6)</td>
<td>23.-24.8.1994</td>
<td>Helsinki</td>
<td>Kotkavuori, DenytEnAmun, SeBastian</td>
</tr>
<tr>
<td>(7)</td>
<td>6.1.1995</td>
<td>Raisio</td>
<td>Kotkavuori, DenytEnAmun, SeBastian</td>
</tr>
<tr>
<td>(8)</td>
<td>13.5.1996</td>
<td>Turku</td>
<td>Twilight, Kotkavuori, DenytEnAmun, SeBastian</td>
</tr>
<tr>
<td>(9)</td>
<td>30.6.1996</td>
<td>Turku</td>
<td>Twilight, Kotkavuori, DenytEnAmun, SeBastian</td>
</tr>
<tr>
<td>(10)</td>
<td>12.-13.9.1996</td>
<td>The Gulf of Bothnia</td>
<td>Twilight, Kotkavuori, DenytEnAmun, M.S., SeBastian</td>
</tr>
<tr>
<td>(11)</td>
<td>21.2.1997</td>
<td>Turku</td>
<td>Twilight, Kotkavuori, DenytEnAmun, M.S., SeBastian</td>
</tr>
</tbody>
</table>

[The cycles of the Kalevala Pylon and a summary of the paths of Iku-Turso and Väinämöinen edited out here – They summarize what was written about them earlier in the article].
II. The State of the Kalevala Pylon today

II.1. Projects, circles, workshops

There are many projects within the Kalevala Pylon today and many of them have their own “cycles” and newsletters. Nevertheless, all of them are still not well established and they are sketchy. In this section of the article I try to perceive these's projects current state and views of the future. I also try to categorize the projects with the four-fold frame of the paths of Iku-Turso and Väinämöinen that I covered in the first section of this article.

I'm going to discontinue my own projects' newsletters (Karnak, Väinämöisen virret) by making them into columns within Tursanturpa (there is, of course, no point in stopping the projects that are international – for example the Black Lotus project and its English language newsletter the Black Petals.) I suggest that there would not immediately be a Finnish language newsletter for the Black Lotus project, but articles related to it would be published in Tursanturpa. Likeliwise, I'd like to see Finnish language articles dealing with the Rune Workshop and the Circle of Blood at least for some time in Tursanturpa.

My suggestions are not only due to the new way of conceptualizing the Kalevala Pylon, but also because there still are pretty few Setians in Finland, after all. Also, all Finnish Setians seem to be at least a bit interested in all projects within the Pylon. Accordingly, I think it wouldn't be good to decentralize our focus into too many newsletters. I think that it would be a good idea to make Tursanturpa even more active and versatile (manifesting the Heart of Tursas). If all projects, circles and workshops of the Pylon would publish their Finnish language material in Tursanturpa, we would get once a month a very enlightening and effective newsletter. As Dosetheus put it: “I think Tursanturpa is becoming the Finnish Language Iku-Turso”.

If I would have been the Sentinel of the Kalevala Pylon (and if Tursanturpa would have been published already) when I founded the Rûna Workshop, the Shaman Circle and Belzebub's Workshop, I would have most likely published all my texts in Tursanturpa. However, SeBastian was still the Sentinel and I didn't want to entangle his approach to the Sentinelship with my own projects. Now that I am a Sentinel, I don't see a point keeping my interests separated from each other. I want to put all my interests into the same magical mill, Tursanturpa, at least temporarily – and see later which projects might be useful to separate from it and Remanifest again.

All members of the Pylon can of course form their own new projects and publish their newsletters (in Finnish and English) – I have nothing against that! But
when it comes to my projects, I will concentrate them to *Tursanturpa*. I think that the Pylon's current phase of development resonates strongly with developing and strengthening *Tursanturpa*. That monthly published Finnish language Setian information packet has proven to be a great Initiatory tool. I think it would be worthy to give to it with the full spectrum of the Pylon – from all corners of the Heart of Tursas.

I expect that many project's translations, workshop reports, Workings, etc. will be used in some future as materials for *Remanifesting* those projects (or some completely new projects). This is one more reason why I think it would be great if most of all materials would be easily available in one regularly published newsletter.

I have noticed that most projects are able to handle two "basic themes" very intensively, but after that they move to reserve – to be permanent resources that can be utilized when needed, for example for Conclave presentations, newsletters, different sumble-type projects or even in the form of individually tailored curriculums.

There will most likely be more projects/circles. Dosetheus has for example suggested founding a circle that would study Setian hermeticism. I think founding projects is ok, as long as one remembers these things: (1) Setians doesn't like to buy a pig in a poke. It's a good idea to either offer as objective, "pure" knowhow as possible or to clearly tell how one has formed one's synthesis and what kind of results it has brought. (2) Projects/circles doesn't need to be permanent or very formal, but it would be good if they would exist at least for half a year. In that time one can get something useful out of it and it can also become a permanent resource that can be Initiatorily used also later. (3) A project should further the Initiation of the person who runs it. One should not found a project about a subject that doesn't really resonate with one's interests. Projects are not run for their own sake, but for the sake of one's Initiation. (An exception to this rule could be projects that are exceptionally significant and needed in the Æonic sense. In this kind of cases one should first consult about the idea with a member of the Priesthood). (4) Don't get lost into the jungle of all the projects! It is important to remember that even though we would formally have 666 projects, they all have basically only one meaning – to be a tool for the Initiation of individual Setians. A Setian doesn't need to do anything only because something is being done inside some project! Doing some exercise program of some project can't substitute furthering one's own Initiation and life in the objective universe. Projects and circles are tools just like the Temple of Set is a tool! Remember to give the Initiates who run the projects and circles the respect they deserve, but feel free to use those projects and circles to further your own ends.
I will next shortly introduce the Rûna Workshop, the Shaman Circle (Noitapiiri) and the Belzebub's Workshop. I have also briefly sketched the Black Lotus project and the Circle of Blood. I guess Tapio is going to write a more up-to-date introduction of them at some point later. I will also observe how I see the before mentioned projects to be in relation to the paths of Iku-Turso and Väinämöinen.

The Rûna Workshop

The Rûna Workshop of Finland was founded on the 6th of January, XXX ÆS (1995) by DenytEnAmun, Tapio Kotkavuori and SeBastian. The Workshop is run by DenytEnAmun, who is also a member of the Rune-Gild (he is the Steward of the Baltic within the Gild). The Workshop has international contacts also outside of the Temple of Set. (Sometimes the meetings of the Workshop have been attended by Swedish Setians).

Here is an inadequate list of the Workshop meetings:

<table>
<thead>
<tr>
<th>Time</th>
<th>Location</th>
<th>Subjects covered</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 6.1.1995</td>
<td>Raisio</td>
<td>Cosmology, psychology</td>
<td>DenytEnAmun, Kotkavuori, SeBastian</td>
</tr>
<tr>
<td>(2) 18.6.1995</td>
<td>Turku</td>
<td>Rune-Gild, general</td>
<td>DenytEnAmun, Kotkavuori, SeBastian, Peribsen, Twilight, C.L., AruXet.</td>
</tr>
<tr>
<td>(3) 13.8.1995</td>
<td>Turku</td>
<td>Archetypes, resonance</td>
<td>DenytEnAmun, Kotkavuori, SeBastian, Twilight.</td>
</tr>
<tr>
<td>(4) 13.1.1996</td>
<td>Stockholm</td>
<td>Rune-Gild, resonance</td>
<td>DenytEnAmun, Kotkavuori, SeBastian, Peribsen, Twilight, C.L.</td>
</tr>
<tr>
<td>(5) 13.5.1996</td>
<td>Turku</td>
<td>The character and philosophy of rune work</td>
<td>DenytEnAmun, Kotkavuori, SeBastian, Twilight.</td>
</tr>
<tr>
<td>(7) 10.1.1997</td>
<td>Oulu</td>
<td>Meaning of the runes, rune consultation.</td>
<td>DenytEnAmun, Kotkavuori, SeBastian, Peribsen, Twilight, Dosetheus, M.S.</td>
</tr>
</tbody>
</table>
DenytEnAmun's own rune Work contains currently the ninth door of Midgard and making the Fellowship study ("the II°" of the Rune-Gild).

There is a column for the Rûna Workshop in Tursanturpa and everyone is free to contribute to it anything dealing with the runes; translations, summaries, insights, etc. (Many reports related to the Rûna Workshop has also been published in the Ultima Thule Pylon's newsletter the Hyperborean Codex).

The Rûna Workshop of Finland will become a separate project from the Temple of Set in the next few years (but it will most likely stay active also within the Kalevala Pylon). This means that translating rune texts will be more strongly in the interests of the Workshop. The Workshop aims to make the Nine Doors of Midgard curriculum available in Finnish (as much as it is possible).

The Rûna Workshop is a project that serves the Finnish Setians (being a form of the broad path of Iku-Turso – and potentially also a piece in the broad path of Väinämöinen) and it is also a "hatchery" that aims to bring the Rune-Gild to all Finns.

**The Shaman Circle (Noitapiiri)**

The aim of the Shaman Circle is to further "the Uralic spirit". While the Shaman Circle is operating inside the Kalevala Pylon it is also potentially a project operating outside the Temple of Set, being ”a general Uralic” project. There is an inner, magical aspect (that operates only inside the Kalevala Pylon currently) and an outer, scientific and ”cultural” aspect in this (this basically consists of DenytEnAmun's university studies and contacts currently).

The Circle is run by DenytEnAmun, who has done basic and subject studies on Finno-Ugrian linguistic studies at the Turku University before founding the Circle. DenytEnAmun has done practicum study about "Origins of the people who spoke Finno-Ugrian or Uralic proto language" (1996), a proseminarium study about "Finno-Ugrian proto religion: reconstructions and their problems" (1997), and he has given a lecture about Uralic proto religion at IFUSCO (at Turku, the 21st of April, 1997).

The founding Working of the Shaman Circle ("Epäjumalain” nostatus) was done in front of the Turku Cathedral, at the statue of Agricola, on the 13th of July, 1996. The first official meeting of the Circle was held at Oulu during the Ultima Thule Pylon Conclave IV (the subject was "what is Finno-Ugrian?").

The Circle focuses on awakening and furthening the Uralic spirit (in the

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565"Teoriat suomalais-ugrilaisesta tai uralilaista kantakieltä puhuneen väestön alkuperästä”.
566"Suomalais-urgilainen kantauskonto: rekonstruktioita ja niiden ongelmia”.
567See the first part of the trilogy, chapter 14: Sowilo Rising II.
forms of the broad and the narrow path of Väinämöinen). The central problem is the scattering of the Uralic tradition and the age of the sources. The Circle has sought points of reference for utilizing the polarian method of reconstruction, but the results have been thin thus far (at least regarding Uralic proto religion). The method might work well with reconstructing folk traditions of certain people speaking Uralic languages, though. The Shaman Circle has not given up on reconstructing a possible Uralic proto religion or "root spirit". DenytEnAmun is developing a new methodology for this end currently (= for awakening of the narrow path of Väinämöinen).

The Circle has irregularly published a newsletter *Väinämöisen virret*. Five issues have been published thus far:

1. *Väinämöisen virret* I:1; Midsummer 1996, 8 pages.


   - Theories about the origin of people who spoke Finno-Ugrian or Uralic proto language. Fenno-Ugristics: racism or quasimythology?

   - What is Finno-Ugrian?

5. *Väinämöisen virret* II:2; February 1997, 40 pages.
   - Finno-Ugrian proto religion: reconstructions and their problems.

From now on *Väinämöisen virret* will be published as part of *Tursanturpa*, the Finnish language newsletter of the Kalevala Pylon (at least as long as I'm the Sentinel of the Pylon).

**Beelzebub's Workshop**

The aim of the Beelzebub's Workshop is to study and to apply systems and methodologies of G.I. Gurdjieff (?-1949) and his followers.

The Workshop has a contact with Adept A.B.'s international Setian Gurdjieff Element – if such will be founded.

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568 See the first part of the trilogy, appendix 42.
The primary aim of the Workshop is to offer for Finnish Setians an opportunity to use the methodology and Initiatoary system that G.I. Gurdjieff created. For this end the Workshop has for example the following undertakings: (1) translating Gurdjieffian literature into Finnish, (2) probing the Gurdjieffian methodology and applying it to Setian Initiation, (3) study and articulation of Gurdjieff's suggested Æonic Word – Aletheia (Truth, not forgetting one's Self). Thus, Beelzebub's Workshop serves the broad path of Iku-Turso in its most pure form.

The Workshop has worked with three Gurdjieffian themes thus far: (1) many selves, (2) three centres, (3) essence and personality. The newsletter of the Workshop, Karnak, will now be published as part of Tursanturpa, the Finnish language newsletter of the Kalevala Pylon. The first official meeting of the Workshop took place at the Ultima Thule Pylon Conclave IV at Oulu in 1997.

Here is a list of the published issues of Karnak thus far:

(1) Karnak 10/96, 12 pages.

(2) Karnak 1/97a, 16 pages.

(3) Karnak 1/97b, 5 pages.
The second theme: The three centres and some Gurdjieffian exercises. (Presentation for Ultima Thule IV Conclave).

(4) Karnak 2/97, 8 pages.
The third theme: Essence and personality. (Presentation for Kalevala XI).

Also Beelzebub's Worshoph might develop into a project that operates also outside the Temple of Set, but there are no exact plans for this yet.

The Black Lotus project

I've understood that the aim of this project is to study, practice and apply yoga from

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569 See the first part of the trilogy, appendix 38.
the Left-Hand Path point of view. The project was founded by Tapio Kotkavuori in
the late 1996. You can read about Tapio's yoga background and the interests of the
Black Lotus project from the English language newsletter the Black Petals. This
project is international and is not focused only for members of the Kalevala Pylon.
I would say that the Black Lotus project represents the broad path of Iku-Turso
within the Kalevala Pylon.

The project has had one workshop thus far, during Ultima Thule Pylon's IV
Conclave in January 1997. The next workshop is planned for Kalevala XII
Conclave for early June 1997. There are also plans for a workshop for the German
Conclave (Tapio is going to do the workshop with Priest James Severson).

Here's a summary of the contents of the project's newsletter the Black
Petals thus far:

practice of yoga. Analyzed example of yoga in daily life. What's next?
Editorial. Feedback (R.N., IV°), An art worth the practice (Michael Kelly,
IV°), A Black Lotus Workshop (Tapio). The Black Tower (James Severson, III°),
Raising of the Black Tower (James Severson, III°). How to master own destiny
(P.B., II°), The core of raja yoga (P.B., II°). Notes on many selves (Tapio). On
asana, pranayama and pratyahara (Tapio). An introduction to my rune yoga
exercises (Tapio).

The Circle of Blood

The aim of the Circle of Blood is studying and applying Setian Vampyrism. The
Circle is still in the process of establishing its "official" form although it has
practically been active since Tapio Kotkavuori joined the Order of the Vampyre in
1993. Tapio has been bringing the teachings of the Order in many ways during the
years to the North – he has written practically all Vampyre Workings that have
been done in the Kalevala and the Ultima Thule Pylon.

The Circle of Blood is not restricted for a dedicated few only as anyone
who is even a little interested in digging the Vampyric archetype is free to join it.

The Circle of Blood was founded more formally in early October 1996
when Tapio and Dosetheus started to Work together on Vampyric themes. We were
able to enjoy some fruits of this cooperation during Ultima Thule Pylon's IV
Conclave.

If I'm right there started on the 20th of May 1997 a new one month Vampyric
project within the Circle. The focus of this project is the Vampyric Essence. If I have understood it right, the aim of every participant is to make own free form experiments with the theme during the month and then write of the results to Tursanturpa. Tapio has talked about doing exercises dealing with Vampyric eyes; Twilight has spoken about exploring Vampyric sensuality and Dosetheus is exploring Vampyric androgyny. While exploring the Vampyric essence is free in form, it is a good idea to focus on some aspect of personal interest in it.

All I can really say about this Circle is that it exists and that many members of the Pylon are enthusiastic about it. I hope that all participants of the Circle of Blood will send their reports and insights to the Circle of Blood column of Tursanturpa! (The Circle represents the broad path of Iku-Turso, I guess).

Other projects

It is worth mentioning that Project Finlandia that SeBastian started is still alive although its current form is still not articulated. Maybe someone of you would be interested in this?

Another project that has not developed that much is the Finnish Setian's Archive. The idea is to collect a list of all Pylon and Order newsletters, the reading list books and movies, etc. that Finnish Setians have. In addition to that I would like us to make a list of all the previous materials that can be found from the internet. Also a list of all translated Setian articles (into Finnish) could be a good idea. At some point also a list of reading list book reviews (in Finnish) is going to be timely.

The basic idea of the archive is, of course, that all listed materials would be available for borrowing or copying for all members of the Kalevala Pylon. There is no hurry with this project, but if one day you can't think of anything else to do, you can make a list of those reading list books that you have.

II.2. On the functions of Iku-Turso and Tursanturpa

Iku-Turso

_ Iku-Turso_ was started to be published in 1991. The first two issues were edited by the first Sentinel of the Pylon, Adept DenytEnAmun. After that Adept SeBastian became the editor – and later also the Sentinel. SeBastian put together 15 issues of _Iku-Turso_ and *Phase I* collection which consists of the best articles published in _Iku-Turso_ between XXVI-XXX ÅES (1991-1995). The next editor of _Iku-Turso_ will be Setian Dosetheus.
I think the central function of *Iku-Turso* is to be the international face of the Work of the Initiates of the Kalevala Pylon (within the Temple of Set, of course). *Iku-Turso* is the international mirror and contact surface of the pulses originating from the Heart of Tursas. The aim of *Iku-Turso* is to crystallize the core of the Work of the Initiates of the Pylon and the collective development of the Pylon. The newsletter should not be taken as any single Initiates own creation – it is ideally a tribute for the efforts of all the Initiates of the Kalevala Pylon. The material for the newsletter should be ideally selected so that it would reflect all central lines of development within the Pylon, both individual and collective. *Iku-Turso* has well succeeded in manifesting the Initiatoary approach typical of Finnish Setians. The newsletter is also the central international channel for manifesting our Pylon's egregore, the force known as Iku-Turso. The newsletter has always told of our egregore's strong presence, powerful in furthering and protecting real Initiation.

Here is a biography of the issues of *Iku-Turso*:

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17 issues 5 + years 320 (+10) pages
**Tursanturpa**

*Tursanturpa* was founded in 1993 by SeBastian, then-Sentinel of the Kalevala Pylon. The newsletter didn't start with full force until September 1996, though, when SeBastian awakened it. He edited 8 issues of the newsletter.

The issue of May this year was edited by DenytEnAmun. I think that the editor of *Tursanturpa* should ideally be the Sentinel of the Pylon. I think that the newsletter is a free form (Initiatory) mill which reflects (1) different projects and interests of the Initiates of the Kalevala Pylon. In addition to that it shows (2) how the Finnish Setians follow the development of the Temple of Set (and the Æon of Set) and how they react to it. I think it is vital that the Sentinel follows the "grinding process" and changes of this magical sampo so that he can sense the whole spectrum of the Kalevala Pylon and even the smallest movements of Iku-Turso, our egregore.

*Tursanturpa* is published on a monthly basis – deadline for the coming issue is always 15th of every month. [Technical details on formats of contributions etc. edited out here].

The central functions of *Tursanturpa* are currently: (1) Translating Setian material into Finnish (articles, Workings, central Setian terminology...), (2) reporting of the activities of different circles/projects, (3) being a forum for developing all kinds of "raw ideas". There is room for anything that the Initiates of the Pylon have on their hearts and accordingly there has been all kinds of materials in it (I hope this tradition continues). There has been some really honest and creative texts (f.e. Tapio's bathtub philosophy and poems); translations of Setian articles (I think it is good to concentrate on essential articles but also all other translations are welcome -- also jokes); referats of the contents of Pylon and Order newsletters; notes about interesting phenomena outside of the Temple; translations of Setian terminology; reports of Initiates projects and life changes (f.e. Dosetheus' "In the eye of the storm" and SeBastian's diary notes); translations of Workings; Finnish Left-Hand Path materials (f.e. Eino Leino's *Iku-Turso* poem could be counted in this category); timely announcements (f.e. about Conclaves and so on); referats of email discussions (f.e. about Setian philosophy and religion)...

I think that *Tursanturpa* is both the well that reflects the current Kalevala Pylon and the mill that creates the future. *Tursanturpa* is the most direct and regular written manifestation of our collective speech. I guess that there will be different kinds of compilations and archives of the materials that have been published in *Tursanturpa* in the future.
The bibliography of *Tursanturpa*:

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8 issues 8 months 79 pages
Appendix 33

The Heart of Tursas:  
the Key to the Secrets of the Kalevala Pylon

Published in Finnish in TursanTurpa, the Finnish language newsletter of the Kalevala Pylon in May, XXXII AES/1997 CE
[Translated from original Finnish by Tapio Kotkavuori]

1. Notes on Tursaansydän

Folklorist Sulo Haltsonen wrote an interesting study about Finnish magic signs in 1937. [It was published in Kansattieteellinen arkisto II. Suomen muinaismuistoyhdistys. Forssa 1937.] While the study is not up to date when it comes to how the signs should be interpreted, it still offers good basic knowledge on what kind of signs have been used and in what kind of context. What makes the study especially interesting is that it also deals with a magic sign called Tursaansydän [the heart of Tursas].

Haltsonen defines magic signs as “such signs or patterns used by the people that have been drawn into objects or other surfaces and which – according to the drawer – cause with their secret power either good or bad to the chosen target” [Haltsonen 1937:3]. The study shows that the most popular magic signs used by the Finns have been the cross and the pentagram. [The Finns have called the pentagram also with names viisikanta, viisiloppi, viisikantanen, viiskantti, viisikanta, viisikanttinen, viishaarane, viiskolkkane, viiskolkskane, viisiloppinen, viiden loppi, viisinurkkanen, viisio... (Haltsonen 1937:73). Haltsonen leaves the cross outside of his study, because ”the cross is honored and worshipped as the highest symbol by the Christian church” (Haltsonen 1937:4).]

Next I'll give a summary of what Haltsonen says about the Tursaansydän.

Haltsonen thinks that Tursaansydän has not been essentially connected to magic involved with fishing, hunting, cattle or farming (at least he does not
mention it in chapters dealing with these subjects). Instead, the symbol has been
drawn apparently for some protecting purposes into buildings and household
articles. Below you'll find a list of all contexts that are mentioned in Haltsonen's
book (some of the references are slightly inadequate, but I have included them
nevertheless). (Words in *cursive* are alternative names for the symbol –
Tursaansydän is however the most common name for the symbol.)

Instances of Tursaansydän (in an alphabetical order of the locality):

Alaveteli: Tursaansydän has been drawn into a board\(^{570}\) that has the year 1695.
Haapavesi: The sign of Tursaansydän is known.
Halsua: Tursaansydän in the dome of the church (from 1825)
Hyrynsalmen Väisälä: *Tapionkanta* has been cut into the door of a funeral parlor\(^{571}\)
(?) which also had a pentagram and year 1827 in it (the building is most
likely older, though); Tursaansydän has been also cut into the door of a
mill.
Häme or Uusimaa: Tursaansydän in a wheel\(^{572}\).
Kainuu: Dishes and other objects of a household were protected with Tursaansydän
(or with a pentagram or an octagon) drawn at their bottom, etc.
Kestilä: *Turskan sydän* has been cut into objects\(^{573}\).
Kuhmoniemi: Spells involved with the use of Tursaansydän has been used here.
Kuusamo: *Korskansydän* has been cut at the bottom of dishes; it can be found also
from doors of a granary of Nissivaara of Kuusamo (the name used for the
symbol is not known anymore).
Laihia: *Kahreksanloppi*.
Lentiira: *Mursunsydän* has been carved into an object\(^{574}\).
Längelmäki: The symbol is known.
Nurmes: The year 1829, Tursaansydän and a labyrinth has been carved into an old
pine tree.
Pulkkila: The symbol is known but the name used for it is no more remembered.
Soanlanden pitäjä: Tursaansydän has been drawn into a solid rock (information
from 1859).
Finnish Lapland: *Kaksitoistasoppinen* (and a triangle and a pentagram) has been
drawn especially on top of butter and milk containers (the meaning of the symbol is

\(^{570}\) "Kaulauslauta".
\(^{571}\) "Kalma-aitta".
\(^{572}\) "Niidenpyörä".
\(^{573}\) "Niisitooleihin".
\(^{574}\) "Ruukinlapa".
no more known).

Sweden: Tursaansydän (few of them, and other such sings) has been drawn to two boards; it is known also as a tree sign. Töstamaa of Estonia: Tursaansydän has been drawn into fishing net hut. Mihkli area of Estonia: Tursaansydän as a tree sign. Vändra of Estonia: Tursaansydän has been made on a bushel.

Vuolijoki: The symbol can be found from the wall of a granary of the estate of Ollila. Ylivieska: Tursaansydän and the year 1754 has been carved into a box; Tursaansydän has been drawn into plane.

It looks like that Tursaansydän has not been used in Southern Finland. (Haltsonen tells that) According to Reinhold Mejborg Tursaansydän has not been used much anywhere else but Scandinavia. According to Mejborg Tursaansydän has appeared on ancient hanging adornments, runestones, on a Danish font, etc. He compares the symbol to Scandinavian hammer of Thor and Hrugners hjärta (the latter of these was triangular, though) but can't say where it would originate from.

Here is a short writing about Tursaansydän by K.A. Pfaler [published in Helsinki in Kotiseutu in 1912, p. 59] which gives a nice link to the way that the Kalevala Pylon uses Tursaansydän.

"Tursan sydän. Tursa is a very mysterious creature in the folk memory. Kalevala knows that this sea-animal did rise from the sea to Finland's soil to further the growth of a forest. At Kuhmonniemi people think that it is a little cross-muzzled seal. It is thought that Tursas has given its seal to many old objects, trees and walls of buildings; it can be found especially from covers of boxes and bottoms of dishes. These marks are known as Laplander's magic sign and it is known with the names Tursan-turpa [Muzzle of Tursa] and Tursan-sydän [the heart of Tursa]. These signs are a bit like the pentagram. It is remembered that the youth played with wooden sticks on a Tursanturpa board in ancient times, almost like with the wolf game board. Lately our athletes have started to use that sign in their clothes and in their colourful sleds. And the sign is a good memory from those shadowy times when our fatherland started to rise from waters, when it went to grow forests and with Tursa got the people of Lapland as its first inhabitants. The people of Lapland could well start to use Tursan-sydän as their coat of arms, just like our forefathers used the pentagram, knot of osmo, etc."

Martti Haavio ponders in his book Suomalainen mytologia [Finnish mythology] (WSOY 1967, p. 123-124) that Tursaansydän would be connected to that Finnish mythological creature – Turisas – that "gave victory in battle” (Agricola) and

575 "Tönninvakka”.
576 "Uurrehöylä".
"destroyed dangerous enemies by shooting them with arrows" (Forsius). Haavio compares Turisas to Scandinavian Hrungrír giant (that fought against Thor and was killed with a blow of Mjölnir-hammer). According to this Tursaansydän would be equivalent to ancient Scandinavian hrungnishjartan (the heart of Hrungir was of hard stone and it had three points). Haavio thinks that Turisas arrived to Finnish mythology around the same time and from the same direction as the word itself – from old germanic loan words. Haavio compares Turisas also to greek Apollo, who was not only the god of victory but also a shooter of plague arrows. Respectively, according to Haavio Turisas gave victory in war and caused projectile diseases.

Haavio's comparisons are all right as motif comparisons ("hey, there are similar kind of characters in different mythologies!"), but I think one should not make very detailed genealogical conclusions based on them ("the gang x has had a 'similar' mythological character as gang y, it must have been transmitted from either to another"). For the Kalevala Pylon it is not central to try to invent good sounding arguments about the "origins" of Tursas (although the broad path of Väinämöinen might ponder this problem). We should rather be interested about how Turisas has been conceptualized in Finland and how we could harness its powers into our own ends (the broad path of Iku-Turso is all about this).

2. Harnessing the power of Tursaansydän and Iku-Turso (the meaning of Tursaansydän on the path of Iku-Turso)

I think that the Kalevala Pylon's idea of Tursas is an esoteric extension of Pfaler's and Haavio's interpretations. Pfaler thought that "the sign is a good memory from those shadowy times when our fatherland started to rise from waters, when it went to grow forests [and with Tursa got the people of Lapland as its first inhabitants].” For the Initiates of the Kalevala Pylon Tursas rather manifests that power rising "from waters" that wells from within themselves and that somehow is connected both to Finnishness ("the national character") and the Setian Initiation. This power

577 See the first part of the trilogy, appendix 28: Iku-Turso Rises Again!, part II or Jig-Saw Puzzle Pieces.
needs to be grown and to become refined – it needs to become to indwell within the body of the Initiate of the Pylon and to become manifested in its most shining and effective form.

Freed and harnessed in this way the power of Tursas can help the Initiate of the Pylon to win his Initiatory battles and to destroy his real enemies – both inner and outer fallacies of stagnation! I think that Tursaansydän crystallizes ”tursaslike Initiation” (= the path of Iku-Turso). How? I don't want to give a detailed reply, but rather to leave every one to think about that himself. This kind of interpretations work the best if they originate from own heart...

I suggest, anyway, that we would take the symbol of Tursaansydän as the magical sign, sigil, or badge for Iku-Turso, the egregore of our Pylon. This would enable the Initiates of the Pylon to harness the power of Iku-Turso into their use at least through the following channels (this is just some brainstorming – I think you can come up with many other possibilities):

(1) The name – Iku-Turso, Iki-Turso, Tursas, Turisas...
(2) The mythological character – Finnish folklore and the ”neo-mythology” of the Kalevala Pylon as sources.
(3) The sound/hearing linked to the power of Iku-Turso – the word that has been told only to the Initiates of the Kalevala Pylon. (There is also, of course, a mystery to be interpreted verbally/linguistically.
(4) The concrete medium of the egregore (the pointer of the power of the egregore) – the Iki-Turso bracelet. The bracelet is available for all Initiates of the Pylon during Kalevala Claves (and also during other times if needed).
(5) The visual/geometric symbol – Tursaansydän. (There are many mysteries hidden in this symbol, the most profane of them probably learning to play Tursaansydän game).
(6) The direct contact to the power of Iku-Turso within one's Self (this is and will always be the core of the path of Iku-Turso) and without (through other Initiates or in Workings of Greater Black Magic).
(7) An Initiate can follow the stormy action of Iku-Turso in the moment of ”Now” from Tursanturpa newsletter and to draw inspiration from it. Also writing own articles helps to connect with the powers of the old Tursas – especially when you articulate and manifest your own Tursas energy. Tursanturpa gives an Initiate the power of Iku-Turso with its own language – as strong and rich as possible every month.
(8) An Initiate can effectively reflect his own Tursas energy and its relationship to the wholeness of the Æon of Set through Iku-Turso newsletter. As an Initiate writes in English he broadens the sphere of the power of Tursas and thus
adds to the resources and possibilities of Iku-Turso (e.g. via new contacts).

(9) Furthering the Shaman Circle (digging Iku-Turso and other deeper roots of Finnish folklore) and project Finlandia (exploring, refining and utilizing the Finnishness or Finnish “national character”? in any forum is in line with the spirit of Iku-Turso and helps an Initiate to resonate with the frequency of the eternal mission of Tursas. This kind of resonance leads to growth of both parties power.

3. The deeper Secret of Tursaansydän

"[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.” (Sumble II; September 1992)

Tursaansydän is not only the key to the path of Iku-Turso. Some Finnish seers have thought that Iku-Turso was the father of Väinämöinen (and this sounds correct when you think about the cycles of the Kalevala Pylon). And as becomes clear from the above quote, Tursas was the origin of nine ”plagues”. So, Tursaansydän can give birth to a number of different paths (Tursaansydän was called among other things as ”kaksitoistaoppinen” [roughly translated as ”of 12 teachings”]. I think that my whole Work in this Tursanturpa has been inspired by the path of Väinämöinen. Väinämöinen has risen as the master of Iku-Turso and he puts it to bring forth new ”plagues”. All creations within the Kalevala Pylon are ultimately from Iku-Turso – from that ”special energy” that we have taken as our egregore. I think that Tursaansydän can get us into even more controlled and productive contact with the core of Iku-Turso.

Now – when Väinämöinen is rising back to its former glory – many other paths become possible again. I think it is the time to awake all pagan ”plagues”. It is soon one year from the founding Working of the Shaman Circle and I have planned to do ”Epäjumalain” nostatus II Working (or something like that) on the anniversary (the 13th of July, 1997). Everybody who is interested to join in this, is free to do so. Maybe we can talk already then about the paths of Tapio and Ukko?

I am waiting with interest what kind of paths Väinämöinen will inspire us to try and to develop. But even more I am waiting for the manifestation of those completely yet unknown secrets that Tursaansydän contains.
Appendix 34

The Secret of the Heart of Tursas Working

Published in *Iku-Turso*, the newsletter of the Kalevala Pylon, vol. VII, issue 1, XXXII ÂES/1997 CE

(I) Introduction: The idea of the Working

The aim of this Working is to redirect the initiatory focus of the Initiates of the Kalevala Pylon. The core of the Kalevala Pylon is the Heart of Tursas. From this core each Initiate of the Kalevala Pylon can draw energy/inspiration to be used in their personal Work.

Prior to taking the Heart of Tursas as the central symbol of our Pylon, this role was played by the concept of an especially 'Finnish' energy that we called Iku-Turso. Now the Secrets of the Kalevala Pylon have a geometric symbol that can help the Initiates to channel and articulate the energy known as Iku-Turso more efficiently and manifoldly than before.

The Initiates of the Kalevala Pylon now face an even more personal 'challenge'. The Heart of Tursas, as I see it, is that Hidden core from which both the Path of Iku-Turso and the Way of Väinämöinen have sprung. The aim of this Working is to set each Initiate of the Kalevala Pylon to face the challenge of the Heart of Tursas – all alone and on their own. During this Working each Initiate walks alone – yet empowered by the Force of Iku-Turso – to face the Heart of Tursas. Interaction with the Heart of Tursas is left strictly personal. The only hope the Sentinel has is that each Initiate will on their turn wear the Iki-Turso wristlet, walk to face the Heart of Tursas, and utter the Secret Word of the Kalevala Pylon – the Word that opens the Gates to the operative powers of the Heart of Tursas. The consequences of this magical act remain personal – they can be anything. The result of this Working is a Secret between the Initiate and the Heart of Tursas.
(II) Facing the Secret of the Heart of Tursas

* Participants stand on top of Kotkavuori [Mount Eagle] at the location of their choice. The place the Initiate stand on should in some way remind her of herself.

   The Sentinel of the Kalevala Pylon stands at the Gate of the Secret domain of the Heart of Tursas. [The place used in this Working was a space under a big pine tree, facing a cliff. It was a really personal space where no one else could exactly see the personal interaction taking part between the Initiate and the Heart of Tursas.]

* One at a time the Initiates come to the Sentinel (other Initiates remain stationary until the preceding Initiate has left the Secret place of the Heart of Tursas).

* The Sentinel places the Iki-Turso wristlet on the Initiate's wrist and whispers in her ear the Secret Word of the Kalevala Pylon [the Word used was the one that has been traditionally passed on only to the Initiates of the Kalevala Pylon; since 1992 it has been conceptualized as giving the Initiate access to the Forces of the Pylon egregore, Iku-Turso].

* The Initiate walks down the cliff to meet the Heart of Tursas. The Initiate may interact with the Heart of Tursas in any manner she deems fit. [The Heart of Tursas was cut of wood and painted by Adept Kotkavuori; it is a black, three-dimensional representation of both the illustrative and operative versions of the Heart of Tursas symbol. This physical symbol of the Heart of Tursas will only be seen in the Kalevala Pylon Workings.] This interaction should ideally include uttering the Secret Word of the Kalevala Pylon (the word may also be whispered or uttered only mentally).

   When the Initiate is satisfied with her interaction with the Heart of Tursas, she returns to the Sentinel. The Sentinel removes the Iki-Turso bracelet and puts it on himself again.

   The Initiate retreats to the woods – to a place that she now resonates with (this may be the same or other place than in the beginning).

   When the Initiate has settled to a place of her choice, the next Initiate comes to the Sentinel. The same process as above is repeated until all participants have visited the Heart of Tursas.

* Lastly the Sentinel puts the Iki-Turso bracelet on himself and visits the Heart of Tursas.
(III) Recreation of the Heart of Tursas (affirmation of the Secret)

* The Sentinel wraps the Heart of Tursas and walks to a predetermined place – the roots of the Kalevala Pylon (an open area on top of the Kotkavuori).

The Sentinel places the Heart of Tursas at the centre of the appointed place [the Heart will remain wrapped in black cloth to the end of the Working – but its presence will be felt all along]. The Initiates come near the Sentinel.

* The Sentinel traces 'an arrow' in the air [the Heart of Tursas can be thought of as being composed of four such 'arrows']. This arrow represents the Secret that exists between the Sentinel and the Heart of Tursas. The only bow that this arrow can be drawn with is one's personal Initiatory journey. This bow can be focused and discharged only by objective work.

The Sentinel utters the traditional Oath of the Sentinel of the Kalevala Pylon:

\[
\begin{align*}
A \text{ trail I blaze to poem-singers} \\
\text{to the knowledgeable a way I pass:} \\
\text{here, here a trail goes} \\
\text{a trail goes, the earth flows} \\
\text{a new track opens up.}
\end{align*}
\]

(Originally sung by a Finnish poem-singer, Mishi Sissonen; written down in 1845.)

* After the Sentinel has done this, each Initiate in turn draws an arrow in the air (in the same order as they visited the Heart of Tursas).

Drawing the arrows represents the fact that the Kalevala Pylon (and its 'heart') is created by its Initiates, their personal Initiatory sojourns. When there are enough Initiates – and if their Quests resonate strongly – the Heart of Tursas may be created into the Magical universe.

(The two-dimensional form of the Heart of Tursas is really only a representation of a multidimensional Mystery – it is a two-dimensional link to a multidimensional reality. Therefore it doesn't matter whether the arrows drawn by the Initiates form a two-dimensional Heart of Tursas. What is important is that everyone participates in a manner that befits them.)

* The Initiates drink a Toast to the Heart of Tursas. The Sentinel administers the drinks (we used beer).
(IV) Recreation of the Kalevala Pylon (and the aims of its Initiates)

* The Sentinel of the Kalevala Pylon nails his Vision of the Pylon into the 'firmanent of his Will'.

The task of the Sentinel is to continue and direct the Work of the Kalevala Pylon in accordance with his Vision. So, in here he develops the 'mythology' of the Kalevala Pylon a bit further. The Sentinel does not yet utter his Vision aloud, but rather sends it to the firmanent of his Will. Those aspects of the Vision that later return to the Sentinel, will obtain a firmer position in the future articulations of the Kalevala Pylon.

The point of this section is to give the Initiates of the Kalevala Pylon a chance to link up Magically (and non-rationally) with the Vision of the Sentinel. I think this method suits well the spirit of the Heart of Tursas.

The Initiates are not – not now, neither in the future – expected to take the Sentinel's Vision as given. After all, they all have a personal connection with the core of the Kalevala Pylon, the Heart of Tursas. But it is good for the Kalevala Pylon Initiates to try to sense where the Sentinel is navigating the Kalevala Pylon. This way they may perhaps more efficiently affect the future directions of the Pylon by their comments and personal efforts.

One purpose of this Working is to give the mythology of the Kalevala Pylon one more chance to gestate. In the spirit of the Heart of Tursas the Sentinel, however, wishes to relay at least something of his new Vision. (This Working is in many ways a good chance to practice one's Greater Black Magical sensitivities.)

When the Sentinel is done, he draws the Heart of Tursas in the air.

* Each on their turn (in the same order as before) the Initiates Work on their personal Initiatoary goals. This can include words, gestures, or be silent and motionless.

When the Initiate is done, she draws the Heart of Tursas in the air (or gives the next Initiate some other clear sign to proceed). Then the next Initiate Works her personal goals to the firmament of her Will – and finally draws the Heart of Tursas in the air. This continues until all have had the opportunity to add the momentum of their personal Work to the collective Magical load.

(V) Energization of the collective and personal Visions

* The Sentinel and the participants form a circle around the Heart of Tursas [which will not be disclosed from the black clothing – it was only visible in the Secret place of the Heart of Tursas], and join hands. The new Visions and Secrets are
nailed to the collective 'firmament' of the Kalevala Pylon. All focus on energizing their individual plans, the (unspoken) plans of the others, and the (unspoken) collective plans of the Kalevala Pylon.

* When all feel that the Work is done, the hands stop moving (if they have moved). Silence sets upon the Pylon. The Sentinel disconnects his hands from the circle and says ”So It Is Done”. The participants repeat the phrase in their own time.

* All Initiates go to a place at Kotkavuori that they now feel they resonate with. After a moment's silence all return to the 'roots' of the Kalevala Pylon. When all have returned, the Working is over. Visions and inspirations should be written down as soon as possible. For some Initiates, however, this Working will probably have its full effect only in the far future.

Priest DenytEnAmun's comment on the Heart of the Tursas Working:

I pondered on this Working for weeks. On the basis of Finnish folk poetry I composed pretty elaborate schemes on my ideas of the future Kalevala Pylon mythology. I mainly focused on the traditional Finnish accounts of the creation of the world and the role Iku-Turso/Tursas plays in them. I was pretty pleased with some parts of the scheme, but the larger picture was somehow still missing.

The evening before the Conclave I finally began to write. This Working was not planned too intellectually. I simply sought to generate an atmosphere of Mystery/Hidden and anticipation – and connect this with the Heart of Tursas. Of course I included operative parts, too (the various recreations).

I generated some elements into the Working in order to explore the concepts of Rûna and resonance. But my main inspiration was from the beginning till the end the Heart of Tursas – that very core within and without that I Know will unlock the Secrets of the Kalevala Pylon.

The Working proved to be very touching to me. Seeing the Kalevala Pylon – a Working that I once set into motion – come back to me and set out for new adventures was in itself a hair-raising (Wyrd) experience. But the most emotionally and Magically loaded part was seeing the other Initiates do their own work within the framework of the Pylon. Each Initiate Magically brought forth different facets of the Secret of the Heart of Tursas. It was incredibly touching and empowering to sense/feel each Initiate's Becoming. The level of the Kalevala Pylon is very high;
and a huge leap higher than when it was founded in 1991. The dedication of its Initiates is outstanding. One can really say that all Initiates of the Kalevala Pylon are Sentinels (Guardians of the Pylon and its Work) in their own right. My office is merely formal. It's all been worth it.

In part (IV) I cast my creation of the world scheme. I sensed that Adept Kotkavuori had very similar ideas – and afterwards we realized we had both been raising that giant oak of Finnish lore (from which the arrows of the Tursas, among other things, are made). Adept Kotkavuori has played an astoundingly important and active part in the Remanifestation of the Kalevala Pylon. I think he fully resonates with the core of the Heart of Tursas (as his poem on the Heart of Tursas, uttered by him during part (IV), clearly testified). Adept Kotkavuori's level of Magical perception and sensitivity has recently Become quite something indeed.
Appendix 35

O.Tr. Standards Reply
(Yearly Sumble)

I) Sumble held on June 22nd, XXXII 'S (1997 CE).

II) Progress report:

(A) Summary of O.Tr. related work done during the past year (20.6.96-22.6.97):

I have kept to most of my previous year's promises. I wrote my few pages for the Book of Heroes.

I've kept practicing martial arts, though most of this has been entirely private (punching a bag etc).

I have worked my way through to the 9th Door of Midgard and obtained the Fellowship examinations of the Rune-Gild. But due to conscious prioritization, I have focused on other things than completing these right now.

I have made more than a little bibliography on Finno-Ugrian belief-systems. I have written and presented at Turku University two relevant studies (in Finnish): Theories on the Original Home of peoples speaking Finno-Ugrian or Uralic languages, and Finno-Ugrian Proto-Religion: Reconstructions and the difficulties involved. Additionally I gave a presentation on "What is Finno-Ugrian?" at the UT IV Conclave (Oulu, January 1997), wrote an article on a Finno-Ugrian seminar for the student's magazine ("Fennougristics: racism or watered quasimythology?"), and gave a speech on the concept of "Uralic Proto-Religion" at the International Finno-Ugrian Student's Conference (Turku, April 1997).

I have worked with the Nine Angles (for example in conceptualizing the Magical History of the Kalevala Pylon), and prepared the Kalevala Pylon (and UT Pylon) performance of the Ceremony of the Nine Angles and the Call to Cthulhu (reports of these can be found in Iku-Turso and Hyperborean Codex).

I think this report should include the fact that I have Sponsored two Knights to the Order: Sir Tapio of Finland (Priest Tapio Kotkavuori) and Sir Megrez of Sweden (Adept Peribsen). In accordance with my reflections on the old Spectrum of the Trapezoid, I have kept my interest in Gurdjieff alive. In fact I have founded Beelzebub's Workshop to further this interest of mine within the Kalevala Pylon (in September 1996). I have actively sought to translate Gurdjieffian material for the Finnish Setians and to learn the essentials of Gurdjieff's teachings by trying to
explain them to other Setians.

As intimated in my reflections on the old Spectrum, I have kept studying the connections between the cultures of peoples speaking Uralic vs. Indo-European languages. This has brought me to many a new realization about the true (and complex) nature of being a "Finn". I have even reconceptualized the Kalevala Pylon (the Sentinel of which I again became in April, 1997) to reflect my new understanding of the various initiatory Paths available via Magica Genetiva. I am currently developing a methodology for reawakening the "Uralic" tradition. I think I found the Key when a strict version of Dr. Flowers' semiotic method failed – but I cannot yet articulate it well enough to present it to others. I have to make it Work first.

The most important promise proved to be, however, the following. In my last year's report I wrote:

"I will write a Magically objective biography of my life to date using all my numerous diaries as the foundation. I will see what has moved me, when and where; what I have learned and forgotten, etc. I trust this will help me with vector (4). I plan to have this ready by the end of September. With the help of this and other work, I hope to get a new Rite of Passage going (1); the direction is yet Unknown (though partly felt via resonation)."

By September I had finished the Magically objective biography of my Life. It catalysed my 25-year Working (29.9.1996) to an unbelievable degree. My whole universe was thrust into a whirling motion.

First, all my pursuits were "rearranged for me" (by my Greater Self) – they became an Initiatory Mill in the form of the Hagalaz Rune.

Then I found a deep calling to join the Order of Amon. After a dialogue with the Acting GM, Priestess Mut, this was accomplished by the end of the Year XXXI 'S (1996 CE). In connection with this I took a new Magical Name, DenytEnAmun ("The Surveyor of Amon" or "Surveyed by Amon"). In this Name and in what it stands for for me, EVERYTHING of my O.Tr. Working Visions (within and without the reaktorhaus) are synthetized and unified into a meaningful and powerful whole. This Name is my direct Link to my Greater Self.

This Year I have been actively enhancing and strengthening this Link. In the last two months this Link has become so strong that my Life has again been tremendously transmuted. (First there was the outer transmutation of my initiatory pursuits into a perfect Mill of Becoming, now I am facing an inner transmutation.) An inner Void of a Blackness, Stillness and Depth of an Unforeseen quality has been formed within me. I am cast into the middle of it, a silvery Spark. This vast
expansion of my inner landscape has both strengthened me unbelievably and
shattered my previous mundane/Magical plans. Here is now the Vision of my
Greater Self – the Graal obtained! The Vision is so strong and so full that it
"offends" my mundane personality. Yet the Vision gives me such strength and
vitality that I have never before had (well, maybe a couple of times, but never this
consistently).

I know what I Must (Need) do, and I am consciously and actively doing it.
I know whence to draw power to be who I have always Dreamed to be. I have
already seen that this Graal liquid works – I have had such perfect and full
interaction with all the realms that I didn't think was possible. My Heart is Aflame
and my Truth is Afire. Bearing Lucifer's Torch I am released to shuffle the
universes in accordance with my Will – to create a meaningful and Xeper-
enhancing process (both for me and for those dwelling within the 'on or grasping
towards it).

(B) O.Tr. related plans for the next Year

I have only two broad, yet important, things in mind right now.

First of all, along with Sir Tapio, Sir Megrez (and Sir AruXet) I will found a
Scandinavian O.Tr. Lodge (Aurora Borealis Lodge) in Münich, Germany. I will, of
course, write an article to describe the Lodge and its mythological inspiration (for
Runes and/or the O.Tr. web pages). With Sir Tapio and Sir Megrez I will consider
what are the most immediate (yet "long-term effective") things we Need to do in
bringing the O.Tr. to Scandinavia. I will act in accordance with these deliberations.

Secondly I will continue my project of realmagie Workings to protect the
Temple of Set (and the O.Tr.) in Finland (and Scandinavia). In April I did a test run
on how the Finns react to the difference between the RHP and LHP etc. (I
presented a prosemiminarium study comparing the views on the ancient Egyptian god
Set of R.A. Schwaller de Lubicz and Sir Setnakt). I have also been working with a
student of theology who has an interest in clearing up misconceptions about the
Temple of Set (she did a graduate thesis on the Temple of Set with my help). Now I
will embark on a quiet, effective realmagie tour and focus on each of the relevant
"researchers", newsletters, books and other agencies that have distributed bullshit
about the Temple of Set (or simply Need to know the facts). I will accomplish this
in three ways. One, I will set up the Finnish Temple of Set web pages, which will
carry information that clears up the misconceptions. Two, I will write a few decent
letters to crappy researchers, publishers etc and send along some basic TS info
(translated into Finnish). Three, I and Priest Kotkavuori will found some sort of a
publishing house that will, among other things, promote the rights of alternative religions (the form that this project will take is still pretty open, but we have discussed it for a half a year or so). (Sir Megrez is promoting the founding of a Swedish organization protecting the rights of alternative religions, and I will, of course, help him in every way I can.)

*Walhalla!*
Sir Hassein, K.Tr.
(DenytEnAmun, III°)
Appendix 36

On the New Kalevala Pylon

Published in *Iku-Turso*,
the newsletter of the Kalevala Pylon, vol. VII, issue 1

The Initiates of the Kalevala Pylon have wrought a great deal of change since the previous issue of the *Iku-Turso* was published (November XXXI/1996). These changes and other recent occurrences have still continued and empowered what SeBastian called "the resurrection of our Pylon". The Kalevala Pylon is more vital and productive than ever before – we have new members (normal and Honorary), newly-created members (Recognition), new traditions (monthly Working), new projects (Black Lotus project, Circle of Blood, constructing a Finnish Temple of Set www-site) and new visions (new Sentinel). It is a different Pylon than before, but all recent reconfigurations and up-gears rest on the solid background of over five years of Magical history.

This is probably the longest issue of the *Iku-Turso* so far (this is total issue number 18). Due to this we have been forced to sending this in an electronic format to most of our contacts (paper copies can be requested from the Sentinel at the cost of copying and mailing).

Memberships, Degrees, offices

The biggest outward change is that our long-time Sentinel, SeBastian, left the Temple of Set in early April (XXXII/1997) and the Sentinelship of the Kalevala Pylon on the eve of April the 19th (in a Working at his apartment). SeBastian's departure was the outcome of a long personal process that beckoned him to "seek his Vision elsewhere". SeBastian left in friendship with all his Temple of Set contacts, and accordingly he remains in good standing should he ever wish to seek readmittance to the Temple.

In the April Working I Named SeBastian the third Grand Tursas (Honorary member) of the Kalevala Pylon. This is due to his outstanding contributions to the Kalevala Pylon (and the Temple of Set collectively) during his term of office as a Sentinel (Walpurgisnacht 1993 – April the 19th, 1997). I lack words to describe how important SeBastian has been to manifesting the Æon of Set in Finland – both in administrative/mundane ways and in ways Hidden/Magical. I bid SeBastian Life, Health, Strength in where ever his Vision may take him! May the Sense of Mystery and Self never leave his Trail!
On April 20, XXXII ÆS, the Temple of Set experienced another historical moment as Priestess S.P. Recognized Lady Twilight as an Adept of the Temple of Set. Priestess S.P. is Adept Twilight’s Soa Gild Priestess, and this Recognition was a direct outcome of Adept Twilight's Soa Gild Work. The historical part is that Adept Twilight is the first female Adept in Scandinavia (and among the few who have passed the tough curriculum of the Soa Gild). Her Recognition was ceremonially celebrated on June the 2nd as the Kalevala Pylon performed the Rite of the Headless One (according to Jeu). I think we all stood in awe of what Adept Twilight had created herSelf as she crackingly performed the operative part of the Working... Not to mention the moment when she manifested an unbelievably Self-defined and sensual Vampyre in the Vampyre Working! Hail, Lady Twilight, Adept of the Temple of Set! May your days in the Realm of the Rubies be filled with Wonder and Success!

We also have a new Flower in the Garden – in March Setian Amr joined the Temple of Set. I wish to heartily welcome Setian Amr on behalf of all of us. I am sure we all will be delighted to offer our assistance to him as he begins to use the myriad projects and resources of the Kalevala Pylon as a lever for his Self-Initiation. Setian Amr has already taken an active start within the Temple of Set and, among other things, joined the Soa Gild.

On Walpurgisnacht, XXXII ÆS, I Named Magus Robert W. Robinson the fourth Grand Tursas (Honorary member) of the Kalevala Pylon. A notice of this Naming will be mailed out to him accompanying this Iku-Turso. The traditional Kalevala Pylon magical cap – emblem of the Grand Tursas – will also be included. Magus Robinson's Work has crucially empowered the Initiation of all Kalevala Pylon members. This is both by his example and by all the numerous letters, articles and newsletters he has written/sent to us individually and collectively. Magus Robinson's V° Word has also strongly facilitated the creation, manifestation and articulation of an Initiatory Path within the Kalevala Pylon known as the Path of Iku-Turso. This Path was mainly developed by SeBastian, but is recently being re-articulated and enhanced by the collective experiences of the Kalevala Pylon members. Hail, Magus Robinson, a truly awesome Grand Tursas on the eternal firmanent of the Wills of the Initiates of the Kalevala Pylon! May your words continue to nourish us, and may this small Magical token be a witness to our respect for your Essence and Initiatory pursuits!

The Kalevala Pylon now has an official internet reporter who keeps us updated on what's going on in the Setian cyberspace. This office is held by Setian M.S., and his first writing was a very informative and promising one (on these matters he writes to the Finnish language newsletter Tursanturpa).

The new editor of the Iku-Turso is Setian Dosetheus. I thank him for taking
this task upon himself and complimenting him for all the care he has seen in making this issue Manifest the current state of the Kalevala Pylon. He has also benefited this issue with a number of interesting articles. Superb work!

Conclaves

The Kalevala Pylon has had two official Conclaves since the last issue. Kalevala XI took place in Turku, February the 21st (XXXII), 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, then-Setian Twilight, Setian S. and myself.

Kalevala XII was much more structured and ”meaty” Conclave. It was splendidly planned and hosted by Adept Kotkavuori. I think it was among the most exciting, ambitious and generous Conclaves we've ever had – thank you Adept Kotkavuori for this marvellous Gift (X)! This Conclave took place in Naantali, on June 1.-2. (XXXII/1997), and the participants were Adept Twilight, Setian S. and me. More on this Conclave will be found throughout this issue. I will only add a few notes.

Kotkavuori (Mount Eagle) proved to be a fantastic site for the Workings. The trip there was a Rite of Passage in itself, and the views on top the mount made it easy to connect with one's inner Mysteries. In particular I sensed a strengthening of the links I have with the Runic and the Uralic traditions. Singing galdfr and performing the Grail Working had a distinctively different quality than at home – at this site they Worked at full capacity.

All the workshops were of a high quality. I was particularly struck by Setian S.'s perceptive analysis of the interrelationships of anglar symbology, the cycles of the Kalevala Pylon, and Setian S.'s personal Initiation. A most fascinating intersection!

But above anything else it was fantastic to See the true Becoming and Dedication of each and all participants. This Pylon is made of a bunch of inner Sentinels/Guardians (and I am simply the one who officially has this task)! This is the way it should be! I might also mention that Mr. SeBastian has already proved to Be a Grand Tursas. He briefly visited Kalevala XII as an Honorary Guest and gave us a thought-provoking workshop on performance skills.
Projects, traditions, newsletters

As of May we have instituted a new tradition within the Kalevala Pylon – monthly group Working. (I think this idea is indirectly one of those numerous things we can thank the Bull of Ombos Pylon for. Hail, Bata the Bull!) From now on it will be required of all members of the Kalevala Pylon to participate in this project. This means that each member will be challenged with the task of enlargening their sphere of influence beyond their subjective universe by creating/preparing a group Working for the Pylon. This Working can either be a Finnish translation of any Working (from any tradition or school that can be applied on the LHP) or a completely personal creation (or the blending of both). The first group Working was meticulously prepared by Setian Dosetheus. He translated the Setian classic the Rite of the Headless One (according to Jeu) and provided it with the notes made by Magus Webb (the *Seven Faces of Darkness*) and Magus Flowers (*Hermetic Magic*). A hell of a great Work!

This tradition is not something the Setian should feel burdened or scared about. Here is an opportunity to (a) focus on some tradition you are interested in and delve into it deeply enough so that you can translate a Working of that school into your own mother tongue (or create a Working based on the perceptions of that tradition); and/or (b) let your inner associations and processes gain an outer/symbolic form. In both cases it will be interesting to see how a Working that you know well with be perceived by others – and what results each may gain.

It is not important to try to create something that everyone would feel absolutely enthusiastic about – this will only seldom happen. What is important is that you try to communicate your thoughts/ideas in a manner that is intersubjective enough for others to try and tap on. This way you will strengthen the connection/loop of power and Understanding flowing between your core and the worlds around that core. This is not always as easy as one would think, but practice is the only way to make it work – and that's what a tool like the Temple of Set is for, to help you practice the important things you'll need in Life. I Know that further Secrets will be revealed to you if you really do this.

Now that I am the Sentinel, I have decided to cease publishing *Väinämöisen Virret* ["Poem-Songs of Väinämöinen"] and *Karnak* as separate newsletters. Rather I will include reports on these projects in the central, montly Finnish language newsletter of the Pylon, *Tursanturpa* ["Muzzle of Tursa"]. All members of the Kalevala Pylon have expressed an interest in receiving the newsletters of all our numerous projects, and as I will in any case be editing *Tursanturpa*, it seems to be a good idea to send out one thick, regular newsletter every month. This issue includes English summaries of the past issues of all these newsletters (see *Iku-
Turso VI:2 for summaries of the few earliest issues). In the future I will continue summarizing the contents of Tursanturpa in English. I think this is a good way to build a Magical bridge between the Heart of our Pylon and the non-Finnish speaking Temple of Set. If you find any of the titles in the Tursanturpa, Karnak or Väinämöisen Virret summaries interesting, please contact the author in question (if you don't have the address or the person is not available, feel free to contact me at the Pylon P.O. Box or via my email account – see below).

The Kalevala Pylon currently has five more or less structured projects. The point of these projects is not only facilitating learning, but also eventually creating resources that can be used by future Setians as they see fit in Remanifesting the material that has been generated. A project focusing on Setian hermetism is currently being discussed, but here I will only outline the projects that are active.

1) The Finnish Rûna-Workshop led by Priest DenytEnAmun. This project has been operative since January 6, XXXI (1995 CE), and is still going strong. Its main function has been to support those Setians who are Working with the Nine Doors of Midgard curriculum, but its meetings have always been open to non-Setian guests, too. In the future it may become more and more independent of the Temple of Set.

2) Poem-singer Circle led by Priest DenytEnAmun. This project was formally founded on July the 13th, XXXI (1996 CE), via a Working called Raising the "Idols" of Finnish Folk Tradition. Priest DenytEnAmun has for a couple of years focused on researching the roots and basic concepts of the "Uralic tradition", some of which has culminated in his University essays (concerning Uralic original home and uralic proto-religion) and a lecture on the concept of Uralic proto-religion at the International Finno-Ugrist Student's Conference in Turku (April 21, XXXII/1997). The Poem-singer circle will soon be moving to a more active, operative phase – further internalizing and enacting what has been distilled by objective research. This second cycle of the Poem-singer Circle will be Magically cast on the first anniversary of the Raising of the "Idols" of Finnish Folk Tradition Working. This project has so far been confined to the Kalevala Pylon, save for a few guests at the Ultima Thule IV meeting (and Priest DenytEnAmun's University contacts), but ultimately it aspires to have an effect on the "Uralic Spirit" in general.

3) Beelzebub's Workshop headed by Priest DenytEnAmun. This project was founded in late XXXI (1996 CE) and has currently worked on four themes related to G.I. Gurdjieff's teachings. It is a project for the Kalevala Pylon Initiates who wish to utilize the methods taught by G.I. Gurdjieff and his successors. It main aims are translating Gurdjieffian material into Finnish; distilling a LHP methodology based on the central tenets of Gurdjieff's teachings; exploring and
articulating Gurdjieff's alleged V° Word, *Aletheia* (Truth, Not-Forgetting of Self). This workshop has close ties with Adept A.B. of Australia. Beelzebub's workshop will most probably take part in forming some sort of a Gurdjieffian element within the whole of the Temple of Set (if such an enterprise will be deemed Needful and practical).

(4) Black Lotus Project headed by Adept Tapio Kotkavuori. This is a Temple-wide project focusing on the LHP application of Yoga. This project was founded in late XXXI (1996 CE), but already has a wide variety of contacts within the Temple. The project publishes a splendid English language newsletter, *Black Petals*.

(5) Circle of Blood is a loose project for those Initiates of the Kalevala Pylon who have an interest in Setian Vampyrism. The project was founded in late XXXI by Adept Tapio Kotkavuori and has been Working via monthly Sumbles (focusing on a Vampyric topic for the duration of a month – then writing reports and giving Conclave presentations on the findings and experiences of the participants). This project has further strengthened and refined the Vampyric current in the North.

**On the Spectrum of the Kalevala**

During the years it has become evident that the Kalevala Pylon has as if both an outer court and an inner hall. The outer court is the place where a Setian of any country, nationality or (genetic/linguistic) background will be offered the basic tools and feedback that s/he Needs in order to use the Temple of Set to the fullest personal benefit and to attain the Second Degree. This court will always remain metacultural and universalist in its approach. Any and all means and methods that befit and enhance Setian Initiation can be utilized here.

The inner hall, on the other hand, is of necessity open only to those who are of a Finnic (or perhaps Uralic) linguistic (and/or genetic) heritage – or who have a very strong interest in these matters. Within this hall methods to exploring and utilizing one's linguistic, genetic and national roots as an Initiatory tool will be created. This hall is a place for creating and celebrating Workings utilizing the concept of “national character” (stemming from the above mentioned, often very diverse roots).

The outer court is the crux of the Kalevala Pylon as a Pylon – it is where the Work most essential to a Pylon (opening a Gateway for the First Degrees to the energies of the Åeon of Set, and helping them to attune to and empower themselves via this contact) will be performed.

The inner hall, on the other hand, is the dwelling place for many a Mystery
that may attain Shape via the Work of the Initiates of the Kalevala Pylon.

Through the Force of Iku-Turso one may Become Väinämöinen! With the Wisdom of Väinämöinen Iku-Turso can be caused to create more "scourges"! The Heart of Tursas is the Key to the Secrets of the Gate of Kalevala!
Appendix 37

The Temple of Set studied in Finland (part II)
A graduate thesis reviewed by DenytEnAmun, III°

Published in Iku-Turso,
the newsletter of the Kalevala Pylon, vol. VII, issue 1.

In April, 1997, the theological faculty of Helsinki University accepted a graduate thesis at the department of comparative religion. The title of this study is Setin Temppeli uususkontojen typologioiden valossa ["The Temple of Set in the light of typologies of new religious movements"]). The author is a student of theology, Ms. Minna Rikkinen. I will here review this work in some detail both because of the intrinsic interest the Temple of Set has in how the public responds to the Æon of Set, and also because I played a part in this study.

The author is an old acquaintance of mine from the days when I still lived in Helsinki. I helped her with her proseminarium study on the Temple of Set back in 1994 (see Iku-Turso IV:2, p. 13-14 for my review of that study578). Since then she had planned to continue studying the Temple. I had invited her many times to come over to Turku or use my help via the internet/telephone/letters, but presumably she didn't have the time to use these options.

Then, early this year (1997) she contacted me again and told me that she was doing her graduate thesis on the Temple – and that she would have to finish it by April (otherwise she would not graduate at all without extensive additional studies – this was due to the University changing its curriculum). When she told me that she was trying to categorize the Temple of Set with respect to typologies of satanism and new religious movements, I suggested she use interview as a central method. In the beginning it seemed like this would be happening, and I even established connections with various IV°+ Setians (including the High Priest) for potential interviews. I also invited Ms. Rikkinen to visit the Turku Setians and conduct interviews.

Due to whatever reasons – mostly her hectic schedule, I guess – she never used the opportunity to interview the IV°+ (although I had even promised to handle the emails and translations for her). Likewise she paid only one brief visit to Turku (where I showed her around, and we had a little chat and a wonderful dinner at our apartment with Adepti Kotkavuori, SeBastian, and Setian Twilight along). It turned out that she didn't have anything much to ask and that she didn't record any of the conversations (with the exception of a few written notes).

578 The review can be found as an appendix 29 of the first part of this trilogy.
Another unfortunate thing was that she didn't have the time to use any of the Temple of Set material on the internet (though I gave her all the addresses etc).

Given all this, her sources amounted to the *Black Magic* essay that Dr. Aquino had sent her in 1994 (via me) and Dr. Flower's book *Lords of the Left-Hand Path* (the special T/S edition) that I had copied to her. In the study she also makes reference to five letters/emails/conversations between her and myself (none of these are directly quoted, only paraphrased). I had originally thought that I would let my name be used in the study, but after reading a preliminary draft of it, I saw that she had not really used my comments to any great extent (and the overall text seemed to be quite a chaos at that stage), so I declined that my name be included (I am only referred to as the "informant"). About me she only mentions that I joined the Temple of Set in 1989, and am currently the only Priest of Set in Scandinavia (= may officially represent the Temple of Set). She also tells that I am the source of all her research material.

So, what can you expect from a student of theology with this little material and commitment/time? A catastrophe? No. An eloquent and perceptive analysis of the deeper philosophy of the Temple? No, not that either. But... something in between, and not all that bad. Let's see what she came up with.

In the beginning of the study Ms. Rikkinen gives an account of her research history. She writes:

"During the first years of my studies the newspapers wrote a lot about devil worship, satanism, animal sacrifice, and vandalism and satanic rituals at the graveyard. Due to their exotic and perhaps even frightening nature they awakened my curiosity. In time I became interested especially in satanism, which was not always (f.e. in the newspaper articles) distinguished from devil worship. In the autumn of 1993 I heard of a satanic group that believes in the existence of metaphysical evil and worships it. I even had the contact information of a Finnish member of the group. He gave me material for my proseminarium study, and additionally the informant promised to help me with acquiring material for my graduate thesis. My interest was increased by the mysteriousness and indifference of the group; the movement didn't respond by a single word to the writings and descriptions that were made about it. My dream was to make a study of a group worshipping metaphysical evil – something that had not previously been studied in Finland. When I had familiarized myself with the beliefs of the group, I had to abandon my dream. For the Temple of Set focuses on a doctrine of being, on acquiring conscious existence."

What I am left wondering about this statement is the fact that to my knowledge the Temple of Set had not at the time been mentioned in newspapers (save for one article at a theological newsletter – the source of Ms. Rikkinen's "metaphysical evil” idea). (And we did send responses to some of the puffiest articles – see f.e.
Some months ago (in 1997), however, Ms. Rikkinen sent me an article on the Temple of Set from a pretty nutty new book on devil worship. This article is full of crap about the Temple of Set (and everything else for that matter), including the "worshippers of metaphysical evil" idea. Evidently this is a misconception that has been circulated mainly in theological/christian circles. What is great about Ms. Rikkinen's study is that it completely dispels this notion (I am currently working with her on discounting this idea in theological circles) – not to mention that it blows off many other fundamental misconceptions.

Let's get back to the study itself. Due to her restricted research material, Ms. Rikkinen discusses the Temple only in the years 1975-1994 (the latter is the date of her General Information and Admissions Policies -letter and Black Magic). She also mentions that she restricts her analysis only to the views of Dr. Aquino and Dr. Flowers (plus a few notes from interviews with me).

In discussing prior research she dispels the notions of Russell (Mephistopheles), and mentions that her secondary sources are Joachim Schmidt's Satanismus – Mythos und Wirklichkeit, Massimo Introvigne's Satanismus. Zwischen Sensation und Wirklichkeit (and Drury's Occult Experience).

The main object of Ms. Rikkinen's study is to see how the Temple fits into various typologies of new religious movements and satanism. She dedicates a sizeable portion of her study to describing various such typologies.

I think this is a good place to take a look at the table of contents of her study. Here is my English translation of it:

1. INTRODUCTION 1
   1.1. Subject of the study 1
   1.2. Prior research 3
   1.3. Formulation of the aim of the study 5
   1.4. Research material and source critique 6

2. CONCEPTUAL FRAMEWORK 9
   2.1. The term new religious movements 9
   2.2. Defining new religious movements 10
   2.2.1. The stereotype of a new religious movement 11
   2.2.2. Sociological definitions 15
   2.2.3. Definitions of those who oppose cults 16
   2.3. Typologies of new religious movements 19
   2.3.1. Background 19
   2.3.2. Attitude to the surrounding world 22
2.3.3. Level of organization 25
2.3.4. Morality 27
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2.4. Occultism, satanism and devil worship 30
2.4.1. On historical satanism 33
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2.4.3. Views on Satan 35
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2.5.1. The four levels of satanism 37
2.5.2. Group and individual satanism 40
2.5.3. Rational satanism, occult satanism and luciferianism

3. THE TEMPLE OF SET 53
3.1. The birth of the Temple of Set 53
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3.3. Setian cosmology 59
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3.3.3. The subjectivity and objectivity of the universe 61
3.3.4. Aquino's view on Set 64
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4. CONCLUSIONS 73
4.1. The Temple of Set in the light of typologies of new religious movements 73
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4.2. The Temple of Set and satanism 83
4.2.1. The conceptions of Satan and the Temple of Set and the Church of Satan
4.2.2. The Temple of Set and the four levels of satanism
4.2.3. The Temple of Set and the distinction between group and individual satanism
4.2.4. The Temple of Set and the distinctions between rational satanism, occult satanism, drug satanism and luciferianism

4.3. Summary

5. SOURCES AND BIBLIOGRAPHY

6. APPENDIXES

Ms. Rikkinen's description of the Temple's organization and philosophy follows closely the *Black Magic* essay (see the table of contents of her study). The most abstract points are described in a somewhat confused manner, but I'll have to hand it to her for trying such a difficult task as summarizing the extremely dense and intellectually demanding *Black Magic* essay. The discussion of Setian cosmology is perhaps the least illuminating chapter, but the descriptions of the organizatory structure and initiatory degrees are not entirely beside the point. It seems that the cross tabulation based on the distinctions between natural/non-natural and objective/subjective universe was a bit difficult to digest, but what she did understand (and repeats throughout the text) is that the basic dualism within the Temple of Set is that between consciousness and the objective universe. Well, that's where most of us start from!

The discussion of the Setian theory on the soul's relation to “the devil” (on page 65) would have needed a bit more metacommentary to be understandable. Also the exposition of whether the Setian holds the soul to be innately immortal or seeks to actively make it immortal (on page 66) suffers from the same lack of explication and commentary. Luckily it is mentioned that there is no dogma on either of these subjects (or anything else except ethics) within the Temple.

In chapter 4 Ms. Rikkinen analyses the Temple of Set in the frameworks she has described in chapter 2. I think most of the statements she makes there are quite perceptive – even surprisingly so.

The picture she paints of the Temple is that of a closed (but not too closed), dedicated (but not fanatical), philosophically refined (but not dogmatic) organization. She also makes it clear that the Temple members are not interested in seclusion, but rather actively seek to utilize the opportunities of life and society
have to offer. The Temple is firmly separated from teenage dabblers and criminal satanists. The issue whether the Temple of Set is satanism proves to be a bit complex. Ms. Rikkinen's own conclusion is that while the Temple has its roots in satanism (it evolved from the Church of Satan), it has evolved so far from the traits that characterize modern satanism that it should probably no longer be called a satanic movement.

On pages 89-90 Ms. Rikkinen presents her own metaphor that if the myriad manifestations of historical satanism (in the past) could be seen as a "mother church", then the Church of Satan might be considered a sect (a new interpretation of the original philosophy). The Temple of Set would then be a cult because it has evolved so far from historical satanism. The way Ms. Rikkinen explicates this idea is pretty clumsy, but I think the basic idea she is chasing is good. If the Temple of Set is to be categorized as satanism, then the concept of satanism should be considerably broadened and re-evaluated (to include a lot more than simply antichristian movements).

What the study suffers from is the writing style. There are a bit too many typing errors (but not annoyingly many), and one can see that the study has been edited in a haste. Also, from time to time, it is a bit difficult to see whether the author is giving her own opinions or referring to the views of Setians (or perhaps the public opinion that she occasionally mentions).

There are also some factual mistakes, some of which I've collected here (pages in brackets):

* (5) The study claims that Dr. Aquino wrote the Church of Satan (1983) while a member of the Church of Satan. This must be an unintentional slip since the author clearly states that Aquino left the C/S in 1975 to escape the corruption of the C/S and to found the Temple of Set.

* (7) The author writes: "Temple member Stephen E. Flowers (really Edred Thorsson) has written a broad outline of the Left-Hand Path."

* (46) The author repeats the classic myth about LaVey's involvement in circus, varietee, police photography etc.

* (54) In discussing Pylons the author writes "the Nordic countries comprise a common Kalevala Pylon". Here the author must have confused what I said about the Ultima Thule Pylon and the Kalevala Pylon.

* (56) "The High Priest's degree can be III-IV." Again a typing error, I bet (since
she knows all High Priests have so far held the V°+

* (58) In discussing the Magus the author writes: ”This can mean the beginning of a new Æon or the improving or strengthening of the old for example via a technological innovation that changes everything.” I guess she meant to write about spiritual technologies or the like.

* (86) The author writes: ”Within the Temple initiatory degress are often compared to University degrees – they are a type of symbols of advancement and development.” I guess Ms. Rikkinen has misrecalled the comparison that Orders are described as something akin to specialized “departments” within the ”University” the Temple is.

Generally I am not misparaphrased, though in a lot of cases the author has chosen to include the most down-to-earth comment I’ve made (and leave out the initiatory dimensions I also repeatedly spoke about). (I just wish she had recorded our conversations and quoted me word-for-word.) There are a few misunderstandings of my statements, though. On page 69, for example, she mentions mass manipulation as a subtype of LBM. There she writes ”the nazis are a good subject of study, because they were able to perform mass manipulation remarkably well by making the world believe they were doing nothing ethically wrong” and claims me to be the source. The content of the statement may be true, but I never said this. I think she must have misplaced the index number, since the line above this is probably based on a discussion we had.

Another slight misquote is on page 91. There she writes: ”For some the Temple of Set can be an ideology, while for others is is a religion, if it fills all their life.” I am a bit surprised she would think I could have said that after all the emphasis on the Temple of Set not being an ideology, but first and foremost a tool. But I guess she tried to articulate the idea that some may just use the Setian philosophy as a tool, while the Priesthood cherishes and protects that tool (and the Æon of Set) in a very dedicated (”religious”) manner.

The study has its moments, too. Here are a few of my favorite statements (both from page 82; italics are mine):

”The Temple members are expected to uphold the laws of their respective countries... Neither does the Temple of Set withdraw outside society. Its highly schooled and University working philosophers are actively taking part in society via their work and schooling.”
"A countercultural feature of the Temple, however, can be seen in that it opposes the conventional concept[ualization] of consciousness. According to the Temple of Set the conventional approach is to think that one should merge with a divinity comprised of the whole universe. What can be seen as characteristic of the Temple is a type of "waking up people": [the Temple] wants people to realize the meaning of consciousness, and especially that the popular "merger-thinking" is not reasonable. A type of antinomy is considered a necessary part of the Temple ideology. In the manner of countercultures the Temple wants to shake people to realize all the possibilities that reside within man. The movement wakens people to see things that conventional society and its culture do not provide. This kind of awakening is, however, not directed at the masses, but only to those who can [have the capacity to] believe in the Temple's view on humanity and the whole Universe."

On page 83 it is written: "When one compares the critique of christianity made by the Church of Satan and the Temple of Set, one notices, that the critique the Temple makes is relatively sparse. This is one more indication that the Temple wasn't founded to oppose only and solely the dominant christian culture. Rather it was founded to oppose the corruption of LaVey's satanism."

When one takes these statements into account and realizes that the more abstract Setian philosophy would certainly not be digested and understood even if it would be masterfully presented in this study, one can but thank the author for getting the basics right.

The following important (from the point of view of our public relations and toleration in society) assertions recur throughout the text:

* The Temple of Set is not a dogmatic group; everyone is allowed to have their own views on things and the general philosophy is seen as constantly evolving. The Temple is seen as a tool that should be used for individual self-development.

* The dualism that is crucial to the Temple of Set is that between consciousness and the objective universe (not between man and god or good and evil).

* The Temple of Set plays great stress on ethics and responsibility. The laws of the society in which the Setian exists are to be respected. No animal sacrifices or other bloody rites are tolerated.

* The Temple of Set is not a missionary group that would be interested in recruiting anyone at all to its ranks. It expects its members to find it by themselves, and
accepts only members who are refined and dedicated enough to understand its philosophy and uphold its ethical standards.

* The Temple of Set is not simply a counter reaction to christianity, but an eclectic philosophy based on a vast array of historical traditions and schools. (It is certainly not a devil worshipping gang or satanist movement according to the definitions around.)

* The members of the Temple of Set are often highly schooled, most of the Finnish Setians, for example, are University students (and certainly not drug addicts or frustrated ”graveyard teens”).

Who would disagree with any of these points? I really have to hand it to Ms. Rikkinen for getting these points about us right!

When one also realizes that the most often read part of the study will probably be the summary, one can only be happy about the existence of this study. Here is a translation of the summary:

"The purpose of the study is to clarify how the Temple of Set was founded, what its structure and philosophy is like – and how the typologies made of new religious movements and satanism can be applied to the Temple. Main sources are Black Magic written by the founder of the movement and Lords of the Left-Hand Path written by a Temple member Stephen Flowers. Aquino’s text is an outline of Setian philosophy. Flowers, on the other hand, describes Aquino and the Temple of Set in his book.

The Temple of Set is based on an Ancient Egyptian divinity Set, who is thought to be the first, who has represented consciousness as separate from nature. A central idea in the Temple philosophy is that Set has given as a gift to all mankind consciousness that is separate from nature. Realizing this depends on the individual, and no ”recruiting” of any sort is practiced. [Setians] seek to develop their consciousness (= soul, divinity) to a higher state via workings. Practising magic (lesser and greater) is called working. The developmental process, a part of which workings are, is called by the name xeper (kheffer), which means coming into being (to become). The basic proposition is that there exists a first form of consciousness (Set), in which human consciousness can participate, but only as a result of conscious development.

The Temple of Set differs from other religions because of its ideas about consciousness. According to Aquino the majority of religions hold that man and consciousness are a part of nature, and so such religions aim at merging with nature (=god/divinity). This is called the right-hand path. In left-hand path movements (into which the Temple of Set, too, belongs) such an idea of merging oneself with the godhead is not accepted.

The typologies that have been made on the basis of how movements relate to the outer world are the most suitable ones to apply to the Temple of Set. Especially Bryan Wilson's model proved fit to defining the Temple of Set. Wilson sees various movements as reactions to the outer [surrounding] world. According to him there are seven different such reactions. The
Temple of Set is a manipulative response to the surrounding world. The manipulativeness of the Temple means that its godhood (separate self-consciousness) is a force that [Setians] try to utilize by becoming more aware of it and using the evolving consciousness as an aid in everyday life. Another feature of manipulative movements in the Temple is the fact that [Setians] do not try to withdraw from the world and the surrounding society, but rather to live in it and to utilize it.

With respect to the Temple of Set and satanism I came to the conclusion that according to the definitions discussed in my study, the Temple of Set cannot be seen as satanism. The philosophy of the Temple of Set is not based on antichristian thinking and the movement hasn't been founded to oppose solely christian culture. Rather it opposes in general the conventional way of approaching and conceptualizing the relationship of man and god.”

I am glad that Ms. Rikkinen upheld so well the principle she avowed to uphold. When she began her studies of the Temple over three years ago, she told me that it was one of her interests to see to it that some of the misinformation about small religious movements would be dispelled. I think Ms. Rikkinen has pretty consistently upheld this ideal in her study. Of course the study could be a lot better (couldn't anything?), but given the constraints under which it was written, I think it is a fair enough veeeeeeery basic description of the Temple of Set. (The truly insightful descriptions must anway be written by Setians due to the intrinsically individualistic nature of our philosophy.)

This study is not something I would heartily recommend to a friend who wanted to know about the Temple (I'd rather tell about it myself and/or give original material written by Setians). (Would a christian recommend my analysis of his faith to a friend of hers?) But it is a study that I would recommend to nut cases, fundamentalist fanatics and perhaps the police. In short, to anyone who has no interest in getting at the core of our philosophy, but needs to see that we are not a threat to the society at large (or christianity in particular). I believe that this study by a student of theology will perform this protective function more effectively than any of my own explanations.

If any Setian has additional questions, I am available for dialogue. (The Finns can lend the study from the library of the theological faculty of Helsinki University, if they are interested. Ms. Rikkinen also kindly provided me with a copy, which I can lend).
Appendix 38

Traditions and the Left-Hand Path

Originally published in the Thing-Tide 1997 CE issue of the Hyperborean Codex
as Feedback to "True Magic – the Need for a Structure"

There were two things that I was favourably impressed by in your introductory letter. The first was the fact that you had done some honest exploration of a variety of doctrines (philosophies, religions, techniques). This is not necessary for someone who joins the Temple of Set, but I have found that it can often help a lot. When one has honestly tried out a few methods, one can appreciate new systems and methods a lot faster and more efficiently. While going thru a few systems one may have developed an experientially based perspective on what initiation can and should be about. I think your article ("True Magic: The Need for a Structure") demonstrates that this is in fact exactly what you have gained from your previous enterprises – more comments on the article follow soon.

The second thing that I liked about your introductory letter was its overall tone. It was sharp and critical; it demonstrated the qualities of an honest seeker. You have obviously not only messed with many a system, but also been aware of what you have been doing and what the various systems have been able to give to you.

Now, it is great to know that you also have a solid foundation in a traditional system (orthodox taoism). Having internalized one "whole" system can be a powerful aid in creating one's own personalized system (and indeed, during the internalization process one already recreates the system within oneself) – the system that is trimmed to one's Truest Self and can bring about the transformations that one truly desires.

Your article reflects well your background and current interests: I read it as your personal statement on what magic is and how a magical system of initiation (or individuation) should be constructed. An article of this abstraction level is a nice and sophisticated way to begin one's path within the Temple of Set. I hope I can convey my ideas accurately to you via the English language. Please ask for clarifications if you are unsure of what I mean!

You seem to understand initiation as a process whereby the initiate travels through a predetermined route of theoretically defined states of Being. This is basically in line with the Temple of Set (see below for further clarification). We see initiation as a punctuated process of development; the bigger steps in the process refer to qualitatively different states of Being (involving new powers and
perceptions). (This type of thinking can be traced for example to the gnostic, neoplatonic and hermetic sects of Late Antiquity.)

It seems that you accept the usefulness of the basic philosophical position of the Temple of Set: the distinctions made between the objective (OU) and subjective universes (SU), natural and non-natural aspects of reality etc. You also seem to look favourably on all the accessories the Temple of Set provides for initiation (the Reading List, the Inter-Communication Roster etc.). What seems to be lacking, from your point of view, is a ready-made structure ("main text of the setian tradition") that you could start internalizing and utilizing. It seems to me that you call for a framework that would show you the "place" of every bit and piece of the Setian tradition. My answer is: there both is and there is not such a structure within the Temple of Set. Let me elaborate on this.

If you want to see the initiatory structure of the Temple of Set, you'll have to look a bit deeper than the names of the degrees. You see, there is a definite Work for each of the Degrees. The details of this Work are individual in nature, but the deep structure is the same for all (though, one must add, that not all initiates will be called for the Work of all the Degrees – but here I am just illustrating a point). The deep structure can be said to form the "Setian way" of initiation – it is the framework peculiar to the Temple of Set (as your Crystal Tablet will show, this system has many structural parallels, but the States of Being – the magical realities – that the framework defines are unique to the Temple of Set).

The Work of the First Degree is awakening to an appreciation of his/her Self and learning to change that Self. Ultimately Pylon newsletters, Conclaves etc. are meant to provide the First Degrees with energizing experiences that they can use to change themselves. The work of the First Degree is a very hazardous process. One will just have to start somewhere and hope to find something that works for him/her. The Initiates and resources of the Temple of Set are there to enhance and advice the Initiate in this process. But ultimately the Initiate him/herself will come up with the means of changing him/herself. During the First Degree the Initiate must learn a few keys that bring the desired order to his/her life.

Some may already have acquired the capacity to "escape from the prison of their natural selves" and to change themselves before they enter the Temple of Set. Then the First Degree is mostly a time of adapting to the Temple of Set atmosphere/vocabulary and testing whether the Temple's philosophy and initiatory structure can help one with one's Quest. This, too, can be a tough thing to do – learning a new initiatory language, seeing what's behind it, and evaluating its usefulness to oneself is no brief undertaking.

So, the "structure" of the First Degree is internalizing the basic perspective
the Temple provides (as summarized in the Black Magic essay in the *Crystal Tablet*) and working with this (and other available) material to bring willed changes in one's Self. Once this capacity has been acquired, the Initiate passes to work with the "structure" of the Second Degree.

The Second Degree has made his/her magic work and has been Recognized as competent in the basic philosophy and ethics of the Temple of Set. The Second Degree needs to find out what s/he really is interested in – s/he needs to find an inspiration to work with. The Orders of the Temple of Set are there to provide this inspiration. The scope of some of the Orders is such that suitable Initiates can Work with them for decades. Some Orders have a rather strict curriculum (that might provide for some of the structure that you seek). Many Second Degrees work also with a variety of non-Setian systems, projects, etc, and find their inspiration and structure from there.

The "structure" of the Second Degree is not only having fun (though this is a great part of this Plain of Life), but also working with a variety of realities that can enhance and inspire one's Life. The Second Degree knows how to bring order (or chaos) into his/her Life – now s/he must use this power to uncovering his/her true will and then to fulfilling it. This is the deep structure of the Degree – otherwise it is a great plain of Freedom.

The Work of the Third Degree is synthetizing emotion and intellect. The Third Degree has become Resonant with Set, the Principle of Isolate Intelligence – and this has quickened his/her Initiation a great deal. The Third Degree Needs to communicate his/her Initiation to others. S/he needs to teach what s/he has learned. The Third Degree has achieved a certain degree of (partial, temporary) independence from and mastery of the objective universe. To continue and to further the flow of the Æon of Set within him/her s/he needs to further initiation in others.

The inner "structure" of this Degree is provided by any and all Ordeals that the Priest/ess needs to work with in synthetizing emotion and intellect. The capacity to synthetize emotion and intellect is needed in expressing/teaching the inner quickening that has proceeded in the Soul of the Priest/ess. The outer "structure" comes from the fact that the Third Degree needs to immerse him/herself in matter (the objective universe) and to communicate his/her initiation to others. This provides the catalyst needed to better realize, recognize and articulate the Flame that has awakened within.

The Fourth Degree has acquired a great overall familiarity with the Æon of Set as a whole; he has indeed Become an Entity that affects the whole Æon. The Fourth Degree has become an apprentice to his Higher Self, and now needs to Work on synthetizing the will and the unconscious. The contact with the Higher
Self sort of raises the Master out of the pull of the objective universe; s/he becomes separate from it and also its master. The Masters dwell beyond the objective universe, but if they desire to change its laws, a lengthy process/war is necessary. This is where the Orders come into play. The Fourth Degree must remain Essentially alone/separate (in the non-natural realm) and thus carve the Name of his/her Higher Self to the Pyramid that this Action creates (a Self-Aware Dimension fully separate from the natural order).

The inner, initiatory "structure" of the Fourth Degree is provided by the challenge of synthetizing his/her will and the unconscious aspects of his/her personality. The outer, rational "structure" of the Fourth Degree is "war" (against the forces of naturalization or non-consciousness). The Master must plan a Work that will ultimately introduce more consciousness into the objective universe. This often involves creating a structure (Order, Haus...) that will help others to achieve what they themselves have achieved. The Master must try to Remanifest his/her personal Initiation in order to distill the tools that might help others to initiate themselves and thus affect the world in the desired way.

The Work of the Fifth Degree is wholeness and synthesis itself. The Fifth Degree needs to fully realize and unify his/her Self. This unified Self then becomes an agent of change in the objective universe. The Fifth Degree will realize that a single Creative Will flows out of all the aspects of his/her totality – and that this experience has "secretly" (unconsciously or semi-consciously) been nurtured throughout his/her life. The Fifth Degree must express his/her synthesis by defending his/her philosophy in the wide world (by taking up a Word).

The "structure" of this Degree should be obvious. One must come up with one's Word (perhaps also Law and Formula), take up that Word and teach/defend it.

In the Sixth Degree the Word has sort of entered the collective unconscious. The Truth of the Magus has now become a generative power of the present. The Truth of the Ipsissimus affects both those who reject his Word and those who further his/her Work.

The inner "structure" of the Work of the Sixth Degree is transaeonic. Here the Initiate must balance the various existing Æonic currents so that they will continue to pull the Black Brothers out of the gravity of the cosmos and to sustain them and the Æon.

Maybe you will object that this is not the type of structure that you were looking for. If you are looking for the kind of "this is what the all and everything is and here are the instructions on using it properly" structure that many traditional religions offer, you will be disappointed. Such does not exist within the Temple of Set. But this is for a reason; we do not consider it a defect. Ultimately the Temple of Set is
not about any particular tradition (or neotradition). We are a "universalist" Left-Hand Path organization that seeks to abstract and teach the core structure of LHP Initiation. The Degree system gives an idea of the current level of our abstraction, but it is constantly being refined. The ultimate truth that a framework such as the Degree system will teach you (but only if you travel through it) is that no stage of initiation can be the final one. Every state of Being, every matrix you have entered/created, will inevitably require you to enter/create further states of Being (otherwise your living consciousness will not be sustained).

Perhaps, as you say, it is better to join the "root traditions" and learn directly from them, rather than to work with the Setians who have knowledge of the given systems. It depends on what you want to learn. If you simply want to internalize a traditional system, then the Temple of Set is not of much use. If, on the other hand, you are interested in LHP traditions and/or LHP recastings of traditional systems, then the Temple of Set can be useful. The advantage the Temple of Set has is that its researchers are looking at the traditions from a very refined, universalist, LHP angle. There are many Setians who are actually reawakening long-dead LHP traditions (or suppressed LHP streams within otherwise RHP traditions). Many of these Setians are either scholarly experts on the systems in question and/or have actual, living contact with the root traditions.

I think you may not yet have realized what the Temple seeks to be and what it doesn't. The Temple of Set is not a thing that you should give your Life to; it is a tool that can intensify your Life. You must have your own life goals and desires when you come to the Temple. We do not furnish people with ready-made solutions and life-patterns. We just enhance their ability to make their own solutions and to fulfill their own desires. We are a tool, not an end in itself.

We are not the kind of tool that would tell you what to do and what to believe. We do not seek to give a complete system (but will help you create one for yourself). Neither are we a tool whose only message is that "you have to design a magic procedure by yourself, and others will recognize your work" (as you put it). The Temple of Set works as a forum that has been known to provide for great synchronities. Here you might find the people that can teach you the few things that can be taught. Here you may find a bunch of people who already happen to have worked with the things that you have been looking for. These processes might enhance and speed up your evolution. But none of this the Temple of Set can promise to you. You'll just have to take your shot, and we'll promise to assist you as best we can.

The question of a LHP methodology that your article poses is a very important one. It is something that occupies Initiates of the Priesthood every time they encounter a new Setian. The truth that I have learned is that actually there is
very little that we can do for others – and we certainly can do nothing on behalf of others. Our Initiates must find their own way; all the important things must come from the Self and most often do occur Alone. But the Presence of other Setians and dialogue with them has proved to be a great asset and inspiration at least to my Initiation. The States of Being and capacities that I have Seen in others have many times awakened in me a Sense of Mystery so great that I have worked for years to obtain what they have. Many valuable things I would never have witnessed nor experienced outside the Temple of Set. But this is not meant to be a reason for you (or anyone else) to join the Temple of Set. You must have your own reasons.

It is hard to summarize what the Black Magician needs to do. The first thing is certainly an understanding of what the Left-Hand Path is about. In his book The Lords of the Left-Hand Path: A History of Spiritual Dissent (1997) Dr. Stephen Flowers has narrowed down the criteria of the LHP to two things.

First, to qualify as Left-Hand Path, a system must incorporate an element of antinomianism. LHP Initiates should be bold enough to create inner strength by going against the grain of the culturally conditioned and conventional norms of "good" and "evil". I think that antinomianism is the outer side of becoming a true, Self-defined individual. Identifying with the symbols of conventional evil will provide one with the separation and fuel for the process of attaining inner independence. (This doesn't mean that the LHP practitioner would be a common criminal – not at all. It simply means that the LHP Initiate will not adopt his standards out of ignorance and convention, but will rather seek to base his ethics on more rigorously attained, personalized understanding and enlightenment.)

The second criterion of the LHP is that the given system must be based on the idea of Self-deification of the individual. Dr. Flowers has summarized this complex idea (the second criterion) in four criteria (that I am here paraphrazing):

(A) Self-deification. The system provides for the attainment of an enlightened (or awakened), independently existing intellect and its immortality.

(B) Individualism. The intellect to be enlightened and immortalized must be that of an individual, not a collective body.

(C) Initiation. The system cannot be LHP if it starts with the notion that people are divine to begin with. Rather it must incorporate a system of stages created by the Will of the magician. The Initiate acquires the enlightenment and strength of essence envisioned by gradually going through the created system on stages.
(D) Magic. Practitioners of the LHP use some spiritual technology to cause the objective universe to conform to their self-willed patterns. So, the LHP is characterized by an effort to gain a "permanent, independent, enlightened and empowered level of Being" as Dr. Flowers puts it. (You may want to reread my description of the Degrees of the Temple of Set and think about how we have incorporated the process of Self-deification into our system.)

In my opinion Dr. Flowers has also nicely summarized what other things a LHP Initiate needs. Enclosed you will find a copy of an article I enjoy a great deal: Notes from the Night-Book of the Magus - elements toward a Left-Hand Path Methodology. This was written by Dr. Stephen Flowers and published in *Runes* (vol X:2), newsletter of the Order of the Trapezoid, in XXVI ÆS (1991 CE). Maybe this article will give you additional insights and hopefully also help you in putting some of the things that I have written in their proper perspective. Here I will give you my own summary of the point of this article.

The LHP practitioner will, of course, need a variety of mental training before he can get anywhere (see points 2, 3, 5 in the article). Another important thing is understanding what magical cosmologies and psychologies are. The full realization of this can only be attained if the initiate has both mastered a traditional system (see point 4 in the article) and created a purely personalized system (see point 6 in the article) of Greater Black Magic. The important point in creating (and/or adopting/adapting) a personal cosmology and psychology is that the magician must have a model for (1) the objective universe (what the world is like) and for the (2) subjective universe (what the Self and Will are – and what other entities the Mind is composed of) – and (3) for the interaction of the two (how the OU and SU affect each other) [see points 7 and 8 in the article]. And most importantly, this whole process of Self-development and articulation of one's own world-view must be fueled by a desire to make changes in the objective universe (see point 9 in the article). Only in action can the usefulness of any magical system be defined – and refined!

So, what we are saying on the LHP is that there is no objective, disinterested and true map of either the world or the soul(s). The truth that you'll keep coming back is, however, the fact that there is a "world outside" (OU) and a "world inside" (SU) – and that the sovereign Will of the Initiate can master these both if one knows how to awaken and empower it. Various systems conceptualize these worlds in various ways – but for the LHP practitioner the important thing is to create a personally pleasing system that works. This is no easy task; it requires a great deal of work. But the understanding and power that comes as a result of such an enterprise is
great. So, the basic building blocks that you need on the LHP are defined in the Black Magic essay of the *Crystal Tablet*: OU, SU, natural, non-natural... Initiation will come about when you enact these building blocks, apply them to what you know and what you desire. The true Black Art is in the building – both the process of building and the finished product.

I have found that almost any magical system (any structure) that incorporates the OU and SU and provides for the means of their communication can work (if you know what you are doing). The advantages that using a particular magical system can provide can in my opinion be summed up in two things: passion and precision (this, also, is something I have learned from Magus Webb and Dr. Flowers). Passion and precision are the key ingredients of successful magic. Some systems (such as my reconstructions of the Finnish tradition; and the Ammonian way of Initiation exemplified by the Order of Amon) spark in me a great Sense of Mystery and Meaningfulness. They awaken and empower me so that my Magic becomes more passionate – hence more effective. Some systems (such as the Runic one and the Gurdjieffian one), on the other hand, deeply appeal to my sense of symmetry and "cosmological aesthetics". They seem to be very detailed and "correct" maps of my inner and outer world (when properly interpreted). When using these detailed systems I get the feeling that my magic is more to the point, more precise and refined – hence more effective. The best results come when I do my magic as precisely and passionately as possible – this, my "ultimate magical system" is still under construction (though some, small parts of it seem to have become transpersonal via Pylon work). The important thing to realize is that in the end the system, the tool, is not the key ingredient – it only articulates/refines and empowers the effects of my sovereign Will.

Now, I would like you to further reflect on your experiences with taoism (martial arts, philosophy, medicine, magic, geomancy, inner alchemy...) in the light of what I have written above. Does this system (taoism) work for you? Does this system "sound right" to you; does it resonate with your sense of aesthetics and with your perception of reality? If you answer positively to these questions, then maybe you can use taoism as a tool for your LHP Initiation? To further evaluate this, you may consider what kind of results can be obtained by the taoist structure or method. Perhaps you might want to write an article about taoism for the *Hyperborean Codex*? Maybe something about how taoism views the OU and the SU distinction and what kind of methods it incorporates for their communication (magic)? (If you write such an article, please include something on how you came to learn taoism. I would also be very interested in your response to my thoughts in this letter; perhaps we could publish this discussion in the *HC*. Please realize that all of this is just a
suggestion that I think might help you think about LHP methodology – you are not required to write anything if you don't wish to.)

Lastly I would like to repeat my invitation; come and meet us at the International Conclave this year in Germany (you should receive a formal invitation soon). There you will get a good glimpse at the variety of results that the Setian initiatory system has produced. There you will feel what the Essence of the Black Magic of the Temple of Set is like. I think that after this – given your well-informed and enlightened background – you will know whether the Temple of Set can provide you with the tools that you need.

With continued best,

Xeper!
Appendix 39

Early Morning Truths

Death is a Curse that limits my freedom, yet also a Friend that creates for me a World to explore. The less ”freedom” (= time to waste) I have, the more intensity Becomes available, the higher level of Consciousness I can access!

   Love binds my Freedom, yet transforms limits into Meaning and Beauty – Lights the Flame of Desire and Joy! Love is the Power!

   Everyone's designs will fail, yet Struggle builds the horizons anew – the Presence of the Self is the constant!

   Nothing is True save that Struggle creates a Will, a Purpose, a trail of Truth... Everything is permitted – though Struggle is Required!

   I am a Flow, a conscious Flow, where do I Desire to go? What is the Effort that will sustain my Self?

   Today is a Lifetime, one World to be explored, one limit to be enlightened by Meaning and Beauty, one Truth to be struggled for. There is no other World! There is no other Way (for a Self)!

   I bind mySelf into the Flow; I invite Death to teach and Awaken me; I Swear and Dare to Love; I welcome Struggle to enhance the Flow; I Will and Decide my Truth.

   Xeper!
Appendix 40

Aurora Borealis Lodge
Scandinavian Lodge of the Order of the Trapezoid

The Statement of the Lodge for Set XVIII
international Conclave at München in XXXII ÆS/1997 CE

Lodge Master: Sir Hassein, K.Tr. (DenytEnAmun, III°; Finland)
Founding Lodge Members: Sir Tapio, K.Tr. (Tapio Kotkavuori, III°; Finland)
Sir Megrez, K.Tr. (Periben, II°; Sweden)

Geographical area: Scandinavia (and Europe as a whole until local Lodges emerge).

Preliminary aims: (1) To make any desired facet of the Constellation of the Trapezoid an accessible and viable initiatory tool for Scandinavian Knights of the Order of the Trapezoid; (2) to further and protect the Workings of the Order of the Trapezoid and of the Temple of Set in Scandinavia via real magie; (3) to enrich and strengthen the Order of the Trapezoid via the exploration and (re-)creation of Scandinavian cultural systems (traditional/modern; mythological/neomythological ...).

Mythological inspiration: The phenomenon of Aurora Borealis (Northern Lights) along with its mythological and neomythological interpretations and initiatory applications.

The phenomenon of Aurora Borealis provides for a fascinating and multifaceted area of study. There are, for example, definite forms of the Aurora Borealis: arcs, corona, curls, even black or invisible auroras; definite cycles that auroral displays follow; definite periods when auroral activity is at its strongest (at autumnal and vernal equinoxes; every 11th year). The Aurora Borealis also has a sound peculiar to itself – as those taking part in the inauguration of the Lodge will hear.

At its core the Aurora Borealis is caused by particles from the sun entering the earth's atmosphere. This provides the Aurora Borealis Lodge with its starting point initiatory interpretations of the phenomenon.

The Northern Lights are the visible manifestation of messages/impulses/currents from the inner Sun (Higher Self, Sowhilo) of the initiate. The aim of the Auroral Initiate will be to Become a conscious sender of the inner Sun's
particles on Earth. The Auroral Initiate will seek to rise up to the level of her inner Sun and send an Auroral storm (partaking of the Essence of the Self and the Æon) on Earth. The deeds of the Auroral Initiate are to leave a luminous trail in the World of Horrors – a blueprint and Mystery that other would-be Initiates will feel drawn to. Doing from the Heart of the Fire and the resultant halo of Consciousness should be the hallmarks of the Lodge.

As Sir Tapio put it to me: Aurora Borealis represents the "Walhalla glow" that results from exercising one's divinity in the World of Horrors by Doing and Struggling in a real O.Tr./LHP way. This "Northern Lights Feel" will attach itself to those Lodge members who manifest their True Self via initiatory Work.

Sir Megrez offered a few relevant reflections from the Swedish context: "In short – for me the Aurora Borealis is the light (or reflection) from the shields of the Valkyrjes – sent by Odhinn as his messengers. This specific light (with the scientific explanation of originating from the Sun) represents to me Sowhilo – the Black Sun (if you wish: the Sun appearing in the dark/black – if you see my point). In this case I see myself as a Valkyrja, and it is my Self (Jungian) – which I connects with Sowhilo (which you will see in the upcoming issue of Black Runa Pylon newsletter) – that reflects, it is my Being that reflects, for others to see what I have Become. By this I am the messenger of Odhinn (Set). One interesting old myth in Sweden is that the Northern Light is because of the Lapp-magicians which by magic transform their brooms to horses and then ride up to the mountains in order to celebrate with torches and fire – and this is the light we see. Lapp-magicians → Valkyrjes ..."

In the Finnish context the mythological character closest to the spirit of the Lodge is Ukko. Ukko is a god of thunder, ruler of auroral displays and the rainbows, victor over the powers of death – a being living at the mythical centre of the cosmos. In Finnish folk poetry the Northern lights were seen as a manifestation of thunder (or alternatively as "matter which had not yet matured to thunder"), and so for Finnish Knights the Aurora Borealis Lodge may simultaneously act as a Gateway to realize the Way of Ukko, highest god of the Finnish pantheon.

It has been suggested (by Brita Polttila, a Finnish scholar) that the arcs of the Aurora Borealis (that appear as "low hills" which are suggestive of permanence and stability) may have given rise to the idea of the mythological centre of the universe, the sacral land of death and birth. I would not go as far as saying the mythological centre of the universe would have arisen from a vision of the Aurora Borealis, but I would assume the centre would have been recognized in Auroral displays. In Finnish lore the centre of the Universe is dominated by the navel or mountain of the land, sea, sky, water and marsh. This centre is described as being bright or multi-coloured. It can be called the nine-stoned navel; iron or fiery barrel;
brass brands that upon removal release the sun; a golden circle; a brass basket; a golden cradle in which the fire is rocked to sleep – all images that could well have been recognized in Auroral displays. Moreover, according to Finnish lore, the centre of the universe is defined by multiple arcs; it has many layers and multi-coloured lids. Sometimes these are called the nine (or six or eight) multi-hued covers. Wide spaces open up from the different levels just as in Auroral displays.

At the centre of the Universe reside the powers that determine human "destiny": good/evil spirits, ancestors and other spirits of various sorts; dead shamans to be consulted; the sons of Kaleva. It was also the home of the shaman and smith culture heroes, Väinämöinen and Ilmarinen. But most pertinent to the Lodge, there ruled the most powerful of all, the god of thunder, "Ukko, hub of all the heavens".

At the centre of all power new worlds were given birth to during the cycle of the season. Links to this mythical centre were described as "threads" in Finnish hunting charms. Such mythological Gateways were for example the evil Gates of Pohjola, the Golden Gates of the people of Tapio that "glitter on God's charcoal hill". In Finnish tradition auroral arcs and rainbows (not to mention the Milky Way) themselves acted as bridges to this centre.

These are but a few preliminary glimpses of the Auroral Self of the Future: the Trapezoidal Being of the 21st century... The Aurora Borealis Lodge seeks to act as a "thread" to Envision and lead to this centre of the future World/Life/Self.

*Walhalla*

Sources in English:


Www sites of interest: Well, there are many good ones. Just search for "aurora borealis"!
Appendix 41

The humility to resonate...

Email to Sir Rudra, October the 7th, XXXIII ÆS/1997 CE

Dear Sir Rudra, thank you for a very courageous report!

I have noticed that true Rites of Passage tend to involve quite a bit of "not so beautiful" aspects. These aspects, however, often – if worked out honestly and with true humility – give one the strength to return to a place of optimal resonance, with a vengeance indeed! I have seen this in others for so many times that I've occasionally learned to recognize it in myself, too.

For me, the road to truly embodying a new state of being goes through a half-conscious denial. I as if practice some "non-conscious" activity to finally demonstrate to myself that I indeed have come to a point where this type of stuff cannot keep me from the new level of operation. Then, having seen the opposite, I "mature" to work on the new level – with a vengeance again. That's a type of solve et coagula that I have learned to recognize in operation and Know that I can overcome – and even realized that I perhaps Need to go throught this type of phase to fully crystallize as the new Being.

From my point of view your story is an example of a very, very hard resistance of this type "testing" you to recognize your own "limits" and "necessities". Once these have been checked onto honestly, your Greater Self will Know that you are true enough to it AND TO THE REALITIES OF THE TRADE (initiation, human life) that the optimum resonance frequency can again be entered.

This is one of the Shadow aspects of Initiatory Life that I do not Understand completely nor do I think that we give it enough attention. I personally, have gained the best insights into this type of stuff in... OSOM dromenons. The Death one in Salem awakened me to some realities of my personality that I worked for years to "patch" and understand.

This year in Munich I had the opportunity to humiliate myself by telling publicly (in the OSOM Dromenon) about my previous relationship. Some aspects of it were pretty painful to me in the sense of Seeing the suffering I had unintentionally caused to my partner (basically by not recognizing that we were too different to make it work out no matter how hard I tried). This process, however, and going through the consequences of it in real life taught to me a lesson I have never forgotten. Finally seeing the tears on her face as I told her we would have to part –
and at that moment (and its subsequent meetings) Understanding the suffering my actions had caused – so strongly enshrined in my being the following lesson that I have never since made any slip into that direction: I will never again unite with the forces of unconsciousness. This will always, despite being cosy and comforting at times, bring unnecessary suffering into the World. I think this experience for the first time really awakened in me a genuine sense of Magical/Objective conscience (Aletheia) that has not only stung me but also guided me ever since.

This experience led to the most successful initiatory activity I had had for years: joining the rektorhaus when it was instituted, moving into a new city, starting new studies and so on. I think it also ultimately began the trail that led me to the Order of Amon and to discovering a great portion of my Work that had previously been Hidden from my active consciousness. But more of these things later - when it is the time to manifest them.

Even though I had worked all of this out on my own, I somehow sensed that I needed the "humiliation" of telling it to others and showing that I am as vulnerable and subject to the realities of Life as others. This gave me a great deal of strength in some strange way – and also almost as if reestablished the position we as initiates like to be in... That of being able to sense and follow the trail of optimum resonance. A Road and State that on the surface allows for a great deal of independence from the hazards of Life – but also, as I've learned, requires that the hazards still be realized and given a true consideration in one's Life.

Well, that would be my gloss on "what does all this have to do with resonance". There are other answers that I could think of, and I am not at all suggesting that this interpretation would apply in your case, but I just wanted to share this quick, off-hand observation about "occurrences of the same order" in my own life.

Walhalla!

Sir Hassein
Appendix 42

An Arrival

An email to the Magistry of the Temple of Set
on 2nd of January XXXVIII ÆS/1998 CE.

Dear Fellow Dwellers in the City of the Pyramids,

greetings from Finland!

Since all of you may not have followed my initiation too closely, I thought it might be a good idea to let you know of some things I've done recently and also of a few of my Æon impacting plans.

I see the Magistry as the long-term (if one can still speak of long times when almost anything can be accomplished in a matter of few years) engineers of the Æon of Set and thus I think the Æon modifying/enhancing Deeds of one's fellow Initiates should be of interest to all.

During the past Year I have opened a door to two Realms that are very important to me and for my Work within the Æon (and Temple) of Set.

The first is Uralic spiritual tradition. After two years of intensive study in the Uralic languages and beliefs, a few University essays and international presentations, a number of Magical Workings along this line etc, I have gained what I Feel is a valid (noetic) link to the core of the "Uralic Spiritual Tradition". This is a very controversial concept in scientific circles (since there is so little material to use), but having tackled most of the scientific issues to their depths, I Feel I am ready to use an intuitive/imaginative approach to reconstructing functioning (= initiatiorily useful), aesthetically pleasing and intellectually stimulating world maps, psychographs and working methods based on the traditions in question.

This Work has immense potential for Uralic speaking peoples (there is nothing like unlocking the secrets of your own tradition), though it may have little impact on the Indo-European speaking members of the Temple (except for the recognition of the Temple's growing internationalization).

My Dream is to found an Order dedicated to this study and the application of the Magical Principles drawn from therein. I have a few options in realizing this Dream. To put it crudely:

(A) I can hone the concepts and approaches within the Order of the Trapezoid (and
reaktorhaus) as a part of my M.Tr. Work, then perhaps found a Haus based on these
concepts, and only after all this found an Order.

(B) If the Dwellers in the City of the Pyramids think that the Æon would Need this
sort of an Order (first Order founded by a non-Indo-European speaking person,
dedicated to the study of a non-Indo-European paradigm [except for Egypt])
sooner, I think I could found it around midsummer 1998. (I think it would then be a
little like the Order of Merlin which is still figuring out its curriculum
and the like – though doing a hell of a job in that.)

Please let me have your thoughts on this. During my Ordination Ceremony to the
III° in Salem, Massachusetts, Ipsissimus Lewis consecrated my hands to "work
strange wonders in strange lands", and I think this is in a way a Work inspired by
his consecration.

The second Realm I have penetrated is that of Higher Conscience (Higher
Emotion, Heart). Since I was a I° I have been intrigued and inspired by the Work of
G.I. Gurdjieff. My interest has spawned many presentations, writings, workshops
etc here in the North. But until about a year ago I approached Gurdjieff's legacy
from an intellectual/rational/linguistic point of view. Upon my Becoming an
Initiate within the Order of Amon a year ago I realized the most important
challenge in my Life (at this point of my Initiation) was the Heart. This realization
led me to a whirlwind of synchronicity, in the midst of which I discovered my
Name (DenytEnAmun) – actually a process of almost ten years, spanning from my
Conclave O.Tr. Working in 1995, to the Order of Amon Working I did with
Magistra Hardy at the Munich Conclave, 1997. During last year I Felt my initiation
centering around the Name and Concept of DenytEnAmun, seeking to integrate all
aspects of my initiation into a new paradigm in order to best utilize them from this
new vantage point.

During the past months I have come to Feel that the best way I can Manifest
DenytEnAmun is by melding my Order of Amon work with my Gurdjieffian work.
I think the deep core of the Ammonian Path of Initiation resonates with the
substance of Gurdjieff's alleged Word, Aletheia (Not-Forgetting, Self-
Remembering). A third thing that resonates with this interest of mine is the Soa-
Gild of which I have become the European and South Pacific Director.

I think a synthesis of these three (OA, my Gurdjieffian pursuits, and the
Soa-Gild) can help me bring some of that Substance that I call Higher/Objective
Conscience to the Temple of Set. I see it as a Working of protection for the Temple,
an avoidance of fragmentation and imbalanced over-intellectualization. It is not
impossible that this pursuit would receive some other formal structure (an element?) in the future, but so far I feel it is best to proceed within the established structures. There is a lot of gold for me to mine and implant.

So, these two things are what DenytEnAmun will seek to bring to (and/or strengthen in) the Æon of Set. I hope to receive your support and help—not to mention comments—in this.

I might also mention that early on in the Year 1998 I will launch the English and Finnish language web pages of the Kalevala Pylon of Finland. I think I am following a strategy close to that of Magister R.W. in that I intend to make the pages rather sizable and put online a lot of information. This will not mean the breach of confidentiality nor that I would publish everything, but I do intend to make the site a lot more informative than most Pylon sites. I think it is time for this move taken the growing public sides of the Orders etc.

I am planning to give the Priesthood a chance to preview these pages before I announce them to the public so that I can receive feedback from more experienced web page developers.

I am also navigating the Kalevala Pylon of Finland (and the other Pylons in the North with the cooperation of their Sentinels) to a more "success circle" oriented than "arcane lecture" oriented body. Partly as a result of the Munich Conclave I think this is a move in the best interests of the Æon. I am not so much thinking of "cash value" but of the ability to have real world success in order to enhance one's life and initiation.

Lastly I would like to thank all the great Souls I have met within the Temple of Set for their tireless dedication to our core principle, Xeper, and for their true zeal in guarding the Æon. Since a teenager this has been the Dream I have wanted to Live and it is only through the help of the tool known as the Temple of Set that it has been possible. For this I need to thank Michael Aquino for bringing into being the single most meaningful tool in my life. I send him my Essence Wishes for this Heroic Deed. You may all rest assured that I will stick these principles and values, and that my Recognition among the Dwellers of the City of the Pyramids will only make me more humble and dedicated.

Your actions throughout the years have shown me that the Temple of Set is wise enough not to be biased to any linguistic, cultural, genetic, or (legal) age group in any of its dimensions. This, I think, is something we must maintain and cherish if we are to be the true spearhead of the Work of the Prince of Darkness on this Earth.

Xeper!
DenytEnAmun, IV°
Appendix 43

Scholomance Pact

The 9th of May, XXXIII ÆS/1998 CE

My Pact with the Scholomance Element is that I will:

(1) enact in my own Life what I have learned of the Uralic spiritual tradition
(2) distill a methodology of re-awakening Uralic spiritual tradition
(3) and publish the results in the form of a manual, a book.

In this Work I am taking up the Challenge that Väinämöinen, the archetypal shaman and poem singer of the Finns, has presented to me.

First there was the Challenge of harnessing the Force of Iku-Turso, that Uralic stream of Power flowing within the Finns. The six years of the Kalevala Pylon have accomplished this.

Then came the Challenge of learning to cognize the Essence and Function of Väinämöinen. My studies at the University and running the Poem-Singer Circle have prepared me for this.

Now it is time to move on and thus I call forth all the gods, wardens and spirits that hold the key to the Mysteries of Uralic spiritual tradition. May you Work with me to re-awaken and increase the Power, Presence and Worthiness of our tradition on this Earth!

In fulfilling my Pact I take it as my Challenge not only to further the Uralic spiritual tradition itself in the objective universe, but also to strengthen myself as an authority on and a Teacher of this very tradition.

And by my Bond with Set, may this Work also contribute towards making the Temple and the Æon of Set a more powerful Gateway to the Left-Hand Path in Finland.

May the Holy Bear strike me down if I fail due to lack of effort or negligence.

This is the Pact that I present to the Scholomance Element.
Appendix 44

Shamanism and the Left-Hand Path

[DenytEnAmun: "Some notes on which I based my Ultima Thule Pylon V talk on shamanism. Includes an early version of the Idea for the OCB, then called the Uralic Order].

Man is finite.

Every experience is constrained by its context.

Totality cannot be fully known or controlled by consciousness, because every conscious experience has its limitations in terms of context.

Initiation is about context management.

Any experience can be had by creating the appropriate context.

The process of conscious existence can be steered and empowered to the degree of attaining semi-divinity. By this I mean relative independence of the contexts that normally steer men (within and without) and the ability to actively engage in maintaining one's life contexts.

Since everyone's situation is different, this process cannot be standardized. The ability to stay awake and actively steer one's life requires cognitive fluidity and a commitment to continuing one's initiatory process beyond one's immediate plans.

The Guide in the process of Left-Hand Path initiation is the initiate's Need. The way to empower oneself and to continue experiencing a meaningful life is by learning to listen to one's Need. There can be no real independence without a certain level of crystallization. Need provides the direction in which the initiate seeks to reshape herself and her life.

Every crystallization will ultimately require that consciousness stretches itself beyond that very crystallization. Initiation is an open-ended process just as human consciousness is a workspace constrained by context.

We cannot come to know absolute truth or the totality of existence, but we can achieve the eternal aim of Left-Hand Path initiation. We can create an internally
coherent and functioning model of the worlds within and without, an interface between the Objective Universe/Subjective Universe that will facilitate our transformation into a semi-divine force in the world.

A Gurdjieffian analogy: We must control our awareness/consciousness by active effort (Aletheia, conscious labor). And we must synthetize the contexts that constrain our experience so as to enable us to see what we (and the world) really are and Need to be (voluntary suffering). We must empower both our staying power and the unconscious processors that constrain our experience and function.

To become fully aware of itself and to attain its semi-divinity the initiate needs to enter an initiatory School. This is a more or less required preliminary to fully setting on one's own. Without this phase it is simply very difficult to find the strategic resistance that can help the initiate to become aware of all the facets of their life that constrain their experience and potential.

My Need, at this point of my initiation, is to found a Left-Hand Path School based on the Uralic spiritual tradition. Since that tradition is largely shamanistic, I would like to briefly show how I see shamanism as a legitimate Left-Hand Path methodology and initiatory Path.

As I understand it, the core of any Left-Hand Path methodology is to help the initiate attain sovereignty, an empowered state of relative independence from the cosmos coupled with an enhanced ability and effectiveness in fulfilling one's Need. The system we have must enable us to effect the what it and to create what is to be so that the sovereign process of Becoming can continue.

Since I am working with a traditional system it is useful to rephrase this aim as three distinct but interrelated things:

The LHP initiate needs to create a personal:

· cosmology
· psychology
· and the techniques of maintaining and effecting both the the above so that sovereignty will ensue.

The ability to understand the self and the cosmos and to effect them requires that we have a workable map of both. A central thesis of Left-Hand Path initiation is that one's cosmology and psychology need to be compatible and interrelated. The
inner and outer world must be mapped so that the Will can become sovereign over this scheme.

This is an important point. If you think of the maps that are usually provided to us, they lack this feature more often than include it. Even if some of the theories we are presented with would be somewhat compatible in cosmology and psychology, they seldom have room for the central idea that the Will (or consciousness) must prevail over other forces. Usually you get something consistent, but the thing that ultimately runs the show is the unconscious, God, life force, or whatever.

Another thing a Left-Hand Path initiate needs to have in addition to a consistent and consciousness-recognizing psycho-cosmology is a magical technology that will utilize this map and enable the initiate to effect her desires and to reach her goals.

Now, usually the techniques we use on the Left-Hand Path are very direct in the sense that we seek to strengthen our sense of Self and such abilities that have to do with the direct manipulation of the universe(s). You could think of Dr. Flowers' Runic system as a very prime example. It starts out with galdr-like rational and awareness enhancing methods; uses symbols to effect the world and order one's consciousness.

The type of shamanism that I have in mind is a little bit different in methodology. At least on the surface. You have these weird sessions where you lose consciousness and are "possessed" by spirits and stuff. How does this further the aims of the Left-Hand Path? How is the Will being made sovereign and one's desires fulfilled?

Those who were in Munich could see the psycho-cosmology I am currently using. I will not go into that now, but will address the issue of methods. I have a version of "Uralic" inspired psychology and cosmology that in my opinion can facilitate LHP initiation. But what is not so obvious is how can the methodology of shamanism aid the self in becoming sovereign.

[OUP maps and methods as LHP]

Now, we could think of the Temple of Set as a tool in two senses:

- The Temple philosophy opens up certain possibilities that enable the initiate to be empowered in contemporary society.
- There is the Priesthood of Set that is a teaching tool of certain techniques
The Uralic Order seeks to be a particularization of both of the things the Temple is.
· The core idea the OUP provides the initiate with is that the Re-Awakening of Uralic spiritual tradition in a LHP context is possible. This empowers those who have a Need to work with this tradition for whatever reason be it due to linguistic/genetic roots or general affinity.
· The OUP seeks to create a line of tradition bearers who can pass on certain techniques in a manner akin to that of the Priesthood of Set.

The Temple of Set is universalist in its approach and theory. The OUP is focused on a given tradition and methodology. But both are Left-Hand Path Schools. The reality of any teaching can only be known if it can become intersubjective. This is another reason why Schools are Needed. They serve to objectify the inner attainments of seasoned initiates.

Any context can be created.
Any experience can be had.

But the LHP requires that:
· the reality of the Self be known
· the matrix of the Flesh (Objective Universe) must be explored and used to enact one's Vision (Need)
· and finally that Xeper be exported to the objective universe, otherwise the potential for creative possibility and conscious Need-fulfillment will be lessened or extinguished.
Appendix 45

**Tomb of Transmutation**

(November 27, XXXIII ÆS/1998 CE)

A direct step into the Heart  
The Flame of Lucifer Felt  
A raging emotion sent  
into the center contained

In Silence I pull and bend  
like a magnet my Higher Sense  
taps on the Essence and sends  
an invisible thread of Fire

that strikes a silver melody  
in a pitch black World  
a sarcophagus without sound  
sealing the pulse inside

All that I was is not  
and slowly the dark glow  
burns away and eats up  
my precious Soul.
Appendix 46

Transmutation

(December 2, XXXIII ÆS/1998 CE)

"In no choice there is every possibility. My hand beckons..."

Transmutation is currently (1998 CE) the most relevant initiatory principle in my Life. It is not a principle that can be successfully applied without a truly solid grounding in reasoning and the manipulation of the objective universe (via working with other, perhaps more rationally understandable/explainable principles). But since transmutation is the one principle that bugs me all the time, I decided to write about it first.

Maybe I should even rephrase the above. I think transmutation is not something that can be just picked up and worked with from scratch. It is a principle whose usefulness lies at the "end of the road" of some people's initiation. Therefore I do not expect this to make much sense to a lot of people now. But I Know from my own experience that those who will eventually Need this principle will recognize a curious something about it far before they can (or should try to) apply it.

Transmutation is a direct step into the Heart. It is a step into Fire. It is crossing the shortest distance in the world in the most direct of ways. It is clearing the way and just getting to what Is and Must be. It is total commitment to the one thing that the Heart dictates.

Trans... Mutation. Like transformation (metamorphosis), transmutation involves a qualitative change. When people seek transformation it is usually into something that the rational mind can conceptualize as more positive and potent than one's present state. This is the core of Setian initiation: you come up with ideas on how to change yourself (and the world) for the better and then go for it.

In the case of transmutation, however, the result may be something that your mundane personality does not find attractive at all. It may even be that the magical personality you have created over the years will find the results of transmutation displeasing or frightening. What makes transmutation worth it is that it enables your deepest Self/Truth emerge in its most Real form. That is, if you can endure the process and find the strength to trust your Heart amidst all the confusing signals involved.

I find that transmutation is not so much a crystallizing force rather than a re-crystallizing impetus. That is one more reason to call it a branch of mutation. You
see, when you have it all figured out, most of the crap inside your head cleared and a bunch of magical and worldly powers generated, it may hit you that there might still be more. Maybe the way you have yourself figured out is still not the deepest and most Real vision there is?

Perhaps all the hard work and planning as to what you wanted to achieve in Life is still flawed in that a lot of it has come from not only your mundane enculturation but also from your initiatory culture. Maybe you don't really want to be the "next this and that" and follow in the footsteps of your Teachers? Indeed, despite how well you are doing by the measures of your initiatory School and peers, might there still be an Unknown within you that takes you beyond — into something that is truly unique to you and where no one else can go?

This is where transmutation got into play for me. I had travelled around the world for Setian gatherings, pioneered about every possible Setian formation (Pylon, gathering, project, Lodge...) in Scandinavia and attained reasonable success in setting up my own branch of magical studies and systems.

In early 1998 CE I launched a bunch of projects into the objective universe that were designed to further me and my cause as I had myself figured out. It turned out everything was working well and I was getting everything my projects needed to succeed. But then something hit me.

Something that I had vaguely felt in the Temple of Karnak in Egypt in 1988. Something I had seen embodied in Salem, Massachusetts, in 1992. Something the realization of which the Shub-Niggurath Working of 1992 had staged. Something that had in fact been present throughout my initiation, but that I had not been able to work much with until about early 1997.

Oh shit, I thought. I quit much that I was doing and for over a half a year literally turned every field of my life upside down. It was a painful process for everyone involved.

Transmutation. Sheez. I think this was the most frightening thing that could ever face me at that point. I thought I had been mostly done with it by articulating for myself a mill of Becoming that put everything I was about to do in perfect order.

It turned out I was wrong. When I realized this I allowed myself to become Unknown to myself again.

Goddamit, due to my years of rational training I fully acknowledge the difficulties and shortcomings of picturesque language and metaphor in describing initiatory processes. Through my own experience I KNOW how difficult it is to get to a point where such an approach is truly useful. And my rationally crafted plans are at war as to what would be "useful" and "proper" for me to do given who I am
(culturally, personally, with respect to my School...).

But all of this comes from outside my Heart who I ultimately Am. No matter how painful, uncomfortable or weird it might be for anyone in this world (my mundane personality included) my Heart burns for what Infinity speaks to it...

And that's when I take up the principle called transmutation.

Transmutation leads to a Hidden Dimension within oneself, a place the majority of mankind will never know. It opens up a Universe where yourSelf may be fully revealed to itself.

But transmutation requires the courage to listen to and Envision with your Heart. It demands that you accept what Is, leave it there and embrace your true Vision in all its ugliness and repulsiveness. This does not mean that there would be something wrong with your Truth as such, but it does mean that the non-natural, the truly Alien, in us can be very frightening and different from what our mundane selves might prefer.

The process of change that leads into the Hidden Dimension is a mutation. It is an Ordeal of Fire. It is the crafting of a new universe where naught of the old remains.

Transmutation opens up the ability to Envision and See with your Heart and to Sense with your unique Essence. It turns on the Silence wherein everything can be Heard.

It burns your oh-so-human ideas about yourself and forces you to re-crystallize.

For the re-crystallization to occur you must be able to withstand the lure of a "normal" life. You must be strong enough to shut out everything and everyone from your Hidden Dimension for the duration of the process. Otherwise you will be weighing your Heart against the very images and influences of a life you were hoping to leave.

You must face your Truth Alone. And you must embrace it unconditionally. This is what transmutation is about.

Needless to say enacting a process like this too early in life or when you don't have the necessary rational, experiential and emotional preparation (always an initiatory work of a number of years in itself) can turn out to be a catastrophe. Therefore I will not go into any more detail about this principle. What Is, Is, and will work when Needed.

As I said, "In no choice there is every possibility". But until then... I would bet my money on having fun while working on oneSelf.
Appendix 47

On Recognition Criteria

Written on the 7th of June, XXXV ÆS/2000 CE

Dear Fellow Initiates,

My criteria in II° Recognitions:

1. Primary criterion

A change in the level of Being, such that it speaks of the II° as I Envision it based on having attained it myself and having seen and noticed it in other initiates over the years. To me this is a clearly evident quality of the initiate's overall presence and ability to handle their Self and world.

2. Secondary criteria

They have met other Setians face-to-face, demonstrated a practical understanding of the basic concepts in the Black Magic, shown a dedication to their initiatory process, seem to have a reasonable degree of respect for the Temple, and demonstrate the ability and willingness to guide their behaviour in accordance with an enlightened set of personal ethics. This is by no means a complete or detailed list, just a quick sketch to show what all types of criteria I consider secondary.

Here I will only discuss my idea of the primary criterion, what others seem to have called the "x-factor".

I look at an initiate when they join, when they struggle to Xeper, and try to see what are the things that hold them back from achieving a higher level of Being. I do not think there can be a "point system" measurement of THIS criterion (though almost all of the secondary criteria can be more or less easily measured).

The "prototypical" II° case, as far as our manual for the I° phase – the Crystal Tablet – goes seems to be an intelligent, balanced and achieved person who only needs to find a new way to conceptualize their existence, and can do this with the powerful schemes offered in the Black Magic essay. Then they just sort of use it, get to meet people, write and tell about their experiences and the change of Being is evident. They had all the material within themselves and in a reasonably good order.

But much more often the initiate will in my experience clearly have some
considerations, weaknesses or imbalances that prevent them from getting the true
gist of Setian philosophy and applying it to solidly achieve a new level of Being.

Some are messed up with fancy notions of occult powers and try to work on
changing the universe on a cosmic level until they finally realize it might be better
to first learn to understand themselves, convince that boss to give them a raise and
in other ways arrange themselves and their immediate environment more
conducive to initiation. Some may be professor level scholars yet make all their
decisions based on their dick and have no connection whatsoever with their Heart.
It may take a lot of banging one's intellect at the lists before one realizes it is not
only about formal intellect, but the application of all one is to achieving a new level
of Being. Some may think that if they do everything with the uttermost formality,
they will profess all the signs of the II°. It may take some time, frustration and deep
pondering to realize they may not be able to really change unless they allow at least
a bit of the Unknown and unpredictable into their lives. Some may be fantastic,
natural healers and seidhr women, yet lack the most elementary conceptualization
of this. For them a basic course in the history of philosophy or something similar
may bring the ability to synthetize all their experience so that they can apply their
skills to truly changing their lives. Some may be super talented in every way, yet
consistently fail in about everything because they have a million interests.

They may need to force themselves to systematically observe themselves
and to restrict their attention to one thing only for a set period of time before they
can bring out their creative talent in a way that will produce significant change.

I'm not making these examples up. It is my experience that a significant
change in the level of Being is often tied with something of the sort I have
described above. It will take time to see this (and I tend to never tell the initiate
what I see before they have gotten an idea of it themselves and shown persistent
efforts at trying to change themselves) and often repeated efforts to work on it. It is
my opinion that the III° state – with a lot of sensitivity and practice of course –
allows us to see such things and to understand what is involved in Becoming a II°.

The Crystal Tablet, group discussions and workings, face-to-face
interaction, solo workings and such provide the basic tools that can make the
initiate aware of these things and help them deal with them. What I see members of
the Priesthood have listed as criteria for the II° are in my conceptualization the type
of activities that usually help the initiate to learn about themselves and methods,
and then support the initiates in applying the methods consistently and succesfully.

In my opinion evaluation of the primary criterion is only possible if I get to
meet the initiate face-to-face often and otherwise share a lot of activity with them. I
rarely consider it appropriate to Recognize anyone unless these conditions are met,
and if there are Priests more local to the person I will always ask their opinion (and
if they have the occasion I share my input and ask them to handle the person).

I don't think any number of secondary criteria can ensure that the initiate has achieved a new level of Being or that they will stick to it, neither that they will continue to act ethically, or anything of the sort. Secondary criteria can and should, in my opinion, be used to satisfy ourselves that we have taken reasonable care in our assessment and done what can be done to predict that the future behaviour of the initiate will be in accordance with their new level of Being. Secondary criteria can also be used to explain the initiate what we consider to be some outer facets of the state of Being they have attained. I consider secondary criteria of great importance in providing the Priesthood the possibility to discuss the outer signs of the II° and proper recognition guidelines, but in my opinion there is and should be some cultural variation in the secondary criteria. I am not speaking of large variation at all, but just noting that if we begin to absolutely require some secondary criteria, we should be careful not to make them too culture-specific. I see clear differences in the attitudes of say, American, British, German, Australian and Northern European initiates, but after coming to understand their culture and mindset better I have satisfied myself that what they have is roughly analogous to what I have in my culture.

But if we would just abstract some secondary criteria based on one culture, they might easily become an unnecessary hindrance in other cultures (unless, of course, we accept that each culture tune some general principles to their own conditions). Just consider whether the same type of achievement is valued in different cultures similarly, whether understanding of something or dedication to something, or "nobility" is visible in the same way? These are subtle things, but if you go visit another country you will notice that if there is something that really is and can be common to Adepts in all countries, then it is the primary criterion.

Most importantly – and this is the main point of my email – I feel we should never be satisfied with secondary criteria at the expense of the primary criterion. Otherwise we will gradually stop being a Temple and turn into a society, club, university, whatever.

If we institute a formal point system/list, let's consider the negative effects giving such a list out to First Degree initiates could have with regard to their focus on and attainment of the primary criterion.

Like Priest Gawain, and probably most of us on the list, I have worked with initiates who have told me they fulfill all the criteria in the Crystal Tablet essay, and hence they should be Recognized to the II°. This is unavoidable, of course, but at least we should consider making it clear in whatever system we come up with that no matter how many points you score it may not have any bearing on the primary criterion, working on the stuff that will really take YOU to a new level and
not just bring more on the same plane.

I tend to invest a great deal of energy and dedication to my relationships with initiates (and my Recognitions) in that I seek to teach indirectly, by hints, examples, discussions, and allow the initiates to come up with their own understanding, self-created efforts and personally conceptualized ideas. This takes a lot of time and requires trying to stay very sensitive to everything that happens, but in my opinion it is just the stuff that makes it worthwhile for me being a Priest. I get to truly share the initiatory process and have the luxury of learning something new each time. I make Friends on the deepest level possible, that of being a demanding "midwife" to a new form of life (and not just a pal or formal agency that checks if all your outer measures are fine).

This I think is what a Temple is about, real roots level involvement with the process of Xeper. I handle bureaucracy well, but try to keep it out of the initiatory process – and the recognition process. I realize this is neither possible nor entirely desirable since we Must discuss our experiences, views and practices in order to keep us a Temple, but when I evaluate an initiate I don't really use any scoring system. When I am already satisfied that an initiate has fundamentally changed – the primary criterion fulfilled – I open the drawer and see what sorts of lists we have come up with for II° Recognition.

THEN I make sure that the initiate will satisfy the secondary criteria. THEN I will set them whatever tasks I think will demonstrate both me and themselves that they have all the external material and experience it takes to apply the new inner state. This process can even take a long time, but it is in my perception secondary to achieving a personally relevant fundamental change in Being.

(My criteria and procedures are analogous in the case of III° candidates, though of course the change in Being and secondary criteria are of another level.)

With best wishes,

Xeper.
DenytEnAmun, IV°
Finland
Bearer of the Claw of the Bear
Appendix 48

Reflections on reaktorhaus

Sir Hassein, K.Tr.

February 12; version 2.0 as of February 15, 2k

Introduction

reaktorhaus was the most kick ass initiatory vehicle I have been a member of.

Reaktorhaus was a Hyperlodge (Haus) within the Order of the Trapezoid 1994 – 1999. It was founded by Sir Rudra ("The Howler"), Magister Templi, M.Tr. and one-time Grand Master of the Order of the Trapezoid. I was one of the original members and worked within the haus as long as it existed.

In late April to early May 1998 Sir Rudra spent a while in Scandinavia and passed reaktorhaus on to me as he resigned from the Temple of Set. I eventually disbanded reaktorhaus on March the 4th 1999 for reasons explained below.

Some history

I first met Sir Rudra at the Salem Conclave in 1992 CE and took part in the O.Tr. Working created by him, the Shub Niggurath Working. This Working has had a very deep impact on my initiation. In fact it is the single most important Working in my whole magical career. When Sir Rudra founded reaktorhaus as an evolution of the Shub Niggurath Working I immediately felt a strong affinity with it – and promptly jumped on-board.

For several Conclaves I hoped I would meet Sir Rudra again, but our roads just didn't cross.

The second and last time I met Sir Rudra in person was in 1998 in Scandinavia when he came to spend a week or so with me and others in Finland and Sweden. Until this Scandinavian trip I had been working within reaktorhaus every quarter.

Before shutting down its core, reaktorhaus enjoyed a brief resurgence as then-Adept Guiniviere (a member of reaktorhaus) spent some time in Finland and Sweden (summer 1998) with the Scandinavian reaktorhaus folks. As she was by far the most active reaktorhaus member from the US side, I named Adept Guiniviere a co-director of reaktorhaus and we did some reconceptualization as well as a few experimental Workings.
I will not go into any of that, because it turned out not to carry the haus forward – except by providing our personal initiation wonderful challenges. For more reasons than I have the desire to mention, I decided reaktorhaus was working no more. After spending time with both Sir Rudra and Lady Guiniviere, I realized reaktorhaus had been quite different in the States than in Scandinavia. I felt it was very difficult, if not impossible, to create a viable hybrid out of these streams. They were way too different in fundamental respects. So, in March, 1999, I called it quits and announced that reaktorhaus had been disbanded.

I have never regretted my decision. What was good in reaktorhaus has by now found expression in the new creations of old reaktorhaus folks. What was bad should be remembered so it will not be repeated. However, this is not the place.

**Some evaluations and developments**

The greatest thing about reaktorhaus were the regular Sumbles and progress reports (every three months aka quarter). This had not been done before and it really worked. People put out some kick ass promises and worked their butts off to keep them.

Another great feature was the focus on initiatory navigation, i.e. systematically conceptualizing the various layers of one's existence and learning to steer them and to alXemically bring forth recombinations greater than the sum of their parts. Rites of Passage, body work, art of matter, work with symbolic systems all turned out to be great activities and to provide for an all around workout that led to deep discoveries about the world and the Self.

What in my opinion first was the guiding beacon but later on turned out to be a bit of a hindrance was the fact that Sir Rudra had created the navigatory system of the haus and it was the same for everyone (the system of vectors). I hear that in the States people were working with more many faceted systems, but that never got to Scandinavia, so I cannot really comment on that. In any case, for us in Scandinavia this ultimately proved limiting; the same categorizations are simply not meaningful enough for all initiates. But as we started out with the vectors of reaktorhaus and worked our way to understanding what discoveries work along them could bring about, they were a great boon.

What seemed like really cool at first, but in my opinion turned out to be a little questionable was the focus on a specific formulation of resonance. As I understand it the Shub Niggurath Working made Sir Rudra hypothetize that there existed for every initiate an optimum trajectory of development. He went on to assume that it was possible to intuite what this trajectory was by seeking to resonate with one's ascendant (future) Self. He seemed to think that if one
resonated with one's Greater Self (i.e. was on the optimum trajectory), one would
never burn out but would have infinite energy at his or her disposal. Now this is a
fantastic wild idea, but what it easily led to was burn-out and bad feelings. You
know, if you are resonating you cannot have burn out, so what's wrong with you... I
hear Sir Rudra was never too good at helping initiates when they were not
achieving great results. But for myself I have to say that I personally never
experienced burn-out or bad feelings due to my work within the haus.

What I think has kept all projects based on regular Sumbles or the like from
reaching their true potential is that there has never been a 24/7 accessible database
of the plans, comments and results of all participants.

I think this is absolutely essential for methodical self-observation. Sir Rudra
planned to incorporate reaktorhaus entries into a database and put it all out in book
form. But I don't think any of this came about. The reality was that most used email
and some used regular mail to send their reports. Sometimes these never met; there
was no time to OCR stuff into an electronically distributable format or there were
some problems with someone's email. For my own Year 2000 project aka
HellBender 2k, I have opted to create a members-only web site and upload
everything there in as real time as possible. Most of us have reasonable access to
the world wide web. I have also decided to periodically make a zip file of the
whole site that should be easy to download and read offline.

Also one thing that the reaktorhaus really missed (at least in Scandinavia)
was Haus-wide discussion (both the Scandinavian and US based reaktorhaus met
up in person and had great Exchange). I think comments are essential! During the
whole existence of reaktorhaus I received nothing more than a few lines of
commentary on my plans and achievements. Needless to say, I also contributed
nothing of use to other people's processes. Part of this may be due to the fact that
reaktorhaus started out as a bunch of "leaders" (as Sir Rudra put it – most of us
were III° and had founded/led at least one Pylon or project) boosting their own
initiation on their own, with reaktorhaus as the central progress report board and
brainstorming entity. I think this general approach continued throughout. Sir Rudra
tried a few times to get the group into discussing things more, but at least via the
internet this never came to pass.

**Summa summarum**

For me personally what comes to Sir Rudra and reaktorhaus, the good things far
outweigh the bad. I am not sure if this is the case for all past members of
reaktorhaus. Anyway, Sir Rudra never gave me any trouble. He sure tried to pull
my leg a few times, but as far as I know I still have my shoes on. :)
My strength has always been strict initiatory ethics. This has saved me from a lot of trouble and allowed me to learn from everything. I do not think there is anything in the reaktorhaus material that would be corrupt or bad in itself. All of it is excellent stuff if applied with care and mindfulness. But it is the power that utilizing such monstrously effective initiatory devices that is hard for the human in us not to be confused by and misuse.

Reaktorhaus provided its members with concepts and methods that brought forth a sense of infinite possibility and a tremendous flow of objectively measurable success. This is a great Gift.

Reaktorhaus failed in telling the initiate that no amount of achievement is going to bring you Joy if you do not know where your Heart is and rely on it to navigate your Life.

My Heart tells me what I really Need and want to achieve. It tells me what patterns in the World I want to nourish and strengthen. It tells me what ethics I Must uphold if this Greater Dream of mine (and not just whatever happens to please the human in me at the moment) is to Come Into Being.

Long live the Great Lessons reaktorhaus Taught Us!
Appendix 49

What the HellBender 2k Engine was made for

(February 5, 2k)

This essay explains what type of initiatory experiences the design of the HellBender 2k project hopes to facilitate. The HB2k was conceptualized with the optimum realization of these goals in mind.

The purpose of the HellBender 2000 project is to provide a Playing ground where its pilots may Teach themselves and each other certain things.

There are primary goals that I am hoping will touch every participant and secondary goals which need not touch anyone, but can be considered as optional paths by those who feel they are ready and have a Need to pursue them. Secondary goals should, however, never take precedence over focusing on the primary ones. This is because the HellBender project will last only one year and there is no way all could achieve the secondary goals in such a short time. The primary goals, on the other hand, are quite within everyone's reach – but only if we focus on them all the year through. While some of the primary goals may seem self-evident, the real thing is to see and feel them in one's own activity; to realize them through one's own observation and action.

The primary goals of the project are learning to

(1) observe oneself more systematically and objectively.

Systematic observation will Teach us many things about ourselves we will NEVER learn otherwise. If we do not learn to look at ourselves as if from outside we will live by whatever image we have of ourselves generated by whatever chance occurrences in our past, the comments of other people and our own random fantasies.

If at the start of our initiation we saw ourselves as we really are we would probably not even bother trying (or would simply go mad). Some buffering is Necessary. However, the only way out is gradually learning to see things as they are and working on what really is rather than on random fantasies.

I hope the HB2k project will provide each of us with little more ability to see what is really going on. This is why I have decided to work my ass off in updating this site with all our observations. :)
(2) set objective goals and realize them.

Systematic observation will tell us our goals are not only a mess but a very whimsically changing subject.

The strength that comes from seeing in practice that we can change the course of our life – even in some very small way – will balance the worry we feel about our defects. The Truth is, people, that anything is possible. Another side of the coin is that we Must Work to get it. And not just then and then, but in a focused and self-aware state.

(3) work as a member of an initiatory team.

There is great benefit in learning to both receive and give initiatory advice. Society teaches us neither of these skills.

Usually when people give advice they either flatter each other or criticise each other from an emotional standpoint. Neither is of any use. We do not want our egos to bloat so we can't see beyond our own nose. Neither do we want critique that misses the mark.

Giving initiatory advice is tricky. It Requires that you only speak from your own experience (and any deductions based on your own base of experience). It also Requires you speak from your Heart and do not let your human emotions get on the way. You know, you may not like someone or their plans, or the way they write. What you must do to bypass this type of things is to separate the people from the problem. Try to really understand the situation the person is in and what they are like. Then invoke the Principle of Xeper and see how your genius would apply this Principle if you were this person in their situation. Then just tell them what your Heart Speaks to you.

We do not want to criticize the content of each others plans. We may provide alternative paths that we think might be useful to the other. But what we should focus on is trying to help the other person find useful means of realizing their goals and the energy to keep going and pull it off.

Likewise, usually when people receive advice they ditch it as bullshit coming from someone who knows nothing, dismiss it because they think they already know it, or just argue against it for whatever reason.

This is not the way to maximize the benefit you may reap from advice. What you should consider doing is not minding whether you have thought about the same thing yourself, not caring whether you like the person who gives the advice, and not start immediately fighting the advice because it bothers your ego or something. You won't be hurt by giving it proper consideration.
Think about the advice. Now someone thought it worth saying something to you. What benefits would following the advice give? What difficulties would it involve? Might it produce better results according to your plan?

If you dismiss the advice (as all of are of course entirely entitled to do), at least use it to make yourself a more conscious being. Write in your diary why you decided not to take the advice. Likewise, if you decide to follow a piece of advice, write in your diary why you decided to do so. This will increase your database of considered options, challenge you to not accept or reject advice without consciously processing it. This way every piece of advice can accumulate strength for you.

Please remember we are here to LEARN these things. This means we must all feel free to practice and play and should not start pointing fingers at each other if we feel someone's comments are not "in accordance with the guidelines". Everything is best when it comes from the Heart and not from following a mechanical guideline. (Though guidelines may evoke the Heart into proper Action and that's why they are here.)

(4) find or create some techniques of self-observation and self-motivation that work for oneself.

We need tools that will keep help us find our course, keep us on the track and give us feedback as to where we are in relation to our goals.

Finding such techniques is a much more personal process than is often understood. We are all unique and often need to make some special inner connection or create some individual variation of a technique before it produces results for us.

Being in a group that is bent on finding such methods for each should provide for a good opportunity to see what kind of tweaks give people the kicks and then extrapolate on that as to what might work for oneself.

(5) Play with one's Self and have some fun while seriously working on oneself.

Any project as methodical as the HB2k runs the risk of becoming a mindless monk machine. We do not want to shrink our lives into simply punching code once a month and running around slave to our plans.

If you work on your goals everyday (which is recommended of course), make sure you set some time apart from the work and dedicate it for fun and leisure. Slave driving oneself is fine, but only if you have "safe words" and know how to use them every day.
Likewise, the HB2k mailing list, chats and web site are not only for serious work (though without that the whole project will come to nought). As long as you focus on your true work, feel more than free to post fun stuff on the list and have a good time at the chats. I am also providing all participants the opportunity to add on their personal HB2k web page whatever mundane details of themselves and their Quest that they may find entertaining. You may take a look at my page for some lame ideas. :) Just about anything is possible. (There is no need to do anything of this sort if you don't feel like it.)

Let's habitate this vehicle!

Some secondary goals are

(A) Starting to Awaken to one's own Need and modeling one's Life on the premise of realizing one's Dreams.

Careful observation of our goal setting and how we react to various types of goals being (or not being) met will highlight some recurring trends that may Teach us what we really want.

This is also a long and winding process, usually going far beyond any one initiatory project or vehicle one is a member of. What I will bet my money on, though, is that having a careful record of one's plans and their results for the span of a year will give some hints. :)

(B) Coming to have an intimation as to what one's chief feature(s) might be.

Mindful observation will reveal that there are a few things for each of us that tend to screw our plans. Coming to Understand what one's "ultimate" short coming is often takes the route of finding several lesser weaknesses and working on them first.

It is not possible, however, to meet one's flaws head-on. One must first capitalize on one's strengths and develop them. Learning to set goals that one can realize, increasing one's self-knowledge and general effectiveness are some of the things that the HB2k project hopes to help the initiate with. These tools may then eventually help the initiate in realizing what they really Need to do and to build the strength to go for it.

It is seldom possible (or desirable) to tell another initiate what their chief feature(s) are. This type of things are very hard to accept personally. And sometimes the information may come too early and produce more stasis than change. The HB2k does not aim at revealing anyone's chief feature(s) to them, but
it does hope to contribute to the initiate's understanding of this concept and to enhancing their own ability to perceive themselves more objectively.

(C) Starting to understand the benefit of creating one's personal system of navigating through existence, perhaps even giving this a sketchy shot.

My contention is that there is great benefit in internalizing someone else's system of initiatory navigation, be it the neo-Germanic model presented in the *Nine Doors of Midgard*, the Jungian or Gurdjieffian model of the Self or whatever. This will teach what general ingredients of human existence should be involved in a workable navigatory system and what kind of connections (relations) it is possible to establish between various categories of existence. However, the ultimate goal of such a project should be coming to a personal synthesis of a system of navigation that best works for oneself. This is obviously a work requiring a great deal of familiarity with not only oneself but also the multiverse. It will all come in its due time, but the HB2k project should give some general schooling that may be of help later on.

The HB2k project does not offer a common system of navigation to start with (as for example reaktorhaus and Grail House did) because I Know a year is just barely enough time to even internalize such a system properly. I firmly believe it is a better approach to start making plans from the "raw experience" of each initiate and to offer the general theory of creating one's own individual system of navigation as an optional side course. (For the short time I led reaktorhaus it was taking this approach.) For the purposes of this project it is much more useful to get some hands-on experience of one's own goal-setting and results evaluation than focus on learning a navigatory system (as the goal of this project) and taking it from there.
Appendix 50

HellBender User Manual
or what to do, how and when

(February 5, 2k)

This essay explains what each participant is expected to do each month (and what additional options there are).

Every month the following takes place

between the 1st and 9th day

of the month (some of this you may work on before this time, of course, and some may not happen in exactly this order). There are no strict dates beyond this nine day interval. The exact chat time (and method) will be announced on HB2k@onelist.com each month.

(1) Results evaluation

Review your plan for the last month. Write to the HB2k@onelist.com an email describing:

• what goals you had (you may copy and paste from your original plan)
• which of them you realized and which not
• how you pulled it off (what motivated and aided you in each case; how you met any adversity that may have been on the way)
• why you failed (what do you think contributed to you not realizing some plans)
• how could you have done better
• what all this taught you about yourself, goal-setting and such
• any other realizations and reflections you had during the month that might be of interest to other HellBenders

The format of this email is free; these are just suggestions as to its content.
(2) Comments on the Results of other HellBenders

When other initiates post their results evaluations on the list, you are encouraged to discuss them. Some suggested topics include:

What might help the other to find motivation for a particular goal, and what techniques might be of use for achieving a particular goal not met.

Congratulatory posts are fine. Just don't be so easy on yourself all the time. It is easy to say "you rock"; much harder to draw on your own analogous experiences and to try to translate your methods into the reality of another.

Discussing any extra realizations a HellBender has presented is of course also encouraged.

You may find it useful to go through the previous plans (and comments on them) of the HellBender in question. These may be found under the Pilots section (they are also accessible via the Flight Plans section in one month chunks).

(3) Plans for the next month

Review your plan of the last month and consider what would be most useful for you to focus on achieving during the next month. Some may have realized they should focus on completely different things than the last month. Some may consider it more important to stick to a certain plan just to show oneself that one is capable of that. And so on.

When setting your plans you may consider things like the following.

How can I phrase my plans so that it will be easy to work on them and easy to evaluate the results. It is much harder to work on a plan that says "I want to become a doctor" than on something like "I will read x amount of physics and y amount of anatomy a day in order to prepare myself for the entrance examination". Of course, it is not possible or desirable to set all your plans this way. But do consider whether you are setting plans that it is next to impossible to work on rationally and systematically. It is harder to work on "I will meet my Greater Self and Become Who I Am" than on "I will work on the Nine Doors program everyday to prepare myself for not only an encounter with Rûna, but also for an all-around capacity to embody, understand and communicate it".

Also it is often a good idea to consider what motivates you to select a particular goal. Doing something to "show off" may be an excellent choice if realizing the goal in question will at the same time prove for yourself that you can concentrate on a given thing every day of a month.

We should not be puritan about our motivations when using them to drive
our initiation. Initiation will only become extremely difficult that way. We are not only potentially divine, but also very human and much more animal than we think.

Initiation might be thought of as a metaprocess happening on top of all the facets of our Life.

We do things because we are animals, and animal motivations may be a great source of energy if used correctly. Maybe you choose a particular goal, say doing some body work everyday, because you lust for a certain woman like a wolf in heat and think she will never have you if you have them love handles. :) What's so great about initiation is that while understanding your core motivation, you may at the same time add to it initiatory motivations and goals. You may energize your plan by for example considering how useful it will be for your overall fitness to pursue this goal, how you are in fact on the way to realizing your Dreams by fashioning your body in the image of your Greater Self.

We also do and want things because we are human, because of societal conditioning. There is no reason not to utilize such motivations as well. If you really want a career because you were taught it is a good thing, it is no reason not to go for it. Maybe your highest Desire is something on an entirely different level, but it is highly likely you can use this motivation to further the realization of your Desire.

We also have certain Needs and Desires because of our potential for divine experiences. These can often fuel the most trivial of goals, and one should not shy away from using this to one's benefit. I went to the University because I thought my initiation Required I learn to use my rational capacities at a higher level of abstraction.

What I am saying is that it doesn't matter what level our motivations come from whether they originate from our own conscious processing. What matters is whether we are aware of what is happening within us and can consciously utilize our totality to create for us a matrix that will eventually allow us the experiences we Need and Desire.

What will bind all our motivations together into a meaningful whole that will allow us to experience moments of Coming Into Being is our dedication to seeing the whole of our Life as an initiatory process. If we make *Xeper* high in our motivational hierarchy, all of our Life will gradually turn into an Adventure. This does not and should not extinguish our other motivational factors, but it will bind them together, awaken us to a Sense of Mystery, and help us steer our totality in accordance with our Need.

You may find it useful to review your past plans (and the comments on them) on the HellBender site.

Send your plan to HB2k@onelist.com
(4) Comments on the plans of other HellBenders

When other people post their plans for the next month, you are encouraged to provide input on them. When writing your comments, you may consider the following type of things.

Try to set aside your like (or dislike) for a person and go as realistically as you can into their situation and possibilities. Now consider your own analogous experiences and try to come up with comments on how the other might be able to better realize their goals. How might conceptualize their goal in a manner that better facilitated its realization? What methods could they try out? What could provide help for them? What might aid them in keeping to their goal? What experiences have you had in analogous situations and what you learned from them?

Send your comments to HB2k@onelist.com. Also be sure to take note of any other participants sending you advice.

(5) Sumble

When you have come up with your goals for the next month, consider performing a Sumble with the HellBender(s) closest to you geographically. If you get into the habit of doing this every month, you are likely to be much more in tune with the reality of your plans, Feel how you can bind yourself by the Magic of Speech, and just plain try that much more to Feel your Might grow Sumble by Sumble.

Instructions on the Sumble can be found under the Operation section.

(6) Chat

Every month there will be a HB2k chat where you can air your views and get feedback on your experiences in as real-time as is currently electronically feasible. Feel free to ask any questions, share any experiences, and whatever comes to your mind.

The chat is there to breathe some life into the meat grinder. :)

At any time you may suggest an additional chat on a topic related to the HellBender project. Just post it on HB2k@onelist.com and see what happens. Note that a time frame that has proven reasonable for many HellBenders is 20:00 Greenwich time = 21:00 Swedish time = 22:00 Finnish time. Other time frames may of course be suggested.

Chatlogs are to be found in the HellBender Lounge.
(7) Update your Master Plan

Based on your realizations, you may at some intervals feel it appropriate to present a new synthesis of your Master Plan.

The Master Plan can be your plans for the whole year or your Vision of your Life Work. It is not required to make one's Master Plan public to other pilots, but it may be useful to update it in your diary. Those so inclined may have their revisions of their Master Plan added on their personal HB2k page.

The idea of updating one's Master Plan is to See how short term goal setting and achievement affects one's Vision of one's Greater Quest.
Appendix 51

The HellBender Proclamation

(January 31, 2k)

1. *Nothing is our own except our Conscious Efforts!*
   
   Whatever skills we may attain, they become merely mechanical resources to draw on. What is our own real possession is neither here nor there – either we are conscious and goal-oriented or something else owns us.

2. *Attention is no attention if it is not systematical.*

   We never get to know ourselves because we seldom pay any attention to what happens within us. We forget what we planned to do. We forget we already figured a way to get past a problem. We forget we forget. Only a long, close and systematical look at us can start to change our possibilities.

3. *Seeing is Pain. Pain can lead to Transformation.*

   We do not want to change our lives. We do not want to see what is wrong. We want to avoid all pain. But if we get to see this systematically enough, Pain can become an agent of Transformation. Pleasure gets lame without some pain; and with some pain our ability for pleasure is multiplied. This can lead to a process of Becoming, an AlXemy of the deepest kind.

4. *Life Must Become an Adventure.*

   What else is there to do? We Must use our Gift to infuse more meaning and intensity into our Lives or we will lose the Gift and everything will wither away and become a drag. We Must focus our Lives on realizing our Dreams, not sleep on them.

5. *There must be a support group.*

   Without both some Mirrors that will help you See yourself and a few Buffers who will tell you your Way is all right, there is little we can achieve. We need a bunch of kickass people who want to get ahead and are Self-secure enough to know the world is better the more conscious Beings they help to create. Without a group there is only bending, only Hell – no HellBending!
6. Every stage is Necessary for the next to build itself on.

We must focus on the fundamentals of our existence, the basics. We must focus on them with Heart. Otherwise we will build castles of sand or work for something we do not Desire and Need. There is no such thing as advanced magic. There is only a Path of Becoming mindfully tread, a job well done from the ground up.

7. LOVE is the Essence, and moves on.

Compassionate Self-Love is a precious stone we all must learn to wear. Compassion is the opposite of self-pity. Conscious compassion floods us with the power to take another shot at overcoming ourselves because we know we can and want to; self-pity makes us wallow in the mud of nothingness and leaves no energy for change. Love for the potential of the Gift in all those who can Awaken to it inspires us to Greatness. Such Love never rests, never rots, but moves on. It cannot be owned, but it can be Shared.

8. We Fear Life more than Death.

We think death is the ultimate scare, but Fear of Life is really the Key. We fear our own potential, the realization of our Dreams. We are our own nightmare. Becoming Who You Really Are is not only the most exciting but also the most horrifying process. That is why so few people Become more than they seem. That is why the living dead are over populating this planet.

9. It's all about that one thing.

We all have one or two complaints that we think about in the following way "if this was the other way round everything would be different, so much more would be possible for me". We think that something external fucks up our lives, but only we can fix our chief feature. But first we must come to know what it is. Persistent observation will tell us where our weakness really lies. Only the Re-Crystallization of all we are can bypass our crucial flaws. This is the most difficult and meaningful magical operation there is and it can only be achieved if we work all the way up from da bottom.

Lez fucken fly!
Bearer of the Claw of the Bear
Appendix 52

How to Stay on One's Course

090500

Bearer of the Claw of the Bear

In my experience there are three things one needs in order to cast the magic of sticking to one's plans. I will call these Rising Up, proper Focus, and staying in touch with one's Heart.

The Setian technique par excellence is Rising Up. It is a Greater Black Magical technique of isolating one's Essential Self and Becoming directly energized and inFormed by it.

It shares some characteristics of being Awake as Taught by, for example, G.I. Gurdjieff. Gurdjieff's Teaching is, however, very difficult to understand correctly and though it is very thorough, it is also very slow to apply. I'll just say that Rising Up is not the associative self-remembering taught by Ouspensky where various signals are used to bring about pre-determined associations. Neither is it the Flow described by Csikszentmihalyi which involves a loss of self-consciousness (though Flow does not imply a loss of self, and is in itself a valuable state for getting things done – see below) and merging one's attention with the process one enters.

Rising Up is a state best learned by direct interaction with a Setian who has mastered it. A good introduction to its basic flavour are the various group Workings at Temple functions. Yet it can only be found in all its power by personal exploration. A variant of it can surely come about by accident to anyone, but will seldom involve the proper recognition of the Self in all its glory. It can easily be arisen in sufficiently prepared people by the Priesthood of Set, yet this way the experience will be hard to repeat, and may lack proper control. Fully attaining this state in oneself requires a dedicated personal effort and a deep commitment to LHP aims. It is a state that comes to you only if you are committed to an initiatory process, to Xeper, and work for your goals mindfully.

When you Rise Up, you completely and at once separate your attention from your mundane personality and concerns. You Commune in isolation with your deepest Self and Become inFormed of its Essence only. This state involves a surge of inspiration proceeding from within your Self and does not close your eyes to the outside world. It is just as if you had a Hidden Dimension of your own where your Essential Self resides and that you Commune with, yet at a metaphysical distance
the world continues to be as it was before (though in this state you can see many things you cannot otherwise).

Rising Up always involves Recognition – Knowing, Feeling and Understanding Who You Really Are. It also has a strong quality of Purposefulness or teleology in that you clearly feel how Need-Fire burns within you – what your most essential goals in this life are, and how this state both feeds and is fed upon by your attainments related to those goals. It also has an aspect of Communion with the Black Flame (or the Principle of Isolate Intelligence) in that you feel that your Work is related to that of others who have Risen Up – what the deeper Why of your existence is. What this state pinpoints the most, however, is that You Are Here. In this state you are fully cognizant of everything you have done in order to become who you now are, of all the might and main gathered by your efforts, and of the fact that you are now about to take the next step in becoming who you are.

Rising Up is the state to make all decisions related to your important life goals. It is where you can most clearly isolate the true causes and effects of events and processes – within and without. For anyone bent on achieving goals Rising Up is the state to assume before setting out on working on them. Ritually Rising Up every morning is a good practice if you can consistently infuse it with all the meaningfulness that assuming such a state requires. Otherwise such a practice may easily turn into its very opposite where you only think you are Rising Up and actually just dose off and jack off mentally. Whether you are getting ahead in your goals should be something of an indication of the quality of your state – and the usefulness of such a daily practice for you.

In any case, simply the practice of Rising Up is not enough to stick to your plans for a long time. You cannot keep up this state for a long time without completely reworking your totality (which is, of course, one of the goals of initiation, but not the subject of this essay), but what you can do is to learn to assume this state at will for long enough to make a difference and kick off processes with the proper energy.

What you must have in addition to the ability to Rise Up is proper focus during the day as well as the capacity to stay in touch with your heart. Let me elaborate on these.

Every plan will eventually deviate from its course unless you keep working consciously. Once you've risen up and settled your goals for the day (derived from your life goals) you must enter the flow and focus your attention totally on what you are doing so that it will turn into a process of learning and enjoyment. If you already know everything about the thing you must work on, there are always ways to improve the way you do it. Just take a look at how mindful you are, what muscles you use (we tend to use too many muscles and all too much force), how
you breathe, how much of the process actually enters your field of attention (by taking in more aspects of the process you can learn much new), whether you are actually thinking of the matter at hand (our minds are usually occupied with irrelevant crap) and so on. The rule of thumb is that you must forget about everything else, concentrate on what you do, all the time seek to master your task even better, to economize your energy, not to let your thoughts stray from the matter at hand. You may think that this way much will be left unattended, but it is not so. If you learn to Focus on everything you do like this, the matters that you are not working on will take care of themselves until it is your time to work on them again.

Even Rising Up and having the proper Focus will not be enough to keep you on track forever. You must be able to connect what you Focus on with the things you Dream the most about – to Bind together your Vision as you Rise Up and the elements you work on through the day. You Must be able to Feel that what you are doing is worthwhile, Sacred, of your very Self. Where most of our plans really fail is when we quit feeling they are truly important and related to our deep Desires. Yet this is not due to a lack of connection of what we do with what we Dream of, but due to an inability to maintain the proper emotional state for such a connection to remain in our attention.

Staying in touch with one's Heart is actually the most difficult thing to explain. It is the One thing that could carry us through anything, but our culture usually gives us a completely messed up idea of it. Because of this, the Heart side of the equation usually requires the most preparation, and often involves a long process of learning things that are not directly related to it. It is easy to learn Focus on one's own if one is just persistent and systematic about it. It is impossible to learn to consistently Rise Up without embarking on a Life-long process of initiatory dialectic – yet Rising Up when needed can be learned if one has a good guide and some preparation (a basic understanding and affinity with Left-Hand Path concepts). But the West is so twisted in its notion of the Heart (another name of which is impartial conscience) that it is impossible to teach it directly here.

Perhaps it would be most illuminative to speak of this third term as an all-penetrating mood in one's Life. It stems from a deep-seated recognition of one's place in the universe, an emotional understanding of both one's finity – the limits imposed by one's mortality and the human condition – and one's infinity, the Longing and Desire that Sparks from the Black Flame. It is fully Knowing and Feeling that you are in the Flesh to Become more than you Seem. It is Understanding the tremendous Challenge of this, the tireless Resistance that the objective universe provides, and the true Strength of that which is Within.

But such a mood is next to impossible for us because we are filled with
totally absurd notions about ourselves. We are taught to never really acknowledge and be in touch with our limits; the thought of always acting as one would act if one fully understood that we will all eventually die is as alien to us as American pie is common. On top of this, our self-image is built on a fancy notion of humankind as a conscious and evolving species – while in fact most of humanity has less of a self and consciousness than their cat (a remarkably advanced species, by the way). This leads to the phenomenon that if man comes to a true understanding of his position in the universe, he will lapse into a state of horror and denial rather than generate a truly positive mood where everything is possible. Man doesn't have the guts to really See himself, and if he somehow accidentally got to Know what a huge feat transforming oneself Requires, he'd definitely rather stick to some obsession like booze, sex or games.

Coming to your Heart Requires that you at the same time gradually let go of all lies and illusory concepts and consciously and steadily work on attaining your Greater potential. These things can be started if you put out an extra strong effort on Rising Up – Seeing Who You Are and Feeling your True Desires – and Focus on transforming those aspects of yourself that cannot bear daylight. This process, if attended to with all one's soul, can eventually bring about a Sense of the Heart. Like all new things, this will come gradually and stay only for a short while. But if one is truly bent on a Life-long process of initiation it is possible to receive Guidance from the Heart within, and in time Awaken one of the greatest Left-Hand Path Virtues known as Impartial Conscience.

In addition to these three terms, there is a ton of random magical technology out there that could sustain the three basic ingredients. Almost any tradition will offer several great practices that can be used to aid you in Rising Up, help you train your Focus, and further your connection with your Heart. Most of us learn too many such techniques yet seldom bother to use any of them at all. Yet it is just such small boosts that keep the day interesting and make you Feel you are still on the Way.

_Xeper._
Appendix 53

HellBender Stage II

090500

Bearer of the Claw of the Bear

Now we have been producing and gathering material on ourselves for four months. It is now possible to enact the second stage of the stages I have planned for the HellBender Flight towards the Northern Star.

Before I go on, please realize that all stages are simultaneous and do not imply a permanent shift of gravity/focus. We should all keep on doing the basic work of goal setting, working for our goals, commenting on other people's goals, and reporting our results. What I suggest as additional stages is merely threads of activity simultaneous with the basic one – just on a different level of synthesis. Always remember that further progress on a higher level of synthesis will become impossible without a corresponding amount of work on the most basic level of goal setting and realization. Therefore, our primary focus should be at this level. Everything else is secondary exercise for those so inclined. Deep synthesis on a higher level of abstraction is only feasible after a much longer period of self-observation, but practising the sincerity and technique Required for higher levels is always a valid exercise.

During the first four months we have all come up with our own goals and created/used whatever methods for attaining them that have come to our minds. We have also commented on each other's plans with rather loose guidelines. This has been Necessary for what I have in mind. It has been Necessary to produce "spontaneous" material about us, our goal setting, commenting, reporting and working habits. I think all of you have learned these things well (or known them already). Everyone's plans have had realism, everyone has made efforts at realizing their goals, everyone has commented as best they have been able to, and everyone's results evaluations have stricken a chord of authenticity. It has been a great honour Flying with such fine Pilots! Only because you have put out sincere effort can we go on.

Now I will start fulfilling my promise to attempt to recrystallize and share as much as I can of the things I have so far learned during my initiatory Path. Now you may also start to understand what I meant when I wrote that "much will be demanded of you". :)
The next stage in the Work of the HellBender consists of

(1) new goal attainment methods (or a conceptualization of the ingredients of goal attainment that you may try out),

(2) the objective self-description exercise, and

(3) more focused commenting guidelines.

Here is a detailed break down of the additions:

(1) new goal attainment methods

Starting to utilize more concentrated methods of attaining goals as described in How to Stay on one's Course. I would ask all to read through this essay and give the ideas a try. I am very interested in your experiences with them. Feel free to ask for clarification if in need.

(2) the objective self-description exercise

Reading through all your plans from January plans through to April results – including all the comments that other Pilots have made on them. When doing this try to do the following:

(a) write a more objective story of what you have done within the HellBender project so far than your current plans and reports reveal. By more objective I mean that you should look closely at what you have written and then compare this with the reality of what you did and planned as you can remember it and truly see in your diary and/or other memorabilia. This story can be of any length that you feel relevant. The point is to learn to be more objective about what you do and are than previously.

What you will learn while doing this is that we cannot be completely objective when describing ourselves to others. We just cannot and that's that. But you will never truly learn this unless you try as hard as you can. If you do this you will notice where your "comfort zone" is and what are the type of things about yourself that you will never reveal to another. (If you can come up with a totally objective description of what actually has so far transpired during your HB2k trip you are approaching godhood at a rapid rate.)

Once we realize how much we deceive each other (not to mention
ourselves), it will be so much easier to understand human interaction. This way we may also find some crucial areas where we deceive ourselves the most, and where a little tweaking can produce big results.

Revealing your true trail is a potent magical formula that can release energies that no other method can. It is the overcoming of your nothingness by seeing it for what it is and thus transcending it. It is that simple, and extremely energizing, but also absolutely frightening (if you are doing it properly). (The Order of the Sepulcher of the Obsidian Masque capitalized on this formula and employed so called Dromenons in aiding the initiate overcome their fears.)

The most important point of this exercise is not letting others see you as you are, but in letting you see how you create the image of yourself that you project to others. If you do not feel comfortable about it, do not share your story with others; or share it with only those whom you trust; or just post your notes on what it was like to try this exercise and what were the general areas where you found it hard to be sincere.

Take your time with this exercise. Do NOT post anything before giving yourself at least a whole week to truly mull over this. Otherwise you won't push it far enough to see anything new. If you just say everything is in the reports, you are not being sincere, and this exercise is of no use whatsoever.

(b) come up with a list of weaknesses and strengths that you have uncovered so far. Again, you need not send this list to others. Just be sure to remember what you have learned so far about yourself when you set your new plans. If you find such weaknesses that you want others to remind you of, or such strengths that you think others may not know about and could find new uses for, share them on the list.

(3) more focused commenting guidelines

Focusing more clearly on Xeper inducing methods when commenting on other Pilot's plans and results – as well as taking more clearly into account what we have learned of the Pilot whose plan we are commenting.

This simply means that we should no longer give only generic advice (which is always welcome, though), but try to take into account what we know about the Pilot's Desires, weaknesses and strengths.

Take your time to carefully read through each Pilot's plans, comments and results. Also attentively study whatever they might write about their results with the methods in section (1), how they may describe their HB2k trail and weaknesses/strengths in section (2), and so on. Go deep into yourself and try to see the reality of the situation.
The HB2k is a unique concentrated opportunity to learn to see oneself and others more objectively, and to learn where their weak and strong points lie – and all this with their consent and an initiatory atmosphere. Such an opportunity will never present itself in mundane life.

When giving advice try to put yourself into the other Pilot's situation as completely as possible. Try to feel their desires, understand the way they construct their plans, take into account their weaknesses and strengths as they were your own. Then Rise Up along the Hyperborean Mountain to the Northern Star and invoke the principle of Xeper. What is the advice that they need if they are to apply this principle in their life? Share your advice from this perspective.

Now, you may be thinking that just as you learned to apply this project, I come and announce some Stage II nobody talked about before and change it all. I didn't talk about the Stages before because then you would not have given proper attention to the first, most basic Stage without which everything else would be useless.

Realize that you need not apply all of this at once. Take all the time you need. What you should always focus most is your own goal attainment and basic reporting. However, when you have tried out the three new things, you may take a different attitude on your goal setting. You may perhaps want to add some goals that address your weaknesses and strengthen your strengths. But let all this come in its due time.

Just remember that all of this is voluntary. Don't be threatened by these things! If what I am proposing is too intensive for you, you may always stick to only the basic goal setting, commenting and reporting we have been practising. That is an admirable practice in itself and should at no point be lost sight of. That is the core of this Flight no matter what you might think. Everything else will be useless if you don't learn to know yourself and to find ways of getting yourself to work.
Appendix 54

Liminality and Consciousness

dedicated to SeBastian, the Permanently Liminal

[This was written for an Order of the Claw of the Bear Project on May 22, 2k.]

Context creates experience, and by controlling attention – the only thing we can Do – we can create any context, and thus any experience.

In other words, I Am the Bearer of Claw of the Bear, and when my Hand beckons, the multiverse responds.

This article discusses my understanding of the nature and meaning of liminality in Left-Hand Path (= LHP) initiation. You'll have to spell out the full implications of what I am hinting at by your own Efforts. Otherwise you will never get it.

Arnold van Gennep put out the classic structural analysis of rites of passage in three phases:

(1) Separation (the phase during which one leaves behind one's old status or state; isolates oneself from what was before)

(2) Limen (the transitional phase with no well defined state or status)

(3) Incorporation (the phase during which one assumes the various aspects of the new state/status and is recognized having done so by the group which has performed the initiation).

The scientific analysis of rites of passage looks into rites performed by society at such transitions as birth, puberty, marriage, death and so on. I think the analysis of separation and incorporation rites has been decent, but the understanding of the nature and function of the liminal phase is a more tricky matter. This should be no surprise since it all hinges on the liminal phase – what is before is often called "preliminal", and what is after is called "postliminal". Of course, here I am not so much speaking of any rites performed by an outside agency, but of what might be more appropriately called Self-initiation rites, which aim at changing the initiate in accordance with their own Will. The deep structure of the process is the same, but perspectives on the nature and value of liminality a little different.
Theorists of rites of passage tend to agree that something called the sacred is present at the liminal phase of a rite of passage. One of van Gennep's theoretical successors, Victor Turner, proposed that there are two types of liminality depending on the type of the rite:

(1) irrevocable raises of status that usually involve rites that aim to humble the initiate so that he or she may perform wisely at a higher status, and

(2) temporary reversals of status (or intensification rites) that aim at balancing the relationship of structure (the hierarchy created by political, legal, economic and such statuses) and what Turner idiosyncratically called "communitas" (the almost structureless state of submitting oneself to the authority of the initiators during the liminal phase).

B. Lincoln pointed out that women's rites of passage seldom focus on a change of status since arguably women have (until recently, and barring a few exceptions in the past) not truly been a part of social hierarchy or had a significant independent status. She argued that in this sense women can't have a liminal state or that they are always in a liminal state.

Lincoln further argued, however, that rather than being bent on changing social status, women's rites of passage are designed to change women's ontology, their fundamental being. The creative power of women (the ability to give birth to another life) has often been associated with the creative powers of nature itself. Due to this, women's rites of passage often involve the idea that the cosmos is transformed along with the initiate. When a girl turns into a woman (a being capable of child birth) or a woman gives birth (a new life is born and incorporated into society) also society and the cosmos are renewed. This makes sense in the way that without female regenerative power there would be no society, neither any beings who could conceive of a cosmos. Lincoln also pointed out that women seldom lose anything in rites of passage in the sense that men temporarily do in their rites, but that women are often given new powers throughout their rites. Hence, she poetically called the liminal phase in women's rites "chrysalis" (and the incorporation phase as emergence from the chrysalis).

So we have the liminal phase construed as the manifestation of the sacred with lack of a well-defined status; as a state of humbling one to a permanent new status; as a temporary state of anti-structure that balances the power economy in society; and as an ontological ripening process that renews (wo)man, society and the cosmos. If you bear these in mind you may reap more from this article by drawing your own conclusions.
The Left-Hand Path teaching goes that all transitions can be passed in two ways – in Sleep or while being Awake, by descending randomly or by ascending consciously. What this means can only be understood if one looks at the nature of consciousness.

Much of what we call "consciousness" in ordinary life is actually unconscious. A truly conscious experience Requires at least five things, as demonstrated in Bernard J. Baars' excellent example of inductive reasoning and theory building at its best, his book *A Cognitive Theory of Consciousness*.

(A) Conscious events must be broadcast throughout the human system; they must be available for all processes.

(B) Conscious events must have inner consistency. Consciousness has very limited capacity and processes things serially, forcing consistency into everything.

(C) Conscious events must be informative, they demand adaptation from other parts of the human system. Events that once were conscious but become predictable fade from consciousness.

(D) Conscious events require that they are accessed by a self-system. Otherwise there is no way to report conscious experience.

(E) Conscious events probably require perceptual or imaginal events lasting for some minimum duration (at least 50-250 msec).

If any of these requirements is violated, we enter the realm of the unconscious. In actual fact most of our life is lived by what Baars calls unconscious processors. These processors are relatively unitary and organized collections of processes that work together in the service of some particular function – but they lack knowledge of each other and can actually function independently. This is a modern formulation of the esoteric conception that man is a plurality, that he consists of various, semi-independent selves that have little knowledge of and co-ordination between each other.

From this it should be clear to anyone who has observed themselves systematically (too few to be honest) that most transitions we pass unconsciously. Consciousness may be evoked at the brink of an impending change, but often just to briefly witness how one or another unconscious processor takes over and handles the matter with little or no direction by consciousness.

It should be stressed that the action of consciousness is both limiting and
creating. Information that fades from consciousness never disappears. Rather it serves to constrain later conscious experience. It becomes part of a new unconscious context, within which later experiences are defined. So, every event is experienced with respect to prior conscious events. The deep implications of this are often missed.

For a LHP initiate learning equals controlling one's attention, striving to be conscious of what we need to in order to create new contexts and thus reshape our subsequent experiences. In fact, all conscious learning changes us fundamentally and causes us to experience the same reality in new and different ways. This is where our potential to transform the cosmos along with our own, Self-Willed transformations really resides.

Usually man's attention only allows them to adapt to small amounts of new information, but the LHP aim is to create such context management skills and presence of mind that more and more information can be processed consciously, and hence more and more control of our experience and path of Becoming can be had.

Another point worth noting is that conscious events are always objectlike; they have many correlated features, which are implicitly differentiated from potential alternatives. In other words, consciousness of something always includes an implicit comparison, an alternative representation (or several) of the event. While conscious events are objectlike, it does not follow that consciousness itself would be a "thing". In fact, consciousness is the great Other, the Presence that we can Become, that limits and creates our existence. From a LHP perspective consciousness is the only faculty that can truly extend our existence.

Rites of passage can foster a significant raise in conscious processing in the humans undergoing them. They were not meant to be undergone the way we nowadays do. If we had consciousness, all transitions could affect us much more totally and consistently change our fundamental being, rather than just being legal facts that bring random consequences.

The normal state of a truly conscious being is close to what theorists of rites of passage call the liminal phase. Liminality should not be an anomaly, but where we come from.

If you think about it closely, you will realize that all truly conscious events are "liminal"; they involve actively controlling access to consciousness (attention) and adapting inner and outer processes (co-ordinating unconscious processors) appropriately to the situation – something that is the very essence of change. The "self" at its deepest is a liminal concept – it tells of constant conscious activity, constant processing, constant Quest for new consistency (meaning). This is what the liminal state in rites of passage should be like. For a LHP initiate rites of
passage are not only transitions to a new status/state/emergence in life, but lessons in how life should be lived, what level of conscious processing one should adopt.

When one is truly conscious one does, indeed, lack a fixed status, and one is undergoing a process of ontological change. Left-Hand Path initiation aims at awakening the most marginal of modern man's qualities, consciousness, and making this anomaly of all anomalies into a permanent state. We aim at acquiring conscious control over the process of our own context making, at increasing our liminality and turning it into a developmental process our attention can steer.

To truly Become, one must be able to let go of structure, yet do this within the framework of a consciously planned developmental process. On the LHP we do not take structure as our starting point and then aim at having a little trip to "communitas" for balance. Rather we take off from liminality itself and seek to create and re-create such contexts for our experience that more Consciousness, more Effort, will be called for. Structure is, of course, a necessary element for the coherence of any living being, and we do appreciate it. But it is not what men are (potentially) truly made of; it is merely a matrix for experience that Living consciousness needs to define itself and to become aware of its own (meta)processes.

It should come as no surprise that Set is the Lord of Liminality. Set is the god of the future (or of the future-past, the Self-created future-to-become-past). He is an anomaly in the Egyptian structure, a being that is only called for in crucial transitions which involve liminality: birth (cutting the umbilical cord is Set's business), initiation (circumcision), death (in battle), and rebirth (via the Ceremony of the Opening of the Mouth).

Set has the choice power to separate man from the dead past (Set kills Osiris) and to dispel delusional thinking and chaos during difficult transitions (Set slays Apep). These are hallmarks of consciousness at its highest, as a liminal Presence, a developmental meta-process in and above experience. Set is the Principle of the extension of existence, and his watch Word is Xeper, Becoming – a liminal state of dawning recurrently in and through all experience. This process of dawning creates the initiate's true "body" – that might seem completely liminal and anomalous to outsiders – his Xeperu or transformations, and the ever-more energized and immortalized Presence that is born from such conscious Efforts as a meta quality of initiatory context management.

The liminal also involves the sacred, as pointed out by many scholars, in that the true meaning of the word sacred is "set apart" or "separated". It is in the liminal state that the process of sacralization, of contextualization, of identity creation, of positing what is self and what is not-self, that the sacred is most clearly seen and felt for what it is.
Consciousness is the great sacred. It is the power of consciousness to draw distinctions between the self and the not-self – to make the primal separations from which all meaning and value spring. The sacred can only be experienced when you are separated from the "profane" (from our ordinary state of slumber), when you are undergoing a "transition", when you are conscious of yourself and re-negotiating the boundary between the self and the not-self. In this sense Set is also the god of sacralization, of setting the boundaries of what is considered anomalous and liminal (and what will hence evoke the totem or the taboo in society).

A huge deal of human potential is only accessible if we plunge into the liminal. The LHP initiate gradually makes the liminal state, the realm of the sacred – consciousness – into their permanent abode. It is from this sacred realm that the Self Speaks and sends forth the future. Therein resides terror and Joy beyond what the mere structure-ridden animal in us may ever hope to attain. A totally new being – a being with faculties and powers as alien to the world as consciousness itself is – can emerge from beyond the barrier if one knows how to seek and Become it.

Consciousness is the Gateway. Attention the threshold.

Xeper.

Bearer of the Claw of the Bear

Some sources

*B. Lincoln, Emerging from the Chrysalis, 1981.*
*Arnold van Gennep, The Rites of Passage, 1960.*
*Don Webb, The Seven Faces of Darkness, 1996.*
Appendix 55

How to Bend Hell

[This was written for an Order of the Claw of the Bear Project on May 23, 2k.]

This article discusses my ideas on contracting the old and attracting the new.

The truly new, and not just recombinations of the old, can only be received when we have correlated all past experience, and put it out in a refined, crystalline form. Only then is there room for more. Only then does the Void appear and draw more in.

Until then, the old rules us, and the echoes of past patterns resound upon our every move – blocking, misleading, limiting. We pay back for our experiences by casting them forth in a higher (more conscious) form of action, thought and emotion. We receive more in direct proportion to what we are able to transform and transmit.

Whatever new we may prepare ourselves to receive it can only be more refined than before. All regression is a return to the old (though this has its applications, too, when one Quests for the whole which one must fully embody before re-creating it in the image of one's Becoming). The only path for us is towards the more essential, the more complete.

Yet I am not talking about fine china or external complexity. The more refined is more crystalline – it encloses more layers of meaning in a simpler, more transparent and whole pattern, a more perfect and all-encompassing form.

The new in others becomes visible only if we first find it within ourselves. What we see in others is strictly limited by what we have clarified for ourselves within us. Every step on the way of re-creating ourselves as brilliant crystals of essential insight opens our eyes to new wonders outside ourselves.

Perception can only be changed by changing oneself. The more we have re-created ourselves inFormed by the pattern of our Becoming – the only trail that can tell us who we really Are – the more we can perceive within ourselves. Every crystallization contracts space within us, so to speak, and makes room for new things, more conscious things.

When we become transparent to ourselves – which, as I have said, can only be achieved by re-working ourselves – the world and others become transparent and intelligible (and I mean intelligible, not intelligent) in direct proportion to that.

There is a perfect Form that all Becoming seeks after. The more facets of this gem
you have found and perfected within, the more you can see in others. Yet on the Left-Hand Path this perfect Form is not something that comes from without. We can never Become "the perfect form", some abstract truth that would be the same for all. Much of humanity fool themselves that they can and for some odd reason think they should. The Gift of the Principle of Isolate Intelligence is such that the forms that Dawn from it are more akin to the snow flake than to Solomon's Seal. Every snow flake is unique, yet all of them are particularizations of perfect proportion and symmetry.

When we observe ourselves and work on ourselves we gradually find the unique pattern and dynamic harmony that we must re-cast ourselves in the image of. It is as if the "laws" and "harmonics" of the unique patterns we find within ourselves corresponded to analogous (yet not the same) regularities in others. We all strive for perfection, but not the "same" perfection. Yet those on the Path will recognize each other in accordance with the dissimilar, but analogous, gems they have re-created themselves into.

If this talk about brilliant crystals and such casts an image of something angelic, light-weight and easy in your mind, it is because you have not taken a look at yourself as you are and never seriously sought to work on yourself. Try thinking of how hard it would be to turn a crappy piece of deformed charcoal into a diamond of perfect proportion, and you will get an idea of the amount of inner pressure that an initiate will have to generate and slowly and carefully apply. The process is never easy and the things you will have to see about yourself will make the human in you wet your pants, so to speak, many a time before you will have any results or the guts to begin the kind of work that can bring results (and not just fantasize about having done great things and having acquired awesome results).

Likewise, the perfection one finds within may be entirely alien to this world – the snow flake is just a metaphor. Usually the gradual emergence of Who We Really Are, and what Becoming that perfection Requires of us, scares the hell out of us. The hard and sometimes tedious work of going against the grain of all the crap we have involuntary "learned", the difficult and often disillusioning challenges of seeing where we stand and how reality really works, have very little angelic to them. But if you fully understand that you are not as you seem, if you are prepared to actually work, if you feel a burning Need to realize your Dreams, a pathway that will lead to your destination will appear. But it takes these three things first, and very few have all three of them, though they may lie to themselves otherwise.

It is always the hardest to begin. Once we shake off images of the dead future, for that is where Fear resides, and open up to the process of Becoming, we will already have achieved much. Every conscious deed towards our goals will accumulate energy that will drive the initiatory process and aid us at difficult
transitions.

The result is Dawning, transformation into a new Being. This can be made into a recurrent process where the unknown that rules us will gradually become known, and re-crystallized. When this process has reached a certain completion, when a unique gem has been crafted by striving to make ourselves transparent to ourselves and more in accordance with the patterns revealed by our Becoming, a shift in perspective and perception will occur.

Then we can become receptive to the realm of Consciousness.

Then there can be new things, Communion with the Real Unknown.

_Xeper_

_Bearer of the Claw of the Bear_
Appendix 56

The Components of My Magical System

Dark Angel SeBastian

A private paper written on the 6th of September, XXXIII ÆS/1998 CE

The body

The body is a piece of art which is constantly evolving. It is a receptor of a special artistic impulse, an ongoing process of creation – an artistic masterpiece that reflects the deepest truth of its owner. The body is a reflection of the Deep Self, the undying spark of immortality. The body is the medium of the Eternal Self – the medium and tool through which the Self changes and modifies its surroundings.

Body can be powerful if it resonates in harmony with the Self. The empowered body is like a beam of laser directed at the world. This is the Secret of the East: the outcome of active meditation – meditation through Doing.

The body is the ultimate Ritual Chamber. Body modification is ultimately about transforming the "house of Self" from what Nature has given you into a veritable reflection of your soul's Will. The goal of this Carnal Alchemy is to shed the old flesh so that New Flesh can grow into its place. The New Flesh does not emerge from your bones but from your soul.

The entire life can be made into Art.

The Mission

The Mission of the Awakened Ones is to facilitate greater awakening – to touch the minds of men in search of those few who possess the rare combination of intelligence, purpose and thirst for Conscious Life. To be Awaken is to be a rebel. The awakened state must be maintained all the time: even one tiny slip can be fatal. Beware the mind parasites that lure you into oblivion and laziness.

The method is simple: the mere Presence of an Awakened (one can be enough to stir and promote further awakening. People must be pierced with the needles of your surprising questions and personality. You must be a Cenobite – a Pinhead who understands that Pain can be a source of the most exquisite Pleasure. This is the paradox of conscious living.
The Now

Life is a great treasure, a unique experience, a magnificent possibility... and it all starts and ends here, in the elusive, yet all-pervading moment of now. This is really the Gate of Eternity – the ultra-sharp focus through which the past and the future pass in an ever-streaming way.

Seek and refine constantly, untiringly the Vision of what you can/want to Become, and keep that Vision in front of your eyes all the time. Whatever you do, be sure that your life as a whole moves gradually towards the direction set by your Vision.

The Opposites

Human being is a weird creature stretched between two infinities: the beast and the god. The constellation of bi-polar entities within a person is a never-ending realm. You can basically be a nice family-boy vs. an arrogant trouble-starter. The outer levels of your being are merely a facade hiding the Other Side. The outer levels are a mask which is quite an easy thing to carry; they make up a role which is quite easy to perform, because all your life you have been accustomed to believe that this mask, this role is the one and only "you". Beware the Other – beware the terrible power of the unnoticed, hidden Other. Dare to contact and confront the Other, and make yourself into an indestructible Whole.

Manifesting the Other can be difficult, unpredictable and extremely dangerous. Yet it must be manifested: it must find a way of expression, otherwise it will kill you.

The Theatre

The theatre is at its best a magnificent tool. It is a total environment, a challenge. It forces you to stay awake, it forces you to take a stand and be present. It is a tool that immediately exposes human social life as an interplay of roles. A role can be performed if you know the constituents of it. Beware cynicism: there is a reality behind the roles, and this is a great key, a secret. The Deep Self exists behind and above the multiplicity and chaos of roles.

The Devil

The Awakened One is the Son of the Devil. He is the noble rebel defending consciousness against the forces of oblivion. The Son of the Devil shall strike down
the mind parasites. Reach deep down into your subjective universe and you will encounter the Force that will make you immortal. You will no longer need fear of dying. Confront life fully, live.

You must be somewhat evil to live. Use the razor-sharp edge of your intelligence if needed. Use cunning in order to further greater and nobler goals. You cannot really waste your life thinking about others, because you cannot live their lives. You have your own life to live. Altruism can be a powerful tool, if used consciously. More often it is, however, nothing more than a lie created by the mind parasites – a lie that lures you into sleep and oblivion.

**The Eternal Struggle**

The mind parasites do not want you to evolve – they are really Nature's way of striking down anyone who tries to operate independently of Nature's laws. The Deep Self exists beyond Nature. The lie tells you that the Devil was cast down from the "paradise". In reality, the Devil left by his own choice, and created a space from which to operate independently. The Devil is the Deep Self.

The Deep Self operates on Nature via the human body/mind complex. When the presence of the Self is strengthened, the counter-attack of Nature strengthens as well – and the poor victim of this eternal struggle is the body/mind complex. Never give up the struggle; die with your boots on, laughing. Do not fear being arrogant – your mere presence is a dagger up Nature's ass, so how could you possibly mock her more?

**The Outsider**

The Awakened Ones are ultimate Outsiders – they belong to an alien race, yet move amidst humans. "They are here". More precisely, an Awakened One is really "possessed" by an Alien. An Awakened One is therefore much more than he seems: he looks like a man, but his fiery eyes are the Eyes of the Predator.

**Synchronicities**

The Deep Self makes weird things happen in your life – meaningful coincidences. And you will become all the more sensitive to these occurrences when the Link between your body/mind complex and your Deep Self is strengthened. This Link is the Magical Link which follows its own laws. Magic is not about causality, it is about synchronicity and mystery.
Cycles

In the Magical Realm everything proceeds cyclically: action, reflection, action, reflection... You spend most of your time in the mud of mundane existence and on the level of confused human consciousness. However, from time to time you are able to rise from this shit and See everything clearly from the divine level. These precious moments energize you, they give you the fuel with which your trip in the shit becomes a little easier.

The Rites of Passage

These Cycles of Initiation bring you face to face with challenges – passages through which you must travel, otherwise you could just as well leave the Magic.

The Vampyre

The Vampyre is an entity embodying all the aforementioned things and bringing them to perfection. The Vampyre is an immortal beast-man-god. The actualization of the Vampyre is the ultimate challenge of Initiation, because the Vampyre is the Total Creature. When all is synthesized, the Vampyre shall emerge – and bring Hell on Earth.
Appendix 57

Post Temple of Set Synopsis
or
What I Have Been Doing
Since I Left the Temple of Set

Vampyre SeBastian

A private paper written on the 22nd of December, XXXIII ÆS/1998 CE

The Resignation (February - April 1997 CE)

"I am Free to find my own Vision! I am Alone, on my own feet! Now I can go with my full heart to take my own philosophy to the world. Behold! A God is Born! Xeper!" (1)

"I attained the Force in the Temple and now it's time to leave and start wandering in the world – to change the world with the Force and thereby Come Into Being more and more." (2)

"The Unnamed God that I Am is no longer without Name – I Am SeBastian." (3)

These 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." (4)

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. I wrote of a "Secret that has been whispered in my ear" (5), but I did not have any idea what that secret was.

Thus I began a Rite of Passage which I named "The 25-years Working" after the fact that I was to be 25 years old in the upcoming July.
The Symbiosis (Late 1995 - May 1997 CE)

In retrospect, I can say that my general life situation at the time of my resignation was fairly volatile. I was happily together with the man who had had an enormous effect on my emotional life since the New Year 1994/ 1995. We had fallen in love with such an intensity that the experience had opened up the entire emotional aspect of my being – the entire range of emotions that I was used to keep bottled up within.

"...during the year 1995 ... things began to happen: I began to experience real emotions and I began to express my emotions – perhaps for the first time in my life. The emotions were simply overwhelming and I felt myself incapable of keeping them under any kind of control. I became extremely anxious and a hypochondriac. From time to time I thought I was going to die or that my Partner was going to die – I was hysterical. At other times I might swing from euphoric well-being to bursting anger and rage. Each emotional experience became very pure and its intensity was such that I felt like being shred into pieces (à la manière de Hellraiser)."

"From the late 1995, therefore, my Initiation consisted of nothing else than attempts at working out a balance between my newly-found emotional Aspect and the intellectual one." (6)

Amidst this emotional thunderstorm I was absolutely convinced that my partner was no less than Mr. Perfection Incarnate – the "King" I had sought my entire life thus far. I had a totally symbiotic attitude towards him. He was an Eastern Orthodox Christian, and when I had resigned from the Temple, I immersed myself in studying the teachings and philosophy of his religion!

At the beginning of May 1997 CE I was in a concert at the Orthodox church here in Turku. It was an excellent choir from Moscow singing extremely beautifully. There was a symbol on top of the wall separating the altar from the rest of the space – it was the "Eye in the Triangle". I was hypnotized by the otherworldly music and this symbol. And then I had a vision:
This image seemed to express perfectly the intuitive feeling of how I visualized my Essence – the Core Self as a Dynamic Trinity.

**Breaking Free (May - July 1997 CE)**

In May 1997 CE I met an attractive man at a certain party. The infatuation served to distance myself a little from my partner – and eventually the symbiosis was broken. This process was extremely painful and it threw me into a state of disintegration and chaos. At one point I was so depressed that I almost seriously considered suicide.

By my 25th birthday on the 4th of July, 1997 CE, I felt that I had completed the "25-years Working" begun in April. I understood that the aim of the Working was to reclaim my independence, my own life. I also understood that this Working was really a part of a larger cycle begun in 1993 CE when I moved away from home into my own apartment. I realized that the first step was to become independent from my parents, and the second step was to become independent from my partner – to understand that a symbiotic relationship is nothing but destructive.

**Embodied Essence: The Challenge (June 1993 CE - ?)**

The opening up of my emotional side brought the challenge/possibility of Embodied Essence acutely before me. I conceived of the challenge of Embodied Essence as the multi-faceted process of remaking your psychosomatic complex in such a way that your Essence can express itself in this world without hindrance. In other words, modifying the psychosomatic complex in such a way that it becomes a veritable reflection of your Essence here on Earth.

**Step 1: The Theatre Project (May 1997 - April 1998 CE)**

For a long time I had been dreaming of a chance to really get to express myself on
stage. I had taken part in a couple of odd theatre productions and performances before, but this time I knew I needed some hard-core experiences in this field. In May 1997 CE I performed my own dance choreography "La danse d'un ourson" (the Dance of a Bear Cub) at a private party in Helsinki. Then, in November of the same year I and my partner performed a play called "The Real Sufferings of the Young Werther" (inspired by the novel written by Goethe) I had written. This became somewhat of a success really.

The real breakthrough, however, came in the early spring of 1998 CE as I was chosen for the main role in a play at the Student Theatre of Turku. A real theatre, a real director, multiple performances, not just one! And me in the leading role! Needless to say, this was a tremendous experience for me and I learned a lot.

After this play, I felt a need to somehow "take stock" of the new state of being I had entered as the result of the "Theatre Project". I embarked on a series of Workings which I named the "Cat Workings". This took place in April 1998 CE. The main theme of the Cat Workings became the idea of the two-foldedness of my nature. I understood very deeply that in each and every realm of my existence there is a pair of opposites. The visual image of the Yin/Yang symbol floated constantly in my mind as I reflected on this truth.

I also finally realized – after a year of intensive study – that there is really nothing in store for me in the Eastern Orthodox Christianity.

"I will always be the Dark Angel SeBastian – you cannot change me into a puritanical and altruistic Christian no matter how hard you tried!" (7)

Step 2: The Body Modification Project (Tune 1993 - ?)

Already in 1993 CE I had taken a piercing in my left ear as a symbol of my newlyfound independence from my parents and home. In 1995 CE I took another piercing in my right ear: this symbolized the change in my life situation that I knew would be coming as a result of my matriculation exams and my getting into the university to continue my studies.

In late 1996 CE I enlarged my ear piercings a little. The impetus for this came from a vague feeling that "something important would be in store for me in the near future". And there was, indeed: in April 1997 CE I resigned from the Temple and embarked on these processes with full force.

At the end of my "25-years Working" I took a Septum piercing in my nose (the middle part of the nose). I felt that this was a great symbol for reclaimed independence. There is also a very weird tale connected with this. During the SET XV Conclave in London (in 1994 CE) I saw a small statue of the neter Bast to a
shop window near the British Museum. It was like all the statues of Bast I had seen before, except for one difference: this Bast had golden rings in the ears and in the nose. I was in a trance for a moment, and from then on I had had this fantasy of getting my ears and my nose pierced – thus becoming like Bast, my Spirit Animal.

In late 1997 CE I started to "balance" my ear piercings: the right one hung lower than the left one and this irritated me. I wanted them to hang on the same level. So I began enlarging the left one. I also enlarged my nose piercing a little. Right after the Student Theatre play had ended, I took another piercing in my right ear, and during the summer and early autumn 1998 CE I finally managed to balance the ears the way I wanted to. I now have a heavy ring 5 millimetres thick in my left ear and two rings 2 mm thick in my right ear. For my nose I have two different pieces of jewellery: a spike and a ring, depending on my mood. Most of the time I wear only a very small stud in my nose to keep the piercing open. People cannot see that I have a piercing there and I think this is fascinating. If I want to be seen – if I want to shock – I put on a visible piece of jewellery.

The climax of my "Cat Workings" in April 1998 CE was taking a tattoo of a cat with the Ankh between its feet and a long tail going around my right arm. I had designed and drawn this tattoo myself. This experience was so energizing that I truly got into tattoos. I began designing new tattoo images, and soon realized that I had started a veritable process of redesigning my body.

The tattoo images I design come from some very deep region in my subconsciousness. They reflect symbolically the initiatory processes that I am undergoing. The artistic and the ritualistic aspects are extremely closely intertwined: a powerful image may evoke some social or spiritual processes in my life or vice versa. I shall speak of my tattoos more below.

Step 3: The Vampyre

"Vampirism is a kind of extension of human consciousness into extremes of human desires and behaviour ... These extremes are the 'rages of the raw human soul' that have been all but completely suppressed by the mind's fear of looking deep within itself ... [vampires] are sensitive in the extreme to the pleasure and pain of life ... [a vampire] sees, hears, feels and lives acutely – both positively and negatively." (8)

"The experienced reality, in which I dwell more and more each day: I AM A VAMPIRE." (9)

Since the Salem Conclave in 1992 CE, I have been drawn to the Vampyric archetype. However, it was only after the Theatre Project and the Cat Workings that
I truly and irrevocably realized that I had become a Vampyre – not only symbolically or sporadically, but concretely and constantly. This transformation had been very physical – I suddenly knew that I was a different person even in the physical sense. The Cat-tattoo enhanced this feeling.

I started to feel the hunger for physical and social interaction very acutely. This led me into sexual relationships, and – of course – into a sequence of crises with my partner. The summer and early autumn 1998 CE were a period of "bestial lust": I had a lot of sexual relationships. I did not feel any kind of guilt whatsoever. I observed that everything went more smoothly if I did not tell about my adventures to my partner. I had to work through all the 24 Runes of the Elder Futhark (once again) in order to arrange some order within my subjective universe, and to reach the decision of 'being promiscuous discretely'.

During the summer I took another tattoo, which I named "The Eternal Struggle & Chaos", in my upper left arm. It symbolized perfectly the chaos of my life situation and the idea of the constant struggle between the subjective order of your Self and the outside world. I also became very inspired by the Omen-trilogy shown in the Finnish TV during the summer: it gave me some powerful "Satanic Vibes" and I knew I had to take a small "666" tattoo in the inside of my left thigh, near the genitals. This was an ultra-antinomian act, a tribute to my roots.

In late September and early October 1998 CE I finally felt that I had actualized enough the bestial side of the Vampyre. I took yet another tattoo at this point: the "Vampyre Bat" surrounding my navel. The problem, however, was that I could not just calm down the "bestial lust" even though I wanted to. In November and early December I became gradually more and more dissatisfied with my sexual adventures. I knew I was "driven by my Hunger" (10), but my sexual adventures did not serve my spiritual "mission". I needed some Nobility to balance my Hunger.

"I am a Vampyre, I need human energy in order to live. First of all, however, I hunt souls, people who have a soul... Sex is OK, but above it all is sensuality: the exchange of energy and the mystery of presence with another Creature (= a human being with a soul). I have to focus myself... Choose only the best because only they are good enough for you... Refine your Hunger." (11)

I knew I had to learn to become a "Wise Predator": to place sensuality above sexuality; learn patience and commitment to long-term processes. Especially the latter has always been quite hard for me, and I realized that committing oneself to long-term processes is actually a very profound initiatory truth. I had grown my beard since mid-summer and I was planning to cut it off. Then I decided I would
"force" myself to make a commitment and to let my beard grow. I will let it grow so long that I will be able to braid it!

"Vampyre needs a Wise Old Man to guide him. The energetic, chaotic Boy needs a calm, wise Father to guide him." (12)

And so it was done: the next tattoo I took (in my upper right arm) represented the "Wise Old Man". All through the autumn – and especially at this point – I had had very strong and vivid Sado-Shamanistic fantasies. I knew that some day I will need to realize the fantasy of becoming a "slave" for a suitable "master" for a period of time. I have always had S/M-fantasies, but they have become more and more spiritual and initiatory in content as my initiation has moved forward. I know that this kind of experience would be the ultimate lesson in patience and commitment -spiritual "Bondage & Discipline", indeed!

Becoming a Noble Predator is not that simple, though. The process is very much still unfolding, and it is far from over yet. In early December I saw an image in a hypnotic, half-dreaming state. I had to get up immediately and sketch it down on a piece of paper. It was the perfect continuation for the "Eternal Struggle & Chaos" -tattoo, which I had sought after for a long time already. Within a couple of days, the chaos had again manifested in my life in the form of yet another sexual adventure and the subsequent crisis with my partner. Nice example of the way that my art and my life influence each other.

**Epilogue: The Future is Now**

At the present moment I have an acute need of balancing the bestial and noble energies of the Vampyre in my life. I must become the Noble Predator – that goal is both an absolute necessity and an initiatory challenge. To conclude this essay on a positive, constructive note, here are some very concrete guidelines for me to follow in the near future:

"Refine your Hunger: (a) having sex only when 100 % of me wants it; (b) learning to be patient (committing myself to developing the relationship between me and A. [my partner]); (c) learning to say 'no' and not being so nice all the time (becoming a little more arrogant); (d) striving for a clearer, more harmonious state of being." (13)
Notes

(1) SeBastian: Diary, March 18, 1997 CE
(2) Ibid., March 20, 1997 CE
(3) Ibid., March 26, 1997 CE
(4) SeBastian: Letter of Resignation, April 3, 1997 CE
(5) Ibid.
(6) Letter, SeBastian to R. Robinson, May 5, 1997 CE
(7) SeBastian: Diary, April 18, 1998 CE
(9) SeBastian: Diary, May 8, 1998 CE
(10) Ibid., November 15, 1998 CE
(11) Ibid., November 18, 1998 CE
(12) Ibid., November 26, 1998 CE
(13) Ibid., December 19, 1998 CE
Appendix 58

Post Temple of Set Synopsis
Part II: Synthesis – the Path of SeBastian

July 6-11, 1999 CE

The purpose of this essay is to provide a more-or-less rational approach to several elements with which I have been concretely Working during the period of my two plus year's absence from the Temple of Set. My Lonely Travel outside the Temple has been extremely Necessary for my Xeper. It has enabled me to fully realize the direction of my Initiatory Path – the Path of SeBastian.

The Path of SeBastian is an adventure into the forbidden borderlands of human experience. It is a voyage beyond pleasure and pain, an exploration of taboo. This Path is a Challenge par excellence; it will blow your mind and tear your soul apart...

The Method: Sado-Shamanism and Body Modification

In a nutshell, the Path of SeBastian is directed towards achieving the state of Embodied Essence, in which the body, the mind and the soul act harmoniously as One. The starting point of the Work is, of course, the body.

To begin with, here are a few examples to illustrate the scope of the terms used:

Sado-Shamanism:

* Essential oils, massage
* Exercise: weight training, jogging, stretching
* Sex: flirting, touching, kissing, autoerotic stimulation (masturbation, testicle bondage, anal play, mirrors, nipple play..), anal intercourse, oral intercourse...
* Being ill vs. healthy (fever & altered state; the process of recovery)
* Abstaining from sex, chemicals etc. (challenging the will)
* Acting & the theatre processes
* Sauna & swimming
* Trance dance: drumming & techno music
* Sleep deprivation
* Sadomasochism & role playing
* Strange physical environments
* Being exposed to new people
* Sensory deprivation vs. overload
* Rites of passage & the process of liminality
* Experimenting with mind-altering chemicals (alcohol, tobacco, caffeine, cannabis...)

**Body Modification:**
* Body painting (henna)
* Shaving/letting hair grow (hair, beard, pubic hair)
* Tattooing
* Body piercing
* Dressing up deliberately & elegantly vs. dressing up in rags
* Jewellery
* Temporary branding

The list of examples could be infinitely continued. These are all things which I myself have been exploring, enjoying and/or trying during my Lonely Travel. They can all be extremely powerful tools when used consciously, cautiously, ethically and with a sound mind. Each example could be a source of an essay (or of a book, for that matter), and each example is also a magnificent proof of the fact that the body is veritably the most fascinating and awe-inspiring gateway to the mysteries of the soul.

The idea of Sado-Shamanism was first expressed in Crystal Dawn and Stephen Flowers' book *Carnal Alchemy*. They define the term Sado-Shamanism as "the use of Sadean [= consensual S/M] methods to effect the purposes of Shamanism ... Sado-Shamanism is usually applied to correct some specific problem or effect some specific result in the subjective universe(s) of the participants" (p. 76). In this essay the definition of Sado-Shamanism is expanded to include all the techniques which bring about an ecstatic/altered state of consciousness via bodily sensations, movements and/or mutilations. Some of the techniques labeled as Sado-Shamanistic in this essay are social/psychological or even chemical. At any rate, common to them all is that they are all in one way or the other very intimately connected with the body.

Body Modification, then, can be considered a specific subcategory of SadoShamanism: it means any kind of deliberate temporary or permanent alteration of the body. An example of a temporary body modification is shaving of the head, while tattooing is an example of a permanent modification.

**The Philosophy: The Sacred Triangle**

The philosophy upon which the Path of SeBastian is built is a synthesis of three streams: (1) the so-called Modern Primitive movement, (2) Tribal Vampyrism, as expressed, for instance, in Anne Rice's Vampire Chronicles, and (3) the Cult of the...
Holy Bear.

(1) Modern Primitivism

The term "modern primitive" is an ambiguous one in that it indicates a person who is at the same time "being at this time; now existing" and "of the early, ancient time" (Modern Primitives, p. 4). Fakir Musafar is said to be the "father of the Modern Primitive movement. From the age 14 onwards he has been exploring almost every imaginable primitive body modification practice, and achieved an enviable relationship between his body and his consciousness. Fakir defines a modern primitive as "a non-tribal person who responds to primal urges and does something with the body" (ibid., p. 13). He speaks of a deep and strong primal creative urge within every human being that has to find expression in some way or the other:

"...yet our society gives us no way to express this part of us ... And some of the socially acceptable ways are kind of silly, like bodybuilding, which to most people looks ridiculous, yet it's a socially acceptable way of expressing this urge or primitive need." (ibid., p. 23)

Thus the idea of Modern Primitivism is not that we should regress back to any primitive level of society, but rather that we should learn and apply the wisdom of these primitive peoples while still living in the present times. A synthesis of ancient knowledge and modern technology.

(2) Tribal Vampyrism

"Vampyrism is a kind of extension of human consciousness into extremes of human desires and behaviour ... These extremes are the 'rages of the raw human soul' that have been all but completely suppressed by the mind's fear of looking deep within itself... [vampires] are sensitive in the extreme to the pleasure and pain of life ... [a vampire] sees, hears, feels and lives acutely -both positively and negatively." (from J.G. Melton's *The Vampire Book: The Encyclopedia of the Undead*).

The term "Tribal Vampyrism" was something that popped into my mind while beginning to write this essay. It sounded kind of funky so I decided to use it to describe the idea that although Vampyres are by their very nature Alone, they can – and should! – still connect with others of their kind, and thus form a sort of "tribe". I think that the above quotation from Melton manages to express the essence of Vampyrism pretty well. However, Vampyric Work becomes much more
multi-dimensional and effective when done in cooperation with other members of the "Vampyre Tribe". The primal Vampyric energy can thus be shared and circulated.

Nothing can ever replace the face-to-face interaction as the primary mode of communication. Naturally it assumes a very central position on the Path of SeBastian.

(3) The Cult of the Holy Bear

The Bear is a very powerful archetype. In itself, it is a synthesis of raw, uninhibited and straightforward energy that tears down all the obstacles; and nurturing, caring and defending instincts. We could say that the Bear is almost like a combination of archetypal "father" and "mother" – aggressive masculinity and nurturing femininity combined.

On the Path of SeBastian, the Bear is viewed as the ultimate Initiator – a SadoShamanistic Master who puts the Initiate through painful challenges and processes in order that the Initiate could grow as a Shaman. The Bear tears the old flesh off the Initiate's bones in order that New Flesh could grow in its place. However, at the same time the Bear also nurtures and cares for the Initiate's wellbeing. The Bear is a "gentle sadist" and a fatherly, wise Master.

SeBastian's Bear Work consists of (a) Working with the fylgja, and (b) the Total Body/Mind/Essence Healing & Integration. Edred Thorsson defines fylgja as "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" (Runelore, p. 213). Fylgja is the ultimate source of Inspiration and Visions. Achieving a permanent Contact with the fylgja changes the individual's life forever, and this achievement is by no means easy – it demands a lot of Work. Sado-Shamanistic methods can be very efficient in this Work, as well as interacting with persons, animals or other entities that seem to "embody" or reflect the fylgja in a physical form (in SeBastian's case, certain bear-like big, hairy men as well as cats, bears and triangles are these kind of physical embodiments/reflections of the fylgja).

Total Body/Mind/Essence Healing & Integration can consist of, for instance, massage, therapeutic discussions or various other Sado-Shamanistic methods. The main point is to get positive and creative energies flowing. This Work is also very "tribal": along with healing & integration of the individual, the goal is also to strengthen the bonds between the members of the Clan of the Holy Bear.

A vital "secular" aspect of SeBastian's Bear Work is the involvement with the Gay Bear subculture. This movement first originated in the United States in the
late 1984's and has spread all over the world ever since. SeBastian formed the first Gay Bear group in Finland in 1995 CE and the group has grown and been very active ever since.

Here is a figure that summarizes the philosophical basis of the Path of SeBastian – the Sacred Triangle:

As mentioned at the beginning of this essay, the Path of SeBastian is directed towards achieving the state of Embodied Essence which can be seen as the ultimate Realization of the Triangle in Flesh. The Triangle represents the synthesis of Cat (Vampyre) and Bear as seeming opposites – as well as such other seeming opposites as emotion and intellect, body and mind etc. This synthesis is achieved by applying the Method of Sado-Shamanism and the philosophy of Modern Primitivism.

A Note on Cycles

This essay is at the same time an end result – a synthesis – and a new beginning. It concludes the cycle of essays ("The Components of My Magical System", September 6, 1998 CE & "Post-T/S Synopsis", December 22, 1998 CE) written during my Lonely Travel and forms a Matrix upon which my future Work will be based.

Nothing is ever fixed, everything is in a constant state of flux – and this is the beautiful stream where the Magician – the Eye in the Triangle – Works.

Xeper.

Reference Works:
Rice, A.: Books 1, 2 & 3 of the Vampire Chronicles.
Appendix 59

The Path of SeBastian

Notes from a talk given at Turku-X gathering, the 29th of October, XXXIV ÆS/1999 CE.

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The ultimate goal of the Path: "Embodied Essence"
= Total Body/Mind/Soul Healing, Integration & Manifestation in the ever-flowing here & now
= The ultimate Realization of the Triangle in Flesh
Appendix 60

Nine Satyrian Theses on Sexuality and Magic

June 23, XXXV ÆS/2000 CE. Published in the Scroll of Set, vol. 26, no. 6, November/December, XXXV ÆS/2000 CE.

Written for the Hyperborean Souls who seek the Knowledge of the Highest of Life – From the Heart of SeBastian the Satyr, II°


"The god Pan, whose cult spread throughout the Greek world, was also a leader of satyrs. Half man and half goat, he was a lustful and energetic god, a giver of fertility. He played on a reed-pipe and the witches of Poitiers said that they danced round the Devil while he played on a pipe with a shrill and hideous note." [Cavendish, R. (1967): The Black Arts, p. 315. New York: Perigee Books.]

A while ago Priest Kotkavuori offered a Challenge by asking me to reflect on my views concerning sexuality in magic and write something about it. At first I thought – rather mechanically – of writing a rational and academic treatise on sexuality and magic, but the idea felt extremely dry and boring. So, I let Priest Kotkavuori's Challenge sink into my unconscious, and decided that I will write "something" on the subject matter when I feel that the time is right.

Today is the Midsummer's Eve and all the city-dwellers seem to have vanished to celebrate the culturally most liminal event in the countryside. Since I have to work every morning and evening during this weekend cleaning the Silja Line ferries while they throw up all the drunk passengers and suck in new ones at the port here in Turku I am spending the Midsummer in the silent city. I took a leisurely walk, stayed for a while in a pub's terrace, enjoying a pint of beer and the sun.

And then I was struck by an Inspiration: the familiar urgency, like a "psychic diarrhoea", compelling you to utter in some form – and fast! – whatever it is that's demanding to emerge from the Darkness into the light of the day. So I came home, opened another bottle of beer, sat by the computer, and Opened my Psychic Anus... And here's the result: 9 Satyrian Theses on Sexuality and Magic.

579 The editor of the Scroll of Set, Magistra L.R. edited this part into the Scroll as "And then I was struck by an Inspiration – the familiar urgency compelling you to utter in some form whatever it is that's demanding to emerge from Darkness into the light of the day. So I came home, opened
Read them carefully, meditate, experiment, and above all, have a lot of fun!

1. Twisted, lewd and pitch-black humour can reveal profound Truths if it comes from the Heart.

2. People seem to have lost completely the fundamental JOY of living while they chase after "their own dreams" which are nothing but illusions created by the commercial machinery.

3. There is a great Secret in learning to live a simple life in the here-and-now of Eternity, enjoying with deep passion everything that this Sacred Moment has to offer. Taking it easy, relaxing, learning to truly Listen to the Pulse of your Heart. "What do I REALLY want to do? What are my REAL desires and dreams?"

4. Once you jump off the hoolabaloo of money-making and the career-centered rollercoaster, you find yourself floating in an unusual peace and silence. This is the state where you can begin a true exploration of your sexuality.

5. Sexuality is probably the most powerful instinct that we have. Biologically speaking, it is a dynamism that aims towards procreation of the species. However, by studying animals we can already learn that there is much more to it than simple spreading of genes. Enter human being and the situation becomes even more complex: the unlimited powers of imagination, visualization, fantasy... Recollections of childhood experiences, attachments, fixations, traumatic memories...

6. Opening yourself to the full range of your Real sexual Desires is a gradual process. It has to be governed by joy and creativity, openness and honesty. Exploring your sexuality is intimately tied in with exploring your own body. The body can be a true Gateway to the Heart and the Soul.

7. Listening to the rhythms and desires of your Flesh can reveal the Rhythms and Desires of your Heart.

8. From a Magical standpoint, sexuality is one potential Tool among many other Tools that we have. Furthermore, like all Magical Tools, it can be dangerous if used indiscriminately or without proper perspectives and ethical considerations.

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another bottle of beer, sat by the computer, and Opened the Gates..."
9. When you begin Working with sexuality, you should always have your own body-mind complex as the fundamental starting-point. Even when you Work with another person – or persons – the power of auto-eroticism should not be underestimated. Your own body and your fantasy-world are your greatest Teachers when it comes to sexuality. Therefore, treat them with proper respect. Explore your body and your sexuality meditatively, quietly alone, by yourself. When you Know your sexuality and your body, a Sexual Communion with Another Being becomes a Possibility to access some of the most beautiful and tremendous Mysteries of human existence.

_Reyn til Rûna._
Appendix by Don Webb
Appendix 61

The Book of Knowing the Spiral Force of Re and the Falling of Apep

Published the first time in Magus Don Webb's the *Seven Faces of Darkness* in XXXI ÆS/1996 CE. Published here with the author's permission.

The spell achieves two functions. Firstly, it destroys delusion so that *That Which Must Be* may manifest on this earth. Secondly, it immortalizes the mind/soul complex of the reciter. Through the priest-magician transforming himself into the Lord of the Limit and then re-working the Roots of his experience – the Roots of all experience of conscious beings – are the twofold benefit of the spell Realized. It is assumed that the magician is already in possession of a Working technology of reaching the desired state.

The spell contains the fundamental Setian idea. Meaning does not come from any god or faith. Meaning derives from the essential existential fact of knowledge of Self-Being. The strata of seeming meaning which prevents the Real from manifesting in the world is the snake Apep, ”he of the broken kas”. Apep is a semi-sentient entity formed from dreams which have not manifested. Apep is said to be a ”magician” whose spells are not in accordance with his mind.

*The Lord of the Limit says*

This unnamed god is the god of the limit of Consciousness – all of Self versus non-Self. By speaking, it is transformed by willed memory into the Principle of Isolate Intelligence.

*I have Come into Being and by my Coming into Being the way of Coming into Being Came into Being.*

This is the Divine Formule of *Xepera Xeper Xeperu*.

It is the seed of the whole spell and establishes the relationship between interior and exterior existence, Thought and Action, and the propagation of Will throughout the world. It is the basis of all Setian magic. When Wallis Budge wrote his *Egyptian Language: Easy lessons in Egyptian Hieroglyphics* (1910 Kegan Paul,
reprinted 1966) he chose the Divine Formula for one of his grammar exercises. Michael Aquino purchased a copy of the book circa 1970 to spice up the rituals of the Church of Satan Grotto he led – the Chaldean Grotto of Louisville, Kentucky. Although he thought the phrase novel, he attributed no special significance to it – nor was he aware of its origin from the *Book of Knowing the Spiral Force of Re and the Felling of Apep*. Significantly, there were some signs of its influence which can be seen in two of the sections he wrote for the *Satanic Rituals*, ”the Ceremony of the Nine Angles” and ”the Adult Satanic Baptism.” His magical name at the time was Marduk, a figure who slays Tiamat, much in the same manner of Set's slaying Apep.

In 1975 a series of crises in the Church of Satan, which on a magical level involved the breaking down of the Self barriers of its Magus, caused Michael Aquino to invoke the Prince of Darkness in Need. The results of that Working were a magical communication called the *Book of Coming Forth by Night*. Its title is a clear reference to the Osirian Book of the Dead, the *Book of Coming Forth by Day*. In the *Book of Coming Forth by Night*, Set reveals his Word of *Xeper*. The effect of the book was to fell a delusional system and Create an Initiatory school whose Secret of exuding Being will prove to be fundamental in the Shaping of liberated humanity. This statement of self-isolation, self-creation, and self-manifestation is the sublime counterpart to the operative isolative spells of the magical papyri.

The word *Xeper* was oddly not investigated during the nineteen years following the founding of the Temple – it became a mystery reserved for the next Magus of the Word. With each individual's discovery and application of ”I have Come into Being” the influence on the world (i.e. the number of Walls which suddenly Become Doors) increases. This idea – as in the time of the magical papyri – is the key to the magical Will.

*I Came into Being in the shape of Xepera, who Came into Being on the First Occasion. I Came into Being in the shape of Xepera, and that is how ”Being” Came into Being. I was the First Cause of First Causes and my name was more primeval than the primeval ones I made.*

This is a restatement of the Divine Law. It has three notable ideas. Firstly, that the moment of Self-realization is one of self-shaping – that the stuff of consciousness is organized into a right-brain pattern – and that this *shape* is not consciousness itself but a begetter of further shapes. A reflection of this process occurs every time one becomes aware of one's own Being – or every time one calls a meeting to order. Secondly, the shape gives way to a Name – a left-brain process that orders all other concepts (these two ideas are bound up in the Egyptian term for hieroglyphs
Medu Neter – ”messengers of the god”). Thirdly, the Name is not revealed, indicating that this is not a spell for achieving union/identification with a particular god, but for entering the divine realm itself at the highest level of activity.

I did all I desired in this land and pervaded all of it.

The phrase ”I did all I desired” is found in the various after-death spells indicating the liberated state of the psyche in its timeless form free from the limits of the five senses and four dimensions. The spell both taps into the state so that power may be brought from that Unmanifest region to the Earth – and helps the postmodern psyche to remember its limits of self-definition so that the Apep serpent won't devour it.

Being Alone I knit my own hand before I made Shu or spat Tefnut. I used my mouth and ”Magic” was my Name. It was I who Came into Being in my shape. I Came into Being and there Came Into Being a number of primeval ones. I alone achieved this. There was none who could act in my place. I alone achieved this in my soul; I created some of them in Nun as Inert Ones, when I could as yet find no place to stand. I considered my Mind, I surveyed with my sight and I alone achieved all that was made; I planned in my Mind I created another being, and manifold were the Shapes of Xepera; their Children Came into Being after the manner of those Shapes.

The words for ”primeval” in the section above present almost as great a piece of wordplay as the many plays on the word Xeper. They are various forms of Paa. Paa is a magical first occasion, a self-contained circle that the future pirials out from, that is to say, the Unmanifest. It contains all potentials in a static form.

The first action in this first cycle of creation is the creation of a hand, both for manipulating and autoerotic purposes. Touch is the third internal or subjective sense, created after Vision (Will) and Hearing (Understanding).

The next action is a Self-Naming through Doing. The Nameless One becomes Heka, the god of Magic – of the Imagining principle. With the coming of Magic ends the First Cycle of Creation: a number of formal prerequisities – the categories of thought – are created. These are proto-gods of duality. All of this was achieved in the subjective universe of the Unnamed One.

The Second Cycle of Creation begins with the creation of the unchanging laws of the Objective Universe. These are the Inert Ones in Nun. With an observable universe, a Mind can be fashioned, because an external consistent universe is the grain against which a semi-constant internal universe is formed.
This ends the Second Cycle of Creation.

The Third Cycle of Creation begins with the Unnamed One considering his Mind. This place of psychic order (or Ma'at) Becomes a funneling mechanism for the Chaos of Thought. Through the interaction of Mind and Thought, the Unnamed One creates another Being. This other Being is unnamed but is the god or goddess of phenomenological randomness. Just as the First held in itSelf all Being, all Becoming in its many forms reside in this other. Both are ultimately One – the two faces of Being and Becoming connected and Hidden in the word Xeper. This oneness permits communication and resonance between different entities now. Both faces partake of Xeper and thus can communicate and interact at a higher level of Being than might be expected from their descent from the Principle of Isolate Intelligence. This mystery allows the magic of the Æon Set to work – and an Understanding and enactment of this Mystery from the simplest act of sorcery to the actions of a philosopher-king is the property that allows for evolution and remanifestations of the self.

The Mystery explains how magic works and in what areas magic is most likely to work. This ends the Third Cycle of Creation.

*It was I who spat out Shu and expectorated Tefnut. I aroused myself with my hand and swallowing my own seed spat it forth again as Shu and Tefnut. They went beyond me into Nun where they rejoiced. I who had Come into Being alone now knew of three other gods. I waited for two eternities for Shu and Tefnut to return to me.*

The way to create gods in the Objective Universe (i.e., in Nun) is an autoerotic procedure. The significance of this is that such created gods are not the same type of entity as the forms created by Mind alone. They partake of the essential patterns that the Creator went through in his own self-creation – but are themselves subject to the dynamic nature of evolution. These two entities Shu and Tefnut represent intellect and emotion, male and female, dividing and joining. Shu separates the past (djet) from the future (neheh), the subjective from the objective. Tefnut joins all of these things. These beings rejoiced in Nun because their powers of understanding are more appropriate to the objective outer realm. They represent the force of understanding which in addition to Being is one of the ways the psyche effects Nun. Notably these beings did not return to the unnamed god without the named god coercing them! This represents the long period of life without initiation while the process of reason and emotion cause the body-soul complex to accumulate enough date for the initiatory process (these two gods may be invoked by the magician under the name of Shuti [Shu-Tefnut] or Routi [Yesterday-Tomorrow]).
Nun brought them up. I made an Eye and sent after them. My Eye brought them back to me and I united myself. I wept over the whole of my being and from my tears did mankind Come into Being. My Eye was angered that I had grown another Eye in its absence. I pulled my second Eye from my face and made it the arranger of destiny.

By observing, interacting, altering, and playing with the watery Chaos of the world, Shu and Tefnut are educated. The Magician is not raised by his family or circumstance to be a Magician – nor is circumstance sufficient to awaken him to his or her true state of existence. Another force proceeding from the unnamed god in the form of the Sun returns them to a dark place lit by the moon. These the unnamed god unites its internal faces of Being and Becoming with Reason and Emotion – from this crucial enactment of understanding – a holy tearful moment – are born all of the many men and women whom the Magician may have to be, or work through, as his Essence flows forth in a multiplicity of manifestations. Shu is the application of critical thinking. It is willed skeptical rationality that dissects external events. Tefnut, goddess of joy (tefen) is the integrative wholeness that comes from the feeling of resistance being overcome. From the integrative moment Xeper (Becoming) is cast into the world, Shu and Tefnut are re-united, and the sun and moon made. This moment of Union with Shu and Tefnut (who themselves are one god/goddess Shuti) is the root of alchemical dialectic solve et coagula. The sun symbolized by the constant commandment to Seek is angered by the Changing moon, who constantly hides and creates illusion by changing light. Yet the moon is given the power to arrange destiny. The unnamed god is left in darkness.

And Shu and Tefnut begat Geb and Nuit and Geb and Nuit begat in one birth Osiris, Horus the blinded, Set, Isis and Nephys and they begat and begat and created many children on Earth and are linked to children bearing their Forms.

The begetting of Earth and Sky and their five children brings the level of manifestation to the day-to-day objective world. The epithet of Horus indicates the Setian nature of the text – this is the elder Horus, Set's brother not his nephew. Notably all of mankind has a dual heritage – one from the unnamed god and the other from one or more of the five gods of the world. The first reflects the great hidden potential for Becoming that lies within each human breast – the other is combination of psychological makeups. We may all partake of all five, but only those of a strong descent of one or the other may be energized by performing magical actions by someone rise up (paxer) in the Name of the god or goddess who
is their primary ancestor.

They made conjuration that they might fell their foes. They created magic spells for felling Apep. He is imprisoned in the arms of Aker; he has neither arms nor legs, and is bound in one place, according to Re who obstructs him, for Re has commanded that he be felled on account of his evil character. Children fell him and sunder his soul from his shade – he is despoiled and there will be no portion for him in the Land of Desire. Those in the North, in the West, in the South, and in the East have felled him.

This is the operative portion of the Book – a statement that keeps the force of delusion at bay – it is the fierce battle for existence and extension of existence against those forces of madness, sadness, and despair that could end the manifestation of Isolate Intelligence in the universe. Each of the patterns has a way of fighting he who does not exist: Osiris by resting beneath the ground, Horus by cooperative warfare, Set by active extension of existence through Initiation, Isis by nurturing and pulling living patterns from the past, Nepthys by resonance with future selves. Lastly the forces of mankind are invoked counter-clockwise (indicating again the Setian/Polar bias of the spell versus the clockwise solar order).

O you sages on Earth and you Nine Gods who came into Being from my flesh, be vigilant in felling Apep. Exorcise him and destroy his name, do not permit his name to be spread abroad; his children shall not exist, his seat shall not exist, and he shall have neither soul nor body nor spirit, for he belongs to the Eye of Re, and it has power over him and it devours him. I am he who has committed Apep to the Flame. I have allotted him to the heat, I have given him over to the Eye of Re which has parched him. It has consumed his body, soul, spirit, shade, and magic. He shall neither copulate nor become erect forever.

Delusion – any imprecise fanciful knowledge that leads towards dissolution rather than transformation – is to be fought by Sages (i.e., humans possessed by Lore) and the Nine Gods. Nine is the traditional number of gods in the barque of Re. They represent the ruling principles which govern the Cosmos. It is the way of the Setian Hermeticist to have those principles living in him – not be calling down some entity from elsewhere, but by Creating them as semi-constant patterns (raised from and connected to the subconscious) – that serve and protect the core self, that which has Come into Being. A good ”set” of nine for the Typhonian magician are Xepera, Ma'at, Shuti, Geb, Nuit, Osiris, Set, Isis, and Nepthys.
The actions against Apep begin with exorcising him (that is, using spells against those persons or events which stand against That Which Must Be), then destroying his Name – uprooting the paths to delusional thinking in your own mind. Then being sure that his name is not spread abroad – this is the commitment to stand against hypocrisy and the command to remove any bad ideas you yourself have put in the world, even if it embarrasses you to do so.

Likewise the Children of Apep are to be banished and his seat destroyed. He is committed to the flames – to the Eye of Re. That constant command, to bring reason and emotion back to the source, is the force which destroys Apep.

The sun, which brings periodic unity of the self in service to the dark unnamed god, destroys Apep and provides an eternal vision of the Real.

This short spell is a technology for accessing the innermost fact of Being and then using the *gnosis* gained thereby to destroy illusion, delusion, and hindrance in the world. It is a spell of both Inspiration and Transformation. It brought the potential of Setian Initiation from the Second Blooming to the Third – and its core form of *Xepera Xeper Xeperu* opened the Door afresh in 1975.

The Setian Hermeticist will wish to consider the implications of a religious technology that gives each individual access to power and knowledge – rather than the religions of the Book which shape others based on the visions of men long dead. With this spell the flood of the Future begins anew!
Appendix by James Graeb
Appendix 62

The Order of Horus Meeting

Set XVIII international Conclave
München, Germany
September 12, XXXII ÆS (1997 CE)
Transcribed by DenytEnAmun, III°

This text was transcribed from an audio tape. Text in [brackets] indicates either my comments or words I was unable to transcribe. I've asked Magister Graeb to take a look at the transcription, but any errors that remain are solely mine. My thanks to Magister Graeb for his help and the permission to use this transcript within Soa Gild. Also special thanks for Magister Graeb's clarification of the components of the "left mast" found as an appendix to this post.

Magister Graeb (M.G.): What I thought I would do is to explain briefly ceremonial magic in its entirety – all possible forms of magical endeavour, how they are held together and how are going to incorporate them in this evening's ritual.

Magus Webb: Oh, it's gonna take five minutes. [Laughter in the audience.]

M.G.: Two people in this room have seen this before. This is the good ship of magic. [Here someone told a joke that went too fast for me to transcribe. Furious laughter.]

M.G.: The good ship of magic has three masts. [draws the good ship of magic on the flip board].

"The good ship of magic". Drawing from Priest Kotkavuori's Conclave notes.
The first mast is called Thaumaturgy. It's causing change to occur horizontally if you will. In other words I want to have my hotel room made up. I will take certain actions that have that accomplished. If I want to blight the neighbour's cows or if I want to make the French woman fall in love with me... [Furious laughter in the audience] ...there are various acts of Thaumaturgy that I can perform. On the mast of Thaumaturgy there are two sails [draws two sails]. The bottom one I'll refer to in the abbreviated form as Wicca. Those of you who will be attending next year's Conclave in Hawaii will probably want to engage in this. For example, putting on sun tan lotion, wearing a bathing suit, going out in to the sun light because that's what you like to do, are all forms of Wicca or sympathetic magic. It's acting on one claim, in other words you are not mixing the plains... Sun light – bathing suit. Swimming pool – bathing suit. Moonlight – black clothing, whatever.

A second form of Thaumaturgy, or higher form as when you are using more than one plane – and that's often incorporated in sigil magic, talismans, amulets, various forms of the doctrine of signatures – basically that there are certain commonalities in the various realms of existence so that certain plants, animals, stones... [First tape ends].

[Second tape begins – see a clarification of this part in appendix 1]

M.G.: ... Dig out the dirt, put it in the path where the French woman walks everyday back and forth – eventually she will pick up on the vibe from the sigil, and fall madly in love with me and leave her boyfriend. [Laughter in the audience.]

The centre mast I refer to as Theurgy, and it also has two sails [draws two sails to the centre mast and writes down ”Theurgy” under the mast]. Theurgy is – while Thaumaturgy is horizontal – Theurgy is a vertical movement; it's a changing from one plane to another. And indeed, the sigils, sex magic, various techniques can go on any one of these masts and/or sails.

The first form of Theurgy I would refer to as evocation [writes ”evocation” on the lower sail of the centre mast]. There are two theories of magic: the subjective and the objective. The subjective says that there is no other intelligences, spirits, et cetera – it's all within our own psyches. So what we want to do is draw out the unconscious portions of our psyches, make them manifest in the triangle of art, and there make a pact with them and bind them so that they do our bidding rather than we theirs. The process of evocation is especially prominent in the Goetia and other forms of magic which involve evocation of points of the psyche. Psychology, spiritism, et cetera is a distinction which I'm not gonna be making in this presentation.

The other sail on the mast of Theurgy is invocation [writes ”invocation” on
the higher sail of the middle mast]. Invocation depends upon a more objective theory of magic which is to say that indeed there are external beings, entities, intelligences – spirits, demons, archangels... – which I can call upon and command and more importantly – a magicians – not only can I command them like the neighbour cows, I can call upon them and invoke them so as to raise myself up and fill my Self with the spirit of the sun so that like a blazing star one shines and manifests forth, the voice becomes clear and distinct penetrating into all corners of the room. More props can be used if desired.

Magus Webb: The French girl there is just impressed by your presence. [Laughter in the audience.]

M.G.: The third mast on the good ship of magic is Initiation [writes ”Initiation” under the right mast], and – this you may not be surprised by now to learn – it contains two sails [draws two sails on the right mast].

The bottom sail I refer to as [...] a change in Being [writes ”Xeper” on the lower sail of the right mast]. We'll refer to the bottom one as Xeper; we are going to change ourselves and Become something else. [Referring to the higher sail of the right mast] IRI is the Egyptian word for action; it's represented by the Eye. More on this in further discussions. It has to do with Doing or Acting. Whenever we have a change in Being we act differently, we perform a different series of actions; the world around us changes; we pay attention to certain matters that before we didn't pay attention to; we now ignore certain matters which are no longer of concern to us. We are now able to order and shape the world in accordance with our desires. We could have put a ”do not disturb” sign up, but we would have been using that mast [referring to the left mast, the mast of Thaumaturgy].

M.G.: Any change in Initiation requires a change of both Being and Doing. Set is associated with Xeper. Horus is associated with Action or Doing. I did put the sails in this order as Horian magic tends to move along the top sails, and Setian magic along some of the bottom ones. We'll discuss that later – I see an interesting question coming my way [looking at Magus Webb; loud laughter in the audience.]

The good ship of magic is one ship and here in this stern is the French girl – no! [Laughter in the audience.] And here in this stern is the pilot of the ship. As Setians, as Left-Hand Path magicians we sail the ship of magic as we will and as we direct it.

The six sails and three masts that I've set up is a somewhat arbitrary distinction, but I think an important one for understanding magic because it's kind of interesting and aids in discussions to see how the various masts and forms of
magic all interrelate.

For example in tonight's Working we will be doing, hopefully, Xepering, Action, invocation, evocation, sympathetic magic with just the incence burning, and more advanced forms of thaumaturgy with bells and some of the implements I'm going to give out later.

One of the bells used in the Order of Horus Working during Set XVIII, the München Conclave in XXXII ÆS/1997 CE

UsherMaatRe [writes "UsherMaatRe" on the flip board] also known as Ramses the second was a figure I met quite a bit in Egypt in the sense that his monuments were still there and were still – are still – the most prominent architectural things in all of Egypt including modern Cairo. At first seeing UsherMaatRe the first seven hundred times while in Egypt it didn't cick until I realized hat if you draw the hieroglyphs of UsherMaatRe, it's really not a personal name, but "Usher" [draws the hieroglyphs for "Usher"] is the Was-sceptre of the Set-headed sceptre, so it's the sceptre of dominion – not bad [a remark on his drawing]. "Maat" is a seated figure – getting better [a remark on the drawing that he is making of the "Maat" hieroglyph; laugter in the audience]. And "Re"... I realized that Ramses' magical name was a formula and not just a name like "Fred" or "Bob". In fact specifically "UsherMaatRe" was Ramses' golden Horus name. A pharaoh had five names. The word for "gold" in Egyptian is ombos...

Magus Webb: It's nubti, ombos is a Greek word.

M.G.: And "HarWer" is the Egyptian for Horus. So by taking this as a golden
Horus name, I understand it to mean in part that "the majesty and dominion of Set creates an order which manifests itself in the objective universe" – Re, of course, is the sun. So, the power of Set creates an order into the existing universe. It's a path of creation from Setian consciousness into manifest existence. "UsherMaatRe" is the formula we'll be using in tonight's Working. We will re-enact it. The hieroglyph for "Re" is the mouth... The Order of Uart\textsuperscript{580} has asked me specifically not to join [referring to his drawings]. [Furious laughter in the audience.]... based on artwork I've submitted [more laughter].

The ritual this evening... UsherMaatRe comprehends the good ship of magic and we will fill all six sails through this formula. Tonight's ritual involves three steps.

The first will be an invocation of Set.
The second will be an invocation of Horus.

I then invite you to step into the triangle of art. We will invoke the twin-god Herumachis into you. There's five parts to this invocation. The first is an invocation. Then there is a speaking forth as Herumachis, a rising on the planes so as to be the twin-gods Horus and Set. And finally one is starting to act as this twin-god containing both the powers of Set and the powers of Horus.

There will be a golden bowl upon the altar. There will be a black candle for Set and a red candle for Horus. For those partaking in the ritual you will each be given a bell on a necklace. And Egyptian deity would stand with left foot forward and both hands to the side – it's a very good posture for Self-deification. If we choose to sit during this evening's Working, hands on lap like this was considered – knees together Sir [advicing a Setian] – was considered the pharaonic posture...

Adept J.W.: Do you have to turn your torso sideways like this?

M.G.: No, that's just for the art people.

Once Set and Horus have been invoked into the chamber, they have been invoked into those who choose to be in the triangle of art – and each of you has chosen to evoke the god within yourself. You will then undertake a conscious act of Self-creation. Think about, during the rest of the evening, what kind of god you want to be. Think about it very seriously and very carefully. There are doubtless quality traits you want. You doubtless want dignity, majesty, you might wish compassion, understanding. How are you going to put them together, in what proportions, just what sort of deity are you going to be? It's easy enough to be able to say "oh, I'll be the most compassionate deity there is". Well, think about it, and

\textsuperscript{580}The "art Order" of the Temple of Set at the time.
think about what kind of deity will create their own world and order it... because with the bell over the golden bowl you will make noise in the bell and extend the arm. Extending the arm is the Egyptian *iri*, the act of command. So by pulling out the arm with the bell, the little bell, and running it around the inside of the golden bowl you'll be able to make a sound. The sound is "Re", manifestation, your manifestation of yourself goes out into the Universe. Then step back and let the next deity step forward. When we are done we'll extinguish the flames and the rite will end.

This ritual is an experiment. This the lawyer in me; it's required to day this. I've never done this to people before. [Laughter in the audience.] I've never invoked both Set and Horus and then invoked them into the people in front of me. I would very much enjoy it if you'd volunteer, but I did need to say that I haven't done it before. All magic is an experiment and I think you will find this one most enjoyable. So I do invite you and entreat you to partake in the Order of Horus Working tonight at 10:30. Are there any questions or comments?

Priest Nikolas Schreck: Would it be possible to change Wicca to sympathetic magic? [Loud laughter in the audience. Magister Graeb willingly retitles "Wicca" as "sympathetic magic".]

M.G.: A comment Magus Webb?

Magus Webb: Although, of course, this is new to me, I sense that perhaps this has something to do with the trip you made to – ouuu – Abu Simpel perhaps, and what in fact is there?

M.G.: Oh, thank you for asking. [Laughter] In fact at Abu Simbel is the Temple of Ramses the second erected to Herumachis aka Re-Herakhhty also known to Crowleyans as Ra-Hoor-Khuit. "Heru" is Horus in Greek; "Machis" is a form of war – that would be the Horus of war. Ra-Hoor-Khuit is also a god of war – third chapter [referring to the *Book of the Law*]. Same deity, a combination of Set and Horus. Inside the Temple at Abu Simbel is a long cave and there are four deities figured at the end wall. And they are: Ptah, Tum, Ra, and Ramses. Ramses is in the centre so to speak, flanked on either side by Ra and by Amun. Never seen by daylight is the statue of Ptah. The light comes down the shaft twice a year – once in October, once in February.

Magus Webb: And what day is that in October?
M.G.: October 12th, I believe.

Magus Webb: No, it's the sixteenth.

M.G.: …and will illuminate in turn Amun, Ramses and Re, but the sun light never touches the god Ptah. Next to this Temple, by the way, is Ramses' Temple for Nefertari also dedicated to Hathor... I'm going down a side track. Any questions on the good ship of magic, the UsherMaatRe formula and tonight's Working?

Priestess R.W.: So, what we are choosing is what kind of a god we are going to create ourselves as, not a neteru to manifest?

M.G.: What kind of god you are going to create yourself as because for me when you Initiate you'll change not only your Xeper but what you're gonna do. So, what is it, with the full power of command of a deity, or even one step down, an embodied pharaoh – no democracy in that country – what would you do?

[Here Magister Graeb arranged for volunteers to perform the parts of the Working. After this he said:] I do invite you to try this. I will give you some assurance which is that I did it to myself while in Abu Simbel. [Bursts of laughter and jokes in the audience.]

Magister Graeb also mentioned that the Egyptians had a saying ”if you speak to the future it will listen” and adviced people to keep this in mind as they would be considering what kind of god they want to Become.

APPENDIX 1: A clarification of the components of the left mast. Extract from an email by Magister Graeb to Priest DenytEnAmun (October 12, XXXII ÆS/1997 CE):

"The left mast is Thaumaturgy or the horizontal magical effect (i.e. no change in the operator). The two types are signatures (top mast) and sympathetic (lower mast). The doctrine of signatures states that if I create something (like a sigil) which resonates with the object to be effected, then thaumaturgy works. Hence, if I draw a sigil for ”love” and place it in the path of the French girl, the doctrine of signatures holds that even though the sigil is made of ink and paper (for example) it will effect her subconscious mind because if corresponds to something in her mind.

Sympathetic magic (wicca or Lesser Black Magic) works because there is a natural affinity between the operator and the recipient. Hence, if I give the French girl chocolates, this effects the endorphines in her brain and makes her happy."
Hopefully, she will associate being "happy" with me and hence I can make love with her. Also, roses, and other things that she finds attractive (due to cultural conditioning) will cause the same "sympathetic effect". Notice that I am not depending on any "occult" theory of magical links for sympathetic magic to work. Either wicca or Lesser Black Magic does not require that I believe in the doctrine of signatures, it operates on the principle that "life effects like".

Hence, while both signatures and sympathetic magic are forms of Thaumaturgy, they have a different "metaphysical" basis. Signatures requires that you learn and memorize the occult properties of various substances, including the notion that a "charged" sigil or talisman will effect its correspondence in the recipient. Sympatetic magic merely (?) requires that I be an astute observer and watch to see what works naturally. I can then employ it to my own ends.”

[…] "You may also clarify the last mast which might also refer to "Demiurgic magic" as Greater Black Magic, since the Initiate makes the world conform to his/her Will.

I hope this helps.
Wish me luck with the French girl!

Xeper,
James T. Graeb, IV°
APPENDIX 2: Summary diagram of the three masts and their two sails (by Magister Graeb with slight modifications based on Magister Graeb's additional post [appendix 1] by Priest DenytEnAmun):

(1) Left mast:
-------------------
Signatures
& occult magic
-------------------

Sympathetic magic
Wicca or Lesser Black Magic

= Thaumaturgy (horizontal magical effect)

(2) Middle mast:
-------------------
Invocation
-------------------

Evocation
-------------------

= Theurgy

(3) Right mast:
-------------------
Iri or
Doing
-------------------

Xeper
-------------------

= Initiation or Greater Black Magic (Demiurgic magic)
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